

The Seventeenth Report

of the

OKANAGAN
HISTORICAL
SOCIETY

1953



Founded September 4, 1925

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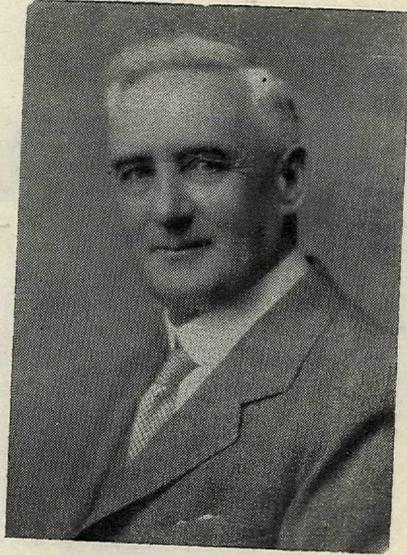
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FRANK M. BUCKLAND
(1874-1953)

Dedicated to the memory of
FRANK M. BUCKLAND,
a founder of the Okanagan Historical
Society, and for nearly thirty years its
faithful friend and supporter.

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Foreword

In response to an insistent demand, the Okanagan Historical Society in its *Seventeenth Report* reprints articles which first appeared in the *First* and *Second Reports*. When publication commenced in 1926, printings were small—somewhere in the neighborhood of one or two hundred copies—with the result that with the passing of the years, it has become more and more difficult to find copies of the original *Reports* in private or public libraries. Format of the *Seventeenth Report* is different from that of the original *Reports*, and illustrations have been included, but the *Seventeenth Report* contains substantially the same information as appeared in them. The only omission is an article by Mrs. Angus Wood, "W. C. Young's Report on Mines on Cherry Creek," which included excerpts of the document printed in full in the *Sixteenth Report*.

A glance at the list of contents creates an awareness of the efforts made by Leonard Norris and Frank M. Buckland to launch a vigorous historical society. Chief officers in the Society, they were also the main contributors to its first two publications.

In the course of time, the name of the Society has been changed from "Okanagan Historical and Natural History Society" to "Okanagan Historical Society," and interest in the collection of data in the field of natural history is no longer so evident. To remind readers of the original purposes of the Society, the following presidential addresses delivered by Leonard Norris are included in this preface:

1926

"We have good reason for being well satisfied with the progress we have made during the past twelve months.

"Our investigations are now well under way, and we have already succeeded in saving from probable loss or destruction a vast amount of data relating to the history of the Okanagan Valley and its development since the arrival of the first white settlers; and this, as you are aware, was one of the principal objects we had in view when the Society was formed.

"In dealing with the history of the Okanagan Valley, all history relating to British Columbia comes within our purview and is open

to us for investigation. We are, however, more particularly interested in the history of this portion of the Province; and in the penetration of the interior of British Columbia from the Columbia River north, by the fur traders and missionaries, during the first half of the last century, and in such evidence as we have of the presence here of white invaders from the south prior to that period.

“The field here for observation in the study of Natural History is wide. The intrusion of the North Sonoran Zone where it crosses the international boundary line at Osoyoos, introduces into the southern interior of this Province certain plants, animals, birds and reptiles found nowhere else in the Dominion.

“Some subjects have been introduced in this Report which have not been very fully dealt with. We hope to be able to deal with them more exhaustively in future reports; for this reason our members are earnestly requested to send in with as little delay as possible, any facts or data they may be in possession of to the Secretary. It is only by securing information from all possible sources, and then by comparison and deduction, that it is possible to reach that degree of accuracy which is so desirable in dealing with matters of local history.

“If, in pursuing our investigations, we succeed in making the Okanagan Valley with its past romantic history, its peculiar flora and fauna and its many natural attractions, better known to our own people, the people of Victoria, Vancouver and elsewhere in the Province, one of the chief ends of the Society will be attained.”

1927

“We have reached the end of another successful year during which much good work has been done, and our Society has become better organized and more firmly established.

“Now that the automobile road has been opened up to the coast we may expect to see tourists passing through this Valley in increasing numbers from year to year, and among these we hope to see many of our own people—the people of Vancouver, New Westminster, Victoria and elsewhere in the Province. With the coming of the tourists and visitors avid for information, many questions relating to this part of the Province will, no doubt, be asked; and in view of these conditions it is some satisfaction to us to know that a start at least has been made at the work of drawing aside the veil which hangs over the past history of our Valley, of ascertaining the origin and meaning of our place names and of directing attention

to such natural objects of special interest as we may have here. Nor have we any reason to be ashamed of the nakedness of the land in these respects.

"It would, as you know, facilitate our work very much if regular meetings could be held, but the men and women actively engaged in it are scattered all over this vast district, and to assemble for open discussion, ordinarily so desirable and profitable, would entail too much expense. Our yearly Reports are therefore not only a summary of the year's accomplishments, but our chief means of intercommunication as well, and this for the present seems to be unavoidable.

"The attention of our members is called to the appeal made by our Secretary, Mr. Ruhmann, for close co-operation in compiling check lists of our flora and fauna. Since plants, animals, birds and reptiles are found here which can be found nowhere else in Canada, no other Natural History Society is so favourably situated for making yearly additions to the known flora and fauna of the Dominion. This great privilege, however, imposes a duty, and this Society would be very remiss if it neglected the work outlined by our Secretary; but of this there is probably little danger for we have among our members men and women who are particularly well qualified for this work."

While much direction for the Society was provided by Leonard Norris and Frank M. Buckland, the efforts of others also went into its success. It is well at this time, therefore, to list the names of original officers, and of charter members and members. Officers in 1926: Honorary President, Price Ellison; President, Leonard Norris; Vice-Presidents, Charles D. Simms, Frank M. Buckland, John S. Galbraith; Editor, James C. Agnew; Secretary-Treasurer, Max H. Ruhmann; Councillors, M. S. Middleton, Allan Brooks, George Gartrell, Thos. G. Norris, Joseph Brent, John L. Logie, Rev. W. Stott. Charter Members: Mrs. Almira Furniss, Mrs. Maria Brent, John S. Galbraith, Charles D. Simms, Max H. Ruhmann, Horace W. Galbraith, Leonard Norris, Gordon D. Herbert, Joseph Harwood, William Brent, H. Lang, Dr. K. C. MacDonald, Arthur O. Cochran, Walter J. Oliver, W. C. Cryderman, F. W. Rolston, W. C. Pound, Guy Bagnall, Thomas Robertson, A. G. Woolsey, Henry Knight-Harris and James C. Agnew. Members: E. P. Venables, A. A. Dennys, Thomas H. Butters, R. R. Earle, J. W. McCluskey, Mrs. R. R. Perry, William Peters, Edward Carruthers, Joseph Casorso, Mrs. R. Swanson, Mrs. N. Fraser, Donald Graham, B. F. Young,

J. M. Wright, Fred H. Barnes, G. F. Reinhard, Miss W. E. Lloyd, Reuben Swift, W. F. Van Antwerp, W. G. Proctor, F. J. C. Ball, K. Mathewson, Mrs. Eleanor Postill, R. S. Hall, D. C. Tuck, F. E. R. Wollaston, Judge Swanson, Frederick Finlaison, J. M. Robinson, F. B. Jacques, Dr. M. S. Wade, E. R. Buckell, H. J. Blurton, G. C. Tassie, Rev. William Stott, C. A. Pope, Rev. Fr. Carroll, A. H. Lang, Mrs. E. Greenhow.

During the past year death has removed five of our original members: Rev. William Stott, H. J. Blurton, F. E. R. Wollaston, John S. Galbraith and Frank M. Buckland. Three of these men contributed articles to the Society's first two *Reports*, and all five furthered the aims of the Society. The same is also true of the Honourable Grote Stirling, our Honorary President, and of H. H. Whitaker, an officer of the Society, whose deaths also occurred during the year.

The loss of such men as these drains the Society of its resources, but the example of their enthusiasm inspires continued interest in historical research.

THE EDITOR.

Indian Picture Writing

• J. C. Agnew

In many places throughout the Okanagan and Similkameen Valleys, Indian picture writings have been found. Some of the pictographs have been photographed and copies of the photographs have been sent to the Archæological Branch of the Geological Survey Division at Ottawa. Pictographs are often found on smooth cliff or rock faces protected from the weather, and Indian relics are sometimes found beneath the ground surface.

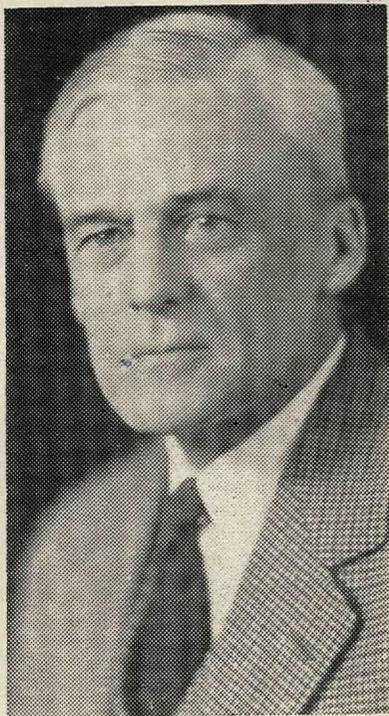
In reply to a question regarding the meaning of an Okanagan pictograph, Mr. Harlan I. Smith, Dominion Archæologist, wrote: "I am unable to tell you anything definite about what the pictures mean. James Teit, in his publication on the Thompson River Indians and some of the neighboring tribes, has referred to similar pictographs being conventional representations of the things seen during puberty ceremonials; but unless an Indian is there to point out just what each figure represents, most of them seem to be rather too much conventionalized for us to determine."

The Honourable Grote Stirling, P.C.

E. C. Weddell

The citizens of the federal constituency of Yale twenty-nine years ago were shocked to hear the sad news of the unexpected death of our then sitting federal Member, that fine old-timer of the Okanagan, J. A. McKelvie, editor of the *Vernon News*. I think we all felt, regardless of our particular political affiliations, that Mr. McKelvie was a worthy successor to the Honourable Martin Burrell, P.C., whom he had succeeded a short time before. As Mr. McKelvie was a Conservative, it became the immediate and particular concern of the Yale Conservative organization to find a successor of similar calibre to Mr. McKelvie as candidate for the by-election to fill the vacancy in the House of Commons.

At an informal meeting in Kelowna of a few of the leading local Conservatives to consider this important problem, Mr. Frank M. Buckland was present, and it was his inspiration to think of the name of Grote Stirling. All those present were fellow members with Mr. Stirling of the Kelowna Board of Trade, and Mr. Stirling had just completed a most successful and valuable term of office as the president of that organization. Mr. Buckland said afterwards that what made him think of Mr. Stirling at the time of this meeting was his recollection of the impression Mr.



GROTE STIRLING, P.C.
1875-1953.

Stirling had recently made at a luncheon held at Kamloops to entertain some high officials of the Canadian National Railways, who seemed to be decidedly lukewarm in their attitude to the completion of the branch railway line into the Okanagan. Mr. Buckland always felt that Mr. Stirling's contribution to the discussion of the subject at this luncheon played a very real part in the subsequent completion of the branch line into Kelowna by the present route.

After Mr. Buckland's happy suggestion at the political meeting, he was one of those who waited upon Mr. Stirling, whose political affiliations were then unknown, to ask him if he would allow his name to be placed in nomination at the forthcoming Conservative convention to be held in Penticton. Mr. Stirling at once demurred and said he knew nothing whatever about politics, but he was told that that did not matter as what we wanted in our member were qualities of character and ability coupled with a knowledge of the requirements and possibilities of the constituency he would represent. It was only after much persuasion that Mr. Stirling finally but reluctantly agreed to allow his name to be put up.

I am afraid that there are not many left of the delegates who were present at the subsequent convention in Penticton on September 18, 1924, but all those who were there could never forget what a stirring convention it was. Those of us from the north all travelled there by the *S.S. Sicamous* and had cabins aboard for the return journey the next morning. The names of two well-known old-time Conservative stalwarts, Price Ellison and J. M. Robinson, were also placed in nomination as well as that of Mr. Stirling and it was around the hour of midnight, or after, when the counting of the ballots was completed and Mr. Stirling was declared the candidate.

The rest is history—Mr. Stirling was elected at the by-election in 1924, at general elections in the two following years of 1925 and 1926, and at general elections in 1930, 1935, 1940 and 1945. This was an unique and outstanding record of consecutive electoral victories extending over a period of twenty-three years. After the election of 1930 when the Right Honorable R. B. Bennett, K.C., as he then was, formed his government, Mr. Stirling moved across the House of Commons to the Speaker's right, and was later taken into the Cabinet, becoming Minister of National Defence and a Privy Councillor, as well as Acting Minister of Fisheries. Mr. Stirling's knowledge of our fruit industry was a particularly valuable help to the government and to us in the enacting of the British Empire

Trade Treaties, which helped so much to tide us through the period of the great depression in the "thirties."

The life of a federal member is not an easy one for its calls and duties are unceasing and most exacting to a conscientious member, and the years of his unremitting toil and service finally began to exact their toll from Mr. Stirling. On October 4, 1947, feeling that his constituency should not be represented by a member who was not able to give his important duties their continuous attention, he most regretfully tendered his resignation as our member and wrote to his Yale association in part as follows:

"Ever since the 1945 election, during which I had to take to my bed, I have striven to keep abreast of the work, but during the past Session, I was continually overcome by illness, and a complete rest, which I took on my return home, has not restored me to sufficient health to enable me to continue."

He was very ill for some time after his resignation but under the constant, devoted and watchful care and nursing of Mrs. Stirling his health did improve a great deal and he was always delighted to have a chat with his old friends. He did appreciate very much the representative little gathering of his friends who attended at his home on June 15, 1950, and presented him with an illuminated autographed address and with an engraved silver cigarette case and cheque in recognition to some degree of his faithful, long and outstanding services to his adopted country. The presentation was not only from his own political followers but also from members and friends of all political persuasions.

One of the features of Mr. Stirling's years in the House of Commons was the very high esteem, unflinching respect and friendly feeling existing toward him on the part of members of all parties, including the late Right Honourable Mr. Mackenzie King, for so long leader of the Liberal party. When Mr. Stirling spoke the members stayed to listen to what they always knew would be a thoughtful and worthwhile contribution to the subject under debate. He brought a great deal to the political life of our time and set a very high standard both on the hustings and in Parliament. He filled well that definition of a gentleman which says that a gentleman is one who always acts like one.

Mr. Stirling was born in Tunbridge Wells on July 31, 1875, the only son of Captain Charles Stirling, R.N., and his wife Selina Matilda (née Grote). He was educated at University College School,

London, and at Crystal Palace Engineering School, obtaining his degree as a Civil Engineer.

On January 22, 1903, he married Miss Mabel Katherine Brigstocke, the daughter of Dr. R. W. Brigstocke and his wife Elizabeth and there were four children of this marriage, Mrs. Richard (Gwendolen Grote) Stirling of Kelowna, Mrs. Britton (Barbara Grote) Brock of Johannesburg, South Africa, Andrew Grote Stirling, M.E., of Kimberley, B.C., and Captain Michael Grote Stirling of the Royal Canadian Navy. The family moved to Kelowna from England in May, 1912, after a short preliminary visit by Mr. Stirling. They lived at the Belgo from December of that year until December, 1917, when they moved back to Kelowna.

Mrs. Stirling died at Kelowna on December 5, 1933, and on December 29, 1936, Mr. Stirling married Miss Gladys Annie (Jean) Gready, who now is in England staying with her husband's only surviving and invalid sister in Bristol.

During one of our recent elections one of the big Coast dailies made reference to the high level of the campaigns which were fought in our part of the country, and the lack of recrimination, nasty insinuation and name calling. "Not cricket you know!" was the comment. That was something of which we can all be proud and I am sure that all who knew Mr. Stirling feel that he had an outstanding part in that achievement. He was quite incapable of not "playing cricket," and he had only contempt for those who did otherwise. He was the soul of honour and no one could ever question his integrity. He was a great home lover, although the exigencies of his public life did not permit him to enjoy it to the extent that he would have liked. He never ceased to be an active supporter of his Church and his community, and his death on January 18, 1953, was a sad and very real loss to all those whom "He delighted to serve." That there may be more like him in the private and public life of this growing Canada of ours, is the firm wish and hope of his appreciative fellow Canadians.



OKANAGAN PIONEERS—Sitting, left to right: E. J. Tronson, who with Charles Brewer laid out the townsite of Centreville (Vernon) in 1885 and who was a pioneer hotelman in Vernon; Bernard Lequime, son of Eli Lequime and a pioneer merchant and lumberman of Kelowna; Frederick Brent, early rancher near Kelowna and Justice of the Peace; E. Boucherie, first settler on the west side of Okanagan Lake; and Thomas Ellis, owner of the land which became the Pentiction townsite and south Okanagan cattle king.

Standing, left to right: Cornelius O'Keefe, pioneer cattleman at the head of Okanagan Lake; Moses Lumby, rancher at Enderby and Government Agent at Vernon, 1891-1893, in whose honour Lumby was named; Luc Girouard, early settler at Pricis' Valley and Vernon's first postmaster; and James Crozier, fruit rancher of Enderby and Kelowna.

A Unique Faunal Area in Southern British Columbia

Max H. Ruhmann

During the early progress of the Biological Survey of the North American Continent it was realized that North America is divisible into three great primary Transcontinental Regions.

The Fauna and Flora within each of these Regions are not homogeneous but present marked differences which have led to the sub-division of each region into a number of minor belts or areas characterized by particular associations of animals and plants. These divisions are grouped as follows:

Region	Zone	Faunal Area
	1. Arctic	
	2. Hudsonian	
	3. Canadian	
	4. Transition	<ul style="list-style-type: none"> a. Alleghanian area b. Arid transition area c. Pacific Coast area
Austral	5. Upper Austral	<ul style="list-style-type: none"> a. Carolinian area b. Upper Sonoran area
	6. Lower Austral	<ul style="list-style-type: none"> a. Lower Sonoran area b. Austroriparian area c. Semi-tropical or Gulf Strip
Tropical	7. Tropical	

The greater part of Canada is covered by the Arctic, Hudsonian and Canadian Zones. The Transition Zone is only present in small areas north of the International Boundary, appearing in Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, a considerable portion of Saskatchewan and Alberta, the southern Interior of

British Columbia, the southernmost portion of Vancouver Island, and a small area around Vancouver.

The Upper Austral Zone is entirely confined to the United States and does not approach the Canadian Line at any point except in the southernmost portion of the Okanagan Valley in British Columbia where the subdivision of this Zone known as the Upper Sonoran Faunal area occurs. This area commences approximately west of the 100th Meridian, running south to northern Mexico and north to Dakota, Montana and Washington in continuous but irregular lines extending from central Washington by a very narrow arm into the Okanagan Valley, merging abruptly into the Transition Zone at Okanagan Falls.

This intrusion is unique in that in this small area can be found plants and animals which do not occur in any other part of Canada.

Except in California, the most conspicuous vegetation of the Upper Sonoran area is the true sagebrush (*Artemisia tridentata*) which, however, is equally abundant in the Transition Zone. Several species of the so-called "grease woods" which are represented by the Antelope Bush (*Purshia tridentata*) in the Upper Sonoran area occur in British Columbia. This bush is most distinctive as it does not occur anywhere in British Columbia outside of this area and does not appear in the Transition Zone. Among the characteristic birds and mammals are the Burrowing Owl, Brewer's Sparrow, Nevada Sage Sparrow, Lazuli Finch, Sage Thrasher, Nuttall's Poorwill, Bullock's Oriole, Rough-winged Swallow, Five-toed Kangaroo Rats, Pocket Mice, Grasshopper Mice, Sage Chipmunk, Sage Cottontail, Idaho Rabbit, Black-tailed Jack Rabbit and the Oregon, Utah and Townsend's Ground Squirrels.

Some parts of the Upper Sonoran area in Oregon, Washington and Idaho have so hot a climate that they might almost be considered Lower Sonoran. The localities referred to are the Alvord Desert in southern Oregon, and certain parts of the valley of the Snake and Columbia Rivers, including the lower part of the Canyon of the Des Chutes. While Alvord Desert is a direct continuation of the Sonoran Deserts of Nevada, the areas along the Columbia and Snake Rivers are completely isolated and widely removed, geographically, from the Lower Sonoran. Nevertheless, hot stretches in these valleys have been reached by the Canyon Wren (*Catherpes mexicanus conspersus*) as well as other southern species, and have been found adapted to the needs of a number of the Lower Sonoran

fruits. In the Snake River Valley at Lewiston, Idaho, and Almota, Washington, therefore, almonds, peanuts, sweet potatoes and a variety of Lower Austral fruits do as well as several hundred miles further south.

Temperature is the most important single factor in fixing the limits beyond which particular species of plants and animals cannot go. Investigations conducted by the Biological Survey have shown that the northward distribution of terrestrial animals and plants is governed by the sum of the positive temperatures for the entire season of growth and reproduction and that the southward distribution is governed by the mean temperatures of a brief period during the hottest part of the year.

*GOVERNING TEMPERATURES OF THE ZONES

Region	Zones	Northern Limit Sum or Normal mean daily Temp. above 43 F.	Southern Limit Normal mean Temp of six hottest consecutive weeks
Boreal	Arctic		50 F.
	Hudsonian		57.2 F.
	Canadian		64.4 F.
Austral	Transition	10,000 F.	71.6 F.
	Upper Austral	11,500 F.	71.8 F.
	Lower Austral	18,000 F.	
Tropical	(Tropical	26,000 F.	

*Adapted from Merriam's *Life Zones and Crop Zones of the United States*.

The editor's file copy of the *Hedley Gazette* was recently presented to the Provincial Library. This was the gift of Mrs. S. Hamilton of Vernon, sister of Major Ainsley Megraw, one of the pioneer newspapermen of the Interior. After serving on the *Midway Advance*, Major Megraw in association with G. G. Henderson published the *Vernon News* from August 11, 1892, until November 2, 1893. The file of the *Hedley Gazette* presented to the Provincial Library dates from the first issue of January 19, 1905 to that of February 26, 1914, when Major Megraw sold his interest in order to accept an appointment as Indian Agent at Vernon. The paper remained in existence until August 16, 1917.

Dawson's Map of 1877

H. J. Blurton

When I donated a copy of the map of the southern interior of British Columbia, compiled by the late Dr. G. M. Dawson, to the Society, it was suggested that I should point out some of the discrepancies that appear on this map, as compared with later maps of the same area. Besides the discrepancies that exist, one cannot help noticing how few settlements there were at the time, and how few roads.

One road is shown running from the Fraser via Lytton and Kamloops to Okanagan Mission, where it end-branched, one branch running northerly to Fortune's place on the Spallumcheen River, which was then a landing place for boats bringing merchandise from Kamloops into the Okanagan Valley, via Shuswap Lake and the Spallumcheen; the other branch passing down the valley to Okanagan Mission, where it ended. This road is shown forked, apparently where the city of Vernon now stands, the branch or fork running to, and ending at the Vernon place, called at that time Coldstream Springs. From Coldstream Springs a trail led to Bull Meadow, as the place where Lumby now stands was then called. From there the trail forked and there are two trails shown as leading to the Cherry Creek placer mines.

There appears to have been a good deal of guesswork at the time this map was compiled. The Shuswap River is shown as leaving an unnamed lake and flowing in a southerly direction to its junction with Cherry Creek, from which point it runs in a north-westerly direction direct into the Okanagan Valley, where Enderby now stands, whereas it travels in a westerly direction through the Shuswap Falls, thence northerly into Mabel Lake. About eleven miles north of the point where the river enters the lake it again leaves the valley of Mabel Lake and running in a westerly direction enters the Okanagan Valley at Enderby. Apparently the whole of the Mabel Lake country from Shuswap Falls to Enderby was then unknown. This map also shows three creeks joining at Bull Meadow (Lumby) and running in a northwesterly direction parallel to Shuswap River and entering the Okanagan Valley at Armstrong.

In reality this creek passes through Lumby and, swinging towards the east, enters the Shuswap River a little below the Shuswap Falls. Instead of the two streams flowing only about four miles apart and coming together about four miles from Enderby as this map shows them, one would have to travel about twenty-three miles upstream from Enderby to Mabel Lake and then about eleven miles south on Mabel Lake and a further ten miles up the Shuswap River to reach the junction of the two streams.

The discrepancies here mentioned are the chief ones relating to this valley. In a map compiled by Dr. Dawson in 1888, Mabel Lake is outlined and the Shuswap River placed fairly correctly, and Priests' Valley is the name shown where Vernon now is. The name Bull Meadow is changed to Bessette for the place where Lumby is. If copies of the older maps extant were secured and preserved, they would be of great interest to future generations. Even our maps of today will be very much out of date fifty years hence.

Dr. Dawson, in a footnote in his report, informs us that he only used the then-existing maps and surveys as a ground plan on which to place the conclusion he had reached in regard to the various geological formations in the southern portions of British Columbia.

Since Dawson's time, there has never been another geological survey, and it appears to me that if we wish to have a history of the Okanagan Valley we should start at the very beginning.

We have at the northern end of the Valley, near Shuswap Lake, some of the oldest existing rocks that were formed during the Precambrian, or Archaen, period. Near Vernon we have large beds of fossilized limestone, showing by the marine fossils contained in them, that the ancient Paleozoic Seas once flowed where the city now stands. The various beds of coal, within a few miles of Vernon, show that there existed large marshes covered by sub-tropical vegetation; and the thick beds of lava that lie on the hills on each side of the Okanagan Valley show that there were enormous volcanic outbursts and overflows of molten lava covering the Valley, later followed by the Glacial period, signs of which are found on all the surrounding hills, even as high as the summit of Aberdeen Mountain, at the head of the B. X. Creek. This summer (1926), I noticed glacial marking showing plainly, near the outlook cabin of the B.C. Forestry Branch on Aberdeen Mountain.

Glacial Erratic in Coldstream Valley

Arthur H. Lang

A rock which has been a prominent landmark since the first settlers entered the Valley, and the origin of which has caused considerable speculation, stands about 100 yards north of the White Valley road just west of the Coldstream Ranch buildings. The exact location is as follows: commencing at the centre of Section 19, Tp. 6, thence south ten chains, thence east ten chains. It is in Lot 153, R. P. 1217.

This rock stands on the very top of a small "roche moutonnée," or glacially rounded knoll, thus imparting to it a very spectacular and commanding appearance. It owes its peculiar appearance to the fact that it is a "glacial erratic," having been carried many miles from the north by the great southward-creeping glacier which filled the whole country to an elevation of seven thousand feet during the Pleistocene, or Ice Age. Such a mighty glacier, with power enough to scour out valleys like the Okanagan, would have no difficulty in carrying along large fragments of rock embedded in its ice. The fragment would be dropped when the ice melted, hence the term "erratic," since it is away from its original position.

The rock of which the Coldstream erratic is formed is a schist on a large scale, being made up of highly folded interbeds of feldspathic and quartzose rock, each interbed being about three-quarters of an inch in thickness. Such a schistose formation occurs on the shores of Mara Lake, being part of the Shuswap Terrain, so that it is highly probable that the rock came from there. The Indians called the rock "the moving stone," so it is likely that at one time it could be rocked, although it does not display this property at present.

The roche moutonnée upon which the erratic stands is composed of granite and is included by Dawson in the Shuswap Terrain, but at present there is some doubt as to whether the granitic intrusions in the Shuswap Series are not of later age, such as the Jurassic. The knoll was rounded by ice action, while the erratic was still embedded in the ice, and the fragment just reached that point when it was melted out.

Dr. G. M. Dawson describes the erratic in his 1877 report in the following words:

“The most remarkable erratic noted is one which rests on the glaciated surface of a small rocky hill which stands in the centre of the valley, near Coldstream. This boulder is twenty-two feet long, sixteen and a half wide, and eighteen feet high. It is yellowish, highly calcareous, and interstratified with layers of feldspathic and quartzose materials, all the beds being much contorted. The rock on which the erratic stands is quite different from it.”

Dawson's figures give a volume of 6,534 cubic feet. On measuring the rock in 1926, the dimensions were found to be approximately eighteen by fourteen by twelve feet, which gives a volume of 3,024 cubic feet, thus the wastage by erosion during the forty-nine years between 1877 and 1926 has been 3,510 feet, or 71.6 cubic feet per year. Not only is this a most remarkable rate of erosion, but it is one of the few cases where accurate measurements are available over a long period of time. The rapid rate of erosion is due to the fact that the rock is full of bedding-planes and fissures in which water collects, so that on freezing, the water expands and flakes off large fragments. Many such pieces are lying at the foot of the rock. There is one piece two feet by six feet by six feet.

On first consideration, one would say that, since the volume of the rock has been reduced one-half during the last fifty years, and, since the Ice Age was many thousands of years ago, the rock must originally have been of enormous size. However, this is not necessarily the case. There were two distinct advances of the ice in the Pleistocene Period, and it is probable that the boulder was deposited by the first advance, while the second filled the valley and buried the rock with glacial debris, and that it is only in recent years that the rock has been uncovered and subjected to erosion. The erosion will of course continue, and by the time another fifty years has passed there will not be much left of this old landmark.

Robert Leckie Ewing, a native of Scotland, and one of the original settlers at Ewings Landing on Okanagan Lake, died in Vernon on June 25, 1953. He had resided at Ewings Landing since 1898. He contributed articles on sport in the Okanagan to the English publications *Field* and *Country Gentleman*.

Ne-Hi-La-Kin

A Legend of the Okanagan Indians Written in 1875.

Mrs. S. L. Allison

The winter had set in with unusual rigor. Snow lay deep on the ground, covering the herbs and grasses with a spotless mantle. The extreme cold had bound the great Lake in icy fetters, and the deep snow had driven the deer down from the mountains into the valley, and in their wake had come wolves and coyotes innumerable.

The deer, though plentiful, were thin and poor, and the Indians while capturing many, could make use of only a few by reason of their thinness; but the love of hunting is so strong in the Indian breast that the young men could not refrain from needless slaughter, and amongst the eager hunters none was so reckless as Ne-hi-la-kin. The icy crust, that had formed on the incumbent snow and cut like a keen knife the legs of the hunted deer as they bounded through it, was not harder or colder than his heart. He hunted for joy of killing, and killed for the pleasure of destruction.

The old men, well knowing the consequences of indiscriminate slaughter, counselled the younger members of the tribe to refrain from killing game they could not eat, and so offending the Great Giver of good gifts. The young men with the exception of Ne-hi-la-kin bowed in submission to their leaders. Ne-he-li-kin though he spoke not, listened with cold glittering eye and scornfully curled lip when the aged Hapkin warned the youths that, if they abused the good gifts of the Great Father, some dire punishment would follow; and earnestly besought them to think what the sufferings of the tribe would be should a scarcity of game result from their recklessness.

Moonlight is beautiful at all times, but in the winter it is transcendently beautiful. See how the flood of silver light breaks over the dark mountain tops, illumines the lofty pines, and darting downwards dances on the frozen glassy lake; all is silver where the moonbeams play, elsewhere all is dark and dreary; surely there is enchantment in the moonlight. Look at the phantom shadows of the rocking pines, how ghastly they appear as they flicker over the sparkling frost, each crystal glistening like a precious gem. A soft, sweet stillness seems to wrap the whole earth; it even penetrates the heart of

man, causing him to lift his eyes to the heavens above where the moon is just rising from behind the rugged mountain peaks and lo! the great Orion stands ready to combat with the fiery-eyed Taurus. The deep red glitter of Aldebaran is surely reflected in the heart of Ne-hi-la-kin. Though all around him is cold and still, his heart is burning within him, and as he strains the saddle girth of Suppel-line he scarce notices his fingers adhere to the icy iron ring. Why should that grumbling old Hapkin grudge him his sport—if punishment befell him would Hapkin feel it? Was it worse to slaughter half-starved deer in the winter and end their sufferings than to trap beaver, in summer, when they were enjoying life?

Ne-hi-la-kin frowned, shook his head and urged forward his horse towards a wooded slope where he dismounted and tied it to the limb of a tree; then stealing along with his eyes fixed on the untrodden snow, he soon discovered the tracks of a herd of deer. Keeping sheltered by the long shadows of the trees, he eagerly followed. A crisp rustling soon warned him to halt and examine his rifle. The sound came nearer and, as his eyes sought the direction from whence it came, he became aware of a large herd of deer. The leader, a stately buck, advanced close to where he, Ne-hi-li-la-kin stood, his eyes fixed on him and the expression of its face almost human. Ne-hi-la-kin raised his rifle but before he could put his finger to the trigger, a strange giddiness seized him; he could hear the sound of mocking laughter ringing in his ears. His rifle fell from his trembling hands. He reeled forward stretching out his arms to save himself. He lighted not on his hands but on his feet—hoofs. Lo! his strong sinewy arms, and long slender fingers had undergone a strange transformation. They were no longer human, they were the limbs of a deer. His body too had changed, he was no longer a man among men but a deer belonging to the herd he had seen. With the change of body came a change of spirit. The once fiery, fearless man looked timidly around him; the very wind that now moaned through the boughs startled him, and dim fears of hunters haunted him; his bewildered brain was dazed. Then a sound of horror fell on his ears, like the sound of a man in anguish and misery. The whole herd seemed to recognize the cry and with a bound started towards the stately buck, their leader. The buck threw back his antlered head with a proud air and putting himself in the lead, bounded onward followed by the whole herd. Ne-hi-la-kin tried to keep up with them and although his trembling heart beat loudly, he still managed to follow them though far behind.

The cry comes nearer and nearer, the hunter is now hunted. Again that frightful howl and Ne-hi-la-kin turning his head could descrie a large band of wolves rapidly gaining on him. Forward bounded the unfortunate Ne-hi-la-kin in hopes of catching up with the herd, his eyes stared; his tongue lolled out of his mouth, foam gathered around his lips, his flanks heaved, and he plunged wildly over the crusted snow, now breaking through and cutting his slender legs, now stumbling in his haste. Nearer and nearer came the wolves. He could almost feel their burning breath as they pressed closer and closer, snapping at his haunches.

A large black wolf now plunges his fierce fangs into the deer's legs, another is springing at his throat, a rush and the whole pack is on him, struggling, fighting, tearing at his throat. Ne-hi-la-kin's brain swims, darkness descends, then it slowly clears off, and he finds that the wolves have left him and are devouring something close to where he is lying. He looks cautiously around, the wolves are tearing and mangling a large deer. While he looks on a strange desire seizes him, he longs to join the bloody banquet. He springs to his feet, shakes himself, he is not himself, not a man nor a deer, but a wolf—a wolf with a ravenous desire for blood. He darts forward amongst the mob of fighting, snarling wolves, and begins tearing and bolting down morsels of the slaughtered deer. He sees that another wolf has succeeded in tearing off a rib and in a moment he is on him, and they tumble over and over in a giddy whirl of combat, biting and tearing each other, making the hair fly in every direction, whilst a third wolf daringly thrusts his nose under him and snatches the bone of contention. The banquet of blood is ended; gorged and weary the wolves disappear, some to seek repose and some to search for more prey.

Ne-hi-la-kin would fain have sought shelter in a clump of bushes, but as he crawled thither bitten and mangled from his fight, a large eagle that had been circling in the sky swooped down on him and, burying its long cruel talons deep into the back of the unfortunate animal, began to tear off morsels of skin and flesh. In vain the tortured wolf sought to dislodge the tormenting fiend on its back. The eagle continued to tear at the quivering flesh until the liver was exposed, then the eagle made a fierce and fatal stroke with its beak.

Ne-hi-la-kin felt his spirit rise from torture and enter the eagle. Then came another change of disposition—a desire to rise and mount to the heavens and soar nearer the glorious sun. He relin-

quished his hold on the mangled carcass. He flapped his broad wings and rose, gradually circling upwards; he went no man knows whither.

The friends of Ne-hi-la-kin finding he did not return went in search of him. They tracked his horse to the tree where it was tied. There they found his horse and the tracks of his moccasins which they followed until they found his rifle lying on the ground where he had dropped it; then his tracks became those of a deer. Still they followed; the deer tracks ended and those of a wolf took their place. Then they saw a large eagle which flew away when they came to the spot. There were no longer any tracks—nothing but the wide expanse of spotless snow. And from that time on Ne-hi-la-kin was seen no more on the lake nor by the river, nor was his voice again heard in the chase. He had vanished and become part of that silence—that awful silence, that sits upon the hills and shrouds the mountains.

Erosion Pillar Near Falkland

Arthur H. Lang

A very fine erosion pillar, or hoodoo, is situated at Pillar Lake, on the road between Falkland and Chase. There is a good road right to the Lake, the distance from Vernon being about 25 miles, and the trip is well worth while.

Although these pillars are quite common, this is the only one in the Okanagan that is known to the writer. There are several not far from Kamloops, but in any case it is seldom one is found as perfect as the one at Pillar Lake. It is about ninety feet in height and ten feet in diameter at the base. It is composed of glacial drift that has been cemented into hardpan, and is capped by a large rock which is responsible for its formation.

During the Ice Age the glaciers filled the valleys with great moraines. The valley at Pillar Lake was filled in this way to height of the pillar. Then a large flat rock which had been carried along frozen in the glacier, was melted out, along with the moraine; or a second advance of the ice may have placed the rock where it is. Ever since that time the rain has played its part in washing this over-burden into the streams, but the rock has protected the material below it so that the pillar has been left standing, getting a little higher each year.

The Big Men of the Mountains

A Legend of the Okanagan Indians Written in 1875

Mrs. S. L. Allison

On the shore of the beautiful Okanagan Lake, Torouskin encamped. The summer was well advanced, and with the great heat of the long, long days, a dead calm set in. The lake that had so recently been rough and tempestuous now shone still and placid as a mirror, reflecting the surrounding mountains and groves of vine maple, and cottonwood that fringed its margin. The white swan floated majestically on the smooth surface; the loon, uttering her sad wailing cry, dived into the depths of the beautiful lake; in the cloudless sky above circled the osprey.

Near Torouskin's camp the snow-born Look-look-shouie emptied its icy waters into the great bottomless lake. The Look-look-shouie, like the lake into which it flowed, had undergone a remarkable change since the summer set in; the deep dark torrent that had raged so furiously had now dwindled into a small pellucid stream alive with kik-e-ninnies. Torouskin's aged grandsire lay stretched on the upper bank of the Look-look-shouie, smoking Quillshettlemen in a small pipe of dark green stone, and watching the antics of Torouskin's children as they splashed about in the clear, cold stream, endeavouring to catch the bright denizens of the water. As the venerable old man gazed, he recalled the days of his own childhood. So absorbed was he in his dreams that he never noticed the approach of his grandson until he felt the touch of Torouskin's hand on his shoulder. "Wherefore dost thou gaze so earnestly at the stream, father of my father?" "My thoughts," replied the old man, "were back in the days of my childhood when I too was young; then would my mother take me by the hand and swinging a basket over my shoulder, lead me forth up the stream to my father's fish trap. There we would fill our basket with the shining kik-e-ninnies. Sometimes we would stray into the silent woods and gather ripe berries until we grew weary, then flinging ourselves down on the soft moss watch a family of skunks frisking about catching large brown beetles. Oft I would stand on my mother's shoulder and thrusting

my hand into a hole in a dead tree, draw forth from its nest a young sparrowhawk. Day by day would I watch the downy little balls until their eyes were opened, then would I take one home. Ah! How fondly did I treasure my little pet till it found wings and flew off leaving me mourning. Thus hath it been all the days of my life, all that was loved, all that was treasured, hath gone—even as that much-loved bird. Youth, strength, everything I prized has departed and I remain useless, helpless.” “Nay, say not so, my father,” said Torouskin tenderly, “for thy wisdom remaineth. Who so esteemed in counsel as thou art? Even now I was about to ask thine aid in weaving osier baskets such as my father used to catch these fish, even as thou and thy father caught them of old.”

The old man, soothed with these words, smiled with pleasure. Torouskin, summoning his children, started off to cut willows in a grove near the lakeshore; but bright-eyed Minat-coe lingered and taking her grandfather by the hand led him out to gather bundles of wild hemp, the filaments of which her deft fingers would twist into strong twine to bind the osier baskets.

Happy was the group which sat on the shore of the great Lake weaving the long pliant osiers into a trap or conical basket. The old man sat smoking, or instructing the younger members of his family. “Ke-ke-was” (grandfather), said the lively Minat-coe, “what if it should happen to my father even as it happened unto thee, when thou wert young, when the Big Men came down from their caves, allured by the abundance of fish?” “Jest not, my child,” replied the old man fondly stroking Minat-coe’s glossy head, “for, once they took him hardly would he escape.” “Tell us about the Big Men, Ke-ke-was,” cried everyone in a breath. The old man shook his head. “Tell me, Ke-ke-was,” persisted Minat-coe, coaxingly, and the old man slowly filling his pipe began thus:

“In the days that are gone I hunted in the mountains alone and fearless. Game of all kinds was plentiful and every night I returned to our camp my horse heavily laden. At last my father and mother grew weary of meat, and longed for the bright trout that frequent these waters. My father went up the stream a day’s journey from our encampment, and built a fish trap, similar to the one we are making now. When he had finished, he put me in charge of it. I visited it daily, every morning. I went at sunrise and returned with fish enough for all our tribe. Suddenly the supply of fish ceased. Day after day I went but found nothing in the trap. Thinking it must have been robbed, I resolved to watch, so taking my blanket

with me one night, I lay down by the trap. The moon had not risen, and the night was dark and cloudy. All night I watched but no one came near the trap. Towards morning I fell asleep and soon I began to have troubled dreams. I heard a shrill shrieking whistle as of the north wind, and my senses were oppressed by a vile, suffocating odour. Suddenly I woke to a consciousness of being lifted off the ground. Upwards I was lifted until I found myself on a level with a monstrous face.

"I was too frightened to observe much, for a huge pair of jaws opened, and emitted a laugh that sounded like thunder. I expected every moment to be put into that huge mouth and devoured; but the great creature in whose hands I was, stooped down and lifted up my blanket which had fallen to the ground, and wrapping it carefully around me, placed me in the bosom of the goatskin shirt he wore. I struggled until I got my head into the air, for there was a fearful smell of garlic about this huge creature that nearly choked me.

"Soon he began to whistle. It was the same sound I had heard in my sleep and thought was the north wind. The Big Man calmly filled the basket with fish out of my trap, then, slinging it onto his shoulders, began to ascend the mountain still whistling with all his might. Once he stopped and taking me out of his breast he took a fish and tried to cram it down my throat, but seeing me choke he desisted, and putting me once more in his bosom went on his way whistling.

"Peeping out of the bosom of his shirt I saw we were in a huge cave. It was dark save for the red glow of some smouldering embers at the farther end. Throwing a few twigs on the embers, the Big Man blew them until with a sharp crackling sound they began to blaze, then I saw how vast a cave we were in. It was somewhat low for its size, and from the roof hung garlic, meat and herbs. Taking me out of his shirt, the Big Man tied me with a rope by the leg to a log that lay near the fire. There he stood looking at me, and then for the first time I had a good look at him. Thou knowest Torouskin, that I was ever esteemed a large man, but standing by the Big Man my head was scarce level with his knees. His body was covered with garments of goatskin and was white, and he had a long bushy beard that hung down to his waist. After taking a long look at me he went to a dark corner of the cave and presently returned with an armful of soft furs which he threw on the ground at my feet and signed me to lie down. He next began to string fish on a long slender willow which he hung in front of the fire. I

watched his movement with fear and curiosity; soon I heard a shrieking whistle outside of the cave. At first it seemed distant, then it came nearer and soon it ceased, and with a loud trampling noise another Big Man entered the cave. He had evidently been hunting, for he carried three fine does supported by their necks from his belt as thou, Torouskin, would hang a grouse. Pulling them from his belt he threw them on the ground and advancing squatted down beside the Big Man who had taken me, and they began to converse in voices like thunder. As I watched the two Big Men I was struck with the mild kindly look on their big faces. Presently my captor came to me and loosing the strong rope that held me, took me over to the firelight for his companion to look at. The other Big Man after examining me closely burst into a fit of laughter in which his companion joined. Then he seated me on his knee while his friend took the fish from before the fire and they began to eat their evening meal. They gave me a portion and seemed much amused to see me eat. Suddenly one of the Big Men gave a howl of pain, and moaning, held out his hand for his friend to look at. The other Big Man examined it tenderly and big tears of sympathy streamed down his cheeks. Standing on his knee I could see that a fishbone had run into his thumb and as their fingers were altogether too clumsy to remove it I seized the bone in my teeth and pulled it out. The Big Man smiled, looked grateful and soon dried his tears. I afterwards found that these Big Men were extremely sensitive to pain, the least hurt would make them cry and moan.

“After they had eaten their supper my captor rose and rolling a large stone to the mouth of the cave, blocked the entrance. Then he took me and laid me on my bed of skins, carefully tucking me in.

“The fire died down and the cave grew dark, then I heard the most horrible sounds which I felt could only be the snores of these men. Long, long was I kept by my kindly captor. In vain I tried to escape but they watched me too closely. Every day I went out in the fisherman’s shirt until the run of fish was over. Every day the hunter came back laden with game. When they left me alone they always left me securely tied. They treated me with the greatest kindness and were affectionate with each other, but they would never let me go free and my heart grew sad, and I longed to see my own people once more. I watched unceasingly for a chance to escape, and at last one night I observed a ray of light stealing in between the rock and the entrance. I rose softly and found a crack left open through which the moonlight was streaming; it was large enough for

me to force my way through. As soon as I was outside the cave I ran with all my might. I cared not whither as long as I was free. For months I wandered living on roots and berries, and at last I struck the head waters of the Look-look-shouie and following down stream I found my father's camp.

"How my father and mother rejoiced to see me again! But even now as the winter approaches I dread to hear the shrill shrieking whistle of the north wind as it rises in gusts and sweeps over the great Lake, for in it I hear the whistle of the Big Men."

"Ke-ke-was," cried Minat-coe when the old man had finished his story, "are the Big Men spirits? Do they die even as we die?" "Who can tell my child, no one knows. There are strange things in these mountains."

Next morning Torouskin went up the stream and built a dam and set a trap which he visited daily. He always returned with an abundance of fish. One day he returned empty-handed and in terror. At first he refused to tell the cause of his fear but when pressed by the old man, he told the following story:

"I went to the fish trap as usual this morning and after I had gathered the fish into the basket and was about to return I heard a shrieking whistle! Nearer and nearer it came. I hid in the long grass trembling and waited and waited. Then with a heavy tramp that shook the earth, a man of monstrous size came whistling along. His face was turned upwards watching a large white swan. He passed close to me and I quaked lest his huge foot should crush me; he never heeded me, but went on gazing after the swan and so passed my hiding place, whistling. A strong smell of garlic filled the air around. When he had passed my hiding place I crept out and came home as fast as I could run regardless of my fish. Never will I doubt the wisdom and truth of the aged, for, as thou sayest Ke-ke-was, there are many strange things in these mountains."

John S. Galbraith died at the age of 91 at Vernon in March, 1953. He arrived from Ontario to enter the employ of W. R. Megaw at Vernon in 1911, and later owned a farm implement business. He served four terms as alderman in Vernon, and was elected mayor in 1924 and 1925.

The Cruise of the "Tonquin"

L. Norris

When John Jacob Astor of New York decided to open up and develop the fur trade on the Columbia River, he organized the Pacific Fur Company with a capital of \$200,000 divided into 100 shares of \$2,000 each, and sent out two expeditions—one overland and one around Cape Horn, on the ship, the *Tonquin*.

Perhaps no enterprise of the kind was ever launched under more favourable conditions or with brighter prospects. The country was at peace; the territory drained by the Columbia and its tributaries was unworked by any other fur company, and was enormously rich in all kinds of peltries. It is known that for every dollar they gave the Indians in trade goods for furs, they sometimes received \$100 when the same skins came to be sold on the market in Canton where there was a steady demand for all the skins they could produce.

This enterprise is of interest to us because had it been successful the claims of the American Government to this part of British Columbia would have been made so much stronger that this Okanagan Valley would have been lost to the British. Had it been the Pacific Fur Company which developed the fur trade on the Columbia and opened up and maintained the great trade route through the interior of what is now British Columbia instead of the North West and Hudson's Bay Companies, when the boundary question came up for settlement in 1846—whatever the ultimate destiny of Vancouver Island or even New Caledonia might have been—the right of the American Government to the country south of Shuswap Lake would have been so strong that it would probably never have been questioned. And Astor nearly succeeded.

When the *Tonquin*, a ship of 300 tons and mounting 12 guns, left New York she had 55 souls on board—Captain Thorne and his crew, 22 men in all and 33 others—servants of the Company whose active duties did not commence until they reached the Columbia. Ross refers to them as passengers.

Among these passengers were three partners in the Company—Duncan McDougall, David Stuart and Alexander McKay. Dun-

can McDougall was to be in charge on the Columbia until the arrival of Wilson P. Hunt, who was leader of the overland expedition. It was Duncan McDougall who signed away the Astor interests to the North West Company, and whose strict fidelity to Mr. Astor has sometimes been questioned. David Stuart was the man who founded Kamloops in 1813 and Alexander McKay was supercargo. This Alexander McKay was with Sir Alexander MacKenzie when the latter reached the Pacific, overland, on July 22, 1793. He had a son on board who is said to be the Tom McKay who blazed the Hudson's Bay Brigade trail from Fort Okanogan to Kamloops in 1824. There was also a Mr. Lewis on board, the ship's clerk. This Mr. Lewis was related to the Tunstalls, a very old and well known Quebec family. Some of the Tunstalls came to British Columbia, and were prominent men in early days. Gabriel Franchere and Alexander Ross also came out as apprentices to the Company. Franchere afterwards wrote an account of the voyage, and Ross wrote two books, *Adventures on the Oregon or Columbia River* published in 1849, and *The Fur Traders of the Far West* published in 1855. Mr. F. M. Buckland has copies of the first editions of these books, which are now very rare.

Captain Thorne had received his instructions direct from Mr. Astor, and was therefore in supreme command of the ship and her crew.

There were also five mechanics and fourteen Canadian voyageurs on board. Astor was particularly proud of his Canadians. Eight of them had come down the Hudson River in a canoe, and quite a crowd had gathered to watch the landing. When two of them picked up the canoe capable of carrying two tons of freight, and tripped off with it to a place of safety, the onlookers were astonished and Astor was delighted. "Six Americans could not do," he said, "what these two brawny fellows have done," and McKay offered to bet ten to one against all comers in a three-mile boat race; and perhaps the Canadians themselves were not backward in proclaiming their own merits.

The Canadians when engaged in their regular work of traversing the wilderness and trading with the Indians always gave a good account of themselves, and were among the best men in the expedition. Ross calls them the most expert and venturesome canoe men in the world; but they did not show to advantage as deep water sailors. No sooner was the ship out in the open than they were

prostrated with sea sickness. All day long they sat huddled in groups about the deck with their blankets drawn over their shoulders and wearing their night caps, their groans rising in unison when the ship slid down a wave into the trough of the sea. Captain Thorne despised them.

On the second day out a serious quarrel took place between McKay and the Captain over the accommodation on board allotted the five mechanics; the Captain had sent them to the forecabin with the common sailors. This was in clear violation of the written agreement they had with the Company, and they objected. McKay supported them in their contention and even threatened to resort to force rather than see this injustice done to his men. The Captain wheeled, "As long as I am Captain of my own ship," he said, "I will blow the brains out of the first man who refuses to obey my orders," and from then on the mechanics were ruled with a rod of iron. Not only had they to share the forecabin with the sailors, but they had to take their turn with them day and night in working the ship. The bad blood engendered by this quarrel spread, and soon the whole ship was divided into two hostile factions—the Captain and the crew against the passengers—and this ill feeling continued throughout the voyage.

The passengers were not as considerate as they might have been. They were mostly a lot of young fellows, and cooped up on board the ship as they were with nothing to do, they probably found the time passing slowly, and were hard to please. They thought the Captain was tyrannical and overbearing. The food did not suit them. They suggested that the ship's stores should be broached to improve the table, and the Captain's refusal to do so was considered another grievance, and soon they found their chief amusement on board in baiting the Captain, in purposely doing things to annoy him. The Captain, on the other hand, had been trained in the Navy, and is described as a martinet with a choleric temper, who was never satisfied with anything or anyone. He found fault with everyone, even his own officers whom he repeatedly punished. He was excessively annoyed by the questions the passengers persisted in asking, and it angered him to see the young men spend so much time writing up their diaries—scribbling he called it. In his letters to Astor he says that the whole lot of them were behaving like a lot of men out on a picnic.

Soon the passengers found a new means of annoying the Cap-

tain. Whenever he was present those who could do so always conversed in Gaelic or French, neither of which he understood. Even when their conversation had nothing to do with the Captain, whenever a laugh followed a remark, the sidelong glances they bestowed on him, made him think he was the subject of all their remarks and the butt of all their jests. This always had the desired effect of throwing the Captain into a sullen rage without leaving him anything about which he could complain.

On December 7 they called in at the Falkland Islands to replenish the water supply. The passengers gladly availed themselves of the opportunity to go on shore—to shoot wild fowl which were very numerous, and to explore. One day the Captain went on shore to shoot. Almost as soon as he landed he saw a wild goose on the beach. Approaching it clothed in all dignity of the quarter deck, he took careful aim and fired. In fact he shot it twice before he killed it, and then when he went to pick it up, he found it had been tied by the leg to a stone with a piece of string, and passengers from the ship were standing some distance off, watching him and laughing at him. This angered him and he at once returned to the ship. Captain Thorne shot no more game on the Falkland Islands, for that afternoon he hoisted the sails and bore away without giving the men on shore any warning whatever. There were then on the Island, McDougall, McKay and Stuart, the three partners, and Alexander Ross and five others—nine in all—and the only boat they had was big enough for only half the number. The risk was great but they had to take it or be left behind, and it was only after six hours of strenuous rowing that they were able to come up with the ship. Even then their situation was perilous owing to the darkness and the high sea running; there was danger of the boat being swamped or smashed against the side of the ship. In writing of this incident Ross says: "That the Captain's intention was to leave us behind, there is not the least doubt." Thorne lays the blame on the wind. In his letters to Astor he says the expedition would have been better off without these men, but the wind failed him and he was unable to leave these unprofitable servants behind, marooned on a desert island. In another place Ross says that Robert Stuart (David Stuart's son) who was on board at the time, drew a pistol and forced the Captain to lay to, but this is improbable. A gale blowing up at the time later caused the ship to be laid to under shortened sail for six hours, and the real facts probably are that the men in the boat had ventured so far from

the shore and the weather was so rough, and the night so dark that Thorne found the alternative on his hands of either picking the men up, or later on being held responsible for their deaths.

On reading the accounts given of this voyage one is amazed at the conduct of these men. The Captain and the three partners might well have utilized the six months' duration of the voyage in creating something of an *esprit de corps* among the rank and file, and a sentiment of loyalty to the Company. The ultimate success of the expedition should have been kept in view—as the great, the supreme object to be attained, and this sentiment might well have been insisted on and fostered in every way. As it was, their conduct was such that it must have robbed the men under them of any respect they had for their leaders or confidence in their judgment. It amused the passengers to inveigle the Captain into wasting two shots on a captive goose, and he in turn would get even with them if he wrecked the expedition in doing so. The rest of the voyage was marred by acts of tyranny and cruelty on the part of the Captain, and by frequent quarrels between him and the partners. On one occasion feeling ran so high that pistols were drawn.

At the Sandwich Islands a number of Kanakas were added to the crew. Some of the sailors got into trouble there for being tardy in getting back to the ship. Two of them overstayed their leave fifteen minutes, and for this they were tied up and flogged, and put in irons. A third, still more unfortunate, could not find a boat on the beach and did not reach the ship until sunrise. The Captain happened to be pacing the deck at the time. He did not wait for the sailor to come on board but lowered himself into the boat, beat the lad unmercifully, threw him into the sea and threatened him with death if he ever came on board again. In describing this incident Ross says: "During this scene no one interfered, for the Captain in his frantic fits of passion, was capable of going any lengths, and would rather have destroyed the expedition, the ship, and every one aboard, than be thwarted in what he considered his nautical duties."

At last, on March 22, 1811, after a voyage of six and a half months, they arrived off the mouth of the Columbia. The weather was rough and from the ship they could see the surf running high. Huge waves were rolling and breaking over the Bar, a series of sand banks extending for five or six miles across the mouth of the river. The same day at one o'clock the Captain ordered the first mate to take the soundings necessary to locate a channel deep enough for

the ship; but the only crew he would give him was an old Frenchman and three inexperienced lads—two carters from Lachine and a barber from Montreal. The mate objected to this inadequate crew and to the small size of the boat, and his objections were warmly backed up by the partners, but as usual the Captain was obdurate. "Mr. Fox," he said, "if you are afraid of water you should have stayed at Boston" and walked off. After that there was no choice left for the mate, he had to go; but he realized how impossible it was for such a boat to survive in the heavy sea then running. Sorrowfully he took leave of his friends, shaking each in turn by the hand. "My uncle was drowned here not many years ago and I am now going to lay my bones with his," he said, and lowered himself into the boat. In a little while they could see hoisted a signal of distress, but the Captain bore away and left them to their fate. They were never seen or heard of afterwards.

On March 25, the third mate, Mr. Aitkens, was ordered out in the pinnace with four men. When they had found three and a half fathoms, the depth agreed upon, they hoisted a signal and the ship bore down on them; but, although the ship was moving at about three knots only, and passed within sixty yards of the pinnace, no effort was made to pick it up or throw the men a line. Consternation prevailed on board when they realized that the pinnace was to be left behind. The Captain as usual was deaf to all protests or appeals and held on his way. The ship struck heavily two or three times, but finally the winds and waves bumped her over the bar into deep water. In the meantime the situation of the men in the small boat was desperate; the breakers were pounding heavily over the bar and along the shore, rendering any attempt to follow the ship or land on the beach, equally hazardous. They first tried to overtake the ship but failed, and then they attempted to land on the beach, and in the attempt three of them including the mate, were drowned, and the other two were picked up the next morning nearly dead from exhaustion and exposure.

From the accounts given of the circumstances by Franchere and Ross—the only reliable accounts we have—it would appear that there was no adequate reason whatever why Captain Thorne should have followed the extraordinary course he did on these two occasions and which resulted in the loss of eight men; but he appears to have been in a particularly sullen and morose temper about this time, and when the safety of his men was in question, he was indifferent and even reckless. Four months previous to this

time the partners were in the habit of holding long conversations in Gaelic in his presence, and making him believe he was the subject of all their consultations. Apparently the Gaelic was too much for the Captain. It raised a suspicion in his mind which (according to Ross) later, especially after the ship left the Sandwich Islands, became a settled conviction that the partners were plotting against him, and that they intended to depose him and put one of the mates in charge of the ship. He mentions his suspicions to Astor in one of his letters, but apparently he was not perturbed over the matter nor afraid that the partners would succeed in their designs against him. Whether his mistrust of the partners influenced in any way his actions after the ship reached the bar of the Columbia River, we do not know, but if it was his intention to get rid of his officers he was successful for when the *Tonquin* left Astoria for the voyage up the north-west coast, the second mate was deposed and left behind and the other two were drowned.

The ship left Astoria on June 1 and crossed the Bar on the 5th, and 24 days afterwards, according to the Indians' reckoning, she blew up. It appears that they anchored off what is now Clayoquot on Vancouver Island, and commenced to trade with the Indians. One day there was trouble between one of the Chiefs and Captain Thorne, and the Indians bitterly resented the indignities offered their Chief on that occasion—one account says that the Chief was kept locked up on board all night, and another account says that the Captain kicked him over the side of the ship. Two days later, the last day the Captain intended to stay there, and while the sailors were getting the ship ready to sail, the Indians came on board in large numbers to trade and appeared to be particularly friendly. The Captain, thinking he had humbled them, was unusually affable and even made them some small presents; but when the order was given to clear the ship of the Indians, the Indians seized the weapons which up to that time they had kept concealed and fell upon the crew. It was all over in five minutes. McKay was the first to fall. Lewis was stabbed in the back and fell down the companionway. Thorne fought like a demon and with a clasp knife, his only weapon, killed two Indians and wounded several before he fell. When the fight started there were seven sailors in the rigging. They saw that their only chance to escape was to gain the room where the firearms were kept. They slid down to the deck and made a dash for it. Three were killed but the others were successful, and opening a brisk fire on the Indians, soon cleared the

ship of them. The next day while there were a large number of Indians on board, the ship blew up. During the night after the fight the four sailors escaped in a row boat, but afterwards they were captured by the Indians and tortured to death.

In reference to the destruction of the ship M. M. Quaife, editor of the "Lakeside Classics" in a footnote appended to page 179 of Ross' *Adventures on the Oregon*, edition of 1923, very justly observes: "Whether the explosion on the *Tonquin* was incidental or accidental, and if the former by whom intended, will never certainly be known. The narratives of Franchere and Ross supply our total knowledge of the affair, and these are based on the uncertain and more or less conflicting reports of the natives."

Lewis' relative or kinsman, the late J. C. Tunstall, who for years was Government Assessor in Vernon, always said that Lewis fired his pistol into the powder magazine; that he was wounded but not killed when he fell down the companionway, and that the four sailors wanted him to leave the ship that night with them but he could not do so on account of his wounds. Apparently this is the version of the story accepted by Washington Irving who on page 166 of his *Astoria* says: "On the voyage out he (Lewis) had expressed a presentiment that he should die by his own hand, thinking it highly probable that he should be engaged in some contest with the natives, and being resolved in case of extremity to commit suicide rather than be taken prisoner, he now (in consultation with the four sailors) declared his intention to remain on board the ship until daylight, to decoy as many savages on board as possible, then set fire to the powder magazine, and terminate his life by a signal act of vengeance." Irving tells the story with so much detail as to suggest the narrative of an eye witness, but Mr. Quaife's observation above quoted, is correct.

The loss of the *Tonquin* was a crippling blow to the Astor enterprise, and went farther towards bringing about its collapse than any other single factor.

During the celebration of Kamloop's Diamond Jubilee in June, a plaque was dedicated to the memory of Samuel Black, Chief Factor of the Hudson's Bay Company from 1830 to 1841. It was unveiled by Mrs. W. B. Truchot of Oswego, Oregon, wife of a great grandson of Samuel Black.

The Hudson's Bay Brigade Trail

F. M. Buckland

A great event in western history took place in 1821 when the Nor-Westers and the Hudson's Bay Company consolidated by mutual consent. About this time Tom McKay, son of the McKay who was killed on the *Tonquin*, was in charge of the Hudson's Bay Company's Northern Fur Brigade. It is he who is credited with blazing the old H.B.C. trail in 1824, still to be seen across the Lake from Kelowna.

This Brigade Trail, leaving Fort Okanogan, headed up the east side of the river, through McLoughlin's Canyon, and on to the forks of the Similkameen. Continuing on the eastern bank until it reached the head of Osoyoos Lake, it there crossed over to the western side, and, leaving the river, climbed the open country above Oliver, passing through Meyers Flat, White Lake and Marron Valley, and crossing Sheep Creek at its junction with Shingle Creek. Following up Shingle Creek for some miles, it crossed, and passing over a height of land, dropped down into Trout Creek above Prairie Valley and from there continued to Three Lakes, the head of Garnet Valley, and down the mountainside to the shore of Okanagan Lake at Deep Creek, a few miles south of Peachland. From that point it followed the present motor road to Kelowna Ferry, then went along the waterfront to the head of Okanagan Lake, where it took a westerly direction to Grand Prairie, the head of Monte Creek, and Kamloops, much as the road does today. We are told that these Brigades contained as many as 300 horses and many people.

In the early morning, fires are lighted and breakfast of dry salmon prepared and eaten. Next the horses are run in and roped. Then commenced the tedious job of packing. They must be very careful and throw the diamond hitch just right, or the pack will become loosened and the horses will have sore backs. But these men are experts. They go through the same performance perhaps a hundred times in a season. When everything is loaded, merchandise or furs, camp-pots, blankets and all, they file away on the trail preceded by a couple of expert hunters, who go ahead to the next camping ground where there is good feed and water, to shoot, if possible, fresh meat for the next meal. First comes the Factor,

or Chief Trader, dressed in his suit of broadcloth with white shirt and collar to his ears, wearing on his head the tall beaver hat of that day; for you see his position demands something a little different from the rest of the company. But he must have a hard time, poor fellow, riding under the trees with that stove-pipe hat. He carries with him his fire bag which contains his flint and steel, tinder box, touch wood and tobacco. Our Hias Tyhee Trader must have a separate fire when in camp, and his tent must be the first to be erected. Salutes are fired upon his departure from, and on his return to the fort. All this ceremony is considered necessary as it has a good effect on the Indians and adds to his dignity in the eyes of those under him. But that hat! Father Morice says in his *History of Northern Interior of British Columbia*; "Proud indeed was the Indian who was fortunate enough to be presented with his cast-off hat. It would be worn on all occasions, and in warm weather he might be seen divested of everything but the hat."

Riding beside the Trader there might be a priest or missionary, and no doubt there were many arguments and debates to while away the hours of travel. Next comes the piper, for no H.B.C. Fur Brigade is complete without the bagpipes, and many a Strathspey has echoed back from the rocks and hills of the old Hudson's Bay Trail. After the piper comes a long line of pack horses with here and there a packer, while the rear is brought up by the families and their "iktis" of bedding and cooking utensils.

The day's journey usually started about 9.00 a.m. and lasted until 4.00 p.m., when all would make camp and the horses be turned out to grass. The camping grounds necessarily had to be on water with plenty of open bunch grass country for the horses, and the horses of the Indians they met at these trading places. So they chose the head of Osoyoos Lake, the crossing at Shingle Creek, Westbank, the head of Okanagan Lake and Grand Prairie. The camps were about thirty-five miles apart, a day's travel with a pack train. On the Westbank Reserve there stood a great fir tree, until a year or two ago, and under its sheltering boughs the old traders opened up their packs of trade goods to barter with the Indians who met them there, as they passed up and down the valley.

Kamloops was the great halfway house of the Interior. Here the horses that came up the Okanagan were turned out to rest and a fresh band was run in for the trip up the Fraser to Fort St. James, in New Caledonia. When the brigade arrived back at Kamloops, loaded with the winter's catch of furs, the traders would turn those

horses out and take a fresh band for the trip down the Okanagan Valley.

But the settlement of the boundary question changed the course of travel and from 1848 on the brigades from the north instead of descending to the Columbia took the route of the Fraser Valley to Fort Langley and for about ten years, until the influx of miners took place in 1858, the old Hudson's Bay Brigade Trail was in disuse.

Flora and Fauna of the Okanagan

Max H. Ruhmann

The territory from Sicamous to Osoyoos at the International Boundary, known as the Okanagan Valley, has within its boundaries very varied climatic conditions, embracing as it does part of the Upper Sonoran Zone at the south, blending into the Transition Zone and reaching the Canadian Zone at its higher elevations.

The average rainfall varies from eight inches at Osoyoos to 20 inches at the northern end of the Valley; the temperature also varies greatly, reaching a maximum of 115 degrees F. at Osoyoos and a minimum of minus 35 degrees F. at the northern end of the Valley. Such great variations in rainfall and temperature not only affect the production of specialized crops, but also the natural distribution of our flora and fauna.

With the exception of the larger mammals, birds and trees, no sustained effort has been made to study the flora and fauna of the Okanagan. From time to time collectors have passed through the Valley and the collected material has been recorded through various scientific publications which, however, are seldom seen by the average interested person. Our Valley, on the whole, and particularly the southern end, is still practically virgin territory for the collector, and much unrecorded material may still be collected.

It has been proposed that the Okanagan Historical and Natural History Society prepare a check-list of the flora and fauna of this territory. Such an undertaking can only be made possible by the close cooperation of all the members and other interested persons; much work must be done, and many years must elapse before a comprehensive check-list can be compiled. A start has been made, and time alone will tell how comprehensive a check-list can be built up, and how quickly.

The Boundary Line

L. Norris

The trip made by David Stuart from Fort Okanogan to Kamloops in the autumn of 1812, on the occasion when Alexander Ross accompanied him to the forks of the Similkameen, was one of the most momentous events in the history of this Province. It inaugurated that great line of communication from the Columbia River northward through the Okanogan Valley and on the Stuart Lake and Peace River countries over which the missionaries passed on their way to Christianize the Indians, and over which the bulk of the fur trade of the interior was carried on for many years before the present city of Victoria was even thought of.

It was no doubt during the time when this was the great trade route of the Interior, that the map was compiled of which we have knowledge. This map shows a narrow strip of territory along the trade route colored red, indicating thereby that this was the only portion of British Columbia then Christianized.

In 1818, a treaty was concluded between England and the United States, whereby the 49th parallel was adopted as the boundary line between the two countries from the Lake of the Woods to the Rocky Mountains. It was also agreed to between the two high contracting parties, that the subjects and citizens of both should have the right of free entry, for the purpose of trade and exploration, to all the region lying west of the Rocky Mountains, and between Alaska and Mexico; but without either party having the right of exercising sovereignty over it. This arrangement lasted until 1846. California then belonged to Mexico with the 42nd parallel north latitude as its northern boundary. Later, in 1825, by a treaty between England and Russia, the southern boundary of the Alaskan "panhandle" or narrow strip running south along the coast, was fixed at 54 degrees and 40 minutes of north latitude. The whole region was then known as "Oregon."

During the negotiations which resulted in the signing of the Ashburton Treaty in 1842, which settled the question of the boundary between the State of Maine and New Brunswick, an effort was made to reach an agreement regarding the boundary between Canada and the United States, west of the Rocky Mountains, but it fell through.

The following year, in 1843, President Tyler, in his annual message to Congress, defined the claims of the United States to Oregon as an unqualified right to the whole territory. Again, in 1845, President Polk, in his inaugural address, declared that the whole territory belonged by right to the United States, and repeated this declaration in his message to Congress in 1846 in language so emphatic as to suggest the possibility of war. The grounds on which this claim was based are not very clear; but England herself, even while in joint occupation of it, seems to have recognized the possibility of the whole territory belonging some day to the United States. The negotiations preceding the Treaty of 1825, settling the southern boundary of Alaska, were prolonged for three whole years through the persistence with which the English tried unsuccessfully to secure from the Russians, access to the Pacific through Russian territory, in case they should be excluded later from the territory south of Alaska by the United States.

When the Democratic Party assembled in convention in Baltimore in 1844 to choose a candidate for the Presidency at the approaching election, they adopted as one of the planks in their platform the right of the United States to the whole territory. It was then the election cry was heard of "fifty-four forty or fight"; they would have it all or, with the help of the Irish, lick the British.

Negotiations were resumed, and in August, 1846, a treaty was signed making the 49th parallel the boundary line from the Rocky Mountains to the Gulf of Georgia.

This settlement of the dispute gave offence to some people in this country. They said that their representatives in England had given way unduly to the Americans, and had needlessly sacrificed British territory without realizing in the least the value of what they were giving away. And some even said that the salmon not rising to the fly in the Columbia River was regarded by the English as a matter of grave import and weighed with them in their deliberations. It is, of course, the inalienable right of every free born Briton to malign his own country, and choose his own method of doing so.

The Americans found the English keenly alive to the value of the territory in dispute. The English stiffly maintained that the whole territory north of the Columbia River belonged by right to England; it was British, not American. Fur companies had controlled the trade on the Columbia from 1813 on, and had opened up the great trade route to the north. But California still belonged

to Mexico and, had the English demand been granted, it would have left the United States without a harbour on the Pacific worth mentioning. England soon found herself confronted with something very much like her own arguments in a somewhat modified form, when, in former years, she had complained that the attitude of the United States was unfriendly and unreasonable. Both parties found the situation difficult. Each in turn was confronted with the alternative of either modifying its demands or going to war. In any case, it is a far cry from the 49th parallel to the fiords of Alaska.

In 1825, England tried unsuccessfully to gain access to the Pacific through the panhandle of Alaska. In 1846, she accepted the 49th parallel, and had the settlement been deferred for another ten years, she would probably have secured the Columbia River for her southern boundary; but a settlement of the dispute could not be put off any longer. The people of the United States knew what was going on. In 1844, the attention of the United States Senate was called to the fact that England had leased the whole territory to the Hudson's Bay Company; that the Hudson's Bay Company had six permanent establishments on the coast and sixteen in the interior, and six armed vessels, one of which was a steamer; and that the English were gradually occupying the whole territory, and were becoming entrenched in it. With these facts confronting him, President Polk brought matters to a head in 1846.

An examination of the facts will show that the Columbia as a boundary was lost to England before the negotiations commenced, and that the United States never had any chance of having her claim allowed when she demanded the whole territory. We in this country have little to complain of; the Treaty of 1846 completed the southern boundary of an empire, greater in area than the United States, and probably richer in natural resources.

In dealing with the history of the Okanagan Valley, it will help to explain much if it is borne in mind that up to 1846 this country was held jointly by England and the United States. It was the peculiar manner in which it was then held by the two powers (joint occupancy without sovereignty) which enabled the fur companies on the Columbia, first American and later English, to control the trade on that river, and to open up and maintain, uninterrupted-ly for thirty-five years, the great trade route up the Okanagan Valley and northward through what is now British Columbia.

It is well also to bear in mind that when the old election cry of

“fifty-four forty or fight” threw the people of the United States into a fever of excitement and war was imminent, it was the Okanagan Valley and British Columbia that were at stake.

Mussel Shells

L. Norris

In 1924, Mr. Bartholomew Oxley found about three buckets full of mussel shells on the property of Messrs. P. Burns & Company on the west side of Mission Street, in the City of Vernon, at a depth of about three feet below the surface of the ground, near the bank of Long Lake Creek; along with them were found a stone axe, and several Indian arrow heads.

These shells were afterwards identified by Mr. Francis Kermode, Curator of the Provincial Museum, Victoria, as the *Margaritana margaritifera* var. *falacata*, commonly called the Pearly River Mussel.

Alexander Ross says that shells, similar to these, were used by the Indians in the Okanagan as a medium of exchange, over a hundred years ago when he was in the country. It appears the Indians on the coast used a kind of wild hemp which grew in the Okanagan for making fishing nets, and the Okanagan Indians traded wild hemp for shells. The shells increased in value according to their size. Few of them exceeded three inches in length, and the Indians called them “higua.” As indicating their relative value, Ross gives us to understand that a new gun was, approximately, of the value of six higua two and one-half inches long. As a lot of the shells found by Mr. Oxley were two and one-half inches long, this cache must have been of considerable value.

On page 30 of his *Fur Hunters of the Far West*, Ross says: “The Red Fox spoken of was the head chief of the Okanagan Nation, and had formerly been in the habit of going to the Pacific on trading excursions, carrying with him a species of wild hemp, which the Indians along the Pacific make into fishing nets, and in exchange, the Okanagans bringing back marine shells and other trinkets, articles of value among the Indians.”

Mr. F. M. Buckland reports the finding of a small cache of these shells, mixed with some arrow heads at Okanagan Mission.

The First Wagons in the Okanagan Valley

F. M. Buckland

Some of us who have arrived here recently have noticed around different farm yards the remains of old homemade wagons with the wheels hewn out of solid blocks of wood and looking as old and out of date as something dug out of an ancient Egyptian tomb, and naturally concluded that these must have been the first wagons used in the Okanagan Valley. But such is not the case.

In the year 1858, an event of importance took place which is still well remembered by the older Indians; that was the coming of the first wagon train, or the Palmer and Miller expedition as it was called. These adventurers outfitted their wagons with merchandise at Walla Walla, Washington, and, coming up the Columbia to Okanagan, travelled the old Hudson's Bay Brigade Trail through to Trapanage Creek, near Peachland. At that place they felled trees near the lakeshore and built a raft to ferry their merchandise and wagons up the Lake to L'Anse au Sable, where they landed.

Meanwhile, the cattle and riding stock were driven around the foot of the Lake and up the east side, following an old Indian trail through the Big Canyon and north to the place of meeting. Once more the wagons were assembled, the goods loaded and, with swampers on ahead, the teamsters cracked their whips and were on their way again. From L'Anse au Sable they continued north through the open country until they joined the Brigade Trail again at the head of the Lake. These wagons, seven in number, were drawn by ox teams, and were loaded with tools, goods and food, to sell to the miners in Cariboo. It is told that, when a country too difficult to travel was encountered, the wagons were unloaded, taken apart, and packed over the rough places on the backs of the horses and oxen, until wheeling could be resumed. Then they were reassembled and with the oxen yoked, went creaking over the country, up hill and down.

If a hill was too steep to climb, the teams were doubled up, and to descend a bad piece of country, ropes were attached to the wagon with a turn around a nearby tree to ease them down. Or,

perhaps, a Mormon brake, in the shape of a small tree, would be attached to the rear axle and allowed to drag along the ground. In this manner they arrived at Kamloops. There they were told that (because of the roughness of the country) it would be impossible for them to continue their way any farther north. So they were induced to sell all their goods at that place. Potatoes sold as high as \$80 a ton, while sugar, beans, tobacco, etc., were disposed of at correspondingly high prices. The oxen sold at \$900 a team and were no sooner bought than the miners had one slaughtered and roasting. It was the first tame meat some of them had tasted for years.

Pot-Holes at Shuswap Falls

Arthur H. Lang

Pot-holes are rather rare geological phenomena found in hard-rock river beds. They are formed when some agency, such as a small depression in the rock of the stream-bed, causes a small whirlpool by which sand and boulders, harder than the country rock, are rotated. These grains of sand and boulders act as cutting tools and, by being constantly rotated for thousands of years, gradually eat a round hole in the rock.

The pot-holes at Shuswap Falls are situated in the bottom of the gorge, and are visible at low water. There are four large ones, four to six feet in diameter, whose depths are difficult to determine as they are almost filled with sand. One apparently has a communication cut through to the river, as its water is constantly moving. Besides these there are about twelve holes of smaller diameter. The sections of some of these are present on the side of the canyon, these holes having been cut at a time when the river occupied a higher channel, before the gorge was cut. These sections are about twenty feet deep.

In the illustrations of pot-holes in geological text-books they are usually about two feet in diameter, so the ones mentioned above are singularly large. Besides, it is unusual to find so many in one place.

EDITOR'S NOTE: This article was written before hydro-electric development took place at Shuswap Falls.

Some Notable Men in the Okanagan Valley

F. M. Buckland

While this Valley was still the great highway between the Columbia River and New Caledonia, some notable men passed up and down it.

Perhaps the greatest man of the time was Dr. John McLoughlin, who is known in history as the "King of Oregon," and by Indians as "The Great White Eagle." This man was governor of a territory from San Francisco in the south to Russian Alaska in the north, and many were the kind deeds credited to his memory. But for him the first settlers on the Columbia would have starved to death. The settlers arrived overland by the Oregon Trail in the beginning of winter, without food or clothing sufficient for the coming season, and he, in defiance of orders from the Company to have nothing to do with them because, in settling in the country they would spoil the fur trade, fed and clothed them out of the Company's stores at his own expense.

He was married to an Indian woman according to the laws of the Hudson's Bay Company. Years afterwards when the missionaries arrived, it was explained to him that the Hudson's Bay Company's marriage contract was not good enough, and so to save trouble and keep peace in the family he was married again by a Protestant minister. But McLoughlin was a staunch Roman Catholic, and the Catholic Church did not recognize either the Company's bonds or the Protestant ceremony, so the couple were married a third time.

Another famous man who travelled up and down the Okanagan Valley was Peter Skene Ogden, and I think he was the greatest brigade leader of all. Born in Quebec in 1794, the son of Honourable Isaac Ogden, Judge of Admiralty Court, Peter's boyhood was spent in Montreal, where he commenced to study law. But the call of the wild led him to join the North-West Company in the capacity of a clerk. We first hear of him in this country

about the year 1818, and from that time until his death at Oregon City in 1854, he was one of the greatest pathfinders, traders and diplomats that the west knew. For about nine years, Ogden lived as chief trader in northern British Columbia, at Stuart Lake where he introduced farming to some extent. Every spring we hear of him making the journey to Fort Vancouver on the Columbia by way of Kamloops and Okanagan, to sit as a member on the Board of Managers of the Hudson's Bay Company.

Again we have Father Nobili, who, under instruction from Father De Smet in August, 1845, started north to explore New Caledonia. He says: "with a half-breed companion I visited and instructed the Indians as far north as Fort Alexander, and in May came to Colville to give an account to Father De Smet, who sent me back again." The story is told that at the head of Okanagan Lake, the Indians stole all his belongings. Years afterwards, Father LeJeune was informed that an Indian there was found wearing the priest's cassock, and another thought the Church vestments suitable material for making leggings. But amends were made. In later years, Father LeJeune blessed the church built by one of the Indians concerned in the affair.

Father Nobili was an Italian Jesuit. The son of a lawyer, he was born in Rome in 1812. He entered the priesthood as a novice in 1828, and in 1843 he was ordained a priest. The same year he sailed for Oregon with Father De Smet and, after devoting several years to missionary work, he went to California in 1849. He was appointed Superior of Santa Clara College, California, and died there in 1856.

George Heggie, former M.L.A., for thirty-two years manager of the L and A Ranch near Vernon, alderman of Vernon, Justice of the Peace, and first president of the Vernon Fruit Union, died at Okanagan Landing in February, 1953. A native of County Antrim, Ireland, Mr. Heggie came to Canada in 1895 to manage the 1,600 acre ranch owned by Sir Arthur Stepney near Enderby. He was employed by the "Belgian Syndicate," the Land and Agricultural Company of Canada, in 1909 to manage the company's holdings of 17,000 acres of fruit and farm lands near Vernon. He represented the North Okanagan in the Provincial Legislature, 1930-32 inclusive.

The Rise and Fall of Rock Creek

L. Norris

Governor Douglas visited the mining camp on Rock Creek in September, 1860, and in his dispatch to the Home Government, dated October 24, he says that gold was discovered on Rock Creek in October, 1859, by a Canadian, Adam Beam, when travelling from Colville to Similkameen; that Beam visited the place in December of that year but did not start work until May 7, 1860, and that in six weeks he cleaned up \$977.00. The Governor further says that there were then (October, 1860) about 500 miners congregated in and around Rock Creek and at another place on the Colville (Kettle) River about ten miles further down (mouth of Boundary Creek).

When gold was discovered on the Fraser River in 1858 there was a great influx of miners by sea into British Columbia; the first shipload landed at Victoria on April 25 of that year, but all the miners who flocked into Rock Creek, after Beam's discovery became known, did not come from the coast. Among the first to arrive there were miners who had been prospecting on the streams in American territory just across the Boundary Line. With the decline of placer mining in California, the miners naturally pushed further afield and by 1869 they had pretty well penetrated Oregon and Washington Territory. For instance, the late Charles Deitz of Greenwood, always boasted that he was placer mining in British Columbia in 1857. He had been with a party of prospectors on the Pend d'Oreille River, and they had followed the stream down to its mouth where it empties into the Columbia just north of the Boundary Line. In Rock Creek camp the aliens always predominated. When a census of the camp was taken on April 14, 1861, it was found that there were only seven British subjects in camp as against 116 foreigners.

Rock Creek must have been a fine little mining town in 1869. And it is surprising how optimistic the businessmen were. They seemed to think the mines were a permanency, and that the creek would give perennial employment to a large number of men. The

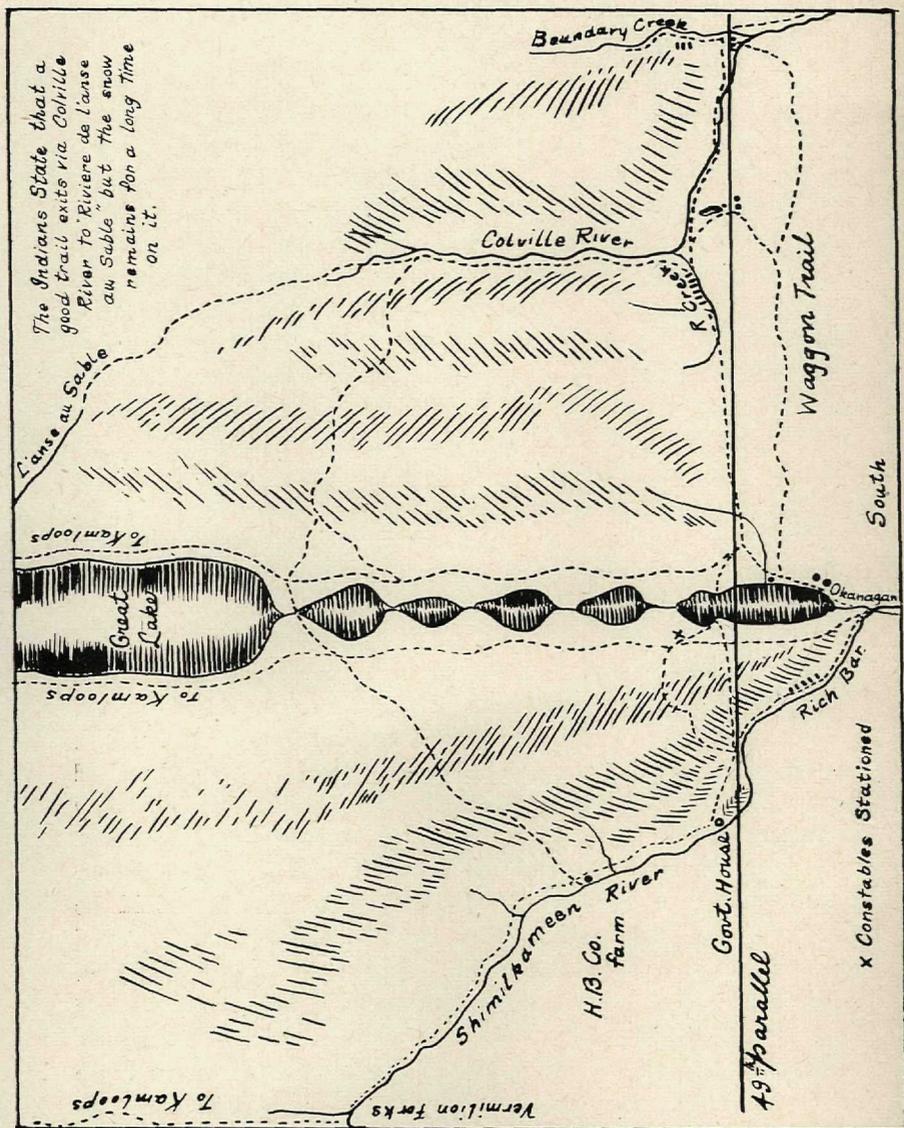
Gold Commissioner, Mr. Cox, too, seems to have caught something of the same spirit.

William George Cox was the Magistrate in charge of the District at Kamloops in 1859. In the spring of 1860 the Governor sent him into Rock Creek to look after the collection of the customs duties there, and when Governor Douglas visited the camp in September, he appointed Cox Gold Commissioner. Cox was a fine man in many ways, and an efficient officer who was always ready to boost the camp and report things in a favourable light even when communicating with the Governor. He believed firmly that there would soon be a large increase in the population of Rock Creek with a corresponding increase in the revenue flowing into the government coffers. With this in view he had an iron safe, weighing about 1200 pounds, packed in from the Dalles on the Columbia. In the meantime he borrowed £240 from some cattle drovers to keep the government's business running smoothly.

In November when the final clean-up was made it was ascertained that \$83,000 in gold had been taken out of the creek by 20 individual miners and small companies of miners. In addition to this, considerable gold had been taken out by miners who had left the camp without disclosing what they had made. The camp then consisted of 23 houses and stores of good size, some of them erected at considerable expense, besides a number of huts and cabins; and the people were anxiously waiting for the Governor to make some move towards having the townsite surveyed. The town also boasted a large billiard saloon which, Cox said, added greatly to the good appearance of the town.

On November 20, 1860, Cox reported that "five sections of agricultural land have been pre-empted and partly plowed." This clearly implies that large acreage had been broken and brought under the plough. He probably meant that five pre-emption claims had been staked and some land plowed, because on April 14, 1861, he reported that five persons had recorded land with him, viz.: Father Richard, J. C. Laramé, W. G. Cox, Gideon Pion and J. C. Haynes.

Late in 1860 Mr. Cox had plans prepared for a Government building. This was constructed by Leatherman & Co. and finished about April 1, 1861, at a cost of £285 12s. The Customs House on the Similkameen River was built in the fall of 1860, and the one at Osoyoos about one year later, at a cost of £109.



Sketch map drawn by W. G. Cox whilst at Rock Creek, showing cattle trails in the Similkameen and Okanagan Valleys. (This map was re-lettered for reproduction.)

The prices of provisions in the camp in 1860 were: flour, 20¢ a pound; bacon, 50¢; lard, 50¢; sugar, 40¢; coffee, 50¢; beans, 50¢; onions, 25¢; potatoes, 22¢; dried apples, 40¢; rice, 30¢; tea, \$1.25; candles, \$1.00; and butter, none. Labourers were getting \$4.00 per day without board.

Up to the end of 1860 everything had gone well with the camp at Rock Creek. The first cause for anxiety to those whose interests were directly bound up in Rock Creek, was the discovery of gold on Mission Creek. At first the report of the new discovery attracted little attention; but by the middle of February 1861, more than one party had gone out to investigate. One party led by Adam Beam reported to Cox on their return. They handed some gold to Cox which they said they had obtained from a claim where the owner, William Pion, was making \$4.00 a day with a rocker, and continuing their report they said: "We prospected nine streams, all tributaries of the lake, and found gold in each, averaging from three to ninety cents to the pan; the ground was frozen and much impeded our work. We are quite satisfied of the richness of these streams, and shall as soon as possible, dispose of our claims on Rock Creek, and leave for that section of the country where a miner can grow his potatoes and other vegetables, besides keep his cow." Idyllic conditions truly, for a mining camp.

Cox, in commenting on this report in his letter to the Colonial Secretary, dated March 1, 1861, says: "I have been particular in quoting the above as Mr. Beam, the discoverer of Rock Creek, is universally acknowledged as a good and sure prospector. I have not made the above statement public as it would only tend to bad results at present. The miners in this neighborhood who are heavily burdened with debt would be easily coaxed off, and the mines now in a preparatory condition for being worked, abandoned. Improvements going forward on buildings and farms would be checked. Townlots would be almost unsaleable, and the expected revenue seriously interfered with." And again in his letter of April 27, he says: "Tomorrow about twelve miners leave for the Okanagan gold fields. If the mines are only of an ordinary nature, the climate and soil are of a sufficiently attractive nature to cause miners to settle there. Much money has been expended in improving buildings here and some good lumber houses have been erected, but the expected stampede to Okanagan has thrown a dismal feeling over the owners of such property."

About this time Cox sent in a sketch plan showing the

relative position of Okanagan Lake and Mission Creek, which is wonderfully correct for that day. It shows the new gold fields as lying north of Mission Creek and near to the place where Harry Mills found the bison bones in 1919. Mission Creek is not shown as Mission Creek, but under its old name of Rivière de L'Anse au Sable.

The interest which this new find created on the outside was out of all proportion to the importance of the discovery itself, and soon there was a steamboat under construction at Osoyoos to ply between the Columbia River and the mines on Mission Creek. There is not much information to be gleaned about this boat. Cox in his letter of February 16, 1861, says: "Should these mines (the mines on Mission Creek) prove rich and extensive, small boats will ply between there and the Dalles. One is already being built by Mr. Gray." And again on April 8, in a postscript: "The boat constructed and intended for use on the lake, I have seen. She is from end to end eighty-five feet, and will be worked by steam." There is also a letter published in the *British Columbian* at New Westminster, of March 22, 1861, in which the writer says: "New \$8.00 diggings have been found on the Okanagan. Cap't Gray's steamer to run from Priest Rapids (on the Columbia) to Okanagan Lake, is completed with the exception of putting in the machinery."

We do not know how they expected to get this boat, which was from end to end 85 feet, and worked by steam, up Okanagan Falls; but that this attempt at steam navigation was taken seriously by the Governor is evinced by the full and carefully considered instructions sent to Cox. He was instructed among other things to see that the boat called and obtained a clearance from the Customs House at Osoyoos, each time she entered or departed from British territory.

Another cause for anxiety to the people of Rock Creek was the amount of credit extended by the traders to the miners at Rock Creek and Ten Mile Camp (Boundary Creek) computed by Cox in March, 1861, at \$16,000. This was a serious matter. Cox in his letter of July 10, says: "Rock Creek, I regret to say has not prospered as anticipated, the season is advancing and still no immigration. Miners heavily burdened with debts contracted recklessly during the late winter, escaping, flying to the Nez Percés country — the traders disheartened refuse credit to good men who cannot produce the cash, and without provisions cannot

work their claims — in fact, things have the appearance of general bankruptcy.”

With all the bad luck they had at Rock Creek, it was a surprisingly quiet and orderly camp. Cox repeatedly refers to this in his letters. He reports that there was no drunkenness, no fighting and no brawling among the men. The American miners who came overland to Rock Creek were, generally speaking, a pretty decent lot of men. Men who live for years in a mining camp where there is no constituted authority, no village policeman to keep order, soon learn to secure for themselves some degree of comfort and quiet by exerting themselves, each individually, in discountenancing any disorder or want of decorum in the camp. It is true, drinking and gambling went on, but these in themselves are harmless amusements. Apparently during the 16 months that Cox was in charge of the camp, he reported only one crime as having been committed in Rock Creek mining camp. A man was guilty of theft and was run out of the camp, Cox declining to send him to jail on account of the expense. This crime list when the number of men—ranging from 125 to perhaps 300 or 400 occasionally—and the duration of the camp are considered, would hardly discredit a Sunday School picnic.

But a serious crime was committed near the camp; an Indian killed a white man. It would appear from the confession of the Indian, made afterwards to his friends and communicated by them to the whites, that the two foregathered at the First Crossing of Rock Creek, about six miles from its mouth where the camp was situated. The white man, a Frenchman, cooked supper for both, and they lay down for the night in a nearby vacant cabin. During the night the Indian got up, and because he (the Indian) “had a bad heart,” as he said, he stole the knife from under the Frenchman’s head and stabbed him to death with it. This was a serious matter, and a difficult matter for a man in Cox’s position to deal with; the crime was confessed. He might, of course, have improvised a gallows and hired a hangman, but there was no judge or jury to try the man; and to have taken the culprit and the witnesses to New Westminster to keep them until the next ensuing assizes would have been expensive, and it is just possible that Cox did not have very much money by him at the time.

Usually in an emergency, Cox’s decision was swift and his actions were prompt; but in this case it is remarkable how much time he lost in considering, very carefully no doubt, the whole

matter under its various aspects, without doing anything. In the meantime the miners caught the Indian and hanged him, and when the report of the lynching reached the outside it was probably taken as further proof of the lawlessness prevailing among the foreigners in the mining camps of British Columbia.

Cox left Rock Creek on November 15, 1861, having seen the last party of miners leave the camp for Mission Creek on the 10th, and for a time the camp was deserted. It is true that mining was carried on there intermittently for forty years afterwards, but for a time it was a deserted camp. The Government Office was closed, the iron safe that weighed about 1200 pounds packed over to Osoyoos, and the large billiard saloon, the glory and ornament of Rock Creek, stood silent and deserted; and with the exodus from Rock Creek to Mission Creek went two who afterwards became prominent men in the community there — Joseph Christien and Eli Lequime.

When Governor Douglas got back to Hope after his visit to Rock Creek, he wrote a letter from there dated October 3, 1860, to the Colonial Secretary in which, after commenting on the peace and good order prevailing in the mining camps, he says that he had then been in the saddle for 21 days. He also says, that on the following day (October 4) J. C. Haynes, who was then a constable under Saunders at Hope, would leave Hope for Rock Creek to assist with the collection of the revenues there.

John Carmichael Haynes was never located for any length of time at Rock Creek. When the new Customs House on the Similkameen River was completed in December 1860, he moved into it, and a year later, when the Customs House at Osoyoos was finished, he moved over there. He remained there as Collector of Customs, first under the colonial government and later under the dominion government, until his death in 1888. He was succeeded by Theodore Kruger.

It is worth noting that in all the letters written about this time, and in the newspapers, the name, Osoyoos, is always written, Sooyoos; Similkameen, Shimilkomees; and Kamloops, Kamalooops; Okanagan was then invariably spelled as it is today. Shuswap usually follows the modern form of the word although it sometimes appears as Shouswap. Kettle River was then called Colville River; Dog Lake, Lake Duchien; Princeton, Vermilion Forks, and Long Lake (near Vernon), Chelootsoos Lake. It is curious

too, how often such men as Cox, Haynes and others when mentioning Okanagan Lake refer to it as "great" Okanagan Lake.

Alexander Ross in his *Adventures on the Oregon or Columbia River*, published in 1849, writes these names, thus: Oakinackin, (Okanagan), She Whaps (Shuswap), Cumclouds (Kamloops), and Sa-milk-a-meigh (Similkameen). In this book is the first written record we have of the word Kamloops.

Cox in his letters refers to a place on Okanagan Lake which he sometimes calls "Sel d'Épinette" and sometimes "Sable d'Épinette." In his letter of August 9, 1862, he says: "I left Sel d'Épinette, Okanagan Lake, on the 17th ultimo for the purpose of exploring the road (sic) between that point and the Columbia River." In a sketch which was enclosed with another letter of about the same date he shows two trails only between Okanagan Lake and the Columbia River — one up Mission Creek and one by way of Cherry Creek.

The following is a characteristic Cox letter:

Shimilkomeen,
24th Aug., 1862.

Sir,

When lately visiting the settlers at the Okanagan Lake, I gathered the following information which I have the honour to convey to the Governor:

There are five occupied farms of 160 acres each. There are 130 acres of cultivated ground of which 68 represent cereals. There are two substantial and excellent dwelling houses, and material on the premises for a third.

The settlers are composed of Canadians, Frenchmen and half-breeds, and are all Roman Catholics, and I am sorry to add, paupers, comparatively speaking, they have not enough funds amongst them to have a flour mill constructed; this is discouraging as their wheat crops look very promising.

I have the honour to be,

Sir,

Your most humble and obedient servant,

W. G. Cox.

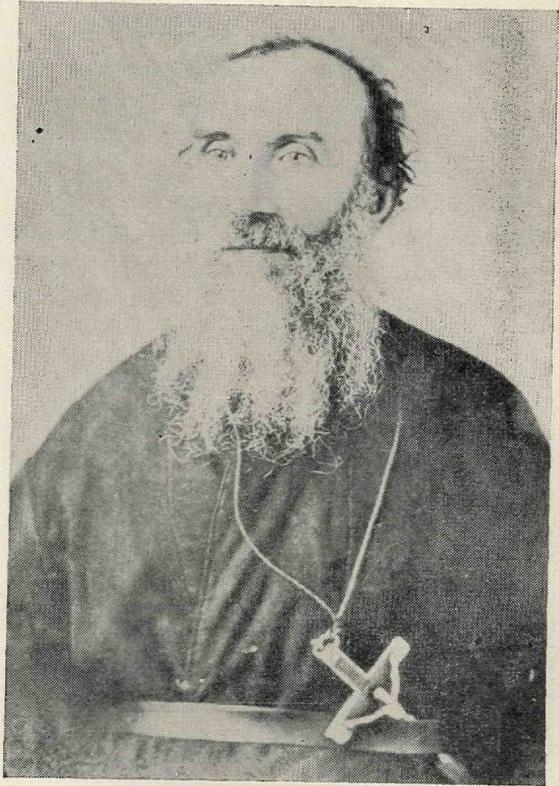
W. A. G. Young, Esq.,
Colonial Secretary.

Father Pandosy, O.M.I.

Denys Nelson

Charles John Felix Adolph, known in religion as Charles Marie Pandosy and throughout the Okanagan Valley as Father Pandosy, was born on November 21, 1824, at Margenides, near Marseilles, the famous seaport on the southern coast of France. A typical village of Provence, his home was surrounded by green orchards, and set amidst olive-covered hills overlooking the blue Mediterranean Sea, the home of classical culture and civilization.

His was a land-owning family, but dwelling as he did by the side of the sea, it was inevitable that a desire for wandering should possess the lad at an early age. He first wished to join the navy. After one of his brothers became an officer in the French army and died in the Piedmont campaign, Pandosy wanted to be a missionary, or else be a chaplain in the army. To some extent this wish was fulfilled in both ways in the far distant future.



FATHER PANDOSY, O.M.I.

While he was a student at the College Bourbon near Arles, Charles Pandosy decided to enter the Oblate Juniorat of Notre Dame de Luminères, then recently established by Charles Joseph Eugene de Mazenod, founder of the missionary Oblates of Mary Immaculate (O.M.I.). During his classical studies the boy won distinction, carrying away prizes in Latin composition and French literature. In 1843 he went to the Novitiate of Notre Dame de L'Osier in the Diocese of Grenoble, which he described as being "a perfect paradise." Here, at the age of twenty-one, he took the final vows before the founder, Bishop de Mazenod himself.

The year of Charles' birth saw the establishment of Fort George (Astoria) on the Columbia River, and while he was studying for the priesthood, the northwest coast of America was gradually becoming opened up by the fur traders. In this land of forest and river, grassy prairie and open spaces, Dr. McLoughlin reigned supreme from Russian Alaska in the north to the Spanish possessions in the south. By slow degrees the country opened reluctant arms to the settler. First, mainly in the Willamette Valley, members of the fur trading companies took unto themselves native wives, settled on the land, and raised families. Then came the immigrants, pushing their way with their caravans over the plains and through the mountains to the sea. Here was a fine field for missionary effort.

The first request came from the Indians themselves. Several deputations went to St. Louis from the Flathead Indians. No Catholic priests were forthcoming at the time, but several Protestant missions were established as the result of these visits. Deputations were also sent to the Bishop of Red River by the French Canadians of the Willamette Valley, and finally by 1840 both Catholic and Protestant missions were established on the northwest coast. Two Catholic priests, Rev. F. N. Blanchet and Rev. Modeste Demers arrived at Fort Vancouver on November 24, 1838. Within a few years both were raised to episcopal dignity—Blanchet became Archbishop of Oregon City, and Demers, Bishop of Vancouver Island. At Montreal, on September 27, 1846, a brother of Archbishop Blanchet's, Rev. A. M. A. Blanchet, a canon, was consecrated Bishop of Walla Walla.

With the erection of three sees, came an increased demand for workers. When the Bishop of Walla Walla could get no assistance from his brother, he appealed to France, and Bishop de Mazenod was constrained to send out a small band of Oblates. Of the five members of the congregation he selected, only one was

ordained priest. This was Rev. Father Pascal Ricard, then Superior of the House at Lumineres, who was to be the Superior of the group. With Father Ricard went Georges Blanchet, aged twenty-eight; Eugene Casimir Chirouse, aged twenty-six; and Charles John Felix Adolph Pandosy, aged twenty-three, as well as a lay brother, Celestine Verney.

At the beginning of February, 1847, the party left Le Havre for New York, sailing on the *Zuric*. At St. Louis they were met by the Bishop of Walla Walla, and in his company, and that of the few companions who accompanied him, they made the remainder of the tedious journey across the plains and mountains that divided them from their destination. They reached Kansas City on May 1, and there they joined a caravan, arriving at Fort Hall in the early part of August. Discomfort and hardship were the lot of all who travelled thus; but Pandosy, throughout the long journey kept his cheerful disposition, and delighted his companions with the brilliance of his singing. His voice was pleasant and sympathetic, and possessed of a remarkable characteristic which enabled the singer to change from tenor to bass at will.

On their arrival at Fort Hall, it was apparent that the wagons could not reach Fort Walla Walla before the end of September, so the Bishop and a few companions went on ahead to prepare lodgings and provisions for the winter. Pandosy remained with the wagons, and reached his destination on October 4.

The object of the Oblates being to evangelize the Indians, they started the work at once, selecting the Yakima Indians as their field of labour. The Bishop of Walla Walla, on October 8, 1847, granted the Superior, Father Ricard, the usual "letters of mission," giving him special charge of the Mission of St. Rose-on-the-Yakima. This mission, variously known as St. Rose of Chemna and St. Rose of Simcoe, was situated in the lower valley of the Yakima River. While this might be a suitable site for the Indians, it was hardly so for the Oblates, since wood was scarce and had to be rafted down the river, the Indians offering no assistance.

While the Oblates were at work here establishing themselves among the Yakimas, the Bishop and his secular clergy became embroiled in the terrible affair known as the "Whitman Massacre." At the end of November, 1847, the Cayuse Indians turned upon the Protestant mission at Wailatpu and murdered Dr. Marcus Whitman, his wife and some eleven other white people, making many more prisoners. The provisional American government sent

out volunteer forces to avenge the murders, and the Cayuse War was to drag on for some two and a half years.

Towards the end of December, fearing that a crisis was at hand, the Bishop decided to ordain two of his Oblates. By this time, Peter Skene Ogden, a chief factor of the Hudson's Bay Company at Fort Vancouver had effected the recovery of all the American prisoners, but it was feared that the arrival of avenging forces would bring about an attack upon the fort. It was decided to leave it as soon as all the prisoners had been brought in, and the Bishop accepted Ogden's offer of a seat in the boats. A week before he left, he sent to St. Rose for Chirouse and Pandosy. They were raised through the various orders of sub-deacon, deacon and the priesthood within eight days. These sacraments were conferred upon them in the house within the fort that was used for chapel, dining room, recreation room and dormitory combined. They were at that time so poorly equipped that it was necessary to borrow a white nightgown from Mr. McBean, the manager of the fort, to serve as an alb.

On January 2, 1848, a few hours after the last ceremony, the Bishop and one colleague left the fort about an hour before the arrival of a band of Indians who had come to intercept their flight. Father Pandosy, as he must now be called, returned to the Yakimas whom he, with the other Oblates, induced to remain neutral and refuse to join the Cayuses in their war against the whites.

The Oblates spent their time in establishing a new mission called "The Immaculate Conception" on the Massatas Creek. For the rest of this year they had to dwell very quietly with their converts and do but little active work, owing to the prohibition of the Agent, Mr. Lee, who refused to allow any denomination to erect buildings until the arrival of the regular troops.

Kamiakin, "the last hero of the Yakimas," as he is called by A. J. Splawn, became a firm friend of the two priests and gave them his protection. During the winter of 1848-49, Chirouse lived under the protection of Kamiakin, while Pandosy stayed with the chief's father-in-law, Ow-hi, until a son of the latter threatened to kill the "black gown," whereupon Ow-hi took Pandosy away to the Selah valley and other safer places among his own people.

In the spring of 1849 Pandosy and Chirouse built the mission of St. Joseph at Saralpas; but this, in common with several other missions, was of a temporary character only, and abandoned before many years had passed. In 1851 Pandosy was joined by Father

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D'Herbomez who had come from France in 1850, and they remained together for three years. In 1852 Chirouse was transferred to the Cayuse Indians and Pandosy and D'Herbomez moved the Mission of St. Joseph to the better known site of the Ahtanum River. This was near the home camp of Kamiakin, and it was here that the two priests, Pandosy and D'Herbomez, were visited by Theodore Winthrop. In his book *The Canoe and the Saddle*, he pays a well deserved tribute to the devotion and self sacrifice of the men who served these missions: "Discomfort and often privation were the laws of missionary life in this lonely spot. It was camp life without the excitement of camp. Drearily monotonous were the days of these pioneers. There was little intellectual exercise to be had, except to construct a vocabulary of the Yakima dialect, a hardly more elaborate machine for working out thought than the babbling Chinook jargon." This vocabulary and grammar were burned when the mission was destroyed in 1885, but fortunately another unrevised copy was in existence and was published by the Cramoisy press in 1862.

About the same time that Winthrop visited Pandosy, the missionary entertained Lieutenant G. B. McLellan, the engineer who came in 1853 to explore the country in the interests of the Northern Pacific Railway. At St. Joseph's Mission he met Pandosy and Kamiakin. The interview left Kamiakin much depressed and henceforth the seeds of revolt against the white settlers were firmly implanted in the hearts of the Indians.

Early in April, 1853, Pandosy wrote to Father Mesplie at the Dalles describing the state of unrest in which the Indians were living. Father Mesplie showed the letter to Major Alvord of the Fourth Infantry, who in turn reported it to his superior officer. Alvord was rebuked as an alarmist; and Pandosy's warning was ignored.

In 1854 Kamiakin received an invitation from I. I. Stevens, newly arrived as Governor, to a conference to talk over the sale of Indian land. The Chief, as was his wont, sought the advice of his friend, Father Pandosy. He warned Kamiakin that it was impossible to stop the march of the white settler. "I have lived many years among you," said the priest, "and baptised a great number of your people into the faith. I have learned to love you. I cannot advise or help you. I wish I could." At the Great Council of Walla Walla in May, 1855, Governor Stevens met the assembled

Indians and prepared a treaty which Kamiakin and the chiefs signed. Pandosy and Chirouse were among the witnesses to the signatures.

It was the calm before the storm. In September, the Indian Agent, A. J. Bolon, who was returning from a visit to St. Joseph's Mission to see Kamiakin, was murdered while Father Pandosy was at Olympia informing Acting Governor Mason that Kamiakin was out of hand and stirring up the Indians against the white settlers. On his return to the mission, Pandosy found all the Indians in arms and preparing for war. When Major Haller who set out to punish them was repulsed, the Indians were jubilant. They now compelled Father Pandosy to write a letter to military headquarters, proposing peace upon their own terms. Fearing that no one there would be able to read French, Pandosy called up his best English and wrote a more diplomatic and condensed letter than the Indians had dictated. The messenger, however, failed to deliver it to the military and it was brought back and kept for future use.

At the commencement of November, Major Rains took the field. A number of volunteer companies from Oregon and Washington territory joined the regular forces to make a concerted drive upon the Yakima Indians. When they reached the mission of Father Pandosy on the Ahtanum on November 10, they found it abandoned. The place must have been left suddenly and recently. A fire still smouldered on the hearth. The mission cats went about their business and the clock still ticked away the minutes. On the table lay Father Pandosy's "English" letter written on October 6 at the dictation of Kamiakin. Early the next morning, as the troops awoke, they were greeted with the sight of their Indian guide careering around the camp arrayed in Father Pandosy's eucharistic vestments, an Indian's scalp hanging from his bridle bit. It was not long before he was secured, dismounted and suppressed.

A few days later, on November 14, as some of the volunteers were digging for potatoes in the father's garden, they uncovered a half keg of powder. To their heated imaginations this was conclusive evidence of his complicity with the Indians in their warfare. At once the Mission buildings and the adjoining dwelling of Kamiakin were set on fire.

Meanwhile, Father Pandosy had been hurried away by the retreating Indians. All through the period of unrest he had exerted his influence to keep the Indians from acts of hostility, and when war actually broke out, he tried to keep the Yakimas neutral. Those who were now engaged in warfare, regarded him as an ally

of the Americans. The American settlers, on the other hand, seeing him remain with his charges, attending their councils and acting as intermediary, concluded that he and the other priests were aiders and abettors of the Indian warriors. Eventually he escaped from his captors, and by hiding in the dense forests and subsisting upon roots and herbs, made his way unarmed and on foot to the Kettle Falls Indians near Colville where the Jesuit fathers made him welcome. Here Governor Stevens, as he reported to Father Ricard, met him in January, 1856. The governor forbade him, upon any pretext whatever, to visit the Yakimas again. This was a bitter blow, since the priest had been planning to revisit his charges at the first opportunity.

About the middle of 1856, Father Pandosy was invited to join the camp of Colonel Wright and act as interpreter. The Indians who were willing to abide by Pandosy's teachings were now admitted to a state of neutrality, and Pandosy himself remained with them and also with the troops, serving, as had always been his ambition, as chaplain to the army forces. He seems to have spent the winter of 1856-57 in this way, and the following winter at the "Old Mission" of the Coeur d'Alenes, where music written by his hand, is still preserved.

In 1858 the Indians under Kamiakin came out again on the warpath. An expedition setting out from Walla Walla for the Nez Percés' country was driven back, and returned to Walla Walla at the time the McLoughlin expedition was setting forth for the Fraser River mines above the boundary line. The McLoughlin expedition lost several men when it was attacked by Okanagan Indians, but after peace was made, a party of United States troops accompanied the miners as far as White Lake. One of these troopers, Joe Brent, afterwards came to reside near Okanagan Mission.

Father Ricard, in the meantime, worn out with ill health and with worry over the fate of his missions, was recalled to France. His place was taken by Father D'Herbomez. In view of the grave situation which faced the missionaries on American soil, he decided to answer the appeal of the Bishop of Vancouver Island. The Oblates had been invited to take over missionary activity on the mainland, and in the winter of 1857 Father D'Herbomez transferred his headquarters from St. Joseph d'Olympia to Esquimalt. In June, 1858, he summoned Father Pandosy who was with the Jesuits at Colville. Father Pandosy, consequently,

spent the winter of 1858 at Esquimalt. On March 28, 1859, the Yakima missions were finally abandoned and the work of preparing to establish a new mission was begun in earnest. Pandosy was now free to start work anew in the colony of British Columbia.

In the spring of 1859 Father Pandosy went to Colville for supplies and to enlist the aid of any families who might wish to go to the new mission site in the Okanagan Valley. The Jesuits were unable to help him since the harvest was not yet in. In the meantime Father Pierre Richard and Brother Surel had been sent to Fort Hope to await the arrival of Pandosy with horses and supplies from Colville. When these did not arrive, Father Richard took up the task of provisioning the little party, and crossed the mountains to Fort Thompson. Note of his arrival there is recorded by Lieutenant Mayne in his book, *Four Years in British Columbia and Vancouver's Island*. The noted Shuswap chief, Lolo St. Paul, was instrumental in procuring eleven horses for 15 piastres each for Father Richard, who would have been unable to obtain any on his own account since he arrived at the time when the annual brigade was securing all available horses for the use of the Hudson's Bay Company.

With his pack train Father Richard returned to Hope to fetch Brother Surel, having first written to Father Pandosy at Colville asking him to meet him at Kamloops. Furnishing Brother Surel with the means of transport, Father Richard returned to Kamloops and then, without waiting for Father Pandosy, went on through Grand Prairie and the Vernon and Lumby district exploring for a site for the new mission.

On receipt of the news from Father Richard, Pandosy made up a party at Colville consisting of Cyprian Laurence, a French Canadian, and his native wife, Thérèse, a Flathead Indian, who, being devoted to Father Pandosy, had resolved to face exile with him. With them was William Pion, brother of Baptiste Pion, of Pion's Prairie, near Spokane, who packed the party in. Following the Brigade Trail and crossing the Boundary Line near Midway, they made their way up the Okanagan Valley by way of the present town of Oliver and thence to White Lake. Probably they had some information about the country since Joe Brent had spent the previous winter at Colville with the Boundary survey party. At White Lake they left the Brigade Trail and took another path to the Indian village below Penticton where they met Chief François. He was to live until June 10, 1908, when

he died at the age of 108. Here, too, they met his daughter who later married McLean, the Hudson's Bay man at Keremeos. It was here, also, that Capot Blanc, uncle of Thérèse, debated warmly the wisdom of allowing these would-be settlers to enter. But his niece told him that benefit would be derived from Father Pandosy's presence, and also hinted that should any harm befall her husband, Capot Blanc himself would be responsible for her safe keeping. This argument did not fail to have weight with the assembled chiefs. Capot Blanc later became a devout Christian and died at an advanced age near Okanagan Mission.

Travelling up the eastern side of Okanagan Lake through the Grand Canyon with its strange paintings, the party must have met Father Richard near the south end of Duck Lake. On October 9, 1859, Father Pandosy wrote to Bishop D'Herbomez: "Last night we reached the site we have chosen for a mission. It is a large valley situated on the left side and is about the middle of Lake Okanagan. This sandy cove is the largest valley around here and highly spoken of. The tillable land is immense." But they did not stay here long. In the spring the temporary shelter built by Brother Surel no longer sufficed, and the site had proved too damp and unsuited to Father Pandosy's rheumatism. A new site about midway between Simpson's ranch and Dry Creek, where they hoped to grow vines was now chosen. The discovery of gold at Mission Creek, however, led to another move, and by the end of 1860 the Mission of the Immaculate Conception was established there. Here it stayed as long as its doors remained open.

In December, 1860, Cyprian Laurence registered a claim adjoining that of Father Pandosy's at Okanagan Mission. This marked the beginning of permanent settlement in the Valley. Here at Okanagan Mission was the first place of worship, the first settlement, the first school and the first burial place in the whole district between the boundary line and Kamloops.

At Okanagan Mission Father Pandosy laid down his life after thirty more years of strenuous work. Often he worked at other missions, but much of his time was spent here. To the last this was his happy home. At the Indian village near the red bridge below Penticton he laid down his tired body for the last time and passed away in the arms of old Chief François on February 9, 1891. Mrs. Thomas Ellis helped to soothe his last moments. Today he lies at rest in the farming land at Okanagan Mission. His grave

is unmarked and the Mission buildings are in a sad state of disrepair. His memory still lives in the hearts of the people of Kelowna and his name is perpetuated in a principal street of the city built on the humble foundations he laid.

Bison in the Okanagan Valley

Max H. Ruhmann

In June, 1919, Mr. Harry Mills, while prospecting on Mission Creek, twelve miles from Kelowna, discovered some large bones in deposits of the Pleistocene Period on bedrock twelve feet below the surface of the soil. The bones, seven in number, consisted of two Cannon Bones (united metapodials), two Tibia (hind leg), one Humerus and two Ulna (foreleg). Besides these seven bones a considerable quantity of broken fragments were found. According to an affidavit signed by Mr. Harry Mills, the bones were covered by five strata consisting of: 1, blue clay; 2, coarse gravel; 3, yellow clay; 4, fine gravel; 5, a sandy loam. Each stratum averaged over two feet in depth with a total depth of twelve feet above the bones. These bones were placed at the disposal of the Okanagan Historical and Natural History Society in the fall of 1925 so that they might be identified. Dr. M. Y. Williams, palæontologist of the University of British Columbia, determined their period as the Pleistocene. The bones were identified as the limb bones of a species of bison by Dr. D. W. Mathews, Curator in Chief of the American Museum of Natural History, New York City. These findings were brought to the attention of Dr. Rudolph Anderson, mammologist of the Canadian Biological Survey, who stated that this interesting find would possibly extend the known range of the bison.

D. A. McGregor, past president of the British Columbia Historical Association, addressed the Penticton and Kelowna branches of the Okanagan Historical Society in April, 1953, on the fur trading activities of Peter Skene Ogden, James Douglas and Dr. John McLoughlin.

The Establishment of Okanagan Mission

F. M. Buckland

In dealing with the establishment of Okanagan Mission, it will be necessary to refer back to the fifties, a time when the American soldiers were having trouble with the Indian tribes in Washington Territory. At Yakima, we hear of Father Pandosy, an Oblate priest, getting into the bad graces of the authorities. They accused him of favouring the Indians, and found powder and balls buried in his garden. Pandosy is told to leave the country and, seeking an asylum with the Jesuits at Colville, waits there until word comes to him that he is to go to British Columbia and establish a Mission at Okanagan. The good Father is broken hearted at leaving his beloved Yakimas, but prepares to follow instructions of Bishop Demers of Vancouver Island, and takes his exile with a good grace. As the Bishop of Vancouver Island had not at his command a large enough staff to allow the opening of the proposed new Mission in the interior of British Columbia, negotiations had been opened with Archbishop Blanchet to obtain reinforcements. This for a time seemed doubtful, but on the arrival of two more priests, or students about to be ordained, the situation cleared.

Father Pandosy wintered in Esquimalt in 1858-1859, and in the spring of 1859 enjoyed the hospitality of the Jesuits at Colville as best he might, for they were very poor. Their poverty was so great that he failed to obtain from them the necessary supplies or horses to lead a missionary band into the wilderness. In April he is still at Colville awaiting further orders. Father Pierre Richard is then commanded to go with Brother Surel to Fort Hope on the Fraser and there procure horses and equipment. From Hope, all three missionaries will proceed, as Father Pandosy is expected to meet them there. Letters from Father Richard, however, show that horses are not to be obtained at Hope, so, leaving Brother Surel to take charge of the baggage, he proceeds to Kamloops where he is successful in procuring the necessary pack animals through the kind assistance of Lolo St. Paul, Chief of the Shuswap Indians. This is in August, 1859, and Father Richard has written two letters to

Colville asking Father Pandosy to meet him at Fort Thompson, or at Kamloops. Then we find that Father Richard has sent the pack horses by way of the Nicola Trail and the Hope Mountains to Brother Surel, who is still at Hope with the baggage that awaits transportation, while he journeys to Okanagan Lake and his later appointment with Father Pandosy at L'Anse au Sable. So it was at this place that Father Pandosy and Father Richard met in October, 1859. That they were not disappointed in their expectations is evident by a letter they wrote to Rev. Father D'Herbomez and which was forwarded to the Reverend Founder in France, with the remark that "I have received some letters from Fathers Pandosy and Richard (Pierre). The Reverend Jesuit Fathers at Colville have given them all the assistance their poverty permitted them to offer; they have their promise of fresh aid.

"I will content myself with sending you a résumé of Father Pandosy's letter:

"L'Anse au Sable, 9 October, 1859.

"Reverend Father:

"We arrived at the place which we have chosen for our Mission. It is a great valley situated on the left bank of the great Lake Okanagan, and rather near the middle of the Lake. I shall not attempt to make you understand the reason why we have adopted this place in preference to any other. The L'Anse au Sable is the largest valley of all the surrounding country; all who know it praise it. The cultivable land is immense and I myself believe that if Father Blanchet is able to send us next year some vine cuttings, we shall be able to start a plantation, for when Brother Surel arrives, if he accepts my plans, we shall elevate our little desmesne to the middle of the plain, against a little hill very well exposed, and we shall be able to sing:

"C'est surtout à l'abri du vent

"Qu'il se chauffe au soleil levant

"C'est une vigne, etc.

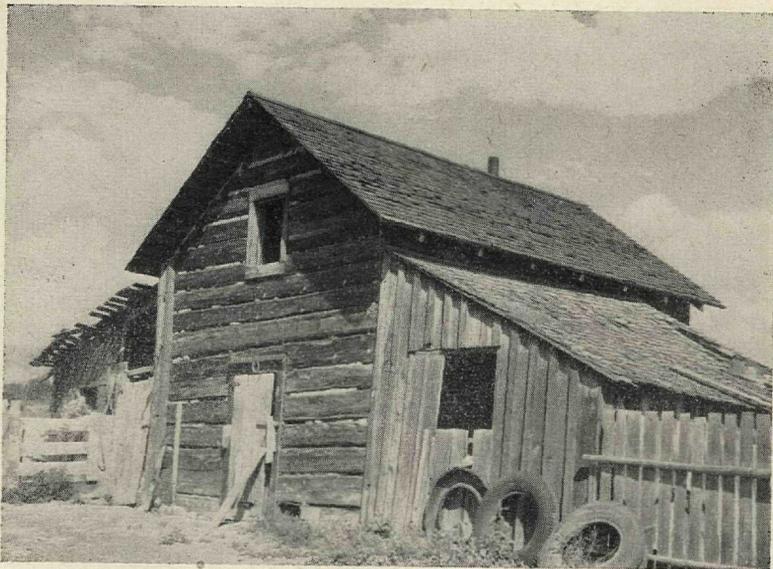
"Already we have a white family near us—it is probable that others will present themselves before winter, or at least at the beginning of the season. Upon the Fraser and the River Thompson, there are not ten thousand acres of agricultural land. All we could do on the Fraser would be a depot-house for the necessary provisions for the Missions. This depot will be placed on the right hand of the fork where the Lillooet River empties itself; and our

Mission, like that which it is proposed to establish at Fort Alexander, will there find all the necessary resources without exposing any of the horses to perish in the Hope Mountain."

Father Pandosy wrote regarding the Valley: "All who know it praise it," a remark that was substantiated by Governor Dallas of Fort Garry in 1862, when approached by the leaders of that adventurous party who crossed the plains and entered this province by way of the Yellowhead Pass. He told them after a long and encouraging interview "to be sure to visit the Okanagan and have a look at that most wonderful Valley."

Brother Surel eventually arrived with the pack horses and the missionaries made their first camp at the south end of Duck Lake, or Schoocum, where the squatter white family had a cabin on what is now the Postill Ranch. There they experienced a winter of intense cold and deep snows, making the game scarce and the hunting so difficult that it became necessary to slaughter their horses to sustain life and vary the Indian food that consisted of baked moss, dried berries and roots, washed down by a brew made from the Hudson's Bay tea shrub (*Ledum Groenlandicum*). They lived off the country as they found it, bareheaded and barefooted in the summer, clothed in skins and moccasins in winter and working in poverty as they planted their vines, fruit trees and garden seeds, with very little assistance from the outside to encourage them in their desire to teach the natives husbandry as well as Christianity.

In the spring of 1860, we hear of the Fathers moving to the "little hill well exposed," that rises between Dry Creek and Rutland Siding. There they spent the summer. In December, 1860, they drove their pre-emption stakes on the bank of a stream some miles further south, now known at Mission Creek. Here they established a permanent Mission, building themselves a little church, school and mission house of logs from the bush nearby, and hauled to place by a horse whose harness the ingenious Fathers had constructed by twisting rye grass together. Some of these old buildings can be seen from the road, as can the old orchard planted sixty years ago by these missionaries. They also had a cattle ranch to manage as well as the church and school. These were the men who performed the first marriage ceremony, the first baptism and funeral rites in this district, and to these good priests many of the men and women who are among us today, not only in Kelowna, but north to White Valley and south to Similkameen, owe their knowledge of the three R's.



THE MISSION BUILDINGS TODAY—The original mission is shown in the top photograph. It was built by Father Pandosy in 1860. The lower photograph is of the original rooming house.

Members of the Society will, it is hoped, feel concern that such historic buildings have fallen into decay, and institute steps to promote their maintenance and repair.



Settlement at L'Anse au Sable

F. M. Buckland

PART I.

Just as near to one hundred and fifteen years ago today (November 1, 1926), as it is possible to get, David Stuart and three companions passed along the lake opposite Kelowna on their way north, trading with the Indians. They were the first white men (of whom we have any written record) to visit our Valley, although there is reason to believe that the Spaniards entered this country at a much earlier date.

Forty-eight years later, in 1859, Cyprian Laurence staked the first pre-emption claim in the vicinity of Kelowna. The place was then called "L'Anse au Sable," or "Sandy Cove." This name applied not only to the lake beach but to the surrounding country and the mountain slopes as well and it was by this name the place was known for many years before it became known as Okanagan Mission.

To explain the events which led up to the presence of Stuart and Laurence in the valley, I must take you back to the years 1809 and 1810, when the North West Company's men were pushing their way through the mountains, streams and lakes of western Canada in search of furs and suitable places where they could establish trade with the Indians.

At this time the Nor-Westerns had two rivals, first the Hudson's Bay Company, incorporated in May, 1670, and later the Pacific Fur Company, organized by John Jacob Astor, of New York, who remained at the head of the concern until 1813, when they sold out to the Nor-Westerns. Mr. Astor started in the fur business as early as 1796, working in with the Canadians in Montreal until 1808, when he started in a small way for himself; and, in 1809, he organized the American Fur Company, or, as it is sometimes called, the Missouri Fur Company. In 1810 he organized the Pacific Fur Company, with the object of controlling the fur trade on the Columbia River. So on September 8, 1810, he had the ship *Tonquin* sail from New York harbour for the mouth of the Columbia with

a band of traders and trappers, mostly Canadians, won over from the North West Company by inducements of higher pay. A good description of the voyage around Cape Horn and by the Sandwich Islands will be found in Washington Irving's *Astoria*. Some of the Islanders were brought along, as they were excellent canoe-men, and for years the Hawaiians were employed by the fur companies in this country.

On March 25, 1811, the *Tonquin* arrived at the mouth of the Columbia and landed the party. Among them were Alexander McKay, Duncan McDougall and David and Robert Stuart, who were partners in the Company. There were also four clerks or apprentices, Alexander Ross, Francis B. Pillette, Donald McLean and Ovid de Montigne. All of these clerks were subsequently in the Okanagan. Alexander Ross afterwards wrote *The Fur Hunters of the Far West* and *The Adventures of the First Settlers on the Columbia River*. As soon as a suitable site was found, they erected a fort and called it "Astoria."

Now, what of the North West Company? They had heard of Astor's ambition in the west and likely missed some good men who had been decoyed from their service. So, if they were to hold their own in this western country, they would have to extend their line of posts and forts to the Pacific. For this purpose, David Thompson, astronomer and explorer, was dispatched overland in 1810 to get to the Pacific before the Americans, if possible. He wintered near Boat Encampment and the following spring continued his journey. He visited Spokane House, a trading post near where Spokane city is today, and then headed southwest for the sea, passing the mouth of the Okanagan River on July 5, 1811, and we may imagine his vexation when, on July 15, he arrived at the fort being constructed by the Astor party.

He started on his return trip on July 23. A party of the Astor people were then ready to set out to build Fort Okanogan and the two parties travelled together. Alexander Ross, in his narrative, says: "The joint parties of Stuart and Thompson did not travel far together. The Thompson party travelled light as they did not have merchandise for trade. Stuart and his men had canoes such as were on the coast and were unsuited for up-river travel, so on the 31st, Mr. Thompson's party, finding that they could travel much faster, proceeded by themselves after advising Stuart that the mouth of the Okanagan would be a good site for a fort."

David Stuart was in charge of the Astor party; with him were Ross and Montigne. Stuart and Montigne were undoubtedly the first white traders to travel the Okanagan Valley to Okanagan Lake.

In his narrative, Ross says: "On the 31st of July, 1811, we reached the mouth of a smooth stream called the Oakinnackin, which we ascended, leaving the Columbia for the first time, and pitched our tents for the night. In a few days we commenced to build Fort Oakinnackin."

As soon as they had their buildings well started, Pillette and McLean, with two voyageurs, were dispatched back to Astoria in one of the canoes, because there was not sufficient food to last the whole party through the winter. The balance of the party then prepared to winter in the wilderness, seven hundred miles from friends. When the fort was completed, Stuart and Montigne (leaving Ross in charge of it), with the remaining two voyageurs came up the Okanagan River, evidently with pack-horses, for they carried a considerable amount of merchandise for trade with the Indians. They continued on far to the north, passing beyond Okanagan Lake and, arrived back at Fort Okanogan on March 22, 1812, having spent 188 days on the trip.

In April, 1812, David Stuart, with some of the Astor men who had come up with merchandise and food, started for the coast with approximately 2,500 beaver skins, which had cost the traders about twelve cents each in trade, and were worth \$7.50 each on the Canton market. Ross calls this "a specimen of our trade with the Indians."

The system adopted by the Pacific Fur Company was to have a ship leave New York for Astoria loaded with goods suitable for the Indian trade; at Astoria, the furs collected during the preceding year were taken on board and carried to China where they were traded on the Canton market for the rich stuffs of that country. On the return to New York the cargo was disposed of and the ship loaded again for Astoria.

On May 6, 1812, Ross left McGillis in charge of Fort Okanogan and, accompanied by Bullard and an Indian with 16 saddle and pack-horses, started on a trading excursion up Okanagan Lake and on to the country of the Shuswaps, returning to Fort Okanogan on July 12, 1812. Then David Stuart, who had arrived from Astoria with a stock of goods, came north to winter where Kamloops

is today. Ross accompanied him as far as the forks of the Similkameen.

But the war of 1812 wrecked the Pacific Fur Company. W. C. Brown, in his *Early History of Fort Okanogan*, says: "there suddenly appeared at the Fort Okanogan on the last day of September, 1813, a big North West Company's brigade of ten canoes and seventy-five men, under the leadership of John Gordon McTavish and John Stuart, with the news of the war between Great Britain and the United States." They stopped but a few hours with Ross at Okanogan, for they were hurrying down to Astoria to meet the *Isaac Todd*, a British ship, on its arrival at Astoria. They also had full authority to purchase all the holdings and property of the Astorians if a good bargain could be made.

As the *Isaac Todd* was well armed and carried Letters of Marque, and as most of the Astorians were Canadians and delighted to meet their old companions again, they were not long in making a bargain. It was concluded on November 12, 1813. Duncan MacDougall, the factor in charge, sold out lock, stock and barrel for \$80,500. The American flag was hauled down, the Union Jack run up in its stead and the name of the place changed to Fort George. This gave the territory of the Columbia, Okanagan and Kamloops to the Nor-Westers and, although Astoria was restored to the Americans by the Treaty of Ghent on Christmas Eve, 1814, the Canadians (the North West Company and afterwards the Hudson's Bay Company) had control of the country that is now Oregon and Washington, until the boundary dispute was settled in 1846.

When the Astorians disbanded, most of them engaged with the Nor-Westers and we find Stuart and Ross back again in this district during the winters of 1813 and 1814. After the line of communication between the Columbia and Fraser Rivers, via the Okanagan Valley and Kamloops, was established in 1812, all goods for barter were taken over this route and the furs brought out.

To show how much was known of our country at the time, let me quote from a writer in the *Edinburgh Review*, whose statement probably reflected the popular current opinion of the day:

"It seems probable that in a few years all that gave life to the country, both the hunter and the prey, will become extinct and their place will be supplied with a thin and half breed population scattered along a few fertile valleys, supported by the pasture instead of the chase and gradually declining into a barbarism far more

offensive than the savage which degraded the backwoodsman." I wonder what he would say if he could see it today.

Soon the activities of the fur traders began to attract attention to the Okanagan Valley and in 1859 Father Pandosy was sent in to found a Mission. Cyprian Laurence and his brother Theodore, French Canadians from Three Rivers, Quebec, accompanied the missionaries when William Pion packed them and their baggage in from Colville. On the way up an incident occurred which is worth relating, as it might have changed the course of events that is history today. It is told that Capot Blanc, Chief of the Indians on Beaver Creek and Duchien Lake, where Penticton is today, objected to the settlement of the white men in the country and had warned several to keep moving. He had no objection to the visits of traders and trappers, but he drew the line at settlers. So, hearing of the proposed mission, he threatened to kill all white men who attempted to take up land and ordered them to go away. Now, it happened that Cyprian Laurence was married to Capot Blanc's niece, a native girl named Thérèse, and Mrs. Laurence, pleading for her husband and the priests, argued with her uncle that these men intended to do good to the Indians and improve their condition. At last she prevailed upon the Chief to listen to the reasons of the priests and traders and allow them to settle here. If they were killed, she said, he would be obliged to support her for the rest of his life. These arguments must have had the desired effect and have created a better feeling, for Capot Blanc and one François, who was afterwards Chief, accompanied them to L'Anse au Sable, showing them the trail. The Laurences decided to settle. Cyprian Laurence staked out his farm and posted the following notice:

"Anse au Sable, 15th December, 1859.

"This is to notify that I, Cyprian Laurence, have taken a land claim of one hundred and sixty (160) acres according to the laws of the Crown Colony of British Columbia, said claim is situated at a place called L'Anse au Sable near great Okanagan Lake and bound as follows: Beginning at a stake near the river just at the end of Fr. Richard's, etc.

(X) CYPRIAN LAURENCE.

(The cross is my sign.)

Witness:

Richard P.O.M.I.

M. Chas. Pandosy

Recorded by Mr. Cox, the 26th inst., 1860."

This marks the first land settlement in the Okanagan Valley. Following the rush of gold seekers to this country, such men as Pion, McDougall, Christien, Boucherie, Ourtoland, Gillard, Blondeau, Bushman, Lequime, Brent, Simpson and others staked land.

PART II.

The hard winter of 1859-60 had a bearing on the history of the Okanagan Valley, and we find William Pion, the pack-master, taking his packhorses, loaded with food and supplies, to the upper Nicola Valley for the Hudson's Bay Company. Fighting his way through deep snow and intense cold, in the dead of winter, he helped to stave off the starvation that threatened a band of Indians there.

This branch of the Nicola tribe had not been fortunate enough to participate in the bounteous distributions of their chief, Chilahichan, who had gathered up a band of one hundred and fifty of his own horses, and driven them from camp to camp through his country, leaving a few at each village to be slaughtered for food. In this way he tried to save his people from starvation.

For the part William Pion played in this undertaking, the colonial government gave him scrip for a square mile of land. This scrip he located at L'Anse au Sable just east of the present limits of the City of Kelowna. There he built for himself the first house of any pretensions ever erected in the Valley, building it on the low ridge that runs south through the 640 acres Queen Victoria had given him for his enterprise. The house was built of logs and whip-sawed lumber; and it was an outstanding feature in the district, commanding a fine position, close to timber and the creek, overlooking the flats where Kelowna is today. An ideal place like this, where he could winter his pack-horses and where there was an abundance of feed and water, assured him of fat stock in the spring when he took to the trails again.

The opening of the Mission trail to the south brought many travellers up the east side of the Valley and saved them the necessity of crossing the Lake from Siwash Point, where there was an Indian village of considerable size on the old Brigade Trail. This

village was called Tsin-Stik-op-tin, and the excavations for the old fire pits that formed the centre of the lodges, can still be seen. If you are lucky you may find an old flint arrow head or a smoothing stone as you walk up the path that leads to the higher range past the pits that are all that remain of the rancherie that acknowledged Pantherhead as its chief.

In the sixties travellers on foot crossed the lake by paddling a dug-out canoe or on a raft made by lashing two or three logs together. If mounted, the horses swam the mile of water, towed by a lead rope from the canoe or raft. Sometimes a horse while in mid-lake would disappear, and the drowning would be attributed to the presence of that ferocious lake demon, N'ha-a-it-a-ka, recently named "Ogopogo." This monster all Indians firmly believed in, and supposed it lived in a cave at Squally Point near the island below Kelowna. This part of the lake the superstitious Indians avoided as much as possible, and offered animal sacrifices to appease the demon, and secure a safe voyage, if they found it necessary to pass that way. So the east trail was used more and more as the settlers arrived and the miners moved up and down.

John McDougall who had visited these parts since the early forties, had retired from the service of the Hudson's Bay Company. Born at Fort Garry in 1827, and married at Fort Kamloops, this man decided to settle here after spending twenty years in coming and going with the pack trains. He staked his land where the Guisachan ranch is, and started trading for furs with the Indians, living there at the head of his clan for many years, his family gaining the high reputation as skilled guides and trappers that has lasted to the present time. To illustrate the family pride, a story is told of one of the younger generation who replied, when asked if he was a half-breed, "No sir, I'm a McDougall."

August Calmels and his partner, Chapee, two French Canadians from Oregon, had settled on the north side of Dry Creek and gathered a small band of cattle. Most of them they lost for want of feed in the winter of 1863-64, although they used scrapers drawn by horses to clear off the snow so that the starving cattle might get to the grass. They then went in for sheep which they drove up from Oregon, and Calmels embraced the opportunity of bringing back a white wife with him.

A mile farther north on the N'co-quil-tack, or stream of warm water, as Mill Creek was called, Boucherie, another miner, staked a land claim near the rancherie of an Indian named, N'Skeuse, close

to Rutland Siding. There he started farming, and it was this man and his help who, when clearing land for a garden, came upon the ruins of what had once been a large shelter, built of cedar logs which had been trimmed and cut with iron axes. Although the cedar was buried in from four to six inches of loam and earth and was in a badly decayed condition with large trees growing where the structure once stood, the logs still showed the marks of European tools. This ruin was forty by eighty feet in size, and it was thought at the time that it had probably been built to shelter mounted men and their horses. Its situation precludes us from thinking it was built by the servants of the Hudson's Bay Company or any of the fur traders, while its size, the precision with which the logs were squared, and the evident care taken in its construction, would lead one to suppose it was built by a military expedition of some sort rather than by some band of adventurers pushing on to an elusive Eldorado. It is just possible that this was the work of the Spaniards during the time prior to 1819, when they were in undisputed possession of California, and were at the same time, trying to make good their claim to the region to the north of it. This ruin was situated under the "Little hill well exposed to the rising sun" that the priests had written of in their first letter from L'Anse au Sable.

North of this we hear of Lindley, who had come down from the mines with a poke full of gold, worth a thousand dollars or more, that would not buy him food. Provisions were so hard to get that he was starving when he rode into an Indian's camp where he was fed and resting when other miners on their way north met him and traded flour and bacon for his horses. He decided to stay in the valley, and taking an Indian girl for a wife was married at the Mission, and squatted in the Ellison district where he attempted to grow grain and vegetables. His first crop was frozen in July, and completely spoiled. The next year, the grasshoppers were so bad that they cleaned him out, so giving up farming, he moved away.

Other miners were less fortunate even than Lindley, for we hear of two who were waylaid on the Lake shore just north of Kelowna and robbed of the gold they had won by privation and hardships in the Cariboo. They were on their way to the outside when they were attacked by an Indian near Knox Point. One man was killed, and the other, though badly wounded in the leg, managed to escape by swimming the Lake to Bear Creek where he was cared for by other Indians. The gold dust and nuggets that were carried in a moosehide poke, were hidden by the murderer at the foot of a

white rock that he marked with certain signs. But he never returned to dig up the treasure. This was the death bed confession of an old Indian that was overheard by another Indian called Enoch, who kept the secret for years.

When Father Pandosy returned from Hope where he had gone for mail and supplies in 1862, he was accompanied by August Gillard and his partner Jules Blondeau, Francois Ourtoland, and others who wished to settle in the country. Ourtoland staked a farm at Benvoulin and married a Flathead woman, the widow of the Yakima Indian who came into the country with Father Pandosy. Gillard and Blondeau staked out the six hundred acres of land that is now the city of Kelowna, and because they played that important part in our history, I shall attempt to give a short sketch of the adventures which led up to that event.

They were both from the Department of Doubs, France, where Gillard was born in 1825 and where he lived until he was 25 years of age, growing into a tall, powerful man of reddish complexion. There he learned the trade of a blacksmith. In 1850, he and his partner, with hundreds of other Frenchmen, sailed for California, enticed by the news of the gold discoveries of that period. Sailing from Marseilles they landed at the Golden Gate after a voyage of six months, on October 20. At first Gillard worked at his trade, sharpening picks and shovels for the miners. After a time he took to prospecting on his own account. He had varying success and met with many adventures. On one occasion while out shooting ducks, he came across an enormous California grizzly bear—said to weigh 1,700 pounds. Loading his gun with slugs he went after it, and blazing away with the old muzzle loader, he wounded the bear badly. The grizzly turned on Gillard who took refuge up a tree, but it had received its death wound and after shuffling off a short distance, died. This adventure gave Gillard a reputation as a bear killer that clung to him through life. After spending ten years in California, he came north to the Fraser River in 1860. They sailed in a Spanish ship that landed them at the mouth of the Fraser River where Gillard and two Spaniards had a set-to with the Indians, although they had been warned by a priest not to cross the river. One of his companions was killed in the fight. Leaving that part of the country, he went up the river with his partner and located on Boston Bar where they worked a claim with success. One day an Indian attempted to shoot Blondeau who was working at the bottom of the shaft. Gillard came back to

the windlass as the Indian was pointing his gun at the trapped Frenchman and, striking with his fist, Gillard killed him instantly. To avoid detection they immediately buried the remains in the dump and decided to leave Boston Bar before the affair became known to the natives who were hunting for their companion throughout the camp. On reaching Hope, they met Father Pandosy and hearing of his new Mission and settlement they started for the Okanagan with the pack train.

Arriving at the Mission, Gillard first worked for Calmels while Blondeau panned the creeks for gold. Then came a Sunday when Gillard was on a tramp over the benches and down to the Lake. He had his gun on his arm, and the ducks on the sloughs were his objective. Crossing the drumlins on Pion's place he came to the great open flat. It was well covered with grass and walking over this piece of country he decided to stake a farm for himself and one for his partner of 320 acres each. Blondeau's land joined the Pion property on the east with its western boundary on Richter Street. Gillard claimed from Richter Street to the Lake. Both properties reached from Bay Avenue on the north to Mill Creek on the south. Gillard then built himself a "keekwilly" house, partly underground and partly above, at the south end of Ellis Street on the east side. The cabin was a very poor affair, small and smoky, with a mud roof and no floor, door or windows. It had a chimney built on a cross pole about four feet from the ground. The pole was directly across the bunk and one could bump his head if he was not careful, as Fred Gillard did on the one and only night he stayed in his uncle's cabin.

In 1863 times were very hard with disappointed miners coming out of the mountains, and prospectors and trappers roaming the hills for a grubstake. Blondeau continued to work the creek beds while his partner held down the ranch, gathering together a few horses and cattle that brought but little in the way of money. They did, however, supply a meat diet to go with the roots and herbs gathered from the meagre gardens, the woods and hills. Small plots of grain were planted, and the wheat boiled or ground in a machine of the coffee mill type. In this manner the early settlers lived off the country, thanks in many cases to the loyalty and knowledge of their Indian wives who substituted the food of their own people when there were little or no supplies from the outside. At the Mission Father Pandosy and Father Richard were joined by other priests including Father Hetue, who was the first priest to be buried in the

old Catholic cemetery. He was joined by Father Gendre and Father Pandosy as time went on.

Joseph Christien, who had worked with pick and shovel on the Cariboo Road, was tending bar in Victoria when he met Father Pandosy. Hearing of the new settlement in the Okanagan he decided to throw in his lot with the farmers, and came in with the priest's packtrain. He pre-empted land east of McDougall's, and north of Lequime's. Here he farmed for a great many years, planting an orchard that still bears good fruit, and has produced apples that took the first prize at the World's Fair competition. To Joseph Christien and his wife, was born the first white child in the valley, now Mrs. J. D. Cameron of Salmon Arm.

Frederick Brent arrived in the Valley to settle in 1865. He came by way of Fort Colville where he had received his discharge from the U.S. Cavalry. He had been a scout from 1885 on, and had acted as an escort to the miners on their way through Washington Territory, taking part in the stirring times of 1858, and the Indian troubles of that period, and riding with his troop as far north in British Columbia as White Lake on the old Brigade Trail. He worked for a short time with "Okanagan" Smith at Osoyoos, then coming to the Mission, he bought out the Parson brothers who lived at the end of Duck Lake. He lived at Duck Lake for five years, erecting new buildings, and packed on the backs of horses whip-sawed lumber from "The Railroad," as Oyama was then called. Brent sold this property to George W. Simpson and moved farther south where he bought a farm north of Dry Creek, from August Calmels and his partner Chapee, taking possession on May 1, 1870. He farmed this property for thirty years, and erected the first stone grist mill between the Columbia and the Thompson Rivers. He also brought the first fanning mill into the Valley.

George W. Simpson was born in Philadelphia, the son of a Presbyterian minister who had emigrated from Scotland to that country. California called young Simpson west, and the Fraser bars north, and he arrived in Victoria in 1859. He was associated with the Harper brothers and followed their herds into the country from Oregon to Chilcotin. He was the first man to introduce breeding cattle into our Valley. He made his first home with Luc Girouard in Priests' Valley and in 1870 bought Frederick Brent's place at Duck Lake where he operated a cattle ranch and iron flour mill run by a water wheel, installed by Brent. This mill was later moved to the Simpson ranch, and a sawmill was built by the Postill

brothers on the site. This sawmill was run by the same water power, and in consequence the creek was called Mill Creek. After selling his Duck Lake property to the Postill brothers, he moved farther south on to what is now known as the Simpson Ranch where he farmed for a number of years. He always used oxen as draft animals instead of horses until his sons grew up and introduced different methods. Simpson was known as a studious man, and a well-worn Bible which he carried over rough trails and into rough camps, marked him as a reader.

The herds of cattle, bands of horses and droves of hogs increased. Fields for hay, grain and vegetables were fenced, and better houses and stables erected. The wives and mothers continued to cook in the open fireplace using the big iron pot with the heavy lid that was buried in the hot ashes. This they called a Dutch oven. Tin plates, tin cups, broad-bladed knives and three-pronged forks were the usual table appointments. The rude farm equipment was made with an axe, a drawknife and an auger. Wagon wheels were sawn from the trunk of a big tree and attached to rough hewn axles with wooden pins. Only the hubs and boxings were brought in from the outside. Wooden beam plows were made with iron shares attached. Harrows were made from wide crotches of trees with wooden or iron teeth driven through them. Sleighs, ox-yokes, pack-saddles, chairs, bunks and benches were all worked out of wood by the handy axemen of that day. They whip-sawed the lumber and dove-tailed the corners of the houses in the settlement. Social events in the form of dances broke the monotony of the winter work of wood chopping and cattle feeding. On these occasions the young people danced until dawn, following the intricate figures of the square dances then so popular, to the tunes of "Money Musk," "Soldier's Joy" or "Turkey in the Straw," played by Joseph Brent, the fiddler. The young people carried on their love affairs as they did the world over.

In 1872 we had our first post office, Okanagan Mission, with Eli Lequime as postmaster. The mails were brought up the Cariboo Road, then to Kamloops and O'Keefe's at the Head of the Lake. From O'Keefe's to the Mission the mail was carried by Charles Lawson, on horseback. He would make the trip in an afternoon; and come galloping along shouting at the top of his voice as he approached a ranch house, to prepare them for the great event, the monthly mail. The Brents had the contract from the Mission to Penticton, and the Shuttleworths from Penticton to the Boundary.

Joseph Brent when asked why he was always dressed in his best when carrying the mail, replied that he had a horror of being found dead on the trail wearing his old clothes.

The stockmen of those days made a practice of burning off the ranges from time to time, as the Indians had done before them. By doing so, they kept down the scrub pine and fir, and developed better pasture for the game, and the ever-increasing herds which were the mainstay of the country. Governments later were to spend large sums of money in fighting forest fires, as our hillsides and mountain-tops (where the bunch grass once flourished) grew up in a jungle of jack pine and scrub.

In the sixties the Chinese penetrated the country, and one of them, May Long Gue, mined on Mission Creek. Lum Lock, who came to the Valley in 1868, as a young boy, did chores around the ranch houses. His greatest anxiety was to keep his queue attached to his head, for the cowboys of that date had peculiar ideas about amusements. It behooved all Chinamen to carry a staff when moving from place to place, to ward off the lariat rope that was sure to descend upon their shoulders when they became the butt of cowboy humor. "Cowboy him heap quick, him thloe lope, him catchum Chinaman. Chinaman cally long stick, swish, Chinaman catchee lope. Cowboy no cotchee me" is the way Lum Lock explained the operation to me.

By this time, the Postills were at Duck Lake, Whelan was a few miles farther down, Simpson south of that and Campbell on the Rutland side with Boucherie, Brent, Smithson, Pion, Blondeau and Gillard as you follow the creek to the Lake. On the west side of the Lake, Clement Vacher was on Bear Creek, John Phillips and Hugh Armstrong were on the Allison place, Charles D. Simms had staked Westbank and William Powers held a pre-emption on what is now the Gellatly place.

As a rule the settlers were a good-natured lot of men, and got along together well. There is a story told of a Government Road Foreman who travelled to Priests' Valley to get from the Government Agent the wages due to the men who had worked for him that summer. He obtained the money; but a poker game at the Victoria Hotel took his fancy, and after losing his own wages he staked the money belonging to the other men, hoping to retrieve his losses. A week passed, and the road gang at the Mission became anxious, and they sent one of the men to Priests' Valley to find out what had become of the boss. The foreman was found,

dead broke, and trying to muster up enough courage to go back and tell the sad tale. This had to be done sooner or later. When the circumstances and the provocations were fully explained to the gang they decided that there was nothing else their foreman could have done, and besides it must have been a mighty good game anyway.

Gambling, horse racing and drinking were pastimes which some of the settlers indulged in to their undoing. This was the case of August Gillard with his four hundred head of cattle, fifty horses, and 320 acres of land. Losing all, he died in poverty in 1898, without fulfilling the wishes of his old sweetheart in France, who wrote him saying that they would "finish their days together if it is as you say in your pleadings."

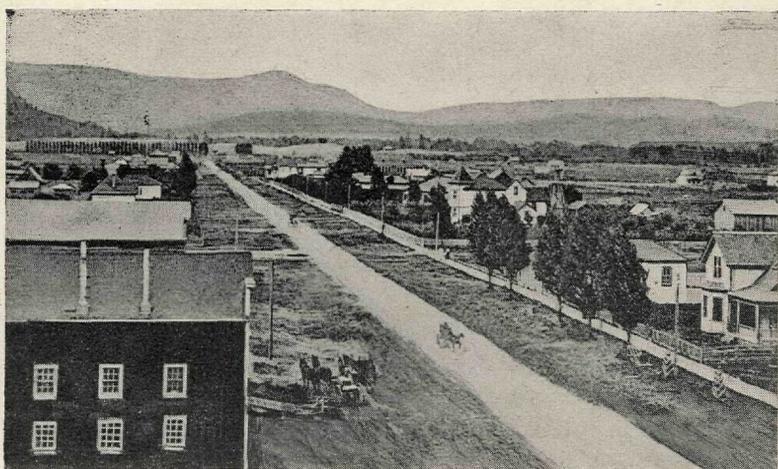
Blondeau sold out and returned to France. Pion returned to the Mission after a prolonged visit to Spokane to find his property in the possession of others, and for a time he kept a dairy herd and grew potatoes at the springs on the benches above Rutland. In 1883 A. B. Knox bought the Blondeau property from Arthur Best, and farmed it successfully until he sold it to the company, who cut it into town lots and added it to the townsite.

For many years Father Pandosy was the outstanding figure at Okanagan Mission. Baptizing, marrying, burying, and teaching, healing the sick in mind and body, and trying to raise the moral standards of the Indians and hold the whites from debasement and evil—such was his life. With graying beard he continued to go bareheaded and barefooted in summer, travelling the mountain trails as his spiritual duties called him. For thirty years he attended to the ills of the body, cultivated the minds, and pleaded for the spiritual development of his flock. He sometimes taught the natives and young children by means of coloured prints depicting the Bible stories he peached about. Some of these pictures are still to be seen pasted on the walls of the old mission buildings.

A story is told of a visit he made to an Indian lodge where a chief lay ill. The relatives in desperation had reverted to paganism and had called in a Shaman of their own. The native medicine man used the tricks of his calling to no avail. Then they turned to the new teachings and called in Father Pandosy. He scolded the family for thus going back to pagan customs, did what he could for the sick man, and tried to prepare him for the life he was about to enter. Taking one of the pictures that represented hell, with all the demons and devils looking their fiercest, he pinned it to the

wall of the tent where the sick Indian could view the future home he would occupy if he didn't hold to the Christian faith. The sick Chief gazed at the picture, and realizing the awful future that was in store for him, jumped from his couch and with a wild yell, disappeared into the brush. He was found some time later and brought back to stage a speedy recovery and live for many years as a good Christian.

Early in 1891, Father Pandosy received a call from the Similkameen. The snow lay deep and soft in the mountains when he started on his journey from Okanagan Falls with Donald McLean. They reached Keremeos where the priest married a couple from Princeton who met him there. But Father Pandosy had caught a



Bernard Avenue, Kelowna, 1906, looking East from Palace Hotel.

severe cold from exposure and fatigue on the way over. The wet snow had chilled him to the bone, and the hardship on the journey was too much for him. McLean begged him to remain at Keremeos; but Pandosy insisted on returning. When they reached Penticton he was taken seriously ill. Chief François took him to his cabin and there everything was done to relieve his sufferings; but in a few hours the venerable priest expired in the arms of his old Indian friend. Mr. Thomas Ellis was notified and he had the body taken in state on the *S.S. Penticton* to the Mission where it was laid away in the little graveyard beside the Church where he had laboured so long and faithfully. It was with sincere regret that the settlers

turned out that winter day to pay their last respects to one who was loved and honoured by all, regardless of faith or creed.

Although his grave is not marked by slab or monument, and no one knows its exact location, the name, Pandosy, will remain with us as long as we have our streets. But that seems hardly enough for one who played such an outstanding part in the early history of this settlement.

A Whale Bone Found in Okanagan Lake

L. Norris

A good many of the early settlers around Vernon will remember a large bone that lay for years on the verandah of the old white cottage in the lower part of the town which was the Government Agent's office years ago. This bone was reported to have been found by the late Captain T. D. Shorts, about half way between Kelowna and Penticton, on the eastern shore of Okanagan Lake. Later, when the Government offices were moved from the old Court House to the new, in November, 1914, search was made for the bone. It was found in a neighboring woodshed where it was being used as a block on which to split kindling. When it was found in the woodshed, it appeared to be fast disintegrating, the surface crumbled to the touch when rubbed and gave off a fine white powder as if it had been thickly dusted with flour. Since it has been in the damp air of the vault in the new Court House, it has toughened up again and become clean and hard.

It appears that Captain Shorts, with an Indian, was making a landing in a row boat at the time he noticed it in five or six feet of water and fished it out. It was later identified by Mr. Francis Kermode, Curator of the Provincial Museum, Victoria, as part of the vertebra of a whale.

Mr. and Mrs. Eli Lequime

F. M. Buckland

Long weeks on the ocean in a sailing vessel a century ago, was not the picnic excursion of a few hours or days that is the limit of ocean travel today. Then a ship carried most of the essentials that kept body and soul together, but no frills. Under such circumstances, Eli Lequime, having left France to seek his fortune in a new land, came to California.

When the California boom ended and the Fraser excitement drew men north, the Lequimes followed and packed their stock of goods and supplies to Hope, the head of navigation on the Fraser. Here Father Pandosy called on them and told them of the possibilities of trade at Rock Creek, then a mining camp of over 4,000 men. The summer of 1860 saw Mr. and Mrs. Lequime start out on a journey of over 175 miles over



ELI LEQUIME

First trader to establish himself at Okanagan Mission.

a newly made trail which at one place reached an altitude of 5,000 feet. The children were carried in panniers on the back of an ox. There were no tourist camps by night nor cars by day for the reason that there was not even a road. The nights in the higher altitudes were cool and the whole trip was roughing it. Eventually the party reached Rock Creek where Mr. Lequime at once opened a store and

saloon, continuing at that place until the fall of 1861, when the camp petered out.

Their next move was to Okanagan Mission. Here they prospered; the country was rich in mineral wealth, and the miners had ready money to spend for supplies. Lequime operated a cattle and horse ranch, a blacksmith shop, the post office, and a sawmill, and had the only trading post between Kamloops and Osoyoos. In those days the Hope Trail was the connecting link with the Coast. A pack train of forty mules, carrying Lequime's goods and equipment, was a common sight on the Trail. In this way, the first piano and billiard table were brought into the Okanagan, as well as many other heavy articles, such as wagons, mowers and other machinery.

Accomplished linguists, the Lequimes did business in French, English, Spanish, Chinook, or any of the Okanagan tongues as the need arose. The medium of exchange varied also; they would accept gold dust, furs, or cattle, as readily as coin of the realm. In those days the smallest coin passing in circulation was the two-bit piece, any smaller coin brought in was saved up and shipped out of the country.

Later on, the land being settled with ranchers on a smaller scale, and the miners having long since gone to richer fields, Mr. and Mrs. Lequime sold out to their sons and moved to San Francisco. Accompanying them were their daughter, Miss Aminade, and a grand-daughter, Dorothy, who inherited from her father, Gaston Lequime, the piece of land that is now the Kelowna City Park.

The story of the kidnapping of the little boy, Bernard Lequime, and other interesting incidents would take too long to tell. But on one occasion, a naked Indian, with a hunting knife in his hand and murder in his heart, had wriggled and squirmed his way forward so stealthily that he managed to come within a short distance of Mr. Lequime, who was working in the garden. Lequime saw the danger in time and, with the savage at his heels, ran for his life to the house. He managed to reach it and slammed the door shut on the extended arm of the Indian who struck at him as he crossed the threshold. Lequime now had the door tightly shut on the arm of the helpless Indian, and called loudly to his wife to bring the axe to chop off the arm and teach the scoundrel a lesson, for Lequime was a resolute man when aroused and not one to be trifled with. But the softer counsels of Mrs. Lequime prevailed. It would only start trouble with the Indians she said, and he was allowed to go.

I do not know that this was the origin of the expression "Get there Eli" but it seems to me it might have been. This expression was very common around Okanagan Mission in early days, and was often shouted vociferously on the occasion of a fight or a horse race.

EDITOR'S NOTE: The following additional information concerning the Lequimes was provided for the Society by Bernard Lequime some years ago:

Eli Lequime was borne at Bordeaux, France, on December 2, 1811 during the imperial reign of Napoleon Bonaparte. Eli's parents died while he was in his infancy and he was raised by an uncle, Anton Lequime, who was a wine merchant. At the age of fourteen Eli ran away to sea, shipping as a cabin boy on a wind-jammer. He sailed the seven seas for the next 27 years, making four complete trips around the world and visiting every important port.

During 1852 the ship upon which he served as seaman entered San Francisco Bay. The gold rush was at its peak, and Eli deserted his ship to seek his fortune in the goldfields. He spent two years as a miner and had only moderate success.

At the outbreak of the Crimean War in 1854, he returned to France to join the French army. He fought at the battle of Sebastopol and was one of the army of 6,000 that saved the British from being annihilated at the battle of Inkerman. At the close of the war, as he was travelling from Marseilles to Bordeaux, he met Marie Louise Altabagoethe. After Eli returned to San Francisco in 1856 and established there the first French hand laundry, she joined him and was married to him there. A short time later they moved to Marysville, where Eli opened a saloon.

The Lequimes remained at Marysville until 1859 when rumors began to drift in of a gold strike in British Columbia. Eli decided to sell his business and go north. At San Francisco they boarded the steamer *G. W. Elder* and after five days travel reached Victoria. There they took passage for the mainland. From Sapperton they went to Fort Hope, and here they spent the summer and winter mining on Strawberry Island in the Fraser River. During the winter, news reached them of a gold strike in the interior, and in the spring of 1860 they left Fort Hope.

They travelled over the old Hudson's Bay Trail on Manson Mountain to Tulameen where they came to the Similkameen River. Everyone except the two small children, Bernard and Gaston, had to

walk since the three horses were used for packing supplies. Journeying down the Similkameen River on foot past Princeton to where Hedley now stands, they encountered hostile Indians. They fought them off and then continued. About ten miles east of Keremeos they left the Similkameen River and travelled inland as far as Rock Creek. They had now gone 180 miles on foot, and they decided to rest. After making camp, the men set out to prospect the streams. When they found gold, they decided to make permanent camp and thoroughly test the country for mineral deposits. Misfortune befell the family at this point. The child Gaston was drowned in a sluice box, and some time later Bernard was kidnapped by an Indian.

The Lequimes remained at Rock Creek until October, 1861. During their stay, they added a cow to their possessions. This was probably one of the animals imported from Pendleton or Salem, Oregon. It was to serve as an additional beast of burden when they left on their next journey. This time their objective was Cariboo, some 300 miles away. This destination was not reached, however, since at Penticton Mountain they met the Oblate Missionary, the Rev. Father Pandosy, a Frenchman from Marseilles. He advised Eli to locate in the Okanagan Valley at the Mission, about three miles southeast of where Kelowna now stands.

This advice was taken, and at Okanagan Mission, Lequime built a log cabin, fourteen by twenty feet, with floor and roof of dirt. It was his purpose to open a small trading post to carry on trade with the Indians, who up until this time had been trading at the Hudson's Bay post at Kamloops a distance of 110 miles away. As he had done at his trading post at Rock Creek, Eli now packed in supplies from Walla Walla, Washington.

The fur trade was good and my father's business grew. Fancy shawls and blankets, as well as brightly-colored handkerchiefs, were in great demand with the Indians. Soon the number of animals in the pack trains increased from five to fifteen, and we were making four and five trips a year to Fort Hope. My father always took the first trip of the year and went on to Victoria to purchase articles over and above the usual supplies. After the first trip the pack train was entrusted to an Iroquois Indian.

Mail in those days was carried only once a month, and the only newspaper we took was *Le Courier* of San Francisco. It was one of the few contacts we had with the outside world. Our supply

of reading material was purchased once a year when my father went to Victoria. My father and mother were both great readers, and their favourite author was Balzac.

I began working around the ranch in 1863 when I was eight years old. My first work was in herding sheep—we had about 40 or 50 head at the time.

Although I had learned to speak English as a child at Marysville, in the Okanagan we were entirely with French people and I acquired knowledge of the language. My textbooks were in French, and by the time I went to school at the age of twelve I had forgotten English. In June, 1869, I was sent to St. Louis' School in New Westminster. There I stayed for three years, and then at the age of 15 was sent to Victoria to learn to be a carpenter.



The Lequime store about 1900.

Revelstoke celebrated "Golden Spike Days" from July 1-7, dedicating the celebration to the memory of Walter Moberly, discoverer of Eagle Pass in 1865, and of the pass by the south-easterly fork of the Illecillewaet River now known as Rogers Pass, in 1866.

Record of the First Marriage Solemnized at Okanagan Mission

By kindness of the late Rev. Father LeJeune of Kamloops

Le dix huit Novembre mil-huit cent soixante un, après la publication de deux bans de mariage entre François Ourtoland, de nation Française, et domicilié en cette mission, fils majeur de Guillaume Ourtoland et de Elizabeth Grant d'une part, et Catherine sauvage de Wallamet, veuve majeure de Pierre Patirvan, aussi de cette mission, d'autre part, Ayant accordé aux parties dispense d'un ban en vertu de pouvoirs à nous conférés par Monseigneur M. Demers, évêque de l'Île Vancouver en date du 16 Avril 1861, et ne s'étant découvert aucun empêchement, nous Prêtre Oblat de Marie Immaculée deserving la Mission de l'Immaculée Conception de Okanagan, avons reçu leur consentement de mariage en présence de Auguste Calmels soussigné et de William Pion qui a déclaré ne savoir signer.

P. DURIEN, O.M.I.

A. Calmels.

Translation

The 18th November, 1861, after two publications of the banns of marriage, between Francois Ourtoland, of French origin domiciled at this Mission, of lawful age, son of William Ourtoland and Elizabeth Grant, of the one part, and Catherine, Indian woman of Wallamet, of lawful age, widow of Pierre Patirvan, also of this Mission, of the other part, and having granted dispensation to the two parties of one publication by virtue of the powers conferred on us by Monseigneur M. Demers, Bishop of Vancouver Island, dated 16th April, 1861, and having found no impediment, we, Priest Oblate of Mary Immaculate, serving the Mission of the Immaculate Conception of Okanagan, have received their consent (compact) of marriage in the presence of Auguste Calmels, undersigned, and William Pion, who has declared that he is unable to sign.

P. DURIEN, O.M.I.

A. Calmels.

The First Stone Grist Mill

Joseph Brent

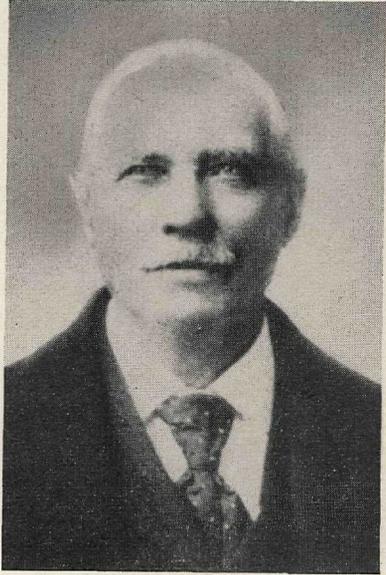
The first grist mill equipped with a stone for grinding was owned by my father, the late Frederick Brent, of Okanagan Mission.

The mill was bought in San Francisco and came by water to Fort Yale, thence by freight teams to Savona's Ferry, thence by water to Fortune's Landing, now Enderby. This was about the year 1871.

I was with my father when he went out to bring the stone in. We had a team and home-made wagon, the wheels of which were hewn from a solid block. We brought the mill in the wagon from Fortune's Landing by way of Round Prairie, Round Lake and O'Keefe's to Okanagan Landing. There was no wagon road then to Okanagan Mission, so it was brought down the Lake in a rowboat by an Indian named Nitasket. The wagon and rowboat were both owned by the late Luc Girouard.

This mill made three grades of flour and one-third of the grist was the usual toll taken by my father for grinding the grain. The Indians usually paid in horses, buckskin and other things, the amount they paid being computed on the same basis.

The mill was erected on my father's pre-emption claim and was driven by water from Mill Creek. Wheat was brought to the mill from as far south as Keremeos and Osoyoos, and as far north as the head of Okanagan Lake, and was usually carried on pack horses. When there was plenty of wheat available the mill would run from the time the ice was out of Mill Creek in the spring, until it froze up in November, grinding about one ton of wheat in a run of twenty-four hours. The mill picks for dressing the stones were sent once a year to San Francisco to be sharpened and tempered



FREDERICK BRENT, J.P.

and this continued until about the year 1885, when a blacksmith's shop was built in Vernon. Most of the wheat was brought to the mill by Indians.

Previous to the introduction of this mill equipped with a stone, my father had a small steel mill which he packed over the trail from Hope.

Okanagan Polling Division in 1874

After British Columbia decided to enter the Dominion as a province in 1870, terms of union were agreed to. The Legislative Council accepted these on January 19, 1871 and passed a Constitution Act on February 14. These were ratified by an act passed at Ottawa on April 1. In the fall of 1871 an election was held to elect members of the new provincial Legislative Assembly. Robert Smith, James Robinson and Charles A. Semlin were returned as the three members for Yale District. The voters' list for Okanagan used in the election of 1871 is not available, but it probably did not differ much from the one used in 1874.

Name	Residence	Occupation
Bessil, Peter (Bessette?)	Mission Valley	Farmer
Blondeau, Jules	Mission Valley	Farmer
Fursteneau, E. M.	Spallumcheen	Farmer
Ganfell, Dorset	Okanagan	Labourer
Herman, John Adam	Mission Valley	Farmer
Lambert, Stephen	Mission Valley	Farmer
Lawrence, Theodore	Mission Valley	Farmer
McDougall, John	Mission Valley	Farmer
McMillan, Charles	Mission Valley	Farmer
Postil, Alfred	Mission Valley	Farmer
Wersal, Louis	Mission Valley	Carpenter

6th Aug., 1874.

Charles A. Vernon, J.P., *Collector.*

Okanagan School

F. M. Buckland

The two *Gazette* notices establishing the Okanagan and Nicola School Districts are dated July 31, 1874. When the Okanagan School District was established its boundaries were defined as follows: "commencing at a post at the mouth of Mission Creek, thence running north along the Lakeshore for a distance of five miles, thence southerly to Mission Creek, thence westerly to the point of commencement."

The Government had given William Smithson \$750.00 for his dwelling house for a school, and he had donated one acre for a site; but it would appear that the building was purchased and the school district decided upon some time before they could secure the services of a teacher, because the Superintendent of Education in his Report for the year ending June 30, 1875, remarked that this commodious school room and teacher's residence was waiting an occupant. He adds further that a teacher from California was expected in to take charge of the school.

The expected teacher from California turned up later on in the person of Angus McKenzie of Pictou County, Nova Scotia, who came walking into the Valley with his blankets and a bundle of school books on his back. His credentials, which entitled him to a temporary certificate enabling him to commence teaching at once, consisted of a First Class Teachers' Certificate issued by the State of Kansas. It was not until December 20, 1875, that he was engaged at a salary of \$60.00 per month. Besides his salary, he had his meat, milk, butter and eggs, and his firewood supplied free by the settlers. Boys and girls from Similkameen, Okanagan Falls and the upper end of the Valley attended the school, living with the different ranchers and returning home during the holidays. Shy and backward children, we are told, were often treated to a big slice of bread and syrup to gain their confidence. The Trustees were William Smithson, Frederick Brent and Joseph Christien (as Secretary-Treasurer) and the furniture consisted of five maps and a blackboard. During the next year the school was visited by the priests from the Mission and by Alfred Postill, William Postill, Miss Lucy Postill, (later Mrs. Robert Lambly), J. Herman, James Lee, John McDougall, J. Phillips and Mrs. T. Christien (afterwards Mrs.

Peter Bessette). Besides these the three trustees visited the school officially on three occasions, and during the following year there were about the same number of visitors. In fact for years the school seems to have been something of a centre in the social life of the community.

Mr. McKenzie continued to teach until 1878 when, in October, Miss M. Coughlan (a sister of Mrs. Greenhow) was engaged. She taught until 1882. In 1881 W. Smithson's name was dropped from the list of Trustees and Alphonse Lefevre took his place.

From July to October, 1882, the school remained without a teacher, the salary offered of \$50.00 per month not being sufficient inducement for anyone to accept the post. But in October of that year R. S. Hanna, later a well known dentist in Vancouver, was appointed at a salary of \$60.00 per month. He was at the time, bookkeeper at Sapperton at the Brunette Sawmills owned by DeBeck Bros. & Kennedy. He missed the stage at Yale and he too, walked in carrying, if not his blankets, at least a fairly large valise.

When Mrs. Ellison resigned the Priests' Valley School in 1885 she was succeeded by Mr. Hanna, who in turn was succeeded at the Okanagan School by Thomas Leduc who at one time taught at the Round Prairie School. After Mr. Leduc came Fred J. Watson who taught at the Okanagan School for several years.

Mr. McKenzie appears to have been a successful teacher, and his work is highly spoken of in the reports of the Superintendent of Education. In his Report for 1877, the Superintendent says in part: "The school in this District (Okanagan) was visited on the 21st May, when all the children on the register, 21, were in attendance. The results achieved since the opening of the school have been so remarkably satisfactory in all respects, that it is difficult to speak too highly of the work accomplished. Children who, eighteen months before, were utterly ignorant of the simplest rudiments, and unable to speak a word of English, had advanced so rapidly as to be able, when the school was visited, to read fluently and clearly in the fourth reader. The examination in grammar, geography and arithmetic was eminently creditable to teacher and pupils, and must have still further increased the confidence and esteem which the parents entertained for their conscientious and hard-working teacher. The discipline was excellent and the scholars evidently took a hearty interest in their work. The settlers in the Mission Valley have every reason to congratulate themselves on their good fortune in securing so successful an educator as the

gentleman in charge of this school.”

Those who knew McKenzie intimately say he was a big man standing well over six feet, and that he wore his whiskers in the fashion of Abraham Lincoln, and had one wall eye which he always partly closed when looking at anything intently. He was a gentle, kindly man, but withal one not to be trifled with if his temper was up. He afterwards taught school at Hope and Langley Prairie, and elsewhere on the Lower Fraser and he was well liked wherever he went.

He was just the kind of man, who, being appointed to a remote country school, with no thought of his own advancement and with no ulterior object in view, would turn to the work he had in hand with diligence and understanding, and give to the task of educating the children entrusted to his charge the best that was in him.

Sometimes when the congregation gathered at the little country school house and the minister failed to keep the appointment, as occasionally happened in those remote early days, Mr. McKenzie would take the service himself, and always very acceptably. Men like him are the salt of the earth.

The Hope Trail

F. M. Buckland

After the agreement on the Boundary Line in 1846, it was decided to move the Hudson's Bay Company's trade goods from Fort Okanagan on the Columbia. Two trading posts were established, one at Keremeos on property later occupied by Frank Richter, and one at Osoyoos, on property that later belonged to Theodore Kruger. Both these posts were situated on the Hope-Kootenay trail, which was the route by which many settlers came into the country, and over which they drove their cattle after they became established in cattle ranching.

The Dewdney Trail was made on Canadian territory to avoid continual troubles with Indians and outlaws south of the border who waylaid and often murdered miners travelling through the country. In their ambitious dreams, men of the day saw the trail from Hope to Kootenay as crossing the Rockies and meeting at Edmonton a similar road built westward from the Canadian provinces. Their hopes for a national highway are still not completely realized.

Okanagan and Shuswap Canal

In the eighties some thought was given to a plan to connect the waters of the Fraser and the Columbia by a canal. The height of land which separates the two watersheds is about one mile north of Armstrong, and is now (1953) marked on the new highway.

Information concerning this canal is contained in a letter from the Department of Railways and Canals, Ottawa, dated August 23, 1926:

"I find that in the latter part of 1882, an engineer named L. B. Hamlin, who was in charge of the construction of one of the mountain sections of the Canadian Pacific Railway, was instructed by order of the first Minister of this Department, the late Sir Charles Tupper, to conduct an exploratory survey of the valley lying between Spallumcheen River and Okanagan Lake with a view to connecting Lakes Okanagan and Shuswap by means of a canal.

"The surveyor's report was forwarded to the Minister of Railways and Canals in January, 1883, by Joseph Trutch, Agent of the Dominion Government at Victoria, B.C. In forwarding the report, Mr. Trutch stated that the survey had established that the construction of such a canal would be quite practicable, but that it would cost far more than had been estimated by those who had been urging that it should be undertaken, in the mistaken apprehension that it could be carried into execution with but little excavation and only one lock at each end of the proposed canal.

"Mr. Hamlin reported four or five locks would be necessary; that the canal would require to be about eighteen miles in length, and would cost about \$27,000 a mile, depending greatly on the style of work which might be approved by the Government.

"A shallow draft canal, with a navigable depth of five or six feet only was proposed, with locks one hundred and fifty feet in length and about fifty feet in width. Mr. Trutch, in forwarding the report, was of the opinion that the approximate estimate contained in Mr. Hamlin's report was altogether too low for the construction of a canal of any practical value. Mr. Hamlin, in his report, stressed the agricultural possibilities of the district which would have been served by the canal, and which requirements have, no doubt, been largely supplied by the railways, since constructed. In April, 1883, the Lieutenant-Governor of British Columbia for-

warded a report adopted by the Executive Council of the Province urging the immediate commencement of the construction of the canal. The communication was referred to Privy Council and by Council to the Minister of Railways and Canals. An order of the House of Commons was adopted on March 24th, 1883, for a return of the correspondence and the surveyor's report and this order was complied with in return 22 of the same year."

The Priests' House

Mrs. William Brent

I quite agree with the suggestion that the site of the priest's house should be marked if it can be located; and at one time the house may have stood across the creek from the old mill house, but if so, it was destroyed or removed before my time. At one time the house the priests used as a stopping place could be plainly seen from Girouard's cabin, the first post office, when it stood on the side of the Priests' Valley—Kamloops stage road. I remember the cabin very well, and so does my husband, and several others whom I know. There were two cabins standing in the form of a "T" near to each other, but detached.

The course followed by Swan Lake Creek for a considerable distance south of Barnard Avenue, was remarkably straight for a small stream, but at one place, partly on Lake Drive and partly on the property now (1926) owned by Mrs. Hultman, Lot 60, Map 324, it turned to the west, and after describing an almost complete half circle within a distance of about 180 feet, it resumed its course towards the Lake. This was before the cut was made and the channel straightened. The survey of the cut was made by J. C. Agnew, P.L.S., and the old channel filled in. The old channel is still plainly discernible. It is the bend the creek made at this point which makes it so easy to identify the place where the two cabins stood.

They stood a few feet south of Lake Drive and near the north-west corner of Lot 53, Map 324. When our Society becomes a little stronger financially I hope a stone will be placed there to mark the spot as it is a site of considerable historical importance.

Kelowna—Its Name

F. M. Buckland

The original name for Kelowna and the surrounding country in the Indian tongue was "Nor-kwa-stin." This word means a hard black rock used by the Indians for the purpose of sharpening the flints for their arrow heads. It was by this name that the place was known until the coming of the white man.

When the fur traders and trappers came to the country, they named the place L'Anse au Sable or the Sandy Cove, and this name not only applied to the lakeshore but to the surrounding country and mountain slopes as well. It continued to bear this name until the establishment of the Roman Catholic Mission when the name Okanagan Mission gradually superseded that of L'Anse au Sable.

On the completion of the Shuswap & Okanagan Railway, the Canadian Pacific Railway established a regular steamboat service on the Lake and the village at the wharf was called "Kelowna." It was August Gillard who was responsible for the name, and this is the way it came about.

What is known as the old townsite had boundaries from Mill Creek to Bay Avenue and from Richter Street to the Lake and Abbott Street. August Gillard had this as his pre-emption claim and his first abode was a "keekwillee" house beside the creek near the south side of Ellis Street. There he made himself a dwelling—half dugout and half shanty—where he lived.

The story goes that some Indians who were passing by one winter day when the ground was covered with snow, saw smoke coming from a rudely-built chimney, and stopped to inquire what sort of a person lived there. Gillard, hearing the chatter outside his door, came crawling out of his dug-out in much the same manner as a bear might do coming out of his den. This thought must have struck the Indians for one called to the others "Kim-ach Touche, Kim-ach Touche," which means in their language, "Brown bear, Brown bear," and, laughing at their joke, continued to call the man or place or both "Kim-ach Touche."

The settlers, on hearing that the Indians had given Gillard the name of Brown Bear, changed it to "Kelowna" or Grizzly Bear, which is easier to pronounce, and so the name stuck. When the Lequimes got the property they laid out the townsite and called the place "Kelowna."

The Overland Expedition of 1862

(Written in 1926)

L. Norris

The number of men in this expedition has been variously estimated. Some authorities place the number at two hundred, which is probably approximately correct. In the expedition were A. L. Fortune, Peter McIntyre, and Augustus Schubert and Mrs. Schubert and their three children. Mrs. Schubert was the only woman in the party.

Of the three Schubert children, Augustus, the eldest, was at the time the Expedition left Fort Garry in June, about five and a half years of age, the second, Mary Jane, about two years and ten months, and the youngest, James Armstrong, about one year and ten months old. All three children reached British Columbia safe and sound. The eldest, Augustus, is now (1926) living on his farm, the Gum Boot Ranch, near Armstrong; the little girl, Mary Jane, grew to girlhood and returned to Winnipeg and died there in 1876. The youngest boy, James Armstrong, is now (1926) keeping store in Tulameen. These two men are now, as far as we are aware, the only survivors of this famous Expedition.

The two Schubert brothers have lived in British Columbia practically all their lives. Both are well known, and each can claim a wide circle of friends and acquaintances. In view of these facts it is not very clear why the death of the last survivor of the Expedition should be so often reported in the public press. As one writer in a coast paper last June pertinently observes: "Until comparatively recently the death of the last survivor of the participants in the charge of the Light Brigade appeared to take place almost annually, but nowadays the mantle seems to have fallen upon the shoulders of the last of the Overlanders of 1862."

This same writer then goes gravely on to tell the world all about the death of his own particular last surviving member of the Overland Expedition of 1862.

The Schubert Memorial

L. Norris

On July 1, 1926, at Armstrong in the presence of a large concourse of people, Mr. Donald Graham unveiled a monument erected to the memory of the late Mrs. Augustus Schubert. The monument which is of granite, undressed, cost \$650.00 and stands by the side of the road just inside the boundaries of the Consolidated School grounds. The inscription on the bronze plate attached to the stone reads as follows:

In honour of
Catherine Schubert
who in company with her
husband and three small children
was a member of the hazardous
overland Expedition of
1862
across the Canadian Rockies
to Kamloops
A brave and notable pioneer
Erected by her friends
and admirers
throughout British Columbia

At the unveiling a poem written for the occasion by Mrs. Isabel Ecclestone Mackay, was read by Miss Mary Anderson.

The Schuberts and the party with which they travelled arrived at Kamloops on October 11, 1862, and their arrival was reported to His Excellency, the Governor, in the following letter, the original of which is in the Archives in Victoria. This letter was written by W. G. Cox, the Magistrate in charge of the district at Kamloops, to the Colonial Secretary William A. G. Young, at New Westminster.

Kamloops (sic),
21st October, 1862

Sir,

I have the honour to report for the information of the Governor the arrival at Kamloops via overland route, of thirty emigrants from Canada, including a white woman and four children.

I have the honour to be, Sir,
Your most humble and obedient servant,

GEO. W. COX.

W. A. G. Young, Esq.

Claudet's Report on Silver Mine at Cherry Creek¹

Charles D. Simms

In 1867 Governor Seymour sent the Superintendent of the Assay Office in Victoria, F. G. Claudet, to Cherry Creek to report on the silver mine there which for years had been attracting considerable attention throughout the Province. Mr. Claudet's Report is dated September 5, 1867, and the following are extracts from it.

"The Cherry Creek Silver Mining Company's claim is situated about seven miles above the confluence of that Creek with the Spellmacheen River (alias Shuswap) and is about 40 miles in a south-east direction from the Head of Okanagan Lake.

"The Company's grant consists of half a square mile of land equally apportioned on either side of the creek which has a general direction of west (Mag.).

"Silver ore was first discovered about four years ago at low water on the west bank of the Creek where there is an out-crop of slate dipping at an angle of about 45 degrees south and apparently an east and west direction.

"About 700 lbs. of good ore was taken out of this place and smelted in San Francisco; but as the deposit gradually became exhausted it was decided to run a tunnel into the slate which crops out just above the spot which had yielded the ore . . . The tunnel was drifted about 20 feet through talcose and clay slate permeated with different quartz veins of various sizes.

"These veins are what is termed 'segregate veins' and differ from true veins by running parallel with the cleavage plains. These veins contain more or less silver ore disseminated through them; but practically they are of no value as the ore is too insignificant in amount.

"After this tunnel was abandoned a considerable time elapsed before any more workings were undertaken. Last spring at low water, another outcrop was discovered in the bed of the creek on

¹ The journal kept by Claudet on this trip is printed in the Twelfth Report, 29-40.

the north side of the reef which projects above the present level of the water, the ore taken out three years ago having been extracted from the south side of the reef.

“From this second out-crop about two tons of good ore have been obtained, and are packed ready for shipment to San Francisco.

“This place was abandoned (I was told) on account of the water rising and impeding the mining operations; but I cannot understand that reason being sufficient in itself to explain the abandoning of a rich deposit of ore.

“When the working of this deposit was impeded by the rising of the water in the creek, it was decided to sink a shaft, and run a tunnel to attack the lode underground. The shaft is 30 feet and the tunnel has been carried 24 feet and runs magnetic north.

“I was informed by the foreman of the Company that at low water he had seen a quartz vein which runs longitudinally with the bed of the creek for 200 or 300 yards and that it contained silver. I obtained specimens from about 200 yards lower down the creek than the mine, but on examination found that they were not argenteriferous.

“From the facts just mentioned it would appear that an extraordinarily rich ‘pocket’ of ore was discovered in the bed of the creek, and that segregate veins containing ore permeate the slate; but beyond that nothing definite is known.

“In connection with this Report I append the result of some assays made by me of silver ore taken at different times from the Cherry Creek Mine:

	No. 1	No. 2	No.3	No. 4
Silver	1035 oz.	1388 oz.	1592 oz.	1250 oz.
Gold	Trace	1 oz.	6 dwt.	Trace”

Carlos Cryderman, a resident of Vernon since 1892, died on November 19, 1952. For many years he was associated with R. W. Neil in a livery and feed business.

The Placer Mines on Cherry and Mission Creeks

H. J. Blurton

The following excerpts are taken from the Report of the Deputy Minister of Mines for the year 1876, which contains the Report of the Gold Commissioner, Charles A. Vernon, for that year.

"A new section of country has been developed during 1876, namely, the mines of Cherry Creek and Mission Creek in Okanagan District.

"Mr. C. Vernon, who has been appointed Gold Commissioner, reports that twenty men are employed on the former and twelve on the latter Creek, the yield on Cherry Creek being \$4.00 to \$5.00 a day and on Mission Creek \$3.00 a day. He further reports that some \$8,000.00 have been taken out.

"Okanagan, B.C.,

"18th December, 1876.

"Sir:—I beg to inform you that, not having been authorized by the Government to visit the mining camps on Cherry and Mission Creeks (eighty miles apart), I am unable to make any accurate report with regard to the permanent richness of the diggings. I wish, however, to mention that the claims which have been paying on Cherry Creek are situated on the benches, about fifty or sixty feet above the level of the Creek. Furthermore, from the statements of the miners who have been employed at this season it appears that a bonafide seam of pay dirt has been discovered, which will yield, on an average, about \$6.00 per day to the hand. Two men named Pierre Bissett and George Leblanc, who returned from the Creek a few days ago, brought with them \$540.00 in dust, which they have taken out of their claims since the 14th of November (one month), at which time nearly all hands left for winter quarters.

"There are several companies of Chinamen at work, but it is impossible to find out their average daily yield. Two men, named Squires and Thorpe, who have been working all the summer on the Okanagan Mission wagon road, left for Cherry Creek a short time before the completion of the work for the purpose of prospecting and took out \$90.00 for a few days' labor. They have recorded

claims about one mile above the Christian claim, on the opposite side of the river.

“Considerable mining and prospecting has also been done on Mission Creek this fall, with a fair average yield of gold. John Williams, an old Caribooite, has run a tunnel into the hill from the Creek some sixty feet, and found a good prospect. Kopp and Company have also recorded three hundred inches of water and are now busy sawing lumber for fluming. Five men are interested in this Company. The McDougall Company of four men have recorded claims below the Kopp Company and, as they took out considerable gold last month of a coarse quality, are sure of a good season’s work next year.

“I have, etc.

“Chas. A. Vernon.

“Charles Good, Esq.,
Deputy Minister of Mines.”

White Valley was called after the man referred to in Mr. Vernon’s report as George Leblanc, and his partner, Pierre Bissett, when he died on November 16, 1895, was the owner of what is now known as the Bessette Estate at Lumby, a valuable farm of some eleven hundred acres. The family now spell the name “Bessette.”

Francis Henry French, who contributed an article in the *Sixteenth Report* on the life and work of Harry D. Barnes, died early in the autumn, 1953. Mr. French was born in England in 1875 and came to Canada with his parents in 1881. The family first settled in Kildonan, Manitoba, and moved to the Okanagan in 1891. Shortly before the turn of the century, Mr. French was engaged by W. T. Shatford and Co. to manage a store at Fairview. This was one of a chain of stores at Vernon, Fairview and Camp McKinney which the company ran. In 1903, Mr. French moved to Hedley to open a store for the same company. Later he purchased this store, and operated it until about the end of the first World War. Subsequently he lived for a short time at Vancouver, farmed at Lavington, and then returned to Hedley. The mining claims he held in the Hedley district he sold to the Kelowna Exploration Co.

The Cherry Creek Silver Mining Company, Ltd.

G. C. Tassie

For many years there has been a story often told, of a very rich ledge of silver ore, which was discovered on Cherry Creek, worked for a while and then lost. In fact the story has become something of a tradition, and the re-discovery of this lost ledge has been the hope and dream of many a prospector.

Shortly after silver ore was discovered on Cherry Creek, the Silver Mine there became famous. It was frequently referred to in the newspapers in Oregon and all over British Columbia. For instance, the *Cariboo Sentinel* published in Camerontown, Cariboo, in its issue of June 14, 1866, while labouring under a misapprehension of the facts, has this to say of the Company formed to work the mine: "The Government of British Columbia has granted this Company 18 square miles for silver mining purposes. How generous our Government is with its mineral lands. Only think of the monopoly by one Company of 18 square miles of what is supposed to be a rich mineral district. If such a policy is persevered in, what will become of the bone and sinew of the country, the poor but honest miner, in a few years hence," etc., and then some. It was in fact one of the most famous mines in the Province. Nor is this surprising; the ore was enormously rich. It was probably discovered shortly after the miners first reached Cherry Creek in 1863, but we do not know by whom, nor who owned it up to 1866.

The Cherry Creek Silver Mining Company, Limited, was registered with the Registrar of Joint Stock Companies in Victoria, where the original Articles of Incorporation may be seen, on July 9, 1866. The capital stock of the Company was \$150,000, divided into 3,000 shares of \$50 each. The shareholders took to themselves 1,125 shares and offered the balance of 1,875 shares for sale at \$50 a share. By a resolution dated January 26, 1867, the Secretary of the Company, George Deitz, was authorized to attach the seal of the Company to an agreement between the Company and the Government whereby the Company became the lessee of 320 acres of

land for mining purposes to be worked under certain conditions and restrictions.

The names of the shareholders in the Company are: V. Kopp, George Deitz, George Landevoight, W. H. Sutton, Clement F. Cornwall, James Robinson, W. J. Sanders, John G. Wirth, Hugh Nelson, William H. Dell, Luc Girouard, Donald Chisholm and F. D. Morrison. Nearly all these were prominent business and mining men. Donald Chisholm was afterwards Member of Parliament for New Westminster. Nelson and Cornwall later held, each in turn, the office of Lieutenant-Governor, Deitz was Nelson's partner when they sold out their Cariboo Express business to F. J. Barnard, and Kopp and Landevoight were two prominent mining men at the time.

When Captain Houghton was sent in by the Government to explore for a pass between Cherry Creek and the Columbia River in 1865, he reported that Luc Girouard was then (in April) in charge of the Silver Mine.

Charles A. Vernon, Mining Recorder, in his report for 1877 has this to say of the lost ledge: "The old quartz excitement of Cherry Creek has again been revived by the discovery of a quartz ledge on the opposite side of the Creek to that where the old Cherry Creek Silver Mining Co. formerly worked. It will be remembered, this Company expended some \$15,000 or \$20,000 in seeking and endeavouring to trace a vein of ore which they had discovered on the surface but unfortunately after prospecting for nearly two years at great expense had to abandon the work without having obtained any permanent results. Claims have now been located by Campbell and Bessitt and others, and these men are confident of having struck a continuation of the same ledge as that on which the original Company worked."

On June 11, 1875, a notice appeared in the *B.C. Gazette* in which the Cherry Creek Silver Mining Co. were given notice that the Government intended to cancel the agreement of July 26, 1867, for failure on the part of the Company to carry out the terms of the agreement. This notice was doubtless followed by cancellation of the Lease, and one more B.C. mining company starting out under favourable auspices, went to the boneyard.

The Townsite of Vernon

L. Norris

On September 1, 1867, Luc Girouard pre-empted Lot 71, the land through which the western end of Barnard Avenue now runs, and secured his Crown Grant July 15, 1887, nearly twenty years afterwards.

Amos Delorier pre-empted Lot 72 and the northeast quarter of Section 34, township 9, through which the eastern end of Barnard Avenue now runs, on September 30, 1878, and his Crown Grant for the same is dated September 27, 1883. The boundary line between the two pre-emptions is Swan Lake Creek.

In July, 1884, there were but four residences where what is now the City of Vernon stands: Luc Girouard's cabin (now in the Vernon Park), that part of the Vernon Hotel which stood with its gable end to Barnard Avenue, Price Ellison's house, and Amos Delorier's old cabin. There was also the Government lock-up, which stood on the Amos Delorier pre-emption not far from Mr. Ellison's house.



LUC GIROUARD
Vernon's first postmaster,
1884-1891.

The Amos Delorier pre-emption record expressly reserves one half-acre out of the northeast quarter of Section 34 where the lock-up stood. The lockup was afterwards pulled down and erected behind the brick Court House later used as a school on Coldstream Street. The hewn logs of which it was built are now incorporated in the walls of the house on Lot 15, Block 49, Map 327, owned (in 1926) by P. L. Topham of the Hudson's Bay Company.

During the month of July, 1884, W. F. Cameron built his first store. This was the first building in Vernon built for a store and

afterwards used exclusively for that purpose. In the following year, E. J. Tronson and his partner Charles Brewer laid out the townsite of Centreville, and in September of the same year (1885), the first Government Office (the old, white cottage on Coldstream Street) and the Victoria Hotel were under construction. During the autumn of 1885, and in the following year, several small dwellings and other buildings were erected, and the future city of Vernon was off to a good start.

A good many of the residents of Vernon, who were here before the completion of the Shuswap and Okanagan Railway, will remember the peculiar formation of the banks of Swan Lake Creek at the old wooden bridge which spanned the stream, where the present cement bridge now stands on Barnard Avenue. If a teamster drove over the bridge he would not see it, but if, as frequently happened, he used the ford, just above the bridge, for the purpose of watering his horses in crossing, he could not fail to see how closely the banks approached each other just under the bridge. It was this peculiar formation of the banks of the stream at this point which gave the place, where the city of Vernon now stands, its name in the Indian tongue, "Nintle-mooschin," meaning a little or short jump over or step-over. The white man's name for the place was Priests' Valley.

When Tronson and Brewer, who owned the first sawmill in Vernon, laid out the townsite of Centreville, the two roads which ran through it are now known as Coldstream and Mission Streets.

Prior to that time, in the late seventies, there was a blacksmith's shop on Price Ellison's farm. It stood out rather prominently on the side of the road near his house. The presence of this blacksmith's shop on the side of the road caused the place to be sometimes referred to as "Forge Valley," and it is called Forge Valley in the pre-emption record which Amos Delorier got of part of the townsite in 1878, and elsewhere in the old Land Records in the Vernon office. Neither "Centreville" nor "Forge Valley," however, became popular as a name for the place. It was usually known as Priests' Valley, and this was the name given the post office when it was opened on the first of November, 1884. Three years after, on November 1, 1887, the name was changed to Vernon, in honor of Forbes George Vernon, who was owner of the Coldstream Ranch and, at the time, Chief Commissioner of Lands and Works for the Province.

During the second quarter of last century, missionaries, who came around Cape Horn or over the Lewis and Clark trail from

the Mississippi, began to penetrate British Columbia, from the Columbia River north, following in the footsteps of the fur traders. The activities of these missionaries were considerable, and we know that Father Nobili made the trip northward from the Columbia River, and that in 1846 he was baptizing Indians on the shores of Babine Lake. We also have it on the authority of a former Minister of the Crown in the late Borden Government at Ottawa that there is a map extant showing a strip of territory, not very wide, but extending north to the head of Okanagan Lake, and thence towards Kamloops, the Fraser River, Cariboo, and beyond, as being the only portion of British Columbia then Christianized, the remainder of the Province being shown as still pagan.

It was during this time of the penetration of British Columbia by the Catholic missionaries, that the priests built a cabin as a stopping place for themselves at a convenient day's journey north from Okanagan Mission. The old cabin was burnt down many years ago. It is said to have stood across Long Lake Creek, about opposite to the old mill house on the Tronson property. If the exact spot can be located, it should be marked. It was the building of this priests' house here which caused the valley from Vernon to Okanagan Lake to be known as Priests' Valley.

The Vernons came originally from Vernon in Normandy. Two brothers, Richard and Walter de Vernon, came over with William the Conqueror, and settled in England. Early in the seventeenth century one of their descendants, a Colonel Edward Vernon, received a grant of the lands and castle of Clontarf in Ireland. It was from this Irish branch of the Vernons that Forbes George Vernon, after whom the city of Vernon was named, was descended. His father was John Edward Vernon of Clontarf Castle, near Dublin.

It may be worth noting here that the Latin device or motto of Vernon, the ancient French city, is: *Ver non semper viret, Vernon Semper viret*. This, according to Anatole France, gives us to understand that, while the spring (*ver*) is not always green,—flourishing, Vernon (the city) is always flourishing.

It is this equivocal or play on words, that is meant by Sir Walter Scott in "Rob Roy," when he makes Diana Vernon say, in the library, to Frank Osbaldistone: "Do you know our motto?—the Vernon motto, where:

Like the solemn vice, iniquity
We moralize two meanings in one word."

The Priests' Valley School

Mrs. William Brent

The Priests' Valley School District was established by *Gazette* notice, dated May 23, 1883, with E. J. Tronson, Alfred McNeil and Price Allison as Trustees. The District embraced Townships 6, 8, and 9.

The first schoolhouse was built in 1884 at a cost of \$625 by Angus McDonald, who was accidentally killed the following summer while engaged in the erection of a log barn on the B.X. Ranch. It stood just about where the two cottages, now owned by Mrs. Laura Shultz, stand on Lots 8 and 9, Block 5, Map 327C south of Long Lake Creek and east of the old Mission Road. School was opened on October 22 of the same year with Miss Sophia C. Johnson (now Mrs. Price Ellison) as teacher, and with the following names on the School Roll, as nearly as I can recollect: Helen, George and Edward Tronson; Susan, William and Rebecca McNeil; Christine, Albert and Oscar Anderson; Edward and Maria Houghton, and Christine and George Brewer.

Fate decreed, however, that we were not to enjoy our new schoolhouse, of which we were all rather proud, for very long; it was burnt down the following March. We were all inside at the time, busy with our lessons. George Tronson was the first to notice it, and I shall never forget the look of dismay and astonishment on that boy's face when he first realized that the schoolhouse was on fire. It did not show below the ceiling and at first we did not believe him, but we soon found that it was only too true. The children were not panicky, but went to work and quickly removed everything movable outside to a place of safety, then the elder boys turned to and removed the sashes from the four windows and saved them as well. They tried to get the door off its hinges but failed, and it too went up in smoke.

For a time, until the new school was built, school was kept in the lock-up which then stood in Mr. Amos Delorier's field just west of where Mr. Price Ellison's old farmhouse now stands. The room in the lock-up was too small and we were cramped for room, but our fondness for our teacher went far towards making us forget

the discomfort of our surroundings. We were very fond of her, she was very painstaking, kind and sympathetic, and we made good progress with our studies. Those were, indeed, happy days for me. I was then Maria Houghton.

The second school was built by E. L. Morand for \$500 on the spot where the Brick High School later stood on Coldstream Road, and while it was under construction Tronson and Brewer's sawmill was located on the bank of Long Lake Creek in what is now Polson Park, quite close to the school. This second school was a better and smarter-looking building than the first one although it cost less, but when the first one was built the lumber had to be hauled either from Postill's sawmill on Deep Creek, Spallumcheen, or from O'Keefe's, I am not sure which, and this may account for the difference in the cost of the two buildings.

When Mrs. Ellison resigned in June, 1885, she was succeeded by Mr. R. S. Hanna who was then teaching at Okanagan School at the Mission.

More people were coming into the country all the time, and the new schoolhouse proved to be a great boon to the community. Nearly every Sunday some of the Protestant ministers—Rev. Mr. Sheldrick, Rev. Mr. Jaffary or Rev. Mr. Langill—held service in it, and during the week it was often the scene of a social gathering of some sort. I remember a play put on one night by the school children which I thought was funny. The girls were inclined to giggle over it, but the boys were in deadly earnest and went about the business of the play with portentous gravity. When they got confused or missed their lines they would approach each other in the middle of the stage and after a long whispered conversation as to how it should go, they would back up and with owl-like solemnity resume the dialogue. I do not remember the name of the play or what it was all about, but the climax appeared to be reached when the hero (Walter Dewdney) got into a dispute with the heroine (Christine Anderson) over the possession of a pair of pants. In the struggle which ensued the trousers were split in two, and both returned in triumph each bearing off one half of the garment. The girls taking part in the play always referred to this garment as "trouserloons" or "pantaloons."

The name "Priests' Valley" was changed to "Vernon" on May 16, 1888. Mr. Hanna remained in charge of the Vernon School until 1890 when he was succeeded by William Sivewright.

The brick building later used as a High School on the Cold-

stream Road was built by the late T. E. Crowell in 1893 for \$5,087, and the second schoolhouse we had was sold to Mr. Price Ellison who moved it off the school lot and converted it into a cottage dwelling. It stands just east of the school premises.

Some Okanagan Dates

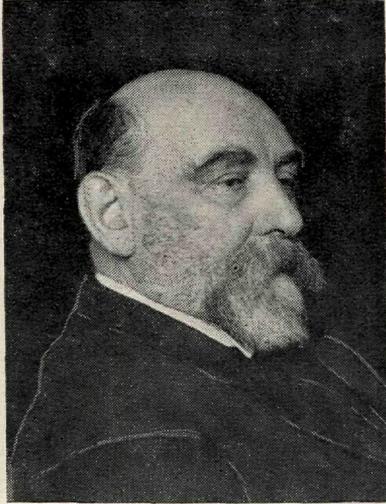
- 1811—The Astor men establish Fort Okanagan. David Stuart ascends Okanagan Lake.
- 1812—David Stuart reaches Kamloops and winters there.
- 1813—Fort Kamloops established.
- 1825—Tom McKay blazes the Hudson's Bay Brigade Trail from Fort Okanagan to Kamloops.
- 1858—The first missionaries arrive at L'Anse au Sable (Okanagan Mission).
- 1859—The first land settlement at L'Anse au Sable.
- 1860—Okanagan Mission established.
- 1864—Eli Lequime arrives at Okanagan Mission. Frank Richter arrives at Similkameen. John F. Allison appointed Justice of the Peace.
- 1872—Charles A. Vernon appointed Justice of the Peace. First federal election held in Yale constituency on September 2, when Captain C. F. Houghton was elected. Henry Nicholson and Barrington Price arrive on the Similkameen.
- 1873—Road built from the head of Okanagan Lake to Spallumcheen Prairie, Louis Dupens & Co., contractors, contract price \$925.
- 1874—John Jane surveyed 14,000 acres in the vicinity of Priests' Valley, Coldstream and Swan Lake.
- 1875—Fortune's bridge near Fortune's Ranch built by John Lavon for \$900. Length of bridge, 382 feet.
- 1876—Charles A. Vernon appointed Mining Recorder.
- 1877—Moses Lumby, A. L. Fortune and William Smithson appointed Justices of the Peace. Flour mill built on the Similkameen by Barrington Price. Road built from Girouard's to Coldstream by Lawson and Lawrence, at a contract price of \$650. Mission dam, bridge built by C. Brewer for \$721.
- 1879—Thomas McK. Lambly appointed Government Agent at Belvidere (Enderby), the appointment to run from November 18, 1878.

- 1881—Charles Lavasseur arrives at Okanagan Mission.
- 1882—Roman Catholic Church built at Okanagan Mission. Postill Brothers sawmill built at Deep Creek, Spallumcheen. Aenas Dewar, after whom the Dewar (Dure) Meadows were named, killed by a Chinaman on Cherry Creek.
- 1883—Canal surveyed from Okanagan Lake to Enderby. Casimir Bonneau arrives at Okanagan Mission.
- 1884—Myles McDonald arrives in Spallumcheen. Walter Dewdney appointed Government Agent in place of T. McK. Lambly.
- 1885—First government offices built, and the Provincial Government Agency moved from Enderby to Priests' Valley. New placer diggings found on Granite Creek by John Chance, W. Jenkins and T. Curry. James Steel appointed Justice of the Peace. John F. Allison appointed Gold Commissioner for Similkameen District. C. F. Costerton and William Owen arrive in Spallumcheen.
- 1886—Thomas Gray and George Little arrive at Mara. Donald Graham appointed Justice of the Peace. Hugh Armstrong shot by John Phillips at the Allison Ranch opposite Kelowna at 6.00 a.m. on Sunday, March 28.
- 1887—Road built from Bessette's Bridge to Cherry Creek, 21 miles. Lockup built at Lansdowne by Pringle and Hamill for \$389.99. William T. Hayhurst and Thomas Yetton arrive in Spallumcheen. Alexander Vance, first manager of the B.X. Ranch, killed by a fall from a horse. First mineral claims staked at Camp McKinney. E. J. Tronson appointed Justice of the Peace.
- 1889—Lockup at Okanagan Mission built on Brent's Ranch by L. W. Patten for \$440.
- 1890—Construction work commenced on the Shuswap and Okanagan Railway. George H. Morkill arrives at Enderby.
- 1892—Spallumcheen Municipality incorporated, Donald Graham, reeve. City of Vernon incorporated, W. F. Cameron, mayor.

Humour in the Okanagan

L. Norris

In early days here, it was a standing joke to refer to the late Cornelius O'Keefe, the postmaster, as "The O'Keefe of Okanagan," pronouncing the last word as if it rhymed with Finnegan or Flannigan. There was nothing nasty or malicious about it because the late Mr. O'Keefe, a native of Quebec, although of Irish descent, a wealthy stock raiser and a genial, kindly man, was well liked and respected by everyone. But it was suggested by the association of the two names and sanctified by use.



FORBES GEORGE VERNON

—Courtesy Provincial Archives

Some of his neighbors did not understand it but a lot of them, George and Charles Vernon, Samuel and James Lyons, Tronson, Conroy, Hoozier and others, all Irish, appreciated it. They knew that in Ireland, before the seventeenth century, it was the custom for each tribe or clan to elect its own chief or sub-chief, who was duly inaugurated as The O'Dowd or The O'Flaherty as the case might be. The descendants of these men for centuries afterwards clung tenaciously to the title as they did indeed to everything else which reminded them of the vanished glories of their

respective houses. After T. P. O'Connor first took his seat in the House of Commons in 1889, two of them sat with him. The O'Donhaue and The O'Gorman-Mahon; and Whittacker's Almanac for 1924, gives the number of men then living who might rightfully use the ancient Irish title "The," in some form, as thirteen. Given a number of Irishmen and the association of the two names and the thing was inevitable. It couldn't be helped.

The name "O'Keefe" is Irish, pure Irish, and is said to mean

"Of the church" but the etymology of "Okanagan" is doubtful. In R. E. Gosnell's *Year Book for 1897* he refers to it in this way: "Okanagan, an Indian name, Ukanakane, meaning 'people of Ukané', the affix 'ane' and 'ene' meaning 'people of' as in Spallumcheen, Similkameen and Tulameen." He, however, attempts no explanation of the meaning of the first part or prefix of the word.

On the other hand, the late Sir William Dawson, at one time Principal of McGill, was of the opinion that the American Indian word "oke," with others of a like import, is of Asiatic origin, and may be found scattered over wide areas. Two footnotes taken from his *Fossil Men* will serve to show how unreservedly he commits himself to this view. To page 253 is appended the following note: "The word is allied to Mandan Okee, Sioux Oghee, Iroquois Oke, Esquimaux Aghatt, Algonquin Oghee-ma. It seems to mean the chief, or highest one, and is, perhaps, allied to the Og and Agag of the prehistoric peoples of Palestine."

And to page 282: "Wakon or Augha is the same with the Canadian Oki Agui, and the prefix Tonga may be compared with the Mongolian Tong or Tang and the Chinese Tien, the name of the Sky-God."

Elsewhere, he says that Omaha is another form of the word Oke, and continuing, he says: "Further, a slight acquaintance with these languages (American Indian) is sufficient to show that they are connected with the older languages of the eastern continent by a great variety of the more permanent root words and with some even in grammatical structure."

The local Indians say Okanagan means "Big Head" and applies to a race of men, and they ascribe to these men "the qualities of skill in strategy and valor in battle, men hard to conquer or beat." There is nothing inconsistent in this explanation of the meaning of the word as given by the Indians, with the opinions above-mentioned, of Mr. Gosnell and Sir William Dawson.

It was the linking up of these two names, the name of the post office and the name of the postmaster, a rather curious combination from the viewpoint of the etymologist, which gave rise to this venerable witticism (The O'Keefe of 'O-can-i-gan') over which the early settlers were occasionally wont to make merry. But the old post office at the head of the lake, of rough boards, with its doors and windows in the end, which oldtimers will remember so well, has vanished beyond recall with much else belonging to the intimate history of the early settlers.

Some Place Names

L. Norris

ENDERBY. When steamboats began to ply on Shuswap Lake, it was not long before they found their way up the Spallumcheen River. The head of steamboat navigation on the Spallum-



THOMAS McK. LAMBLY
First Government Agent at
Enderby, 1879-1884

cheen River for years was Fortune's ranch; it was there that freight to go down Okanagan Lake was unloaded, and the place soon became known as Fortune's Landing. Shortly after the Lambly brothers arrived in the late 70's they built a large warehouse for the purpose of storing the wheat hauled during the winter for shipment by steamers to Kamloops during high water in the Spallumcheen. This warehouse stood south of the west end of the bridge over the Spallumcheen, and just about where the big sawmill of the Okanagan Lumber Company stood. It was for years a prominent object on the skyline of the future city, and

served a useful purpose. Part of it was boarded off and used by Thomas McKie Lambly, the Government Agent, as an office until 1884 when he was succeeded by Walter Dewdney. Another part of it was partitioned off into living rooms which were occupied by Mr. and Mrs. Robert Lambly, and it was here their three children were born.

Naturally the place soon became known as Lambly's Landing, but the official name seems to have been Belvidere. For instance, the road running north towards Sicamous is referred to in the government records for years as the Belvidere Road, and further,

the following notice appeared in the *B.C. Gazette* of January 29, 1885: "Notice is hereby given that the Lots into which the Government Reserve is divided, now designated Belvidere, will be offered for sale at Public Auction, at the office of Walter Dewdney, Esq., Government Agent, at Spallumcheen on Saturday the 14th Feb., 1885 at 2.00 p.m. (sgd.) W. Smythe, Chief Commissioner of Lands and Works." So that this name, said to have been first suggested by Mrs. Robert Lambly, was fairly well established in 1887, the year the big grist mill was built by Rashdale and Lawes.

When the post office was opened on November 1, 1887, with Oliver Harvey as postmaster, it was called Enderby, and this name soon superseded Belvidere as a name for the village. Both names are foreign and neither one has any local historical import. The one means a beautiful view and all who have read Jean Ingelow's poem "High Tide on the Coast of Lincolnshire" will remember the other, and the lines:

Play uppe, play uppe, O Boston bells
Ply all your changes, all your swells
Play uppe, "The Brides of Enderby."

SPALLUMCHEEN. For years this word was written as a word of four syllables, and until quite recent years one sometimes heard it pronounced as such by some of the early settlers, viz., Spill-a-ma-cheen. Professor Hill-Tout, no mean authority, says it was the name of one of the ten permanent camps or villages of the Salish Indians in this part of British Columbia, extending from Spallumcheen (Enderby) on the north to Osoyoos on the south, and that it means a flat rim or edge of a river.

The first time it was used in its present form, as far as my observations extend, was in the *Gazette* notice, dated May 8, 1884, establishing the Spallumcheen School District. It would be interesting to know when the change was first made, and who suggested it. During the five years immediately preceding the date of the *Gazette* notice above referred to, it is spelled in thirteen different ways, by actual count, in the Government records in Victoria. Sometimes it has one "l" and sometimes two while "a," "e" and "i" are used indifferently for the first as well as for the second vowel, and sometimes the termination is "cheen" and sometimes "chene"—, but always as a word of four syllables.

When the post office was opened on May 1, 1881, with George J. Wallace as postmaster, the name was, Spallamucheen, the old

word of four syllables, but a few years later it was changed, and the form of the word now used was adopted. Mr. Wallace resigned on July 1, 1894, and was succeeded by W. B. Patton, who in turn resigned April 1, 1896. From that date until the office was closed on July 20, 1908, Dr. E. J. Offerhaus was the postmaster. When it was first opened it was kept in Mr. Wallace's house, situated a short distance west of the village of Lansdowne, but a few years later it was moved into the village, and for years it was kept in a small frame building standing with its end to the road, about half way between the junction of the two roads and the gravel pit. Hence there was the anomaly of the village being called Lansdowne and the post office, Spallumcheen.

Professor Hill-Tout gives his interpretation of the word, and his spelling of it (phonetic, no doubt, after the Indian pronunciation) in the following paragraph—"SpalEm'tcin. Flat rim or ledge (of River) Cf. 'nk'Emtcin, rim or edge." The ' here stands for a guttural sound or click, and the capital "E" is scarcely sounded, the emphasis being on the next succeeding letter.

It was, I think, an excellent choice of a name for the Municipality, and the School District. In its present form it is not particularly uncouth in the printed page, and it is native to the country.

LANSDOWNE. When E. M. Furstineau opened his new hotel on July 1, 1885, he called it the "Lansdowne Hotel" in honor of the Governor General. Perhaps one of the reasons why people persisted in calling the village which gradually grew up around the hotel at the junction of the two roads, Lansdowne, after the hotel instead of, Spallumcheen, after the post office, was because the people in the valley at that time, especially those living down Okanagan Lake, usually used the term, Spallumcheen, to designate the whole region lying between O'Keefe's and Enderby.

LARKIN. Called after Patrick Larkin, a well known contractor of St. Catharines, Ontario, who was especially active in the construction of important public works in British Columbia. He was a member of the firm of Bell, Larkin & Paterson; Larkin & Connelly; and Larkin & Paterson which, respectively, built the Esquimalt & Nanaimo Railway, the first Dry Dock at Esquimalt, and the Shuswap & Okanagan Railway.

GLENEMMA. When Mr. and Mrs. Kenneth Sweet, with their infant son, Stanley, moved onto their homestead in Salmon River Valley on July 12, 1893, they had to get their mail from

either O'Keefe's or Grand Prairie. On a petition being circulated and sent to the authorities at Ottawa which was backed up by J. A. Mara, M.P., a post office was opened in their house on August 1, 1895. Unknown to Mr. and Mrs. Sweet, a neighbour, J. C. McKenzie, wrote to the Department and suggested that the new post office should be called Glenemma, in honor of Mrs. Sweet, and his suggestion was adopted. Mrs. Sweet, before she was married, was Miss Emma Phoebe Denyes, and although the post office was closed on December 31, 1922, the name is perpetuated in the Glenemma Community Hall and the Glenemma School District. This post office was kept by the following persons, in turn:

- Kenneth Sweet, August 1, 1895 to June 1, 1901.
- George Mitchell, June 1, 1901, to March 9, 1904.
- R. E. Morgan, March 9, 1904, to November 1, 1910.
- L. J. Botting, November 1, 1910, to June 1, 1912.
- E. V. Chambers, June 1, 1912, to May 1, 1913.
- W. A. Peterie, May 1, 1913, to December 31, 1922.

COMMONAGE. The area of land south of Vernon usually called the Commonage, extends east and west, from Okanagan Lake to Long Lake, and from a line running along the north boundary of sections 16, 17 and 18, Tp. 9, on the north, to a line running through the middle of sections 21 and 22, Tp. 20, on the south. It embraces, roughly, 24,000 acres.

This land was at one time, reserved from pre-emption or purchase for the purpose of a perpetual pasturage, to be enjoyed by the Indians and whites in common; hence the name. The award or recommendation establishing this reserve, is dated May 8, 1876, and is signed by the three Indian Reserve Commissioners: A. Cameron, Dominion Commissioner; Archibald McKinley, Commissioner for British Columbia and G. M. Sproat, Joint Commissioner.

In 1889 a new agreement was reached between the two Governments. P. O'Reilly, Indian Reserve Commissioner, in a letter dated January 24 of that year, addressed to the Chief Commissioner of Lands and Works for British Columbia, laid before him a proposal of the Dominion Government that if the provincial government would sanction the establishment of the Indian Reserve on the west side of Okanagan Lake, the Dominion Government would relinquish the rights of the Indians to the pasture lands held in common in Okanagan District. This was agreed to. When the rights of the Indians ceased, the only encumbrance on the land was

removed, and the provincial government were free to do what it liked with it. Hence it was that the Commonage was surveyed into quarter sections by Coryell & Burnyeat in 1893 and the subdivisions were offered for sale at auction at the Court House, Vernon, on October 12 of that year, without any notice appearing in the *B.C. Gazette* cancelling the previous reserve. After the auction sale, the unsold portions were thrown open for pre-emption or purchase.

TREPANIER CREEK. All the maps showing Okanagan Lake which were published for about twenty years, from 1858 to 1878, have the creek which enters the lake just north of Peachland and now known as Trepanier Creek, marked as Jacques Creek, and the creek south of Peachland now known as Deep Creek, as Trepanier Creek.

These two names have probably some connection with two incidents in the life of Alexander Ross, related by him. In his *Adventures of the First Settlers on the Oregon or Columbia River*, page 207, he says: "One evening the fuel being damp we were unable to kindle a fire. In this predicament I called on Jacques to give me a little powder, a customary thing in such cases; but instead of handing me a little, or taking a little out in his hand, the wise Jacques, uncorking his horn began to pour it out on the heated coals. It instantly exploded, blowing all up before it, sending Jacques himself sprawling six feet from where he stood, and myself nearly as far, both for some time stunned and senseless, while the fire was completely extinguished."

On this occasion Ross had been on a visit to David Stuart at Kamloops, and was then on his way back to the mouth of the Okanagan River. He had reached Kamloops on the last day of 1812, and after staying with Stuart for five days, he decided in returning to take a nearer and more direct route through the mountains for the purpose of exploring a part of the country he had not seen. Fortunately neither of them was seriously injured by the explosion of the powder flash, and the next day they reached a pleasant valley which soon brought them to the Similkameen River. (He calls it the "Sa-milk-a-meigh" River.) It is therefore very probable that on the night the powder flask blew up they were somewhere in the vicinity of the head waters of these two creeks. In the maps the word is, Jaques, but in Ross' narrative, in the edition of 1849, the word is, Jacques.

The other incident is related in his book *The Fur Traders of*

the Far West. It would appear that Ross was invited by the Indians to join them in a bear hunt. They had good sport for two or three days and the hunt was successful; but on the third day an Indian Chief was attacked by a wounded bear and severely injured. Ross says of his condition: "The sight of the Chief was appalling; the scalp was torn from the crown of his head to his eyebrows; he was insensible and for a time we thought him dead, but after a short interval his pulse began to beat, and he gradually showed signs of animation." And continuing his narrative, he says: "The Chief remained for three days speechless. In cutting off the scalp and dressing the wound, we found the skull, according to our imperfect knowledge of anatomy, fractured in two or three places; and at the end of eight days, I extracted a bone measuring two inches long, of an oblong form, and another about an inch square, with several smaller pieces, all from the crown of the head. The wound however, gradually closed up and healed, except a small spot about the size of an English shilling. In fifteen days, by the aid of Indian medicine, he was able to walk about, and at the end of six weeks after he got wounded, he was on horseback again at the chase."

We do not know exactly where this incident took place. We can only gather from his narrative that he was then Chief Trader for the North West Fur Company at their post "at the She Whaps" (Kamloops); that he had returned from a trip he had made to the foot of the Rocky Mountains by way of the region lying between the Thompson and Fraser Rivers, to his headquarters on September 29, 1817. It was shortly after this that he was invited to a bear hunt. There were 73 in the party all told. He says also, that after the start was made (presumably from Kamloops) they travelled for ten miles before they commenced to hunt, and that they broke up into small detached parties to sweep the mountains for bears. He gives no indication of the probable distance they travelled, nor the direction they took. So that it is impossible to say where they were when the Indian Chief was mauled by the bear. The word *Trepanier*, however, is suggestive.

The word, *trepan*, is both French and English. It is spelled in the same way and has the same meaning in both languages. The form of the word, *Trepanier*, would suggest the French substantive derived from the verb, meaning one who performs the surgical operation of cutting out and removing a piece of bone, usually from the skull, or the instrument made use of in performing the operation, but I have not been able to find this word in any dictionary I

have been able to consult, French or English. Clifton & Grimaux's French-English Dictionary gives the French substantive derived from the verb as "Trepanateur" while Webster's International Dictionary and the Century Dictionary give the English equivalent as "Trepanner." Both words mean one who performs the operation of trepanning. Trepanier is, therefore, probably a corruption of either, Trepanateur, or Trepanner, as Jaques is probably a corruption of the original name, Jacques.

It may be worth noting that in J. W. Trutch's map of 1877 the bench above Peachland is marked as the "Trapanage." The word, trapan, is also a word that is spelled in the same way and has the same meaning in French as in English, to trap, to catch with a snare or other device. The form of the word, Trapanage, would therefore, suggest the place or region where trapping is carried on, analogous to the French, voisinage, the English commonage, pasturage, etc. But here again is a word I cannot find in any dictionary, French or English.

It may also be worth noting that these two words placed so near each other, in Trutch's map, though derived, according to some authorities, from root words widely different in meaning have in a secondary and bad sense, the same meaning, to cheat, to mislead, to betray, and this is so in French as well as in English. It appears these two words were in more or less common use in the eighteenth century and later, and they were sometimes used by the theologians. One would occasionally accuse the other of trying to "trepan" or "trapan" the people by preaching false doctrines.

We hope some of our more erudite members will pursue this subject further. In the meantime one wonders why the old historic names, Jacques Creek, was ever discarded for the present banal term Deep Creek.

The Presbyterian Church in North and Central Okanagan

Reverend William Stott

The first settler in the North Okanagan was also the grand old man of Presbyterianism in the Valley. Alexander Leslie Fortune, in his early manhood had studied theology in Knox College, Toronto, with the ministry in view. Impaired health, however, compelled the abandonment of his high hopes. Some years after this disappointment, the newspapers of Upper Canada began to publish glowing accounts of the gold fields of Cariboo. Fired by these tales, young Fortune, then thirty-one years of age, leaving his young wife behind, joined a band of adventurous young Canadians, who proposed an overland trek to the gold fields. It was a trip through the United States to St. Paul by rail, steamer and stage, thence by stage and steamer to Fort Garry. After some weeks spent in outfitting there, the adventurers, joined by others who had caught the excitement, made the trip across the prairies during the long days in June, 1862. To describe their adventures through the Rockies and down the Fraser and Thompson Rivers is not the purpose of this paper. What concerns us is that young Fortune was one of this band.

When the gold fields ceased to yield fabulous returns, the excitement died down and many of the men sought sites for future homes in the great beautiful country. In 1866, Mr. Fortune, on such a search, came up the Spallumcheen River and, landing near the Indian Reserve, climbed a neighboring hill from which he viewed the Spallumcheen. The view was very impressive. Years after he said in the course of an address: "I can never forget the first day in the Spallumcheen Valley. We were so near to primitive conditions and quiet elements, so near to nature, where man's ambition had never utilized or wasted the wealth of God's arranging. To think of the centuries past and gone without the sound of an axe or saw being heard over so vast a forest of so many thousands of square miles. Verily I have ever looked back with gratitude to God for the

privilege of being the first pioneer and settler of His guiding and planting in the North Okanagan.”

It was in July, 1886, twenty years after that eventful day, when there arrived at the same spot on the river, now Mr. Fortune's home, the first resident Presbyterian minister, Reverend J. A. Jaffary. Those years had seen the arrival of a number of settlers who were settled as far south as the head of Okanagan Lake. These had been for the greater part of that period without religious services. In 1875, the Church of Scotland had sent the Reverend George Murray into the Nicola Valley, one hundred miles westward. Here, in 1876, the first Presbyterian Church in the interior of British Columbia was built. In 1877 or 1878, it was dedicated, the first Presbyterian Church in British Columbia to be consecrated east of Yale, perhaps of New Westminster. Jubilee services were held last August (1926) in the old church, recently renovated.

The church in Nicola became the parent church of all the churches in the interior. It was used by other denominations. The Reverend James Turner of the Methodist Church, whose name is a household word among old-timers both in the Cariboo and the Okanagan, also made his headquarters in Nicola. But the missionaries of those days travelled far and wide and had many a weary trip. Donald Graham tells a story of one occasion when Reverend Mr. Turner came to stay at his house over night. Mr. Graham, being at that time a bachelor and having much work to do, roused his guest when his early breakfast was ready. Mr. Turner made no complaint, but as soon as Mr. Graham had gone to the field he rode over to Ehmke's, the nearest place, and asked to be allowed to sleep on their lounge, "For that fellow over there," he said, "would not let me sleep."

Reverend Mr. Murray was not the robust man that Mr. Turner was. He was of a refined and scholarly nature. Yet he too travelled far and wide and was the first Presbyterian missionary to conduct service in the Okanagan Valley. His daughter, now resident in Vancouver, tells how in later years her father told her that on many occasions as he lay down to sleep under the canopy of Heaven with his saddle for a pillow, he was so weary that he was conscious of but one thought—that he might never wake up.

These men were very welcome guests at Mr. Fortune's home. His home was noted for its hospitality in a land where hospitality was native. Situated at the head of navigation he had ample

opportunity for the exercise of this virtue. Mrs. Fortune arrived in 1874 to fill the long vacant position of hostess.

Among the other clerical guests who shared the bounty of their home were the Oblate Fathers, who had taken over the care of the Indians as early as 1860. Mr. Fortune carried on missionary work among the Indians of the neighbouring Reserve with the full concurrence of the priests, and won the love and confidence of his redskin neighbours as he told them of the love of God in Jesus Christ.

In the eighties, other missionaries began to arrive. Reverend Robert Jamieson, of St. Andrew's Church, New Westminster, visited Mr. Fortune. In 1884, Reverend John Chisholm, successor to Reverend George Murray, at Nicola, made a memorable trip in fulfilling a commission of his church to explore the territory between Nicola and the Rocky Mountains. In the course of this tour, he conducted public worship "up the Spallumcheen Valley from Sicomous to Vernon in seven centres; along the Okanagan Valley from Vernon to the international boundary line, including Granite Creek, in six centres."

It was on Mr. Chisholm's recommendation, followed by a petition from settlers themselves, that Reverend Mr. Jaffary had now, in 1886, been appointed to the new field of Spallumcheen. But, since Mr. Fortune was associated with all ministers, we must also tell of Reverend John W. Patterson of the Methodist Church, who preceded Mr. Jaffary. He lived in one of the houses on the Schubert Ranch, at Round Prairie (about a mile from where Armstrong is now). Mrs. Patterson was a very clever woman. In addition to her scholastic abilities she was a good judge of cattle. That was no mean accomplishment in the Spallumcheen in those days, for the whole valley was a cattle country. When the Pattersons came, Mr. Fortune offered them a cow and allowed Mrs. Patterson to choose her animal. Mrs. Patterson looked over the herd with practised eye, then stepping up to her choice to verify the quality by inspecting the skin, she promptly made her choice. Mr. Fortune was greatly pleased, for it was the best cow he had. On a similar occasion, in later years, when another minister's wife made a very poor choice, he would not let her take the cow she had chosen, but chose a better one for her.

The only house available for Mr. and Mrs. Jaffary at first was one known as "Leduc Stop," the Indians adding the "stop" to

the owner's name of each place. It was very inconvenient, being some distance in the bush from Lansdowne and added many weary miles of riding. But before the year was out, another house was secured in Lansdowne, "The Village." Here also dwelt Dr. Offerhaus, Spallumcheen's doctor, who later married Miss Choquette, Mr. Fortune's niece. Here also were Furstineau's Hotel, Wood and Rabbitt's store, and Schneider's blacksmith shop. So now there was companionship for Mrs. Jaffary, when her husband was off on his periodical trips to Grand Prairie, or Priests' Valley, or the Mission.

Mrs. Jaffary is described by old-timers as being an ideal pioneer minister's wife. "She never complained but took everything as it was and made the best of it." She was also a very beautiful woman and general favorite. One of the choice articles in her home, which was also used for public worship, was an organ sent out from the east by her father, for the Canadian Pacific Railway was now operating; Mr. and Mrs. Jaffary just missed coming out on the first through train. They had come through the United States, via Victoria and New Westminster, thence by C.P.R. to Kamloops, and by boat to Fortune's. The organ was a great asset to their home. On Sunday evenings the people of the Village, especially the young bachelors, used to gather around the organ and sing the old hymns over and over again. The influence of such gatherings cannot be measured.

The mission field of Spallumcheen was now established. It was to be parent to the churches of the future towns of Enderby, Armstrong, Vernon, Kelowna and all the surrounding territory. Its preaching points, in Mr. Jaffary's day, were those more distant points already mentioned and nearer at hand—Pleasant Valley, Round Prairie School (Schubert's), Lansdowne and Lambly's Landing (Enderby). The first communion service took place in the Round Prairie School towards the end of 1887. Twelve out of the twenty-one present partook. Of course, denominational lines were unknown. A. L. Fortune and Donald Matheson were the first elders. They and Donald Graham composed the first board of managers.

In December, 1886, the first annual meeting of the congregation was held at the Round Prairie School, when the associated points undertook to raise \$600 towards stipend, the Home Mission board agreeing to augment that amount by \$400. Mr. B. F.

Young later unearthed an old circular letter, dated December 3, 1887, which is now of great interest. It is written in ink and is signed by the three managers. It tells of a deficit of \$66, announces that the second annual meeting is to be held on December 29, 1887, and that the General Assembly has requested that the church year be changed from July to January. Such a step would entail an additional financial burden of \$300. Referring to the deficit it says: "This arrearage has been due to the scarcity of cash in circulation. Subscribers, though in every case most willing to pay, have found it difficult to procure money." Within the same territory today (1926) stipend in the neighborhood of \$10,000 is raised by Presbyterian Churches alone.

Reverend Mr. Jaffary, whose pastorate lasted for three years, later became librarian in the Parliament Buildings in Edmonton. He was succeeded at Spallumcheen in 1889 by Reverend John Knox Wright, afterwards Dr. Wright, one of the outstanding ecclesiastical authorities of the Presbyterian Synod of a later day. During the years preceding his death in 1925, Dr. Wright was the field secretary for the Canadian Bible Society, and as such was a well known figure up and down the Valley. With characteristic energy, early in his pastorate, he made an extended trip through the lower end of the Valley and was much impressed by his reception. He told with special pleasure of one place, Rock Creek if I mistake not, where the bar room was prepared for public worship and all drinking stopped during its progress. The collection at its close, too, was a wonder to behold. The hat was filled with bills.

As a result of his trip, he decided that there was need for another missionary for Vernon and south. He accordingly canvassed the territory. In two days he secured subscriptions totalling \$630.00.

The man chosen for this work was Reverend Paul F. Langill, who sought the Valley because of the salubrity of its climate and his own impaired health. On his way to Vernon, however, he preached at Kamloops, where Reverend Mr. Chisholm had made his headquarters after the coming of the C.P.R. Mr. Chisholm was leaving and Mr. Langill hesitated until he reached Vernon. On his arrival at the Victoria Hotel there, the proprietor offered him a drink. He preferred food. After a little, his cheery-eyed host discovered his calling, upon which he exclaimed, "Tell you what, Parson, you've struck a pretty d—— hard place, and don't

you forget it." That settled it. Mr. Langill chose Vernon.

After he had got settled—this was in 1890—Mr. Langill started back to Winnipeg to bring his wife and infant daughter, but on the way to Enderby to catch the boat, he had an accident and suffered a fracture. As a result, Mrs. Langill had to make the trip alone.

That was not the only accident, or near accident, that Mr. Langill had, for he was famed as a horseman—a David Harum—and often had a half broken animal in harness, even when Mrs. Langill was with him. His was a heavy work. Each Sunday he preached at Benvoulin in the forenoon, in the afternoon at Post-ill's Ranch, and in the evening at Vernon. The road at that time was the old one over the hills, and it was often a very strenuous day with its thirty miles. He apparently drove down on Saturday. In addition to his strenuous Sunday, he had extensive visiting to do, and sometimes preached at Lumby, sixteen miles east.

In Vernon itself, the cause won its way. The services, or worship, were held in the school at first. The entire population, consisting of about three dozen men and three white women, would crowd the little building to capacity. How they would sing and drink in the Gospel! Gradually a change came over the town. The popular Saturday night ball and Sunday carousing ceased; the stores, and finally the bars, were closed on Sundays; and a healthful Christian atmosphere developed in the community.

In this transformation Mrs. Langill had no small part. For two years her home was but a shack, and the furniture homemade, but the latch was always on the string, and old-timers dropping in were sometimes deeply moved at the sight of little white children. Thus a real home softened the hardness of life and made the love of God more accessible.

Along with the change of sentiment went the establishment of the usual accessories of the church: a board of managers, a ladies' aid, later on a session, and finally a church building. The building is still in use, though it has been added to more than once.

The building of the C.P.R. branch line from Sicamous to Vernon in 1891-92 had a big influence on these events and also on the whole character of the community. Lansdowne in the north, being two miles off the railway, practically ceased to be, while the new town of Armstrong sprang into being. Many of the

Lansdowne buildings, including the Anglican Church built in 1885, and the public hall, used for worship by the Presbyterians, were moved to Armstrong. The hall is now the rear end of Clayton's blacksmith shop, while the Anglican Church is still in use, commemorative services being held there last year, July, 1926.

Vernon grew rapidly during this period. Mr. Langill says that from forty in 1890, it grew to one thousand in 1894, but Dr. G. A. Wilson, who succeeded Mr. Langill in that year, estimated the population on that date at six hundred.

We have already noted that the Valley was originally a stock country. With bunch grass up to the stirrups, it was ideal for that purpose. Most of the travelling had been done on horseback. Wild animals were frequently seen, bear being particularly common. But now a big change was taking place. There were two or three reasons. To begin with, the stock business was overdone, so that feed became short. Incoming settlers also began to crowd one another, so that fences appeared. The discovery of the agricultural and horticultural possibilities of the Valley led to extensive farming. So the stock ranges were gradually pushed back to the hills.

Reverend G. A. Wilson, afterwards Dr. Wilson, Superintendent of Missions for B.C., who was minister at Vernon, Lumby and Caledonian Valley from 1894 to 1899, describes the depression, which was the natural aftermath of this boom, in these words, "Business was dull, and for the entire period the country was at a standstill. Few people looked upon it as their home, and most talked of the day ahead when they could leave."

Yet the church life continued to forge ahead. The Vernon congregation cleaned off a debt of \$1,300 one winter, in response to a challenge. It happened in this wise, according to Dr. Wilson. "A Miss Fleming, who was in delicate health, came to visit her brother and an exceedingly cold snap set in, so that the old stove proved inadequate to heat the church. Miss Fleming could not remain for the service, and her brother told the managers that if they would pay off the debt in three months, he would install a furnace free of charge to the congregation." The challenge was taken up and met, and as inevitably happens when a congregation successfully accomplishes such a bit of enterprise, St. Andrew's Church, Vernon took new heart.

In the spring of 1897, Mr. Wilson intimated to the session

that he intended to resign, because he wished the congregation to move up to augmented status. I may say, for the sake of those who do not know the Presbyterian system, that this involved the raising of a certain amount for stipend, or salary, and carried with it the right of the congregation to call its own minister. St. Andrew's responded and, in turn, presented to Mr. Wilson a practically unanimous call to remain as their minister. He was accordingly inducted, and thus became the first "settled" minister in the Valley.

The present church at Lumby was built during Dr. Wilson's time. Previously the services were conducted in the home of J. Nesbitt. The project of building was entered into heartily, a lot being contributed by Mr. Louis Morand, the hotel keeper, and the people doing practically all the work themselves. Included in the number of workers were the Campbell brothers, Derby brothers, J. G. Elliott, and Mr. Thatcher. When Vernon required morning and evening services, Mr. Wilson continued to drive out for the afternoon service at Lumby every second week. That was a thirty mile drive with a horse and buggy, between one and six o'clock, with a service included. Often, after a social event at Lumby, he drove back to Vernon after midnight. After a time a student was secured for Lumby and Coldstream. W. E. Knowles was the first, then L. E. Gosling, Parr, Donald McFarlane, Buchanan, Smith, and afterwards, Reverend R. G. Vans, a retired minister. Their territory included Cherry Creek, Fruitlands, Mabel Lake, and also Commonage and Okanagan Landing.

Mr. Wilson received a call from Mount Pleasant Church, Vancouver, in 1898. He, however, decided to remain until the congregation at Vernon became self-supporting. This objective was attained in 1899, and immediately afterwards Dr. Wilson was the recipient of another call from Mount Pleasant, which he accepted. He left Vernon on January 4, 1900.

We now leave Vernon to pass south and gather up the early story of Benvoulin and Kelowna.

Reverend Mr. Langill, it seems, held his services in Lequime's hall. In 1893, J. M. Millar, now Dr. Millar, Principal of Robertson College, Edmonton, and brother of Reverend J. Fergusson Millar, minister at Penticton for the past eighteen years, was appointed as student missionary to Benvoulin, Okanagan Mission, etc. This section of the Valley was from that time separated from the

Vernon church. Students who followed were: McVicar, son of Principal McVicar of Montreal Presbyterian College for many years, 1894; Reid, 1894; McKay, 1895; an ordained man, J. H. Wallace, 1896; Alex Dunn, 1896; A. C. Strachan, 1897; George Mason, 1897; Reverend R. Boyle, the first regularly ordained man, 1898-99; Reverend P. D. Muir, 1899-1902; Charles Foote, 1902.

Stories come floating down from this period that have the tang of pioneer days about them. On one occasion, the minister became irritated by a restless child in church. He made some reference to it and the father took the child out. After the service there were words between father and minister, which finally terminated in a fisticuff encounter between the two.

At the Benvoulin Church, when a funeral service was being conducted by a visiting minister over the body of one Hugh Keyes, a pause occurred. The ushers, not used to church funerals, decided that it was time for the offering. So the plate was passed with all due decorum and very few present felt the incongruity of the circumstance.

Mr. Boyle was an Irishman, a great horse fancier, and something of a veterinarian. Mr. Foote, one of the students, was drowned. He was one who was much loved by the people. D. W. Sutherland, later mayor of Kelowna, was teacher of the Bible class in the Union Sunday School in the early days. He often passed the plate to Lord and Lady Aberdeen, who resided at intervals on their ranch in the vicinity from 1892 on.

The Benvoulin Church is now practically the only outstanding landmark of the real early days. It was built in 1891 in Reverend Mr. Langill's day by H. W. Raymer, and used that winter but not dedicated until September 11, 1892. The Presbyterians of Guelph, Ontario, contributed to its support as part of their missionary work. Its name "Bethel" was bestowed by Mrs. Robert Munson.

The First Knox Church, Kelowna, was built in 1897 by M. J. Curts. This was during the pastorate of Reverend R. Boyle. In 1905, the congregation at Kelowna became self-sustaining and called Reverend A. W. K. Herdman, who remained till 1912. It was during his pastorate that the fine new Knox Church, the best in the Valley, was built. The corner stone was "well and truly laid" on September 30, 1909, by Mayor Sutherland, assisted by

the Honourable Price Ellison, and the dedication took place on October 23, 1910.

Mr. Herdman was succeeded by Reverend Alexander Dunn. Alexander Dunn had been the student-in-charge at an earlier date. He was noted as a great walker, as an unusual preacher, as a man of quick action and unsparing service. Often in his student days he had sat up all night with sick bachelors.

In 1916, he returned from the General Assembly, held in Winnipeg, at which the church union issue was decided. So imbued was he with the union spirit that he immediately resigned to make local union possible in Kelowna. The Union Church, accordingly, came into being with Reverend E. D. Braden, the Methodist minister, in charge. Mr. Braden remained until 1923, when he was succeeded by Reverend A. McLurg, who continued in the pastorate until the present year, 1926.

Benvoulin, separated from Kelowna, had many changes of pastors. Rev. J. R. O'Brien, 1912; Rev. W. T. Beattie, 1915; Rev. D. Lister, 1916; Rev. J. F. Briggs, 1917; Rev. W. H. Bates, 1918; were among those who ministered there. Reverend J. A. Dow came from Enderby in 1920 and ministered to Rutland in 1925. The field immediately became self-supporting. Reverend A. McMillan is now (1926) minister.

One minister of the Okanagan Centre field who cannot be passed over, is Reverend C. Campbell Brown. Mr. Campbell Brown was a missionary of the English Presbyterian Church in Amoy, China, for some twenty years. His health failing, he sought the climate of the Okanagan. Purchasing a small fruit ranch at Rattlesnake Point, on Kalamalka Lake, he settled down to as quiet a life as his eager spirit would allow. When his health had improved somewhat he was asked to take charge of the Okanagan Centre field. He accepted. Usually he walked between his preaching points. His literary gifts and his other scholarly attainments made him a prime favorite, especially at Okanagan Centre, where his fortnightly Saturday night lectures at the Rainbow Ranch were a feature of the community's life. Here, and also at his other preaching points, Winfield, Commonage, and Okanagan Landing, his other great gift of spirituality drew most men to him. While outwardly he seemed to find little response, the real facts were much in evidence when, after six years among them and a brief absence, he passed away in Vancouver. Men who never attended

any of his services were all broken up. On every hand men still say, "Mr. Brown was a good man."

At Vernon, a number of rather brief pastorates followed that of Reverend G. A. Wilson: Reverend Joseph McCoy, 1900-1902; Reverend R. W. Craw, 1902-1905; Reverend Logie MacDonnell, 1906-1910; Reverend G. C. F. Pringle, 1910-1912. Mr. MacDonnell came of a distinguished line of Presbyterian ministers, and his gifts augured a brilliant career, but tuberculosis compelled his resignation, and sometime later he passed away, at his home in Fergus, Ontario.

Mr. Pringle, formerly of the Yukon, afterwards a padre at the Front, and of the picturesque Marine Misson on the Coast, after a very popular pastorage of two years, married a daughter of the congregation, Miss Bell, and departed.

Reverend C. O. Main, 1912-1918, was minister during the war. Both a military camp and an internment camp were located at Vernon, and Mr. Main was able to touch both of these effectively, besides taking a leading part as a citizen in those momentous days. His high intellectual gifts, and his power of distinguished utterance, made him not only an incomparable preacher but a public speaker who could always be counted on to treat his subject with depth and breadth. Nor were his affections limited, and many a home knew the touch of his sympathy.

Reverend Lennox Fraser, 1919-1923, who succeeded Mr. Main, was a Highland Scotsman. The Celtic fire burned brightly in both heart and brain. His rugged and massive thought, independent and unfettered, save by love, burst all bounds and drew great crowds to St. Andrew's. His death at Collingwood came as a terrible blow to Vernon people.

We left the parent charge of Spallumcheen with Reverend J. Knox Wright. Reverend Thomas George McLeod, now a resident of California, succeeded him in 1896, and remained until 1902. During this period an exciting occasion arose over the building of a new manse. The old one at Lansdowne had been burned down during Mr. Wright's time, and Lansdowne had ceased to be a centre. Enderby and Armstrong accordingly were rivals for the honor of having the minister reside with them. Enderby had a site but the Armstrong congregation promptly secured a better one. The rivalry extended beyond the congregations. When the evening for the crucial meeting at Lansdowne came, the hotel keepers of

both towns who had the biggest wagons, brought all the voters they could haul. When the minister, as chairman, ruled out certain votes from Mara and Grindrod as not being included in the pastoral charge, Armstrong won the day, and the present fine manse situated on its two acres of glebe, was built in 1898. The same pastorate saw the erection of Zion Church, Armstrong, in 1901.

Reverend Duncan Campbell, afterwards minister at Chilliwack, succeeded Mr. McLeod in 1902. He was a bachelor at that time. He was, however, a great gardener and during his time the manse grounds were laid out and beautified. His regular Sunday's round consisted of Enderby, Hullcar and Armstrong. Falkland and Glenemma was created as a separate field in 1907 and Reverend W. Akitt, a retired minister resident near Armstrong, continued to serve it until 1923, when it became co-operative territory under the care of the Methodist Church.

Mr. Campbell was a forceful personality. He was Convener of Home Missions after Mr. Wilson left Vernon and visited the distant points of the Presbytery as well as the near. He made one trip in the heart of winter, January, 1911, to Quesnel to induct the writer as minister there. It was thirty below zero and 220 miles of the trip had to be made by stage.

One good story of his stay in Armstrong illustrates his forcefulness. A Chinaman was working in his celery plot one Sunday morning about 4.00 a.m. Biggs, the blacksmith, opened his window and called, "Jim, don't you know this is Sunday?" Jim replied, nodding toward the manse, "Me watch, me see smoke, me quit."

The pastoral charge of Spallumcheen disappears from the church records in 1911, for in that year Armstrong and Enderby separated. Mr. Campbell chose to remain with Enderby. A fine brick church, St. Andrew's, had been erected there during his ministry. Mr. Fortune lived here, but it was the weaker charge. All these considerations appealed to Mr. Campbell. He remained at Enderby for two years longer. Reverend J. A. Dow succeeded him in 1913 and remained until 1920.

Reverend Peter Henderson was called to Armstrong in 1911 and remained until 1917. These two, together with Reverend C. O. Main, made a trio which was marked by a fine friendship, a similar friendship being shared by their wives. This comradeship was deepened by a dark and tragic cloud of sorrow in 1915, when Mr. Dow's

home was burned to the ground on a winter night, his only daughter being a victim of the flames. The tragedy left its enduring mark on all concerned and called forth not only expressions of deepest sympathy, but also of highest esteem from Presbytery and congregation.

Earlier in the same year, Messrs. Dow and Henderson officiated at the funeral of Mr. Fortune who passed away on July 5, aged eighty-five. It was a memorable occasion. All ranks and conditions of men were present. Honourable Price Ellison sat near the front. A seat or two behind him sat the local Indian Chief and other citizens from all over the North Okanagan filled the church to overflowing, for Mr. Fortune had been the friend of every man.

In June, 1911, a complimentary banquet had been tendered Mr. Fortune by these same friends, on the occasion of the forty-fifth anniversary of his arrival in the Valley. Replying to a toast on that occasion, Mr. Fortune, in the course of his speech, said, "There are many pioneers in this district who are making their mark, yet they are not banquetted like this. Were I a genius who had given to the world some great and good work or had invented some machine destined to be of untold benefit to mankind, then such an honour as this could be well understood. But instead of any of these, here I am, a plain simple clod-hopper, and because I have held to the work and love of Jesus, just my duty, you have showed me this honour."

The writer succeeded Mr. Henderson as minister at Armstrong, coming in February, 1918. Reverend John W. Scott succeeded Mr. Dow at Enderby and continued until 1925, when he was followed by Reverend J. L. King.

Mrs. A. L. Fortune still lives on the old spot on the bank of the Spallumcheen River.¹ In spite of advancing years she is perennially young. Among the trophies of the past which she is surrounded with are two silver trowels, one presented to Mr. Fortune when he laid the cornerstone of Zion Church, Armstrong, and the other presented to Mrs. Fortune, when she officiated in a similar function for St. Andrew's Church, Enderby. The silver tea set presented at the banquet mentioned above is always produced when honoured guests call.

In front of the Enderby Church there stands a monument,

¹ Mrs. Fortune died November 21, 1930.

erected in 1924 by the old-timers of the Valley in co-operation with the Presbytery of Kamloops, with this inscription:

In Honour of

Alexander Leslie Fortune

1831 - 1915

Interred in Lansdowne Cemetery.

A member of the Cariboo Overland Party of 1862.

The first settler in the North Okanagan, 1866.

The first elder of the Presbyterian Church in the Valley.

A friend of all classes and creeds, Indian and White.

A Gracious Gentleman.

"I have held to the work and love of Jesus—just my duty."

Erected by early settlers and other friends.

David Gellatly, a pioneer of Westbank, who was well-known for his development of hardy nut trees, died at Westbank, B.C., on November 18, 1953. His parents moved from Shorts Point to Powers Flat (now Westbank) in 1900.

A reunion of the three sons and daughters of the late Judge and Mrs. J. C. Haynes, of Osoyoos, took place in July of this year, at the home of Mrs. R. B. White (nee Hester Haynes), Penticton. It was their first complete family gathering since 1900.

Recent Books Mentioning the Okanagan

A Bonnie Fechter—MARJORIE PENTLAND (Clarke, Irwin, 1953)

Highly commended by reviewers is *A Bonnie Fechter*, the life of the first Marchioness of Aberdeen, by her daughter, Lady Pentland. Lady Aberdeen was born Ishbel Marjoribanks, and lived up to her family motto "Advance with Courage."

Lord and Lady Aberdeen left their mark on Canada. The Earl of Aberdeen was Governor General from 1893-1898. Lady Aberdeen is remembered as the founder of the National Council of Women, and the Victorian Order of Nurses.

They owned an extensive farm just north of Kelowna, and this makes the book of particular interest to Okanagan readers. The farm is still called Guisachan. It is an appropriate name, giubhas, or giuthas, in Gaelic, meaning a fir pine tree. The Countess of Aberdeen devoted a whole chapter to the story of Guisachan in *Through Canada with a Kodak* (W. H. White & Co., Edinburgh, 1893). The chapter is well illustrated with photographs of farm and lake.

The Life Story of Rev. George A. Wilson, D.D., Superintendent of Home Missions in British Columbia, 1907-1939. Typed manuscript prepared by the late Rev. William Stott and Rev. J. C. Goodfellow (246 pp.). Chapter two deals with Dr. Wilson's Okanagan ministry, covering the years 1894-1900. During these years Dr. Wilson was settled in Vernon, and ministered as far south as Kelowna, and the Presbyterian Church was built at Lumby in 1895. Dr. Wilson's work became increasingly centered in Vernon. After a time student supply was secured for Lumby and Coldstream, W. E. Knowles being the first. Later, Rev. R. G. Vans, a retired minister, served the field for many years, and came to be regarded as "the Grand Old Man." The following quotation from *The Vancouver Province*, March 15, 1925, has a delightful human interest:

"It was a familiar sight to see the white-haired old man in his top buggy, behind an equally venerable white horse, as he came and went on the duties of his church. Strange as it may seem, 'Old Tom' served his master for the period of twenty years—and when Mr. Vans was removed to the hospital, the faithful beast was found

dead in his stall a week or two later.”

E. A. Royce, until recently manager of the Bank of Montreal at Vernon, contributed an article entitled “Apple Production and Marketing in the Okanagan Valley” to *The Canadian Banker*, volume 59, (autumn, 1952), 77-90.

Two articles by B. A. McKelvie in the *Vancouver Province* deal with two incidents in the early history of the valley. “Who Slew Aeneas Dewar,” (March 7, 1953) contains the story of the murder in 1882 by the Chinaman “Smart Aleck” of Dewar, acting tax collector at Cherry Creek. “Frock-coated Banditry in B.C.” (July 18, 1953), is the story of Bill Miner’s hold-up of the passenger train near Ducks in 1909.

A series of articles by Violet Blankley appeared in the *Vernon News* in the autumn of 1952 on “Forty Years Ago at Lavington.”

Harry Hume Whitaker

A Tribute by F. William King

Harry Whitaker’s friends will always remember him as a man of many capabilities and great character. Especially will they remember his love of music, books and flowers, his pleasure in a game of bridge, a neighbourly visit and recalling memories with old-timers of the Valley. Every community in which he lived was always made richer by his varied and useful talents and I, for one, know that I have lost a staunch friend.

Harry was born in Barnsley, Yorkshire, England on December 6, 1873. He came to Canada in 1905, first to Ontario and then, in 1906 to Winnipeg. There he spent two years at greenhouse and nursery work. He came to British Columbia in 1908 and hired on at the Greata Ranch near Peachland. In the fall of 1909, he moved in to “bach” with Dr. A. C. Nash, who owned the drug store. Harry helped in the store at times, although pruning and orchard work was his main occupation.

In those days Peachland had a good chess club which met regularly at some member's home. To use the doctor's words, "Harry was a sound player." He sang in the Presbyterian Church choir and took leading parts in debates. One of these was against Bob Angus on the subject of capital punishment.

In 1910 Harry Whitaker was orchard foreman for Mr. Mellor in Summerland, and then in 1911 he came to Kaleden where he was to live for thirty-six years. Here he supervised the planting and care of fruit trees for James Ritchie, who had started development of the Kaleden orchard project in 1910.

In 1916, Harry enlisted with the C.A.M.C., serving in England and in the base hospitals in France. At the end of hostilities he returned to Kaleden and built a house there in his orchard, which can be seen from the main highway. For a number of years Mr. and Mrs. G. Swales lived with him.

Here his talents as a gardener made his display of flowers a joy to behold. He took great pleasure in showing visitors around and in drawing their attention to some special bloom or new variety. His services as a judge were often required at various flower shows in the southern Okanagan. He took great interest in community affairs and was a long-term director of the Kaleden Co-operative Growers Association. He was one of the first trustees of the Kaleden Irrigation district, served as a librarian and for several years was choir-master in the Kaleden Baptist Church.

In 1947 he married Mrs. H. W. D. Smith and they lived at Kaleden. It was always a pleasure to visit their home and share their friendship. When they moved to their new home in Penticton, gardening continued to be Harry's chief hobby. He was a valued member of the Horticultural Society and for a time belonged to the Lawn Bowling Club. He was also very interested in the work of the Okanagan Historical Society and in 1951 was president of the Penticton Branch. An article by Mr. Whitaker on "Kaleden in the Early Days" appears in *The Fifteenth Report* (1951).

His sudden passing on March 7, of this year, has indeed left a gap in the ranks of those pioneers who have called the Okanagan, "home".

Contributors to the First and Second Reports

Max H. Ruhmann was for many years in government employ at Vernon as entomologist.

Leonard Norris, founder of the Okanagan Historical Society, was Government Agent at Vernon from October 28, 1893, until March 31, 1926, and was also Collector of Revenue from July, 1890, until his retirement. A native of Ontario, he came to British Columbia as a young man, pre-empting land at Round Lake near Armstrong on December 28, 1887, and entering the service of the provincial government as constable soon afterwards. He died at Vernon on April 18, 1945 at the age of 80.

H. J. Blurton who died early in 1953 was a prospector who knew intimately the hills and mountains of the North Okanagan. He was the author of a volume of poems.

Arthur H. Lang, a geologist and a member of the Royal Society of Canada is in the employ of the federal government.

Mrs. Susan Louisa Allison was born on August 18, 1845, in Colombo, Ceylon, where her father, Stratton Moir owned a large tea plantation. She was educated in England. The family came to Canada in 1860, arriving at Hope on August 18. Four years later, her sister married Edgar Dewdney. In September, 1867, Susan was married at Hope to John Fall Allison, and on her wedding journey crossed the mountains to Princeton. With the exception of a few years in the Okanagan, she lived in Princeton and Similkameen until 1928. She then resided in Vancouver until her death on February 1, 1937. She was the author of *In-cow-mas-ke-t*, fifty pages of Similkameen Indian legends, published under the name of Stratton Moir by the Scroll Publishing Company, Chicago, 1900; of "Early History of Princeton," published in the *Princeton Star* in 1923; and of "Recollections of the Sixties," a series of articles containing her reminiscences, published by the Vancouver *Sunday Province* in February and March, 1931.

J. C. Agnew was a surveyor who was engaged in work in the Vernon area for many years.

Frank Morgan Buckland was born in Guelph, Ontario, in 1873. He moved to Manitoba as a child and was educated there. After farming in Manitoba, he moved to Kelowna in 1904. He was engaged for a while in a butchering and cattle-dealing business, then had a cattle ranch at Shingle Creek near Penticton, and later a fruit ranch in the Rutland district. A public-spirited man, he served on the Kelowna City Council, on the Board of School Trustees, the Board of Trade and the Kelowna Hospital Society. He attended the Rotary International convention at Nice, France, in 1937. Much of his time was given to historical research and to assisting the work of the Okanagan Historical Society. He was the author of *Ogopogo's Vigil*, a history of the Kelowna area. He died in Kelowna on September 15, 1953.

Denys Nelson was born in Warwickshire, England, on July 6, 1876. After he came to Canada, he graduated as a chemist and served in various hospitals, including the Vancouver General. Later he purchased a drug business at Fort Langley. He served overseas with the Canadian Army Medical Corps during the first World War. He took an active interest in the Vancouver Museum, and was responsible for the early issues of its *Museum and Art Notes*. In the pursuit of historical information he travelled much of the province on bicycle. He completed a manuscript on *Place Names of the Lower Fraser Valley*, and published *Fort Langley, 1827-1927* and *Yakima Days*. He died on June 10, 1929.

Father Jean Marie Raphael LeJeune, who furnished the record of the first marriage of persons resident in the Okanagan, was born at Pleyber-Christ, Brittany, on April 12, 1855. He entered the Oblate Novitiate at Nancy on December 10, 1873, and after completing his studies was ordained priest at Autun on June 7, 1879.

He accompanied Father Chirouse, nephew of the Father Chirouse who came to British Columbia in 1847, to this province, arriving on October 18, 1879. He was sent to Kamloops in 1882 and made his headquarters there until his retirement in August, 1929. His field of labour extended from Lytton (later, Boston Bar) to the Rockies (later, to Salmon Arm), and from Chuchua, Bonaparte and Deadman's Creek in the north to Coldwater and Shulus in the Nicola and head of Okanagan Lake (later, Enderby) in the south. He ministered to Indians, members of Canadian Pacific

Railway construction gangs and scattered white settlers. When he was in his seventies, he still had 32 posts to visit. He founded the famous *Kamloops Wawa*. He died at New Westminster on November 21, 1930.

Joseph Brent was the son of Frederick Brent, one of the original settlers in the Kelowna area.

Charles D. Simms was born at St. John's Newfoundland, on March 11, 1865. He came to the Okanagan in 1887, his interest in it having been aroused by listening to tales told by Thomas Wood during a visit Wood paid to his home in Newfoundland. He worked for a while on Wood's cattle ranch at Wood's Lake, then at Tronson and Brewer's sawmill, and in 1888 staked 320 acres at Westbank. In November, 1899, he entered the employ of the Hudson's Bay Company at Vernon, became manager of the store in 1902, and held the position until 1914. In 1915 he was appointed to the position of Deputy Sheriff, and served in this capacity for some twenty years.

Gilber C. Tassie is a civil engineer in the Vernon district.

Mrs. William Brent, nee Maria Houghton, is the daughter of Captain (later Lieutenant-Colonel) Charles F. Houghton, who settled near Vernon in 1863, became first federal member of Yale constituency in 1872, and had a long and distinguished military career. He was in turn Deputy Adjutant General, Military District 11, British Columbia, then of Military District 10, Manitoba, and of Military District 5, Quebec.

Reverend William Stott was born in Kirkwall, Orkney, Scotland on February 17, 1880. His father came to British Columbia in 1889, the family joining him in 1891. His first charge after ordination to the Presbyterian ministry was at Quesnel (1910-1915). He spent twelve years at Armstrong, from 1918 until 1930. He went to St. Andrew's United Church, North Vancouver in 1930 and remained until his retirement in 1950. In 1937 he published *The Story of St. Andrew's United Church, North Vancouver, 1865-1937*. He died in Vancouver in September, 1953.

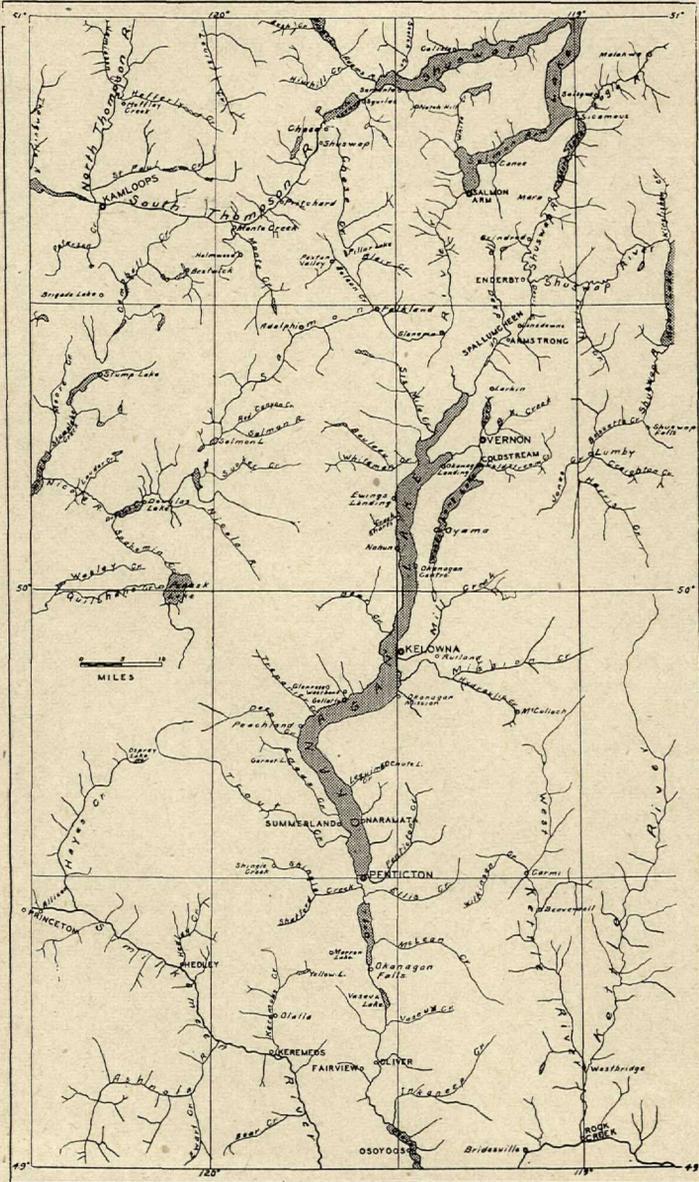
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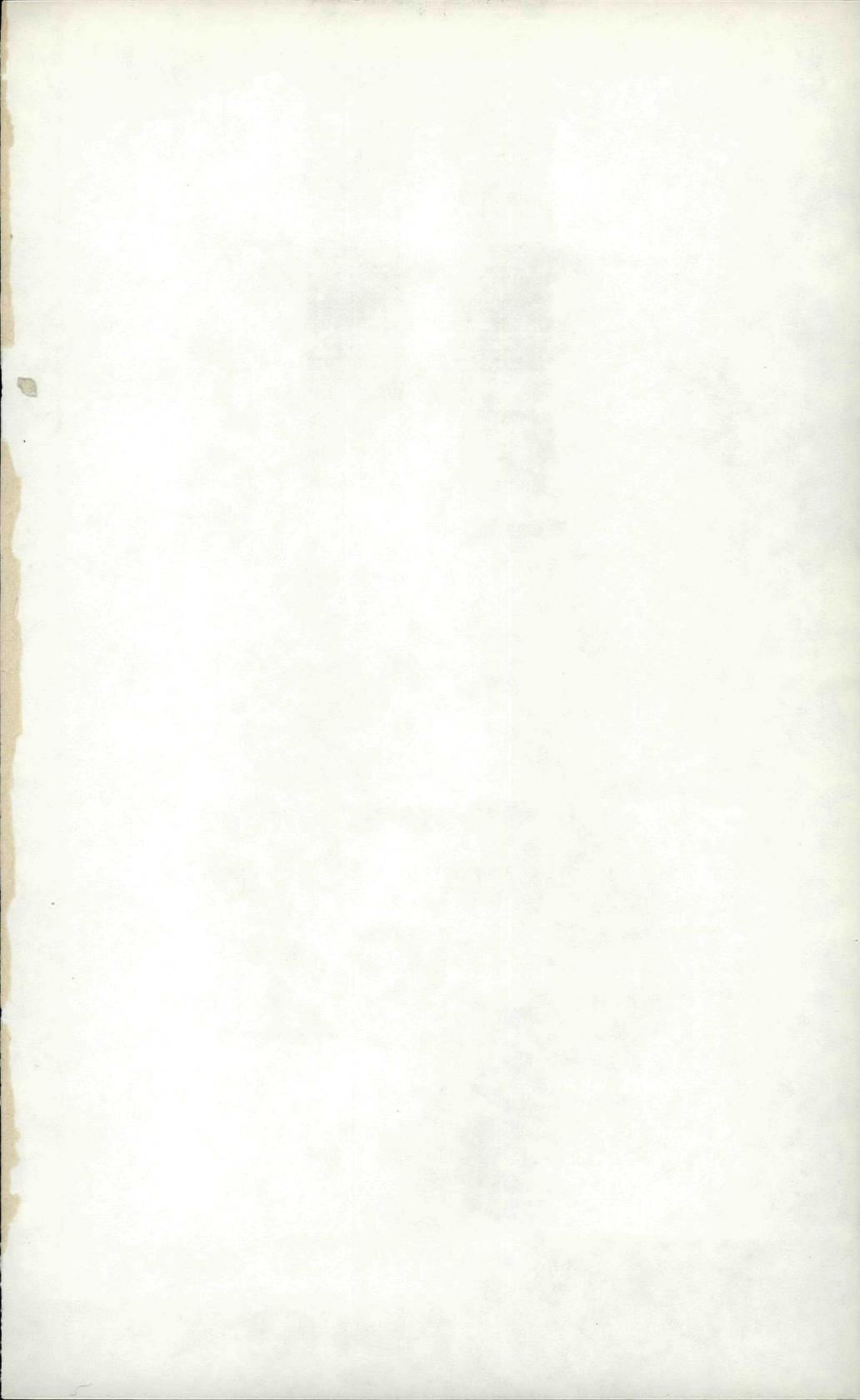
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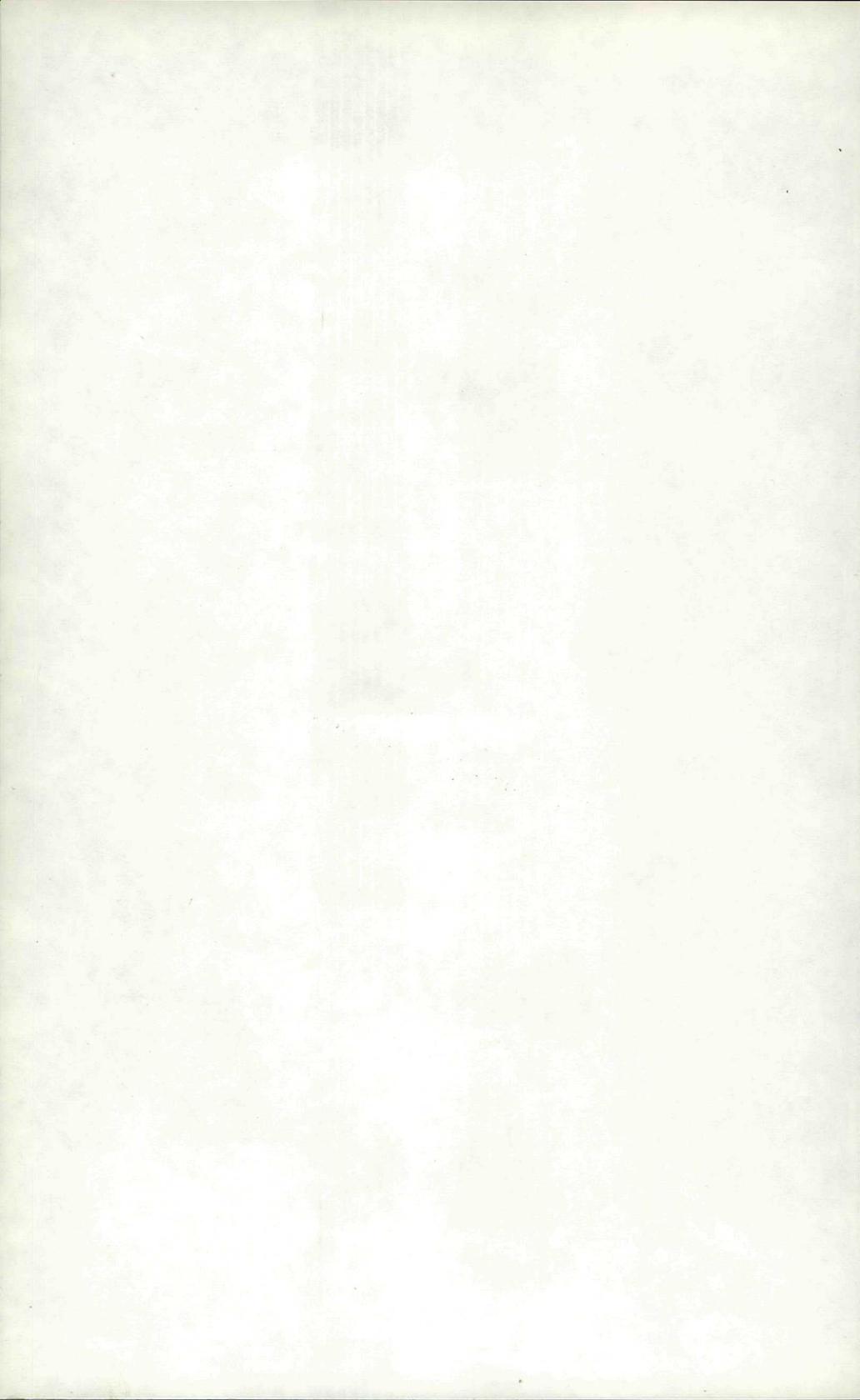
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