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**Our Church in Canada**

V.

**OUR CHURCH IN  
BRITISH COLUMBIA**

**J. FRIEND DAY**

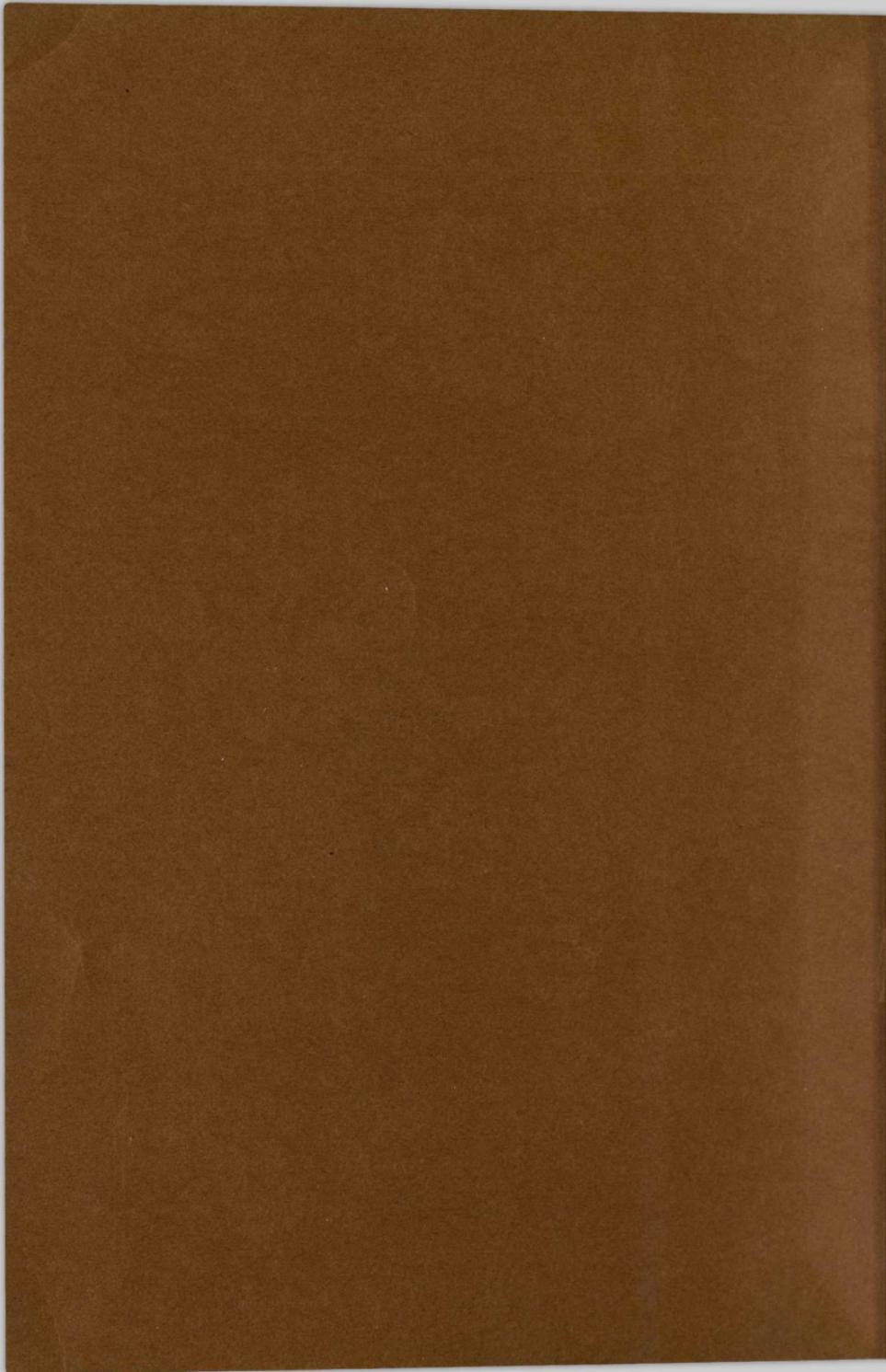


**THE CHURCH OF ENGLAND IN CANADA**

The Church House, 604 Jarvis Street

TORONTO

1933



*With the Author's Compliments*

# Our Church in Canada

## A SERIES OF SKETCHES OF ITS HISTORY AND MISSION

- 
1. OUR CHURCH IN THE MARITIMES - *Canon C. W. Vernon*
  2. OUR CHURCH IN THE PROVINCE OF  
QUEBEC - - - - - *Canon A. R. Kelley*
  3. OUR CHURCH IN ONTARIO - - - - *A. H. Young, D.C.L.*
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RUPERT'S LAND - - - - *Canon Bertal Heeney*
  5. OUR CHURCH IN BRITISH  
COLUMBIA - - - - - *Professor J. Friend Day*

*General Editor:—CANON VERNON,  
Publicity Secretary for the Restoration Fund*

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These sketches were written for the use of the clergy and others in giving Lenten addresses on the story of our beloved spiritual Mother, the Church of England in Canada. It is suggested that wherever possible some historical facts should be added by the lecturer on the history of the parish in which the lectures are given.

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"Look at the generations of old, and see;  
Did ever any trust in the Lord, and was confounded?  
Or did any abide in his fear, and was forsaken?  
Or whom did he ever despise, that called upon him?"

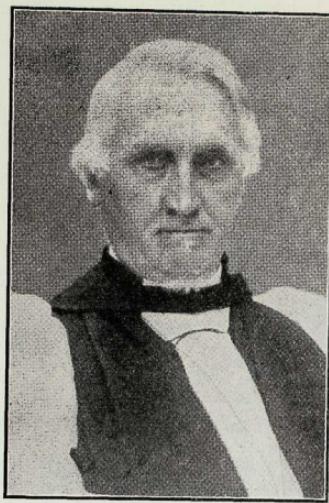
*Ecclesiasticus II:10*

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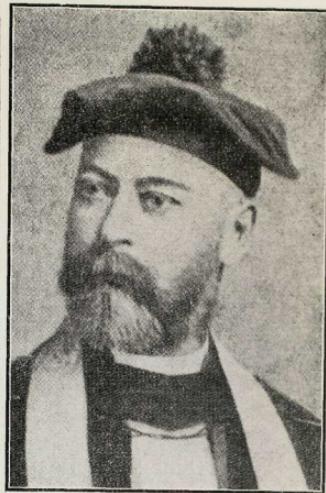
Restoration Fund of the Church of England in Canada,  
The Church House, 604 Jarvis Street, Toronto.  
1933

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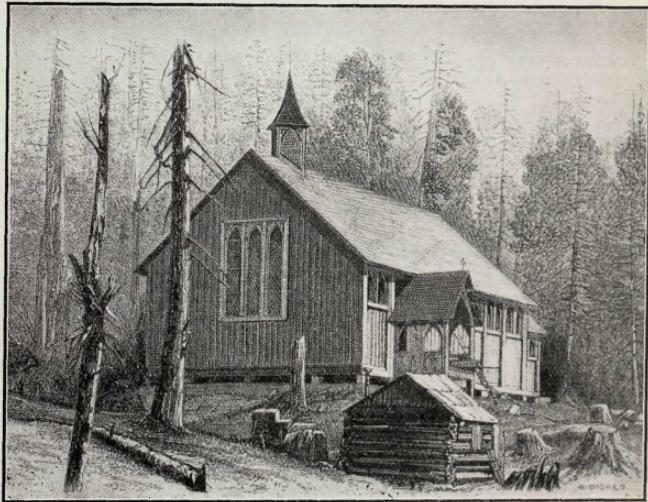
(Proceeds for the Restoration Fund.)



THE RT. REV. GEORGE HILLS, D.D.  
*First Bishop of British Columbia.*



THE RT. REV. A. W. SILLITOE, D.D.  
*First Bishop of New Westminster.*



CHURCH AND CLERGYMAN'S LOG HUT AT NEW WESTMINSTER  
*(from Columbia Mission Diary, 1861.)*

## OUR CHURCH IN CANADA

### V.

# Our Church in British Columbia

*By*

J. FRIEND DAY

Associate Professor, University of British Columbia, lay delegate to the General Synod from the Diocese of New Westminster.

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**I**N the year 1774 A.D., a Spaniard—Perez by name—discovered what is now known as British Columbia. Four years later, in 1778 A.D., Captain Cook, the circumnavigator, sailed up its coasts. In the years 1792 to 1794, Captain Vancouver surveyed almost the entire coast.

This territory, with an area of 357,600 square miles, was ruled by the Hudson's Bay Company from 1821 to 1849, in which latter year Vancouver Island was proclaimed a British colony. The Indian population of the province was believed to be around 80,000 at the time of the union of the two colonies, belonging chiefly to the Great Tinne, or Chipewyan family. Out of this aggregate, it was estimated that four distinct tribes, speaking different languages, and each numbering about 10,000 souls, were established in the coastal region: one tribe at Victoria and on the Fraser River; the second in the north end of Vancouver Island; the third at Fort Simpson, the Naas and Skeena Rivers, and the islands of the coast. These belonged to the Tsimshians. The fourth tribe inhabited Queen Charlotte's Island.

The first three of these tribes received their first missionary from the Church Missionary Society when William Duncan arrived in October, 1857, this as the direct result of an appeal by Captain Prevost of H.M.S. Satellite, who in 1856 offered free passage in his ship to any missionary who would go and work among them. The urgency of the need can be appreciated when it is said—without going into ghastly details—that cannibalism was common among the Tsimshians.

In 1858, through the discovery of gold in the Cariboo, there was a natural influx of miners seeking fortune, which brought about the erection of the mainland into a colony under the name of "British Columbia". In 1866, the two colonies of Vancouver Island and British Columbia were united under the present title, and in 1871 the province entered Confederation, and became a part of the Dominion of Canada.

The rise of British Columbia in importance through the spectacular gold discoveries found the Mother Church in England fully alive to her responsibilities, and on February 24th, 1859, the Reverend George Hills was consecrated as first Bishop of Columbia in Westminster Abbey.

This step, so important in its potentialities, was made possible by the generous endowment of \*£15,000.0.0 (fifteen thousand pounds) which was given by Miss Burdett Coutts; of which the government of the day was informed by the Archbishop of Canterbury on September 27th, 1858, and which was heartily approved by the Right Hon. E. B. Lytton, speaking in behalf of that government.

There followed an event which perhaps could not happen in any civilized country save Great Britain: leading merchants, bankers, traders, and others of London petitioned the Lord Mayor to call a meeting in the City to give to the new bishop the cordial support which his work warranted. The meeting was held in the Mansion House—"to support the Mission to British Columbia"—on November 16th, 1859, and subscriptions from persons extending from Her Gracious Majesty Queen Victoria down to the relatively poor began to pour in. On the following day, Bishop George Hills left for his remote diocese.

Perils of storm and perils of yellow fever were passed through in safety; the Isthmus of Panama was crossed by railway; and on December 26th, the bishop arrived at San Francisco, leaving there to reach Victoria, the present capital city of British Columbia, on the Feast of the Epiphany January 6th, 1860.

At the beginning of his episcopate, the bishop experienced difficulties and received encouragement. The two colonies of Vancouver Island and British Columbia had certain political enmities, which later showed themselves when the establishment of the see of New Westminster was mooted. The education of boys and girls of good standing in schools of Anglican tradition instead of—as was then the case—in Roman Catholic institutions was urgent.

Another side of the picture was the subscription of £10/- by Mr. Quong Hing, a Chinese merchant, toward the building of a second church, Christ Church—accommodating 400 people—already being in use. The teaching at New Westminster of Chinese people by the Rev. J. Sheepshanks, later Bishop of Norwich, was believed to have caused this beginning of the Oriental interest and work which is of such importance at the present day in this region. The Indian question seemed at the beginning to have in it ground for encouragement and hopes, though the corruption of these poor people by European vices gave the bishop much anxiety.

From the beginning of his episcopate, Bishop Hills found that there was an element of sound citizenry which welcomed the Church and its ministrations, and was prepared to sacrifice to this end. For instance, the site of the present Holy Trinity Cathedral in New Westminster was covered with gigantic trees, so large that it would take two men a full day to fell one of the largest, and such men could earn as much as £1/- (English) each day. Five men gave several days of labour—as a voluntary offering—to fell trees and aid in clearing the site. Again, at the

\*The sum of £15,000.0.0 referred to in the letter from the Hon. E. B. Lytton is referred to both by the Lord Mayor of London at the inaugural meeting, and in the "General Statement" of the Columbia Mission in June, 1860, as £25,000.-0.0. Further, a letter of the Archbishop of Dublin, commending the work of the Mission to his people under date of December 2, 1859, refers to the sum of £25,000.0.0. as given by Miss Burdett Coutts.

beginning of 1860, the bishop received petitions from the inhabitants of Yale; New Westminster; Hope; and Vancouver Island—all asking for school accommodations for their children, and virtually all expressing delight that the bishop's plans included education of the Indians.

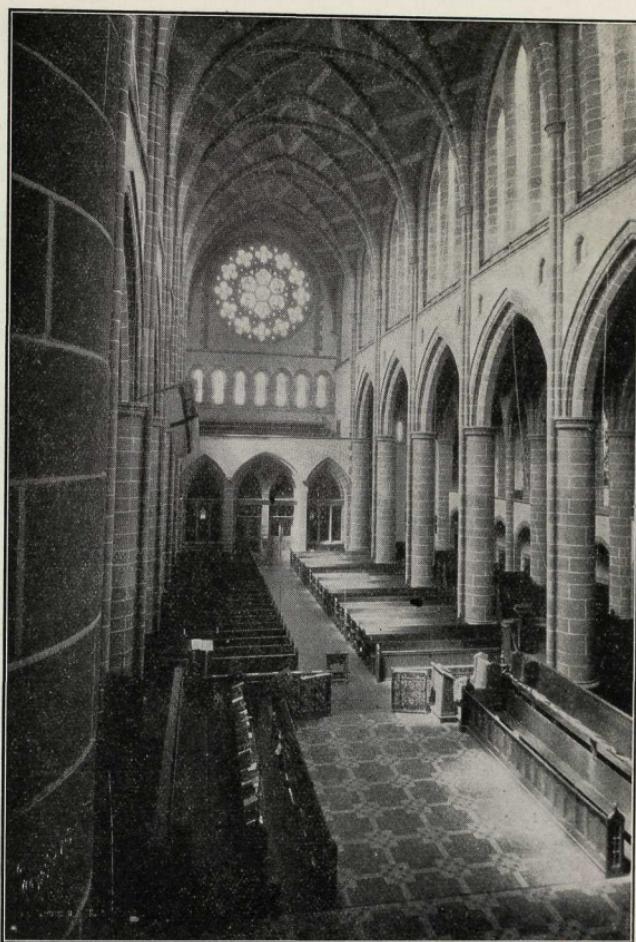
The heavy volume of the records of the Columbia Mission for the ten years 1859-1869 has much of interest, though the detail is voluminous in recording "journeyings often: perils often; hardships often", and space will only permit of a few items culled out of very many.

In the year ending April, 1862, the two collegiate schools in New Westminster and Victoria respectively had given instruction to more than eighty children, showing that the original determination of the bishop had been given some effect.

On August 26th, 1861, Archdeacon Gilson arrived at Esquimalt, and speedily made himself acquainted with the problems of the diocese. In his first report he used these words—"Nothing had struck me more on my arrival than the wisdom with which the bishop has organized his diocese. His object is always to anticipate the future by laying a good foundation early. It must be a large return to those who have aided the Columbia Mission to know that there is not a single town or station on British Columbia or Vancouver Island which has not its clergyman. Many have churches and parsonage houses; some have schools; and at this moment there are two churches ready for consecration, and three others will be finished before the summer of 1862. The bishop and three or four of his clergy will make a missionary tour in Cariboo during the Summer (this was the region of the gold discoveries) but the work will be more than they can possibly do."

In 1862, there were sixteen missionaries, with three missionary ladies who formed the staff of the Ladies' College. The Mother Church in Great Britain and Ireland was not forgetful of her youngest child, and in these formative years subscriptions ranging from £7,600.0 down to £1,254.0.0 per annum were collected to aid the bishop in his laying of foundations.

With the extension of work among the mining camps, Indians, and (to a smaller degree) Orientals, the question of division of this diocese—larger than England and France combined—had to receive attention. The political enmities between the two colonies already referred to (page 4) made it advisable, in the opinion of the bishop, to approach Canterbury in the matter of appointing a bishop at New Westminster, on the mainland. His plan, however, included the retention of the colony of Vancouver and the northern part of the mainland territory, which (while having the approval of the Governor of Vancouver Island) met with the definite opposition of the Governor of British Columbia—"Until Vancouver Island is politically incorporated with British Columbia, no division of the diocese can be satisfactorily made which does not recognize and adhere to the existing territorial limits of the two colonies". In fairness to the bishop, it should be stated that he was thinking in terms of a fair distribution of area and work; of population; and of means of communication. Anticipating the political union which took place shortly afterwards he was especially patient of the projection of lay politics—which shortly were due to become history—into the problem of church organization. As a matter of fact, the advantages of having a



THE CATHEDRAL CHURCH OF CHRIST, VICTORIA, B.C.  
*Interior of the nave looking West.*

second bishop were admitted by all: the difficulty arose as to "the manner of the proposed division".

The matter was therefore deferred awaiting more favourable external circumstances.

On December 7th, 1865, the bishop consecrated Christ Church, Victoria, erected in 1856, an event of historic significance in that this church was the precursor of the magnificent Cathedral Church of Christ

illustrated in this booklet, and consecrated so recently as to be a present memory in the minds of Canadian church people.

On January 5th, 1866, the clergy discussed the establishment of a Church synod, following on the example set in Eastern Canada. It was agreed that the proceedings should be—first, to call the clergy together; secondly, the clergy and laity—first to a conference, and then to a synod.

At this time the 'oriental invasion' began to assume important proportions: in all walks of endeavour, from merchants to labourers, they began to establish themselves, and the missionaries of the church were appreciative of the new field of enterprise which would shortly be fully open to them. The work among the Indians was progressing favourably, as witnessed by the numbers confirmed. For example, on Whit Sunday, 1866, 82 Indians were baptized by the bishop at Metlakatla, a point of significance in view of the later establishment of the diocese of Caledonia and the work of Bishop Ridley. In August, 1866, the two colonies were united by Act of the Imperial Parliament, and thus the way to further extension was rendered less difficult.

The work of the Church was gradually being extended into the interior, and the Indians of the Thompson River, a considerable tributary which joins the Fraser about 150 miles from its mouth, came under the influence of the Rev. J. B. Good, of Yale. They sent a deputation to the clergyman, asking him to come to a monster meeting of their tribe, and from this interview there grew up a promising work among them. They desired a resident missionary, and as Mr. Holmes arrived from St. Augustine's, Canterbury, Mr. Good—at their request—stayed with them, feeling that here was a definite call to service.

It was in the year 1867, that a matter of importance to the constitutional development of the Canadian Church was dealt with by Bishop Hills. Debates in the House of Lords as to the position of the colonial church, as affected by recent decisions in the law courts, called for opinions by the Bishop of London from the bishops and leading clergy of the Colonial Church. The reply of the Bishop of Columbia was interesting in its anticipation of those happy developments which have resulted in our present organization in Canada:—

"I think it is undesirable that Bishops in British Colonies should, as a rule, receive their mission from the See of Canterbury taking the oath of canonical obedience to the Archbishop. Dependence on that See should be confined to those Episcopates which have been founded from it, and during such time only as they may not form part of a colonial province with a local Metropolitan."

"Where there is a Provincial or General Synod, all matters had better be terminated in the province where they arise. In very important cases, with consent of the Provincial Synod, an appeal might lie to a National Synod (which might authorize a Court of Final Appeal)".

"The Royal Supremacy is unable to act in the colonies generally, because the Church is not established by law, and Church courts cannot have the authorization of the State. The partial action of the supremacy in Crown Colonies is against the spirit of the colonial policy of England as to religious bodies, and decidedly contrary to the feeling of the colonists generally."

Meanwhile, the work of the Church went on. Among the miners, regardless of their constant movements in search of fortune; among the Indians, who maintained a greater consistency of residence; extending to points on Vancouver Island such as Alberni and Comox; into the interior of the mainland, including the development of the missions among the Thompson River Indians; and to the North—the routine work was done—so dull if read in its voluminous detail, but so rich if one can visualize at all the surroundings and the practical heroism which made it possible.

The burning of Christ Church Cathedral in Victoria on October 1st, 1869, seemed to be but a further incentive to work among people who were endeavouring to establish themselves under conditions of real difficulty, while the entry of the province into Confederation, subject to the completion of a railroad to connect this Pacific region with Canada proper, gave an earnest of closer connection with their fellow Churchmen at the other side of the great mountain ranges.

It is not possible to deal further with the initial foundation work done in this vast territory, but sufficient perhaps has been written to give some idea of what had to be faced, and this has been taken largely from over 700 pages of closely written reports and diaries of Bishop Hills and his devoted workers. The Bishop described the typical missionary as "a man with stout country shoes, corduroy trousers, a coloured woollen shirt, a leather strap round his waist and an axe upon his shoulder, driving a mule or horse laden with packs of blankets, a tent, bacon, a sack of flour, a coffee pot, a kettle and a frying pan." The work of Bishop Hills himself has been thus described: "He could create enthusiasm in his workers and draw out their strongest affection. This was partly due to his fine presence, his magnificent voice and his rare power of conversation, but chiefly to his wonderful energy, his great gifts of organization, and his unswerving faith that if a work was God's He would make it grow in His own time."

With the uniting of the two colonies into one province, the difficulties in regard to dividing the original diocese began to moderate. In 1878, therefore, the Synod heard the suggestion that there should be created two new dioceses—New Westminster and Caledonia—the first to consist of the lower mainland, the second the upper mainland. In 1879, as a result of Bishop Hills' activities in England, the Rev. William Ridley was consecrated as the first Bishop of Caledonia on July 25th, 1879, in St. Paul's Cathedral, by the Archbishop of Canterbury.

Reference has already been made to the mission at Metlakatla, established through the activity of Captain Prevost, of the Royal Navy. It was this Indian settlement which became the centre of the activity of Bishop Ridley. This place is on the mainland, slightly to the north of the Queen Charlotte Islands, and relatively close to Fort Simpson.

The new bishop speedily began to get to know his diocese: his hopes with regard to the Indians, based on the evident results of Mr. Duncan's work, were high, but he was faced with a very cosmopolitan mixture. To quote his own words—"My hearers have been sailors, traders, loafers, miners; Greeks, Germans and Norwegians; French, Maltese, and Britons; Russians, Kanakas, and Yankees; Chinese and Canadians; Jews and Gentiles; whites and greys, browns and blacks; Caucasians, Semites, and

Mongolians; Indians of the salt water, and fresh-water Indians; hunters, fishers, packers, and nondescripts; round heads, flat heads, and peaked heads, all beautifully supplied with hair as black as jet, sometimes short and clean, sometimes foul, greased and matted. I have preached on the beach and on shipboard, in the miner's cabin and trader's log hut, in the Indian branch-built hunting lodge, and his larger but less agreeable village home, where the smoke fails to subdue the pervading ill odour; also amid the tangled forest on the coast, and clouds of mosquitoes on the prairie. My churches have been decorated in season and out of season, but have neither pulpit nor prayer-desk, belfry nor organ. The care of Nature called for no help of scrutiny from Archdeacon or Rural Dean, Churchwarden, or Verger . . ." Generous friends in England supplied him with a steam launch: his first voyage up the swift Skeena river took a fortnight: fourteen days breasting the current and swirling rapids—and this simply the beginning of his experiences in this new land, so different from the Punjab in India, where his first missionary years had been spent. Mrs. Ridley accompanied him now, as throughout their lives, and was the first Englishwoman to navigate the Skeena. The bishop had spent seven months of seafaring among the many maritime tribes of Indians in his diocese, and it was in May, 1880, that he made his trip up the Skeena to Hazelton, where he started his "winter campaign". His first task was to open a day-school so that he might teach the children the rudiments of English and arithmetic. In a short time he had nearly two hundred scholars, whereon the medicine-men of the tribe (the priests of heathenism) took alarm, and used all methods in their power to stop this invasion of their prerogative. After the bishop had shown a little "muscular Christianity" to the chief performer of these medicine-men, with the assurance that the next exhibition would result in immersion in the river, the opposition moderated. From the simple A; B; C; the class was graduated to the pictorial bible, with much success. This the bishop called his "infantry work". His artillery practice consisted in using the medicine chest. That winter he had 550 applications for healing of various kinds, and his fame as a medicine-man became great.

The Indians used to work for the gold-miners during the Summer, and through good wages, and learning the value of the labour, raised themselves from the condition in which they were known as "the dogs of the Skeena" until they lived in more cleanly and superior conditions than their neighbours. On December 31, 1887, the bishop was able to write—"The Government Commissioners sent last November to report on the condition of these disturbed districts state that our Church Indians are in happy contrast with all others, and are a credit to their instructors. The magistrate and Indian agent lately appointed selected four Indians to be constables in different places, and—without exception—all are Churchmen".

To illustrate the influence of the Church, the death of Moses Venn, Chief at Metlakatla, on November 5th, 1890, may be cited. Ten Indians took Communion with him just before the end, and when he passed the bishop remembered that he had been entrusted with the will. It ran thus—"This is to testify that after my death, my tribe or any member of it may not erect any large stone or monument over my grave or in

any other place as a record of my chieftainship. I only desire a nice stone not exceeding four feet in height, and a tablet in marble or brass erected in the church suited to record the memory of one who has departed in the faith of the Gospel". When one considers the ostentation with which other chieftains desired to be interred, with the erection of four lofty stones and the magnificence of ancient pagan ceremonies, this modesty as evidenced is of much interest. Two years before his death, when his uncle—chief of another division—was dying Moses told his household of the outward display ordered and instructed his sons Peter and Charles to take good heed that after his death he should be buried as a Christian, without any sign of pride or waste": following this, he dictated his will, which was given to the bishop.

At the end of 1890, there were established in Metlakatla a boarding school for boys; one for girls; a mixed day school for girls and small boys; a day school for big boys; one Sunday-school for children, and another for adults. Over sixty attended a daily meeting for prayer, and there were also sewing classes; Dorcas parties; and missionaries' prayer union. "This is the only community of Indians I know that has a natural increase of population. Crime is almost unknown; the standard of moral conduct is higher than that of any other place I have ever lived in . . . Such is the actual condition of Metlakatla, and it has a hopeful future."

In ten years, the bishop saw the clergy increase from two to ten; the churches from two to ten; the new work of reducing into writing the languages of Zimshian; Haida; and Nishga, and translation of the Gospels into these languages.

On November 19, 1891, the bishop learned of the death of Sheuksh, chief of the Kitkatlas (more correctly spelled 'Giatkatlas'), who had been the last to rally around him the braves of the old system, as proud and ruthless as the Moslems of old. After eight years of persecution of missionaries—which included burning their church, tearing up bibles, and banning—for more than a year—the landing of any teacher in Kitkatla, the chief capitulated and became a devout Christian, which belief he exemplified until his death as reported above. His conversion was exemplified in the manner of a brave man—in his great house with a floor space of 3,600 square feet, he summoned all adult males to meet him. In their presence, he threw off his scarlet robe and the insignia of a heathen chief—"I am naked, but can clothe my body with the white man's clothes". This he did. "What will cover my heart? Will Jesus Christ have me? Will he help me? I am too old to go to school. I cannot read. I am like a child, knowing little, but wanting to learn. I give myself to God. Now pray for me—pray, pray. Begin at once to pray!" There followed prayers and singing led by Indian converts for seven hours and a half. During this period, the leading men who had supported Sheuksh in his opposition of the Church one by one renounced the past, and professed themselves as catechumens if the bishop would receive them as such.

In 1893, the Christian Indians along the Naas River worked to carry the good news to their heathen brethren, and their initial work was carried on by Archdeacon Collison during the spring fishing of 1894. In 1895, the Bishop and Mrs. Ridley returned from England whence they had gone in the previous year, and in July opened the church at Fort

Simpson, in the place where the Gospel had first been preached thirty-seven years before.

The Indians on the Stikine River, after one or two abortive attempts, were visited in August of 1896, and again the problem of a strange language to be mastered and reduced to writing was met.

On December 6th of this year, Mrs. Ridley, the bishop's wife, passed to her reward, and in her passing seemed to rivet fast the work already done among these primitive peoples. The bishop said—"I have given her body to the Indians to do entirely what they like with it, and they have taken their treasure as a most precious trust". Out of many tributes to her, couched in the poetic expression which seems to be natural to the Indians, one only will suffice to express the feelings of these bereaved people—C. Powell said—

"Our mother gave her life for us; you now give her flesh to our keeping. Our hearts open wide at the thought of our rich charge. We feel it more than white men think. Her grave will be holy. Our children will have a place to learn how to live, and what is new to us—how to die. Our children will hear of the humble life of the greatest chieftainess, who lifted dirty Zimshians up and led them to Jesus".

The immediate result of the death of Mrs. Ridley was the opening up in her memory of a Mission on the Stikine River, in the north of British Columbia. In 1897, the Rev. F. M. T. Palgrave took up the work, and established a chain of flourishing missions from the Skeena River to Gisgagas, 250 miles to the eastward. It was only at the northernmost part of the Stikine that the influence of missions was not as yet felt.

In 1901, the bishop learned of a disastrous fire at Metlakatla, which had destroyed all of his mission station, including his own home, the boat houses, and his library—including translations of scripture, folk-lore; two grammars (one of them his magnum opus) of Indian languages. He went to England and returned with £7,000/- to re-establish the work, but this "second bereavement" as he called it, and the strain of work through it, broke down his health, and he felt compelled to resign his position as first Bishop of Caledonia in 1904.

In his delightfully interesting book, *In the Wake of the War Canoe*, Archdeacon Collison tells of forty years of successful labour and perilous adventure among the Indian tribes of the Pacific Coast, where he was the pioneer worker for Christ among the head-hunting Haidas of the Queen Charlotte Islands, and one of the chief factors in evangelizing them before the onrush of the new white population.

The "twin-diocese" to Caledonia, New Westminster, was also established in 1879, and its first bishop was Acton Windeyer Sillitoe, a native of Sydney, New South Wales. After graduation at Pembroke College, Cambridge, he was ordained priest in 1870, and in 1876 became British Chaplain at Geneva, from which place he went in 1877 to the British Legation at Darmstadt. Here his association with the Princess Alice and her children brought tribute from one high in influence in the Church of England. When offered the bishopric of New Westminster, a matter which seemed to upset all his outlook on life, he felt it wrong to

refuse a call to strenuous duty in one of the outposts of Empire, and so was consecrated on All Saints' Day, 1879, by Archbishop Tait of Canterbury in Croydon Parish Church.

Unlike Bishop Hills, he journeyed to Quebec, and from there by short stages to Montreal and Toronto. From Toronto—lacking a Canadian Pacific Railway—he had to go to San Francisco and thence by boat to Victoria. It was June 18th, 1880, when first he saw his see city of New Westminster. Speedily he made acquaintance with the salmon canning; logging; and sawmill industries, and among the points which he saw had strategic importance was Granville—now the city of Vancouver. By August 6th, he had made his first acquaintance with the work in the lower country, covering Yale, Hope, Agassiz, and Chilliwack. Only those who know this country, and who have taken the trip covering these towns in a modern automobile under modern road conditions, can hope to appreciate what the labour must have been under the conditions which prevailed in 1880, when—e.g., 26 miles would make a hard day's travel. Those people, and they are not few, who regard the Pacific Coast as a region of perpetual summer, might be interested in the following newspaper comment in the winter of 1880:—

"**A LIVE MISSIONARY:**—The Bishop of New Westminster, accompanied by his wife, paid Yale a missionary visit last week, and held services in St. John's Church. Even hardy pioneers shrank from making the trip at such a season".

On Sunday, May 15th, 1881, St. James' Church, Granville, was consecrated. This is the mother parish of the city of Vancouver. In the summer, the bishop spent his time chiefly under canvas at Yale, to minister to the navvies working on the railway being constructed at that point. The town had a most unenviable reputation: drunkenness and disorders of an extreme character marked the life of the place—the justices were weary and the jail overflowing. To such a place came the Bishop and Mrs. Sillitoe. Their journeys to the various construction camps took them around precipitous bluffs where the slightest slip would have meant almost certain death in the river below; navigating through rapids and whirlpools; enduring heat and dust, and all the discomforts which were associated with this country 'in the raw'.

In August, a visit was made to the Cariboo country. Again the perils of narrow trails had to be faced: a precipice on one side and an abyss on the other, with the disadvantage that when meeting other travellers, the heaviest waggon always took the inside of the road, leaving the risks of accident to be borne by the lighter conveyance—which was usually that of the bishop. Two days out from Yale, the party reached Lytton, then as now an Indian centre, and so on up to the Thompson river. Much of encouragement was found: churches existing in many of the Indian villages, with chiefs and head men of the tribes holding services regularly, and from memory, as so far they had received no secular education.

On September 19th, 1881, the bishop called a conference and in his opening address made a prophetic statement: just as the Dominion had been brought into confederation, so he looked forward to a confederation of the Church of England in Canada, and this consummation he saw in the last year of his life. From this conference, he appointed a committee



ON THE CARIBOO TRAIL — THE GREAT BLUFF ON  
THE THOMPSON RIVER.

From "*Columbia Mission Diary, 1868*".

to study the whole question of constitutional government through a Synod and to report on difficulties and the means of overcoming them. In this connection, the problems then besetting the Church in South Africa made caution very necessary, for the matter of state recognition, and the relation of the diocese to the Mother Church, were only two out of many points with powerful potentialities for trouble. The draft constitution was ready for distribution and further consideration in February, 1882.

It was in this year that financial worries began to come thick and fast. The manager of the Bank of British Columbia pointed out that the bishop's private account was showing a debit balance of \$3,234.00. Up to this time, the bishop had spent out of his private funds for church work \$4,253.00, struggling to maintain the existing work and pay the scanty stipends of the clergy. The need for personal retrenchment made him rule that no more visitations could be undertaken by him save at the expense of the parish requiring his services, and also caused him to repudiate further liabilities on account of diocesan business.

Father Hall and Father Shepherd of the Society of St. John the Evangelist carried on a splendid voluntary mission to the railway camps during this year, making up to a large extent for the inability of the bishop to pay his usual up-country visitations.

The diocesan synod was organized in this year, to the great relief of the Bishop, who looked to it to take care of financial and other secular matters, leaving him more time for distinctly spiritual functions. In his report he was able to report some progress in educational matters; in the improvement in social conditions in such places as Yale and Bar-

kerville; and in the building of churches. A special mission to the Chinese was becoming a pressing need, as between seven and eight thousand of these were now in the diocese, and no effort was being made to evangelize them; while the Indian work—as it seemed to him—might be aided if the Sisterhood of All Hallows, Ditchingham, would establish industrial education for girls, and possibly the Cowley Fathers would perform a similar service for the boys.

In 1883, the bishop made a journey into the interior which took him through areas, such as Ashcroft, where the whole country seemed to be on fire. In four months, he covered 1,682 miles by primitive means of conveyance, and thus was brought to realize the need for three new missionary districts with a resident clergyman in each.

In 1884, the C.P.R. was opened, and at once the western work was brought into closer touch with the rest of the church work in Canada, while the country became more effectively opened up for the ministrations of the church. The dark side was still the question of finances, which bore heavily on the bishop, and in September, 1885, his letter to his English representative, Mr. Mogg, was pathetic in its recital of closing churches and schools, and of arrears in clerical stipends.

In 1892, la grippe attacked the bishop, and from this illness he never fully recovered, though his activities in the diocese seemed to suffer little diminution. Chinese work, both in Vancouver and New Westminster, was started, and though small in extent still was a valuable witness of the mission of the church. In 1893, during a tour in Eastern Canada, the bishop developed an illness which—by his return home—was found to be pneumonia. He never really recovered from the effects of this. On September 13th, 1893, the General Synod of the Canadian Church met for the first time in Toronto, and marked an epoch—the consolidation of the church from Atlantic to Pacific; and in composing the differences which might have destroyed this consolidation, Bishop Sillitoe played a notable part. His services in preventing a deadlock were testified to by the Archbishop of Rupert's Land; the Bishop of Nova Scotia; and the Church Guardian.

On June 9th, 1894, this good bishop, who for fourteen years had been laying foundations under conditions of incredible difficulty, was called to his rest.

The following from "*The Old Church in the New Dominion*" tells briefly the story of one of the outstanding pioneer clergy of the interior: "Henry Irwin, a young Irishman, came out to Kamloops in 1885, fresh from a curacy at Rugby, to a flock that he described as the hardest, roughest and best-hearted fellows alive. He was an open-air man, and he tramped from one lonely ranch to another, from mining camp to mining camp, with saddle-bags slung on chest and back. Ten years later he made Donald, the C.P.R. railway town in the mountains, his headquarters. After one year of happily married life, while he acted as chaplain to Bishop Sillitoe, he spent four years with the Bishop and Mrs. Sillitoe, who treated him as a son. After working for a while in England and Ireland he returned again to pioneer work in British Columbia, making the mining town of Rossland his headquarters, where there stands to-day a drinking-fountain holding aloft a lamp as his memorial. Wherever he went he roughed it with his flock, and his love of Christ, his sym-



ST. MARY'S HOSPITAL, PENDER HARBOR, B. C.  
*One of the Columbia Coast Mission Hospitals.*

pathy for his fellows and his Irish wit made "Father Pat's" name a household word".

In 1901, the Reverend John Antle made a tour of the coast, and found that some five thousand people were scattered along its hundreds of miles, principally engaged in logging, and without provision for spiritual or medical attention. From this tour there originated in 1905, the Columbia Coast Mission, serving lumbermen, settlers, and Indians with hospital, social, and spiritual work. The work started with one small boat and one small hospital, and—in 1932—had three boats; three hospitals; and four small churches. Its staff consists of three clergymen, three doctors, seven nurses, and five teachers, and its annual cost is some \$60,000.00.

Reference has already been made to the Chinese work, and in 1903 work was begun also among the Japanese. In 1917, these were combined under the title of the "Missions to Orientals", and with the M.S.C.C. holding responsibility. The capacity for self-help which these small, yet devoted, congregations have shewn is an earnest of what the Christian religion means to them, and would put many a "white" congregation to shame.

The diocese of Kootenay was founded in 1899, though its first diocesan, Dr. A. J. Doull, was not consecrated until 1915. So also the diocese of Cariboo was founded in 1914, receiving its first diocesan, Dr. W. R. Adams, in 1925. In each case, the need for endowment was a hindering cause, and until the respective consecrations took place, the

Bishop of New Westminster—the Right Rev. A. U. de Pencier—was bishop in charge of these territories.

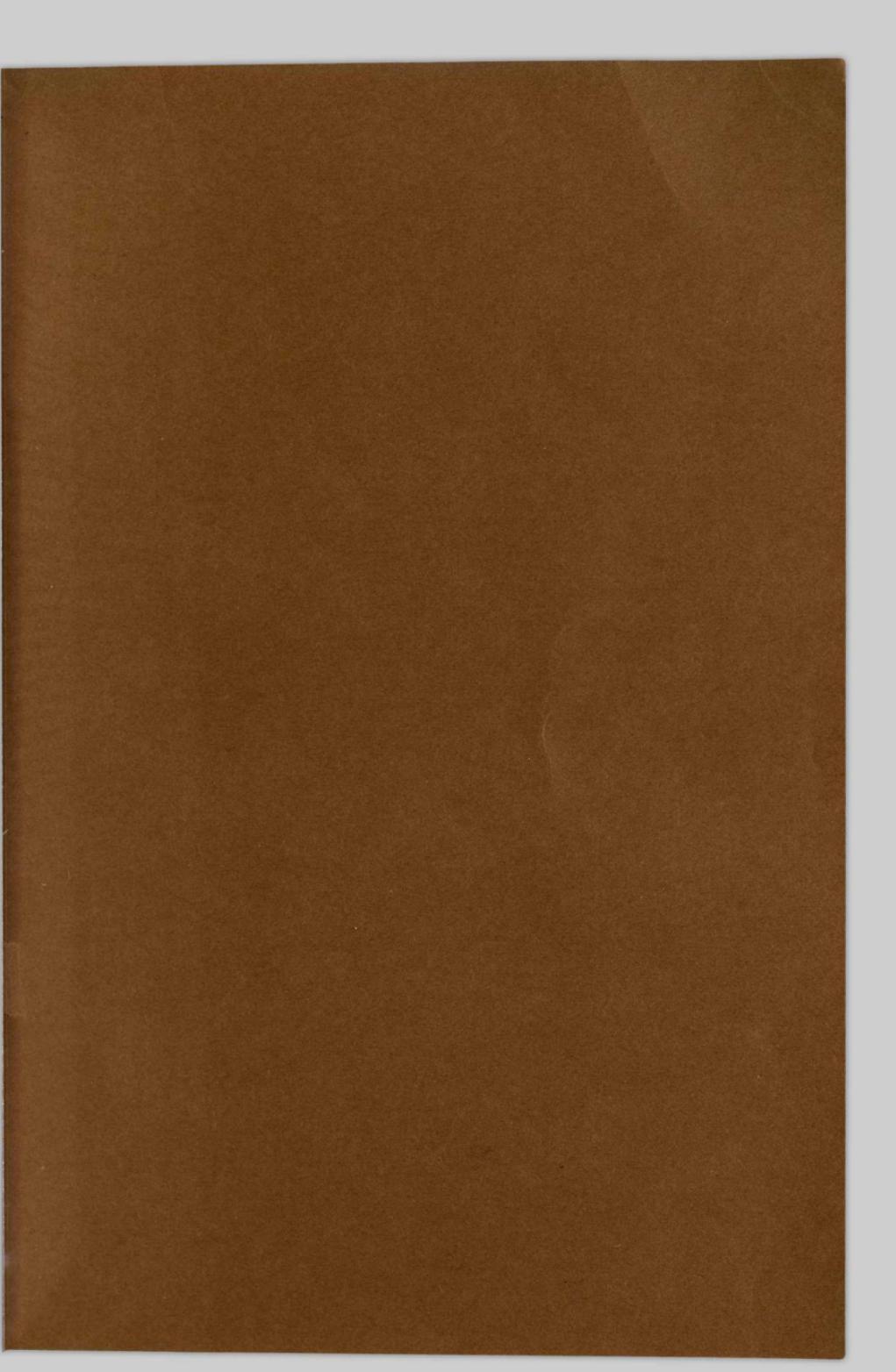
In 1914, the first Provincial Synod of British Columbia was summoned by the Bishop of Caledonia, as senior diocesan, and while a motion was made to the effect that the ecclesiastical province should be coterminous with the civil province, still the territory which has been known as the diocese of the Yukon was retained under the jurisdiction of Rupert's Land.

British Columbia has the distinction of being the only province in Canada, in which, according to the Census of 1931, the Anglican population is larger than that of any other religious communion. Out of a total population for the province of 694,263, the Anglican total was 205,007. Moreover British Columbia ranks second only to Ontario in the total number of Anglicans within its borders.

Time will not allow the detailing of the activities of the successive bishops in the three sees of Columbia; New Westminster; and Caledonia; nor of the two 'first' bishops of Kootenay and Cariboo. This brief survey of the history of the church in this province must of necessity deal largely with the work of foundation, and therefore the first three bishops and their work have been the principal subjects of discussion. Nevertheless, it is well to point out that the new needs of this new day are being met with the same zeal and courage as that which marked the pioneers. The regenerative work which is being consistently carried on in the prisons; the social work of the various parishes under present conditions of depression which have struck this province with such force; the building and consecration of the magnificent nave of the Cathedral Church of Christ in Victoria—all bear witness to the abiding belief of the present generation that the message given to the Apostles still rings true—

*"Lo, I am with you alway".*

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M.