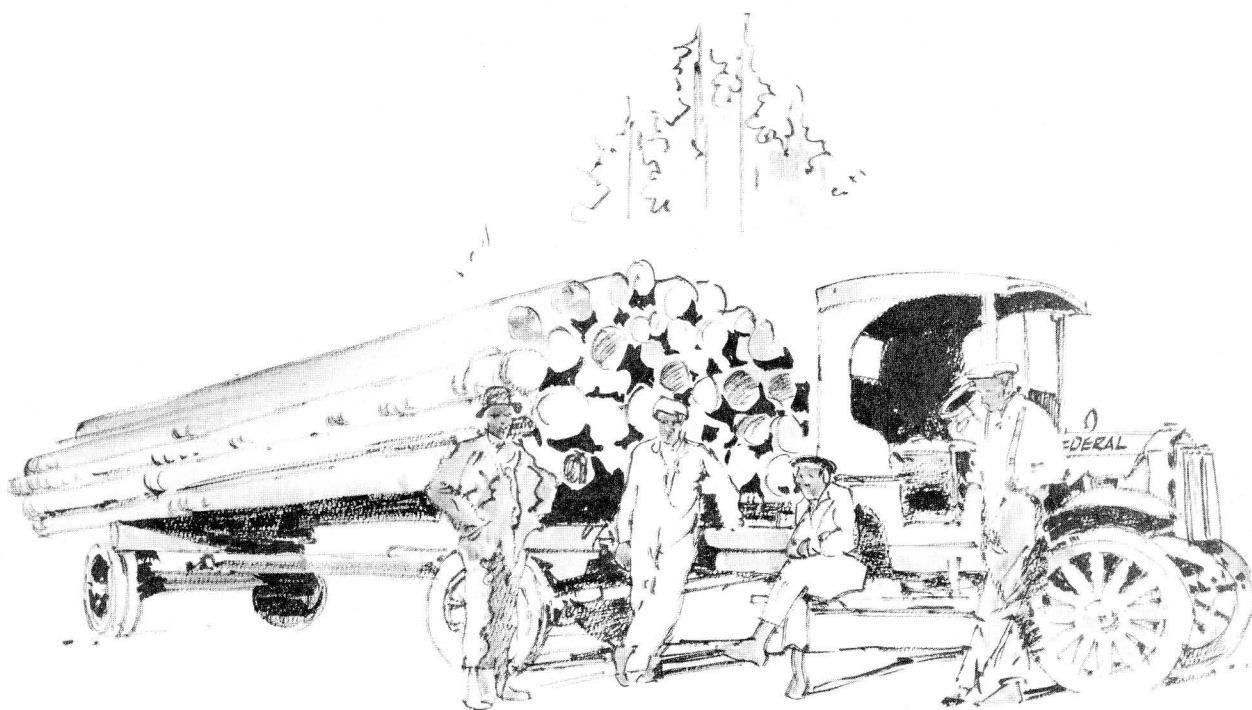


B.C. historical NEWS

NOVEMBER, 1969



ONE OF THE FIRST HEAVY DUTY LOGGING TRUCKS, CARLIANO, CANADA 1919

Ed. J. [Signature]

BRITISH COLUMBIA HISTORICAL NEWS

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In my rambles around British Columbia I find a complete lack and disregard by many of our elected officials for the preservation and restoration of our historic heritage. To those elected officials who are trying, please accept my apologies. Reluctantly I have come to the conclusion that to be historically minded one must also be politically minded, inasmuch as most projects become "hot political potatoes". The Olympic Games are adding more events for competition at each session of the games, so that it should not be too long before they include an entry for Political High Jumping. Recently many records have been broken in this event and I think Canada should be able to establish some medal winners in this field. The basic requirements should establish that a competitor must be able to stand on both sides of a "hot political potato" at the same time, and be also able to ride it without getting burnt, at the same time running off at the mouth in meaningless verbiage loud enough to drown out all other competitors.

Politicians are fond of quoting historical happenings to provide precedents, yet why is it that they are so reluctant to try to preserve some of it. We have so much of historic value in this province, and it is either slowly decaying, pieces taken to the detriment of the whole by souvenir hunters, or being destroyed by outright vandalism. Of what use is it to declare something a historic site without protecting the "it" or "whatever" that brought about this declaration. Restoration can do both - preserve and protect - and even help the financial side, which seems to be of such importance whenever preservation or restoration is suggested, through tourism.

All affiliated societies should be taking stock of what they have locally, and take steps to ensure its protection and preservation. When it is gone or despoiled it is GONE, and the facsimile never means the same thing. Be sure to read the Council Minutes because the name Nootka will, I'm sure, appear many times in future issues of the News.

The Convention dates have been set and a tentative programme also appears in the minutes. It will be held in Nanaimo, on May 28th, 29th and 30th, with the Shoreline Hotel as Convention headquarters.

At the Convention in Penticton I suggested a "Letters to the Editor" spot in the "News" and so far I have received one. Here it is:

LETTER TO THE EDITOR

Dear Mr Editor: Last May at the B.C. Historical Convention at Penticton you suggested that a "Letters to the Editor" column be established in the B.C. Historical News. It seems like a good idea to me, so here is my contribution:-

First of all, I want to say that, other than the annual meeting at Cranbrook in 1965, the Penticton "do" was the first Provincial Convention my wife and I had attended, and we enjoyed it very much indeed. We got acquainted with a lot of very wonderful people of similar interests to our own, and enjoyed the spontaneous friendliness of everyone.

The various trips around the Okanagan Valley, for which much of the credit goes to our Mrs Bowes, were a revelation to me. Although I had driven through the Valley many times before, I got to know the area so much better than I ever had before. To paraphrase an old saying --"What does he know of the Okanagan who only the highway knows?"

We have had a good summer here in our beautiful East Kootenay, with several field trips with our neighbours to the south, east and north --Bonners Ferry, Idaho; Fernie and the Windermere country-- but more of that in our annual report.

Our membership is still growing, and--please take note when shipping the next B.C. Historical News copies to us--even sending only one to a family, we will require about 80 copies. So.....

And now, a very big thanks to you, Mr Editor, and your good wife, for a big job well done in turning out those issues of our very own publication, which I know our members away out here in this far corner of B.C. really do appreciate. Having spent something over 50 years of my life in a newspaper office, I have a pretty fair idea of the amount of labour involved. Sincerely yours, Dave Kay,
Secretary, Historical Association of East Kootenay.

MINUTES of the Second Council Meeting of the British Columbia Historical Association, held on November 16th at 1.30 p.m. at 3450 West 20th Avenue, Vancouver. Present: Mrs Mabel Jordon, Pres. (East Kootenay); Mr R. Brammall, Vice-Pres. (Vancouver); Mrs R. Brammall, Treas. (Vancouver); Mr P. Yandle, Secretary (Vancouver); Mr D. New, Past.Pres. (Gulf Islands); Mr D. Schon (Nanaimo); Mr H.B. Nash (Victoria); Mrs E. Adams (Alberni & Dist.).
Guest: Mr T. Bartroli, Dept. of Hispanic and Italian Studies, U.B.C.

The meeting was called to order at 1.45 p.m. by the President and the minutes of the last Council Meeting were read and adopted on motion.

Arising out of the minutes the secretary reported that he had carried out the directive from Council and made formal requests to

Lieutenant Governor J.R. Nicholson and Dr Margaret Ormsby to be our Honorary Patron and Honorary President respectively. Both graciously acknowledged that they would be pleased to accept our invitation.

Correspondence was read dealing with a grant of \$500 that had been made to Mrs Kathleen Dalzell of Prince Rupert by the Leon and Thea Koerner Foundation through our Association. The purpose of the grant was to assist Mrs Dalzell in further research for her second volume on the Queen Charlotte Islands. All monies had been transferred, and a reply received thanking the Association and promising to make a full report on the use of the money by not later than September 1st, 1970.

The Secretary read correspondence between himself and Dr Kenneth Strand, President of Simon Fraser University, that had been sanctioned by the President of the B.C. Historical Association, protesting against a rumour that an American professor was being considered to head a department of Canadian Studies being set up by S.F.U. Dr Strand assured the Association that the Department was still in the discussion stage, and further assured us that "if this program is adopted and approved by our Senate, it would be my hope that a prominent Canadian historian would be appointed".

A letter from the Victoria Branch with a proposal from one of their members concerning Nootka was set over to the second item on the Agenda.

The first item on the Agenda for which the Council Meeting had been called was now open for discussion - preliminary arrangements for the Convention to be held in Nanaimo in 1970. Mr Schon outlined that it was proposed to hold the Convention on May 28th, 29th and 30th, and the Shoreline Hotel would be the Convention headquarters. Plans had been made so far to follow the pattern set in Penticton in 1969. The Convention would start on Thursday evening with registration, to be followed by a wine and cheese party at 7.30 p.m. Friday would commence with registration from 9.00 a.m. - 10.00 a.m., and a sitting of Council at this same time. The Annual General Meeting would follow from 10.00 a.m. - 12.00 noon. A luncheon would follow, at which time the President would give her address, and another guest might be included who would speak to the General Meeting. The afternoon would still leave sufficient time for a short field trip and an evening session with a guest speaker, commencing at 8.00 p.m. The new Council would hold a session at 5.00 p.m. Saturday would be given over to a full day's field trip, which would start at the Bastion going south taking in historical points of interest on the way and arriving at the Cowichan Forest Museum at Duncan in time for a box lunch. The afternoon would be rounded out at the Museum and the return to Nanaimo for the Banquet and guest speaker at 7.00 p.m. Council was fully in accord with the plans thus far and considerable discussion took place regarding speakers and dignitaries to be invited. Proposals for a theme for the Convention were considered and it was approved that it should be "Coals to Timber in 100 Years".

The second item on the Agenda was opened for discussion. The letter from Victoria dealt with a proposal that consideration be given to approach the Provincial and Federal Governments that the restoration of Nootka as the birthplace of British Columbia should be seriously considered in the near future. The Secretary stated that although this letter had been written many months ago he did not receive it until after the notices for this Council Meeting had been sent out. However the idea had appealed to him so much that he had done some preliminary investigation with Mrs Yandle as to the best qualified authority on Nootka, and it was through her, and with the permission of the President, that he had sent an invitation to Mr Bartroli to attend the Council Meeting and express his views on the feasibility of such a project. Mr Bartroli brought with him a collection of pictures, contemporary and current, which helped to establish an idea of what Nootka looked like at the time it was occupied by the Spanish. Mr Bartroli who has done extensive research, not only in British Columbia, but also in Spain, Mexico and California, had some few years ago prepared a report on what could be done towards the Spanish restoration. It was his opinion that certain legalities would have to be attended to, not only as to ownership of the land, but also as to who has jurisdiction in the area. He felt reasonably sure that the Spanish and Mexican Governments would wish to participate in such a project, and might provide much of the period arms, cannons, uniforms, etc., necessary to such a project. Nootka is becoming much more accessible with a good road to Gold River now open and with available logging roads its day of isolation is fast drawing to a close. Considerable discussion produced a most enthusiastic feeling from Council that this is a project of considerable interest to all its affiliated members and a historic site of the greatest importance to all of British Columbia.

It was moved Yandle, seconded New, That this Council be on record as being in full accord with the restoration of Nootka and that ways and means be started immediately toward such a restoration. - Carried.

The Secretary requested permission to purchase new stationery, and in collaboration with the President a new and more appealing mast heading made. This was granted on motion. Moved Mrs Brammall, seconded Nash. As Editor, the Secretary asked permission to trade in the existing typewriter on an electric model better suited to stencil cutting. Moved Brammall, seconded Schon, that this request be granted. - Carried.

Council expressed its regrets on hearing that Mr Bracewell had suffered a slight heart attack, and wish him a speedy recovery.

Meeting adjourned on motion at 5.00 p.m.

BOOK REVIEW

NORTHWESTERN APPROACHES - The first century of books, by R.D. Hilton Smith, with a foreword by Samuel Rothstein. Victoria, Adelphi Book Shop, 1969. 67 pages, illus. & index. \$6.50.

Compared to what is being done by public bodies and private individuals in other provinces and states on this continent, British Columbia in recent years has lagged conspicuously behind in the publication of material devoted to our regional history. This is neither the time nor the place for a post-mortem, however.

Until recently students and collectors of British Columbia did not even have available anything to speak of in the way of reference works or bibliographies exclusively devoted to the Pacific Province.

Other than the long list of books in Volume I of Howay and Scholefield, about the only other attempt at a more or less comprehensive bibliography was made, not by a historian or librarian, but by an engineer, Arthur V. White. Although it leans to the technical side, White's compilation is still useful. It appeared in **WATER POWERS OF BRITISH COLUMBIA**, published in Ottawa in 1919.

But it was not until last year when the University of Victoria published the first volume of what will be our definitive bibliography that we could boast of the real thing! Mrs Lowther's volume, **LAYING THE FOUNDATIONS**, deals with the period from 1849 to 1899. Two other volumes are in course of preparation, one for the present century and the other for the period from the early explorations up to 1848.

It is this early period in our history that now forms the subject of another important "book about books" of British Columbia and the Pacific Northwest. It also has been produced in Victoria.

R.D. Hilton Smith, the well-known bookseller, collector, and librarian, in his **NORTHWESTERN APPROACHES**, has provided us with a valuable and sprightly account of the first explorations and voyages made in this remote part of the globe. This is a valuable work of reference, a bibliography, and a historical study rolled into one concise package. Enlivened with wit, and written for the general reader as well as for the specialist, **NORTHWESTERN APPROACHES** fills a very evident need.

It had its beginning in a series of lectures given by Mr Hilton Smith in 1966, in which he described the early exploration of this region and discussed the related books, all of which, at least in their original editions, are now sought after by collectors.

The book is divided into five sections, headed by an introduction outlining the early historical development of the Pacific Northwest and describing some of the general reference works which can be consulted for further information. Mr Smith makes a strong plea for the reprinting of Walbran's **COAST NAMES**.

Then follow separate chapters on the expeditions sent out by the Spaniards and the Russians, the British, the French, and finally the Americans. The book concludes with a detailed listing of 80 titles and an index. There are twelve well-chosen full-page illustrations. Designed by Charles Morriss and printed in Victoria by the Morriss Printing Company Ltd., this book is another example of the outstanding work that we have come to expect from this firm.

Gordon E. Bowes.

Mr Bowes is a member of the Vancouver Historical Society. Until last year he was an Executive Member of the B.C. Historical Association, serving on Council for many years, and is also a past-President of the Vancouver Society. In 1963 he published his book Peace River Chronicles.

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SOCIETY NOTES AND COMMENTS

Golden & District Historical Society

Last spring the Golden & District Historical Society staged a "March for a Museum" which produced a fund of almost \$10,000 towards the building of a museum in Golden.

This Walkathon was held on May 25th, 1969, from Parson, 23 miles south, to the Golden Community Park. Everything seemed to conspire to make this event a tremendous success. It was the first to be held in this area, and a very energetic Committee canvassed local businesses and Service clubs for support; they arranged three rest stops at residences along the route, where free refreshments were served by willing helpers, and free pop at the finishing point. Safety was ensured by placing warning signs provided by the Highways Department, R.C.M.P. patrolled the road and a First Aid Car manned by local R.N. volunteers dealt with minor injuries, mainly blisters. Weary walkers were picked up by a bus provided by the Lions, and check points were established at every mile.

For weeks beforehand walkers and joggers could be seen at all hours preparing for the event, and many a pound of surplus fat vanished in the process! Entries came pouring in from young and old, many with multiple pledges signed. At first some had scoffed at the crazy notion of walking, but as interest and support snow-balled they changed their tune and it seemed that everyone was helping in one way or another. Bets and challenges helped to swell the tide, but those who walked and trained gained the most -- in pledges for the Museum and no less in good health for themselves.

The great day came after a sultry week, and a night of storm cooled and cleared the air. The "early-birds" were on their way at 5.30 a.m. with a cool breeze rolling back the clouds to reveal the snow-capped peaks on either hand. Surely this is one of the loveliest stretches of countryside along the valley of this great Columbia River.

All told 501 persons, large and small, young and old, walked in this march. At the official start from the Parson Hall at 8 a.m. Mrs Ellen Cameron welcomed all present, wished the walkers a pleasant journey, then presented Mr Jim Chabot, M.L.A. and Mr W. Zazulak, Mayor of Golden, with Museum March straw hats, the latest in fashion! Mr Chabot said he intended to walk all the way, which he did, (if somewhat painfully), as did Mr Zazulak, who spoke briefly of the terrific response so evident. Mr Bill Dainard, the M.C. asked Mr Edward Feuz to give the walkers a few pointers. This veteran Swiss guide, now 83, said for all to remember that we were out for a morning walk, 'set your pace, enjoy yourself and jog along'. Then with a few instructions the countdown began, the flags came down and the March for the Museum was on!

John Carswell and Jerry Frisk were the first to check in at the Park, followed by Joe Pacsay, who arrived in record time, 4 hours and 11 minutes. The youngest walker, Heather Reissevoort, 2½ years old, walked 5 miles, earning \$100 in pledges. The most unusual walker was 'that dog Finch'. Along the way the rest stops provided welcome refreshments, and the "Chatty Car" patrolled up and down cheering on the now stragglng line. By mid-afternoon many were walking in bare or stockinged feet to ease the pain of blisters, but an amazing total of 328 actually completed the 23 mile hike, 114 made 10 miles or more, a truly wonderful record.

The day ended with the Square Dance Group swinging it up.

GULF ISLANDS

The Pender Island "Delve-In"

On June 7th and 8th, 1969, Pender Island held a delightful "Delve-In" exhibition in Port Washington Hall, North Pender Isd. A panorama of island treasures greeted visitors as they entered, each exhibit artistically displayed on long tables set against the brown wood walls. There were relics of pioneer days; collections of sea, plant and insect life; rocks and fossils from the geological past; Indian artifacts; and a hundred more bits and pieces, making a fascinating mosaic of island life from earliest times. The onerous job of cataloguing, identifying and arranging exhibits was carried out with finesse and skill by Mrs C. Claxton and Miss M. McKechnie.

Typical of the interest shown by Pender Island "old-timers" was the fine display presented by Mr Victor Menzies. He had spent many weeks of research among his "souvenirs"; and stood by in his corner at the Hall to answer questions and delight visitors with tales and anecdotes of pioneer days.

Under the guidance of Mr A. Traunweiser, Principal of Pender School, the students explored many facets of the island's history, taking part in field trips, collecting specimens and organising data. The senior students made a colourful contribution to the exhibit with large paintings of the old ships which had sailed the Gulf in days gone by.

An Indian playlet, arranged and directed by Miss Norma Douglas, was presented by pupils from Pender School at hourly intervals each day. The play told of the creation of the world by the Sun-god and Moon-goddess, according to Salish Indian legend. The beautiful story was interwoven with the theme of world-brotherhood, presented in costume on a darkened stage lit by floodlights.

EAST KOOTENAY

The Provincial Government has declared the petroglyphs near Cranbrook an historic site, and herewith is the announcement from the B.C. Gazette, July 10th, 1969. It is to be hoped that these legal words will keep the vandals away. We think a fence would do a better job. Maybe the pen is mightier.

"ARCHAEOLOGICAL AND HISTORIC SITES PROTECTION ACT

Pursuant to the powers conferred upon me by section 3 (2) of the Archaeological and Historic Sites Protection Act, I hereby designate the following lands - namely, Block 5, Lot 4836, Plan B 67, Kootenay Land District - as a historic site within the meaning of the said Act. Dated at the City of Victoria this 23rd day of June, 1969. W.D. Black, Provincial Secretary."

NANAIMO

The Annual Field Day was held on June 14th. A very interesting itinerary was arranged by Miss Norcross. The first stop was the Cowichan Valley Forest Museum, situated on Drinkwater Road which was named for two respected pioneers, Lillian and Joseph Drinkwater. The site also includes the first school-community hall in the valley. In the same vicinity two churches of historic significance were visited - St. Peters Anglican Church at Quamichan, surrounded by wild flowers for which the site was chosen, and the Old Stone Church in the Comiaken Hill area. The first church on this site was built in 1858 or 9 - a log structure - and ten years later was replaced by the present building.

Our route through the Indian Reserve took us past the old Corfield Farm where Robert Service once minded the store and Post Office and told the young Corfield boys blood curdling yarns in his free time. Just beyond the little bridge are markers recording the landing of the first band of settlers in 1862 and Robert Service's sojourn in the valley. Our last stop was at the Marriner House. It is the oldest house in the district, built in 1866.

The Society's first meeting in September had Miss Bea Hamilton as guest speaker. She is a native of Salt Spring Island and has recently published a book by Mitchell Press entitled "Salt Spring Island".

In October our President, Mr J.C. Parker, gave us an address entitled "Early School Days in Nanaimo", and took us from the first schools in the area up to 1924.

VANCOUVER HISTORICAL SOCIETY

The Society concluded their 1968-69 season with a talk by Mrs Marya (Fiamengo) Hardman, who told us what it was like to grow up as a Yugoslav in Vancouver, and how the geography and history of Yugoslavia has influenced the spirit of the people and followed them to the new world. Mrs Hardman illustrated her feelings by reading some of her poetry.

The annual outing in June was a picnic at Maple Ridge Park followed by a tour of Westminster Abbey near Mission City. The Benedictine monks were very hospitable, and the members enjoyed seeing round the lovely buildings and hearing some of the history of the Order and its work in British Columbia.

The 1969-70 season opened in September with a talk given by one of our own members, Dr G.P.V. Akrigg, who, with his wife, has recently published a book 1001 British Columbia Place Names. Place names are fascinating and often offer baffling clues to the story of the past. Dr Akrigg shared with us some of his experiences in playing detective. In October we sailed into the past with Dr Barry Gough to hear about "Britannia's British Columbia: the Royal Navy and the Fraser River Gold Rush", and the parts they played in the evolution of the Crown Colony of British Columbia.

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HELP, HELP.

A small article in the Vancouver Sun on July 7th caught my attention. It made reference to a group of Bowen Island residents who are searching for facts about the Island's past. They are looking for anecdotes, pictures, or any information about the Island. If anyone has anything of this nature, please send it to Mrs A.D. Ross, Bowen Island, B.C.

The following essay was submitted in the University Section of the B.C. Historical Association Centennial Scholarship Competition in 1968. It was written by R.J.A. Spooner of the University of Victoria.

THE BISHOP HILLS - DEAN CRIDGE AFFAIR

It was all because of a sermon preached by the Reverend William Sheldon Reece, that Dean Edward Cridge took violent reaction and eventually bolted from the Church of England. The conflict finally dragged itself into the Supreme Court of British Columbia, seeing Dean Cridge thrown from his position and later adopting the Reformed Episcopal faith. The conflict centred around two opposing views of the Church, the 'High Church' that Bishop Hills advocated and the 'Low Church' of Dean Edward Cridge. Today, Edward Cridge's Church of Our Lord stands in Victoria in commemoration of its bold founder.

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Vancouver Island, a colony sponsored by the Hudson's Bay Company in the 1850's, was regarded in its early years by the Colonial and Continental Society, The Church Missionary Society, and The Society for the Propagation of the Gospel, as a promising field in which to forward their religious doctrines. Through the government agencies of that time, an inter-related Church-State relationship flourished. With the discovery of gold on the mainland in 1858, and the appointment of James Douglas¹ as governor of the new crown colony of British Columbia, came an increasing demand for more clergy.

Every religious denomination has had its share of rebels. Such was Edward Cridge of the Church of England in British Columbia. Edward Cridge was born at Bratton Fleming, North Devon, on December 17, 1817. After receiving his degree from Saint Peter's (Peterhouse) Cambridge, he served as schoolmaster at the Endowed Grammar School in South Molton, Devon (England). Ordained in 1848 Deacon of Norwich Cathedral, and advanced to the priesthood on February 24th, 1850, he travelled to West Ham in 1851. Upon hearing of a vacancy in the chaplainship in far-off Victoria, and through the influential aid of the Vicar of West Ham, Edward Cridge secured the chaplainship of Christ Church Cathedral in 1855 as an employee of the Hudson's Bay Company. For three years till the arrival of additional clergy he was the sole Protestant cleric west of Winnipeg and north of San Francisco. Shortly after his arrival, in 1856, he was elected the first inspector of colonial schools. Thus, while he was still the chaplain, he and his wife became responsible for the education of the H.B.Co. employees' children. He initiated the founding of the Royal Jubilee Hospital after Edward Cridge found a sick man lying in the garden outside his residence. He and his wife "became a very proved for goodness and beneficence".² A very outspoken personality

who stood up for what he thought right and fair, Edward Cridge was an Evangelical of unswerving devotion, the "Grand Old Man of British Columbia"³ and the "father of the Church in the colony, possessing the respect of everyone for his faithfulness..."⁴ Adept in the vital missionary work that was to be initiated in the rough and backward mining areas of the mainland and the Island predominated by the Navy at Esquimalt, the Hudson's Bay Co. men, and the independent settlers under the Puget Sound Agricultural Co., Edward Cridge was to persist in his work until his death in 1913, in his 95th year.

Edward Cridge joined the Colonial and Continental Society in 1858. It held to the 'Low Church' philosophy believing that all and every form of church service, mattins included, could be preached on Sundays. The opposed view of the Oxford Movement held to the belief that only the Eucharist should be taken on Sundays. To a major portion of the Anglican clergy, the Colonial and Continental Society was regarded as the "Evangelical Movement" within the established Anglican Church. In one of his many letters to the society,⁵ Edward Cridge made reference to preaching to some two or three hundred transient miners in the open air congregations. He recommended that, if it wanted to win more parishioners, the society send two more clergy, one to Victoria and the other to the gold diggings up the Fraser River. Within two months of Edward Cridge's correspondence, the society sent Reverend W. Burton Crickmer, Curate of Marylebone. In a letter post marked the 4th of October 1858, Edward Cridge writes, "I am endeavoring to fulfill my own ministry as I best can, continuing the open air services".⁶ On the following February the 7th, Cridge expressed the vital importance of British Columbia as the scene of inspiration of the Redeemer's Kingdom. Accompanied by Reverend J. Gammage in June of 1858, he travelled to the gold fields. It influenced Edward Cridge sufficiently for him to discourage the society from sending any additional clergy into the God-forsaken interior. At this stage, Edward Cridge occupied the Rectorship of Christ Church Cathedral in Victoria.

In the 1870's, Edward Cridge and the first Bishop of the area, Bishop Hills, the Bishop of Columbia, were unfortunately to come to a disagreement sparking a bitter two year conflict that divided the populace of Victoria. It resulted in Edward Cridge's secession with several hundred of his followers from the Church of England.

Bishop Hills, a supporter of the Society for the Propagation of the Gospel, the opposition to the Catholic revivalist movement and supporter of the Oxford Movement, was "ignorant of his fellow man".⁷ This attitude prevented the Bishop from the friendship that was so necessary with Dean Cridge. "He had, moreover, an innate love of order and seemliness, perhaps natural in a born administrator, that contributed to a sense of clerical dignity and propriety".⁸ It was Bishop Hills who had the distinction of being the first clergyman in British Columbia not to accept any financial aid from the colonial government under Governor James Douglas' leadership, having to go to England at four different times in quest of financial aid.

Despite the differences between the religious sentiments, the Bishop held to his 'High Church' philosophy and Edward Cridge to the 'Low Church' without open conflict. Collating Edward Cridge to the Deanship of Christ Church Cathedral in 1865 was made "only as an act of justice to the senior clergyman of the diocese and the minister of the church named to be the cathedral".⁹ Years passed without a formal break off of relations between the two, even a letter post marked the 14th day of December 1870 from the Bishop, congratulated Dean Edward Cridge on his excellent sermon on Spiritualism.

The real spark to the conflict was a sermon preached by the Venerable William Sheldon Reece,¹⁰ M.A., Archdeacon of Vancouver and advocate of the Oxford Movement, on the ceremonious occasion of the solemn consecration of the new Cathedral on the evening of Thursday December 5th, 1872. The sermon concerned the Oxford Movement. It stressed the importance of the spiritual unity of the Church, its divine origin and its possession of supernatural powers through its priesthood, the historic episcopate deriving its powers from the apostles. Both the Archdeacon and Bishop Hills were Tractarians or 'High Churchmen', following in the steps of the opponents of Puritanism, Andrewes and Laud, retaining much pre-Reformation doctrine and practice in the Church. The Tractarians upheld the efficacy of Scripture, the Bible was never intended to be the only standard of reference relied upon. It was in contrast that the Evangelicals had a low opinion of the sacrament, dogma and liturgy, and denied the historic episcopate. The Evangelicals were soon alarmed at the Romanizing tendencies in the Tractarian writings. The Evangelicals held that the Bible was "the sole rule of faith and practice",¹¹ and that the doctrine of apostolic succession, which maintained that bishops were successors of the apostles and carriers in their office of the tradition and authority of the Church (maintained by the Tractarians) was unapproachable on the grounds that it gave the ministry sacerdotal powers and that it was contrary to the Scripture. The belief of the Evangelicalists was that man could reach God through faith alone, but the Tractarians considered the sacraments the very core of worship, through which it is the will of Christ that grace shall be imparted to those who communicate in the spirit and after the forms which He ordained. The sermon in reality was in praise of the Oxford Movement and the commendation of the new life which Catholic Revival brought to the Church. It suggested that reverence and devotion be deepened and increased by the degree of formality and ceremonialism in the Church service.

To this, Dean Cridge took violent exception, and in announcing the closing hymn, "remarked in a voice trembling with emotion" that "as your Pastor, after what we have just heard I feel it is my duty to raise my voice in protest against it..... During the 17 years that I have officiated as your Pastor in this Spot, this is the first time Ritualism has been preached here; and I pray Almighty God it may be the last.. So far as I can prevent it, it shall be the last!".¹³ Dean Cridge made his first error by denouncing the sermon publicly, and because of the presence of such influential clergymen as Bishop Morris¹⁴ of Oregon and others, the tragic

incident could not be overlooked. An excited congregation then filed out of the Church after the recessional and vehemently discussed the topic. Bishop Hills wrote to Cridge chastening him for "a grave offence against the laws Ecclesiastical and the Statute Law of the Realm, in disturbing the order of public worship, and in using irritating words respecting a brother clergyman who was present and who had performed a duty assigned to him".¹⁵ Bishop Hills believed that correspondence was much superior in etiquette than to meeting first hand and discussing the issue. Letters were sent to the "Colonist" and the "Standard" newspapers, perhaps many instigated by the Dean himself condemning the Archdeacon for a sermon "indiscreet and in very bad taste",¹⁶ but other literature was certainly sent by his loyal supporters. A letter from Bishop Hills on December 14th censured the Dean for his action in the Cathedral, but no letter of response came from the Dean.

For eight months there was silence in both party circles. Unfortunately in July of 1873 a misunderstanding arose when the visitational rights of the Bishop to the Cathedral were repealed by the Church Wardens. It culminated in a long and dreary succession of correspondence. It was at this time that Bishop Hills was attempting to form a Synod, which Dean Cridge inadvisedly disagreed with. "How any clergyman of the Church of England can consistently hold so extreme an opinion"¹⁷ was the question that the Bishop now raised about Edward Cridge. Again the debate as to whether "Dean Cridge was convinced that the Bishop's censure was unjust and aimed at suppressing Evangelical doctrine"¹⁸ came to the limelight. "I could not go to the length of joining in a resolution that it is at present desirable to take steps to form a synod."¹⁹

Peculiarly enough, a greater portion of Dean Cridge's congregation were anti-synod. Regretfully for Dean Cridge, an open letter to the Bishop, postmarked the 9th of January, 1874, was published in Victoria's two newspapers. It said, in effect, that "every local congregation with its accepted pastor is a complete church, (the word and sacraments being duly administered therein); that a Diocese is no necessary part of a Church and the Bishop has no authority over a particular congregation".²⁰

The Bishop, not repressing retaliatory measures, was to take the sermon at Christ Church Cathedral on the 27th of January; but at the last moment changed the direction of his carriage and went to St. John's Church instead. He preached that the Church, the Church of England, within its written constitution comprised the Bishop, Clergy, and laymen. The Bishop in his office was to set in order all matters on a diocesan level. The binding principle was of contact, the laity represented the congregation and was to be bound by whatever was agreed upon by all in Synod with the Bishop. Also the objective of applying the canons and laws of the Provincial Synod (Church of England) was that there had been no just grounds for disunion or even disapproval in the time of the Apostles, making a subtle reference to Dean Cridge's break with the Bishop.

The disagreement was widened in scope when the visitation

to the cathedral was denied the Bishop. He replied to Dean Cridge on the 14th of July.

Bishop's Censure, July 14th, 1874²¹

My dear Sir,

Ten days having elapsed without any intimation of regret or apology for your conduct in reference to and on the 3d inst., I am forced to the painful necessity of initiating proceedings for your defiance of the Episcopal authority, and of the laws of the Church, contrary to your ordination vow, and your oath of canonical obedience.

Deeply pained to be compelled to take this course, I now offer you before formal steps are begun, the opportunity of acknowledging your fault, expressing regret, and submitting yourself in future to lawful authority.

I am faithfully yours
G. Columbia

Reason ceased to operate with the Dean, determined to win his case at all costs.

To this end, Dean Edward Cridge rallied his forces in April of 1874 at the annual vestry meeting. It was noticed that "Cridge bore great bitterness"²² and that an attempt to throw him out of the Church establishment would mean an even more determined fight over the issue. The Dean's opposition and disregard for the vested powers of the Bishop continued. Deah Cridge blatantly refused the Bishop's right of visitation to the Cathedral on the 3rd of July. A refusal by the Dean to present the Registers culminated in a heated argument which lasted some twenty minutes in the Chapel of Christ Church Cathedral. Eventually on the 27th of August, 1874, a final warning was issued by an Ecclesiastical Court composed of the Bishop, two of his honorable clergy, and two British Columbia County Court Judges.

Dean Cridge appeared before the Court on the 10th September, the Bishop presiding as judge, which saw 17 articles setting forth the case against him:

1. That Mr Cridge had offended against the laws ecclesiastical.
2. That he had refused to acknowledge the Bishop's authority.
3. That he had neglected to comply with the Bishop's lawful requests.
4. That he had obstructed the Bishop in the performance of his Episcopal office and function.
5. Breaches of propriety and discipline.
6. Disturbing the congregation.
7. Attacking a brother clergyman before the congregation.
8. Public repudiation of the Bishop's censure.
9. Attack upon Episcopacy.
10. Refusal to explain.
11. Refusal of the return of Visitation Articles of Inquiry.
12. Denial of the Bishop's authority of Visitation.
13. Refusal to produce the Registers.

14. Declared the Bishop to have denied the Queen's supremacy.
15. Denial of the Bishop's right and discretion as to preaching in Christ Church Cathedral.
16. Declared the Bishop a seceder from the Church of England.
17. Admonished Dean Edward Cridge for his behaviour in the Cathedral on December 7, 1872.²³

Because of the Dean's persevering nature, a previous letter of July 14th, 1874 from Bishop Hills had gone unheeded. It had yielded to the Dean a last chance to apologize before initiating proceedings against him.

For five days, the 10th, 11th, 12th, 14th, and the 17th of September 1874, the trial of Dean Edward Cridge continued, meeting precisely at 10.30 a.m. on each date. Cridge presented no defence, but presented three protests, all spontaneous speeches delivered on the first and second days of the trial, attempting to delay the proceedings of the court in order to establish the court's legality to his own satisfaction. In Court the Dean collected his wits and declared that "when any attempt is made to defame my ministry, or intrude upon my office, which I have received in trust for the Church, as well as for myself, I shall not hesitate, if I believe the interests of religion require it, to give it to the light of day. I stood up as I believed, for my master and my church, in defence of the ministry which had been entrusted to me".²⁴

On the last day of the trial, Dean Cridge expounded eight reasons why he declined to plead to the court. Bishop Hills as Incumbent Judge delivered "Our judgement in the present proceedings, therefore, is that the licence granted by us on the 17th of September, 1860, to the said Reverend E. Cridge, be revoked; that he be suspended from his aforesaid office and position of Dean, until he submit himself to lawful authority, and that he be administered to so submit himself in the future."²⁵

On the last day of the trial a near riot occurred which almost demolished the court premises. There was hissing and booing as the judgement was read to the court. The following day, a letter from the congregation was sent to the Dean, expressing their attitude.

"We, the undersigned members of your congregation and other friends, desire to place on record our esteem and respect for you, and our high appreciation of your labours in the cause of true religion during the last 19 years. We respectively assure you of our deep sympathy in the present crisis...."²⁶

On September 21st, Dean Edward Cridge's licence was formally revoked. In spite of the Dean's unfortunate situation, he was backed strongly by the Church Wardens and Church Committee, writing the Dean:

Dear Sir,

We the undersigned members of the Church Committee of Christ Church respectively assure you of deep sympathy

in the present crisis and earnestly beg you to continue your duty at Christ Church as heretofore unless removed by due course of law.²⁷

In a letter from Bishop Hills, to be delivered no later than the 22nd September 1874, the Dean was advised to acknowledge his unmistakable errors. Again no reply was forwarded. On the 18th of the following month Dean Cridge was arraigned to the Supreme Court of British Columbia.

All parties then agreed to settle the matter in the Supreme Court. On the 22nd October the trial opened, lasting for three full days. The Bishop was supported by his Chaplain, Reverend F.B. Gubbell, and Dean Cridge by the Church Wardens of Christ Church, McCreight²⁸ appearing for the prosecution and Robertson for the defence. In spite of Dean Cridge's perseverance, he was convicted by the Supreme Court in a judgement handed down by Mr Justice Gray²⁹ on the 28th and 29th April, 1875.

Unfortunately the Church of England was losing a man faithful to the Redeemer's cause. It was found necessary by the Court to have Dean Edward Cridge's licence revoked, effective on the 18th May, in order to restrain him from preaching or officiating in Christ Church or in the immediate Diocese as a Minister of the Church of England, because he failed to conform to the discipline and government of the United Church of England and Ireland. To make the injunction perpetual, it was taken before the Assize Court, with J. Hamilton Gray officiating.

For Dean Cridge, the share of costs in the court proceedings were nil, but a sum of \$845.42 was charged for the Ecclesiastical trial of which \$751.00 was paid by Bishop Hills; and a sum of \$1369.00 for Supreme Court costs toward which \$500.00 from Governor James Douglas was donated under the explicit condition that Dean Cridge be set free from all liabilities.

A hasty letter of apologies was drafted by Dean Cridge, but Bishop Hills found it to be entirely unacceptable. At this stage in the conflict, Dean Cridge seriously contemplated turning his faith to the Reformed Episcopal Church lately organized in the Dominion of Canada and first initiated by its founder, George David Cummins,³⁰ who as Assistant Bishop of Kentucky was concerned over the growth of Tractarianism. Thus on the 10th November 1873, Cridge resigned his position and embarked upon the organization of a new ecclesiastical body - the Reformed Episcopal Church. "I firmly believed that this school (Tractarianism) was not a growth developing from seeds within the system, but a parasite fastening upon it from without and threatening its very life."³¹

Three days after Judge Begbie's³² judgement, a vestry meeting was called of the Church Wardens. The rebel Dean disclosed his intentions and it was decided to have a meeting of the congregation on the 29th October. Present at the meeting was Senator W.L. Macdonald,³³ along with 75% of the congregation. At the meeting it was agreed that the congregation should organize themselves

into a Church united with the Free Episcopal Church of England and the Reformed Episcopal Church of Canada and the United States. It was unanimously agreed that the Reverend Edward Cridge be asked to be their Pastor and that he communicate immediately with Bishop Cummins in preparation for the admission of the congregation into that communion. On the following Sunday, the 1st November, Reverend Cridge and his congregation occupied their Pandora Street Church³⁴ to the delight of the congregation, and above all, Dean Edward Cridge.

With the move to the Pandora Street Church came the Church Wardens, the Church Committee, a greater part of the congregation, the organist, sexton, and all but two of the choir. For Bishop Hills this meant preaching to an almost empty church, Christ Church Cathedral, with the frequent disrupting noises made by Edward Cridge's congregation as they packed away the furniture to furnish their own Pandora Street Church. The new Pandora Street Church was consecrated on the 18th January, 1876.

A number of letters were sent to Cummins and the application to become a member of the Reformed Episcopal Church was granted with joy in April of the following year. At the General Council held at Chicago the following May 11, 1876, Dean Cridge was consecrated Missionary Bishop of the Reformed Episcopal Church in the Missionary Jurisdiction of the Pacific.³⁵

On December 23, 1874, the decision to build a larger church was undertaken - Sir James Douglas offering a site on Humbolt Street. He would donate the site and 1/10 of any sum up to \$10,000 for a structure. Immediately subscribers donated some \$3,100 and within three weeks \$6,050.00 had been collected. It was certain that Edward Cridge and his congregation would enjoy new premises sooner than they had thought.

For Bishop Hills, the threat of Dean Cridge's resignation and the formation of his own Church was incredible, and some measure to stop Dean Cridge from doing so had to be instituted. Above all to save a fellow clergyman from breaking from the Anglican Church was Bishop Hills' primary interest. It was his hope that he could persuade Cridge to admit his wrong actions and show his extreme and most humble loyalty to the satisfaction of the Bishop - the ultimate result being that Cridge might receive a licence for the Pandora Street Church congregation as a Church of England Community. But Cridge's principles were opposed to the 'High' Anglican Church views of the Bishop. No proposals from the Bishop could convince Edward Cridge to reconcile his position with the British Columbia section of the Church of England. Now as a Bishop of the Reformed Episcopal Church, backed strongly by his congregation, Cridge was able to give full expression of his beliefs

The unfortunate incident culminated in the deeper theological split between Bishop Hills and Cridge. Hills was a moderate 'High' Churchman, not extreme, although he had been trained in the thought of the Oxford Movement. Cridge was "an almost Militant Evangelical, he was a strict sabbatarian and believed that no sports or similar amusements should be held on the Lord's Day".³⁶ Before the dispute

had broken anew, Bishop Hills had recognized Cridge's capabilities exclaiming, "I am very fortunate in Mr Cridge, the original Clergyman here. He is a truly good man, sincere and devout Christian. He enters into all my plans, and is a great support to me".³⁷ But in the following years of their acquaintance, before the opening of the rift loomed up, a disagreement in 1862 did occur; "I trust your lordship will believe me when I say that I have never entertained nor in any way (consciously) expressed a desire ... to hold the living of Christ Church irrespective of subjection to Ecclesiastical Discipline and Doctrine".³⁸ The Bishop was generous in his judgement of Edward Cridge, giving Cridge a multitude of opportunities to redeem himself. It was unfortunate for Dean Cridge that his temper could not have been curtailed, otherwise the whole issue would never have arisen.

That the populace of Victoria liked Edward Cridge to a greater extent than Bishop Hills is apparent in the Church records.³⁹

	Cridge	Hills	Other Clergy
Baptisma	339	23	46
Marriages	112	15	19
Burials	262	1	264

Even Judge Begbie's attitude toward Edward Cridge was manifest in his sympathy for him, but admitted that Cridge openly violated the law and had to be punished accordingly.

A shattering number of secessionists joined Bishop Cridge in his cause. The only churches of the Reformed Episcopal Church in British Columbia are The Church of Our Lord in Victoria, St. Paul's in New Westminster, and St. Margaret's at the corner of Windermere and Georgia in the City of Vancouver. Dean Cridge's faith has continued through the years, maintaining its profound belief in the 'Low' Anglican Church philosophy, striving against her opponent, the High Anglican Church of British Columbia.

.....

Declaration of Principles of the Reformed Episcopal Church

1. The Reformed Episcopal Church, holding 'the faith once delivered to the saints'; declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed, commonly called the Apostles' Creed; in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-Nine Articles of Religion.
2. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge

and amend the same, as may seem most conducive to the edification of the people, 'provided that the substance of the faith be kept entire'.

3. This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.
4. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's word.
 - FIRST. That the Church of Christ exists only in one order or form of ecclesiastical polity.
 - SECOND. That Christian ministers are 'priests' in another sense than that in which all believers are a 'royal priesthood'
 - THIRD. That the Lord's Table is an altar on which an oblation of the Body and Blood of Christ is offered anew to the Father.
 - FOURTH. That the Presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.
 - FIFTH. That regeneration is inseparably connected with Baptism.

Cited in Benjamin Aycrigg. *Memoirs of the Reformed Episcopal Church and the Protestant Episcopal Church ...* New York, 1876; p.122-123.
The Free Church of England Publications Committee. *A history of the Free Church of England otherwise called the Reformed Episcopal Church.* Bungat, England, 1960. p.71-72.

FOOT-NOTES

1. Sir James Douglas, 1893-1877. A servant of the Hudson's Bay Co. from his youth, was responsible for the establishment of Fort Victoria in 1843. In 1849 he made it his headquarters and moved there from Fort Vancouver. In that year also he was appointed Agent for the Puget's Sound Agricultural Company. He became Governor of Vancouver Island in 1851 and of British Columbia in 1858, in which year he retired and was knighted in recognition of his services. W.N.Sage. *Sir James Douglas and British Columbia.* Toronto, U. of Toronto Press, 1930.
2. J.B.Good. 'The utmost bounds of the west'; pioneer jottings of forty years missionary reminiscences of the out west Pacific coast, A.D. 1861 to A.D. 1900. n.p. Typescript in Archives of British Columbia.
3. Edgar Fawcett. *Reminiscences of Bishop Cridge.* 1922. Typescript in the Archives of British Columbia.
4. *Columbia Mission Report*, 1861, p.29.
5. Letter written by Edward Cridge, July 5, 1848, from a series of letters contained in the Provincial Synod Archives, Anglican Theological College Library.

6. File of literature filed under 'Dean Edward Cridge'. Provincial Synod Archives, Anglican Theological College Library.
7. Cockburn, George H. Livingstone, Kible and the Canadian Church, The Canadian Churchman, December 31, 1936, p.765.
8. Sage. The early days of the Church of England on the Pacific slope, 1579-1879, The Journal of the Canadian Church Historical Society V.2, June 1953, p.1-17.
9. F.A. Peake. The Anglican Church in British Columbia. Vancouver, Mitchell Press, 1959, p.79.
10. William Sheldon Reece, M.A., 1830-1904, arrived in Victoria in 1862. For the first four years he was Vice-Principal of the Collegiate School and had clerical duties at Craigflower. In 1866 he moved to Cowichan, which area he served until he left the province in 1873. From 1868 until 1873 he was Archdeacon of Vancouver. Simpson, D.H. Henry Press Wright... B.C. Historical Quarterly Vol. 14, July-Oct. 1955, p.168.
11. Article 1, "Declaration of Principles of the Reformed Episcopal Church"; cited in the Free Church of England Publication Committee, A History of the Free Church of England otherwise called the Reformed Episcopal Church, Bungay, England, 1960, p.71.
12. F.A. Peake. The Anglican Church in British Columbia. Vancouver, Mitchell Press, 1959.
13. Extract of letter dated December 18, 1872, from H.P.P. Crease to Edward Cridge, quoting "as nearly" as he could remember Cridge's words and actions at the evening service on December 5, 1872. MS. copy in Cridge, Correspondence and papers relating to Christ Church Cathedral, 1870-1874.
14. Bishop Morris Benjamin Wistar Morris, D.D., 1819-1906, was consecrated in 1868 the second Bishop of the Episcopal Church in Oregon. He had jurisdiction over the whole of Washington Territory. In 1880 the diocese was split; he continued as Bishop of Oregon and another clergyman was consecrated Bishop of Washington. T.E. Jesset. Bishop Morris and the Episcopal Church in Western Washington. Pacific Northwest Quarterly V.39, July 1948, p.200-213. Who's Who in America 1912-1913, V.7 p.1490.
15. Hills to Cridge, December 7, 1872. Cited in Trial of the Very Reverend Edward Cridge, Rector and Dean of Christ Church Cathedral, Victoria. Documents, evidence, correspondence and judgement, as used and given in the Bishop's Court and in the Supreme Court of the province, before the Honourable Chief Justice Begbie on application for injunction on 24th October, 1874, and final judgement by Mr Justice Gray on 18th May, 1875. Anglican Provincial Synod Archives, Anglican Theological College Library.
16. British Colonist, December 8th, 1872.

17. Hills to Cridge, Nov. 1, 1873. Cited in Trials... p.39, ms. in Cridge papers, 1870-1874.
18. Dickinson, S. Cridge and Hills. B.A. essay, Univ. of Victoria, 1964, p. 72.
19. Cridge to the Church Wardens of Christ Church, January 3, 1874. Ms. copy in Cridge papers, 1870-1874.
20. F.A. Peake. The Anglican Church in B.C. Vancouver, Mitchell Press, 1959, p.81
21. Hills to Cridge, July 14th, 1874. Cited in Trials... p.56. Ms. in Cridge papers, 1870-1874.
22. F.A. Peake. The Anglican Church in B.C.
23. Hills to Cridge, September 10, 1874, cited in Trials... Ms. in Cridge papers, 1870-1874.
24. F.A. Peake. The Anglican Church in B.C.
25. Judgement in the case of the Very Reverend Edward Cridge. Cited in Trials ... p.58.
26. Printed notice in Cridge papers, 1870-1874. Ms. notes dated September 18, 1874, in Cridge papers, 1870-1874.
27. C.C.C.M.B. p.151 dated September 24, 1874.
28. McCreight, John Foster, d. 1913. Prime minister of B.C., 1871-72, was a native of Ireland who came to B.C. by way of Australia and began the practice of law in Victoria in 1860. In 1871 he was selected by Joseph Trutch, the lieutenant-governor of B.C. to head the first provincial administration as prime minister and attorney general. He resigned at the end of 1872; and from 1880-1897 he was a justice of the Supreme Court of B.C. After his retirement from the Bench, he lived in England, and died at Hastings, on November 18, 1913. W.N.Sage. John Foster McCreight. Trans. Royal Soc. of Can. 1940.
29. Gray, J. Hamilton, 1814-1889, was born in Bermuda and educated in Nova Scotia. In 1837 he was called to the Bar of New Brunswick and in 1853 was appointed Q.C. From 1856 to 1857 he was Attorney-General and Premier of New Brunswick. He arrived in Victoria in October 1872 and was sworn in as Judge of the Supreme Court on October 31st. Bt.Colonist June 30, July 27, Oct. 27 & 31, 1872.
30. Cummins, George David, the Assistant Bishop of Kentucky, concerned over growth of Tractarianism in his time; on Nov. 10, 1873 he resigned his position and embarked upon the organization of a new body, the Reformed Episcopal Church.
31. G.D. Cummins. Following the Light; a statement of the author's experiences resulting in a change of views... Philadelphia, J.A. Moore, 1876, p.8. Bound in A Collection of Pamphlets with reference to the ...Reformed Episcopal Church. Phila, 1876.

32. Begbie, Sir Matthew Baillie, 1819-1894, frontier judge, was born in Edinburgh in 1819. He was educated at St. Peter's College, Cambridge and was called to the English Bar from Lincoln's Inn in 1844. For 14 years he practised law in England; then in 1858 he was appointed a judge in the crown colony of British Columbia. In this capacity he played a signal part in preserving law and order on the mainland of B.C. during the days of the gold rush; in 1866, on the union of B.C. and Vancouver Island he became chief justice of the mainland of B.C. and in 1870 chief justice of the province of B.C. This position he retained until his death in Victoria on June 11, 1894. W.K. Lamb, ed. Memoirs and documents relating to Judge Begbie. B.C. Hist. Quarterly 1941. R.G. MacBeth. A famous frontier judge. Can.Mag. 1918. S. Banwell. A frontier judge. Toronto, 1938.
33. Macdonald, William John, 1832-1916, Senator of Canada, was born in the Isle of Skye on Nov. 29, 1832. He was privately educated and went to Vancouver Island in the service of the Hudson's Bay Co., in 1851. From 1859 to 1866 he sat in the Legislative Assembly of Vancouver Island, and from 1866 to 1871 in the Legislative Council of B.C. On the entrance of B.C. into Confederation in 1871 he was appointed to the Senate of Canada, and he continued as a Senator until 1915. He died in Victoria in 1916. He published his reminiscences in a pamphlet entitled A Pioneer, Vic. 1915. Morgan. Can.Men. 1912. Can. who's who, 1910. J.B. Kerr. Biographical dict. of well-known British Columbians, Van. 1890.
34. Pandora Street Church was erected in 1862 and called at first The First Presbyterian Church. Shortly after it was deserted and the Presbyterian congregation used the St. Andrew's Church on Courtenay Street. The Church remained deserted; Christ Church congregation used it temporarily in 1870 while the new church was being built after the fire. Bt.Colonist Mar 17, 1876.
35. Herbert B. Turner to Cridge, May 21, 1875. Ms.in Loc. sit.
36. W.H. Thomas to Cridge, Nov. 26, 1873. Ms. in Cridge, Corresp. and papers relating to Christ Church Cathedral. in Archives of B.C.
37. Columbia Mission Report, 1872, cited in F.A. Peake, The Anglican Church in British Columbia. Vancouver, 1959, p.79.
38. Cridge to Hills, Jan. 30, 1862. Ms copy in Cridge, Corresp. and papers relating to Christ Church Cathedral, 1855-1870, in Archives of B.C.
39. Christ Church Cathedral. Parish registers; Baptisms, 1836-1886; Marriages, 1837-1872; Burials, 1837-1872. Photostat and transcripts in Archives of B.C.