



# Symbols of Faith

The Story of  
Saint Stephen's Church  
Saanichton, British Columbia  
Gwen & Michael Wilkey

Gwendolyn  
&  
Michael Wilkey

make their living from writing and publishing small editions like this history as well as producing television documentary videos.

They recently returned from a visit to Africa where they were reacquainted with Gershon Nyaronga, former Bishop of Mara, Tanzania. Bishop Nyaronga visited Saint Stephen's in May 1994 and invited them to see his diocese.

Gwen was born and educated in Victoria, her husband Michael was educated in England and the United States. They were married not in Saint Stephen's where they worship but at the Church of Our Lord, another Victoria heritage building. They have made their home on the Saanich Peninsula and continue to write about subjects which they consider to be of value.



# Symbols of Faith

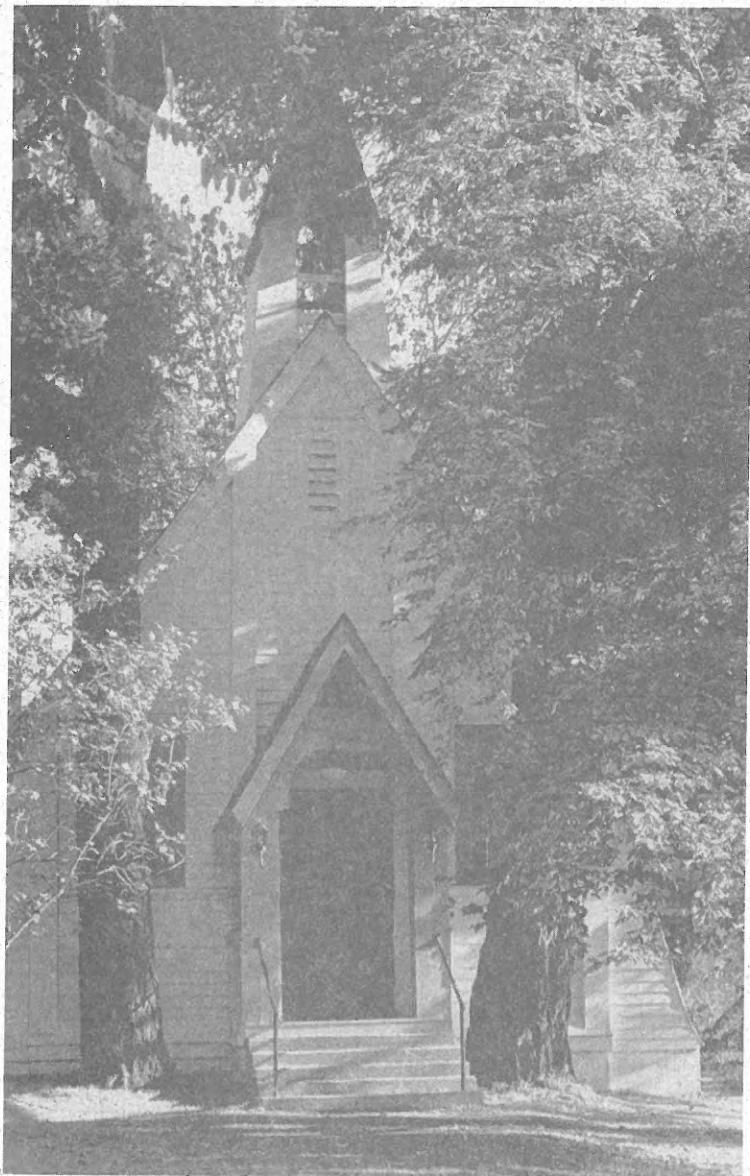
BOOK TEAM

<i>Research</i>	<i>Gwen &amp; Michael Wilkey</i>
<i>Editor</i>	<i>Gwen Wilkey</i>
<i>Assisted by</i>	<i>Richard A. Spencer</i>
<i>Production</i>	<i>Michael Wilkey</i>
<i>Photo scans</i>	<i>Ed Ephgrave</i>

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Saint Stephen's Church  
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British Columbia

Gwen & Michael  
Wilkey

West Saanich AeroGraphic Publications  
Pat Bay 1995

## Dedication

Dedicated to the Glory of God and to the pioneer families who not only built the church in the valley but built a whole community and a way of life. Grateful thanks must also be given for the collection of records over the years by a dedicated parishioner, the late Miss Hilda Butterfield, who gathered much of the material researched for this history.

# Foreword

"Symbols of the faith and hopes of early parishioners" was how one of my predecessors described the Douglas firs which have grown to dwarf the church. A traditional church building itself is likewise a symbol of faith, with its tall, narrow windows and roof so high that it bespeaks the transcendence of God even as the immanence of God is preached within: Jesus, who came among us to die and rise again.

Most of what follows recounts matters of historical interest; that is the purpose of this book. Let it not be forgotten, however, why the building exists; God is building his kingdom, a family of believers, and this building is where the family grows and is "knit together in one communion and fellowship" (see the Collect for All Saints' Day). It is through the church, the body of Christ, that the pioneers' stories and our stories intertwine.

Two of the characters in the story of Saint Stephen's I met personally only once each. As new immigrants ourselves, Angela and I took our first trip to Victoria from Vancouver one weekend early in 1969. We went to church and Archbishop Sexton was taking the service; he died not long afterwards. Hilda Butterfield, a life time member of

Saint Stephen's who saved every bulletin and a great deal more besides, died early in 1987; as her new priest, I had opportunity to visit her only the once. The story of my faith and perhaps of yours become knit together with those who have worshipped at Saint Stephen's over a period of more than one hundred and thirty-two years.

"Symbols of Faith": the letters S and F cause my mind to drift to Saint Francis, the church of my boyhood where I sang in the choir from age eight and faith was awakened in me and nurtured for 17 years. More significantly, my mind alights on an incomparable phrase from the Prayer Book (you can find it on page four) which speaks of the activity for which the church building is primarily intended: that we might "Set Forth his most worthy praise". God's praise has been set forth in Saint Stephen's church continuously since 1862 and it is set forth at least twice a week still, many weeks more often. Out of this praise flows the present-day ministry which serves the neighbourhood and missions overseas. It is good to have been knit together with these saints of God.

The Reverend Canon Richard Spencer  
Easter Day, 1995

# Preface

There is, in the quiet of the Mount Newton Valley, not just an old church but a whole history of the early British Colonials' struggle to begin a new life in a country so far away from their own. In the churchyard are stones identifying those who came to the valley and because of its goodness in providing a peaceful haven and a pleasant living, built a church in thanks for it all. A place where they could give thanks for the Lord's bounty, a place where they could see their children baptized and married and indeed some of them saw grandchildren go through baptism, confirmation and marriage. It also provided a God's Acre so that their bones would be safely interred after the Lord took up their spirit into heaven. The church is almost hidden away behind two tall trees. They were planted to commemorate its first celebration of Christ's birth by an industrious shipwright who came to the valley via a circuitous and

eventful route from Scotland. He founded not just a family farm but a community which survives today. The church received heritage designation after almost one hundred and twenty five years of continuous service to the people of the area surrounding those first settler farms. Saint Stephen's is the oldest church in British Columbia still on its original site and having been in continuous use since it was built. Its history is only surpassed by the churches in places like Barkerville and Yale. It is the place where Thomas Gray could have written his Elegy.

*The curfew tolls the knell of parting day,  
The lowing herd winds slowly o'er the lea,  
The ploughman homeward plods his weary way,  
And leaves the world to darkness and to me.*

and goes on...

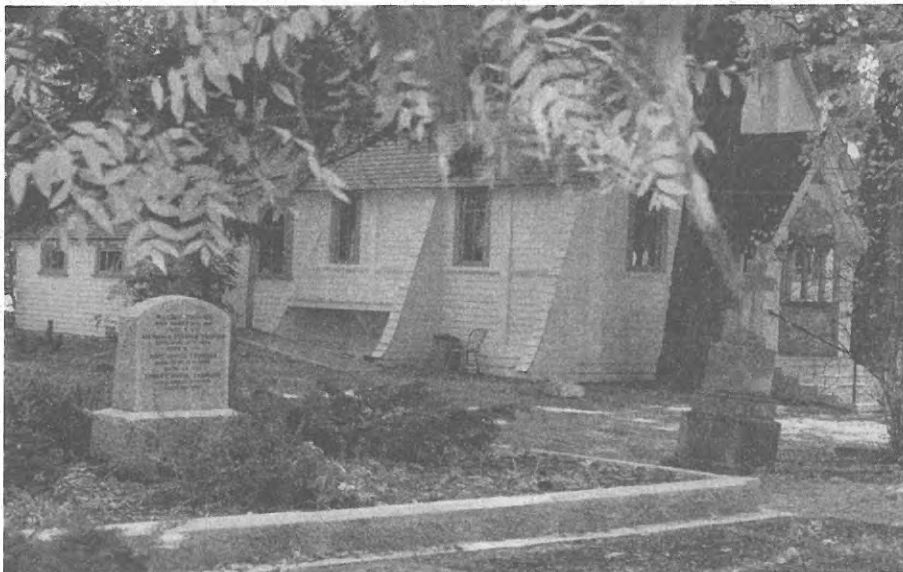
*Oft did the harvest to their sickle yield,  
Their furrow oft the stubborn glebe has broke:  
How jocund did they drive their team afield!  
How bowed the woods beneath their sturdy stroke!*

ending more appropriately with the Epitaph

*Here rests his head upon the lap of Earth  
A youth to Fortune and to Fame unknown;  
Fair Science frowned not on his humble birth,  
And Melancholy marked him for her own.*

*Large was his bounty, and his soul sincere,  
Heaven did a recompense as largely send:  
He gave to misery, all he had, a tear,  
He gained from Heaven, 'twas all he wished, a friend.*

*No farther seek his merits to disclose,  
Or draw his frailties from their dread abode,  
(There they alike in trembling hope repose,)  
The bosom of his Father and his God.*



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# Introduction

## The Story of Saint Stephen

**T**he name Stephen is derived from the Greek *Stephanos* meaning crown. Some time after Jesus' resurrection there

was a complaint to the Apostles from the Hellenistic Jews, that their widows were not being taken care of as well as others of the faith. The Apostles decided that these responsibilities might be taken on by others in the community, so that their own time would be free for their spiritual tasks. They asked the Hellenists to choose seven from among them who would be prepared to take care of the task of assistance to the widows. Stephen was one of those chosen.

His work was marked by diligence and caring from the beginning and he soon made time to engage in more than the distribution of food and aid to the widows. He became engrossed in the ministry of Christ's word and Stephen is recorded in Acts six, verses five to ten as being outstanding in his faith and

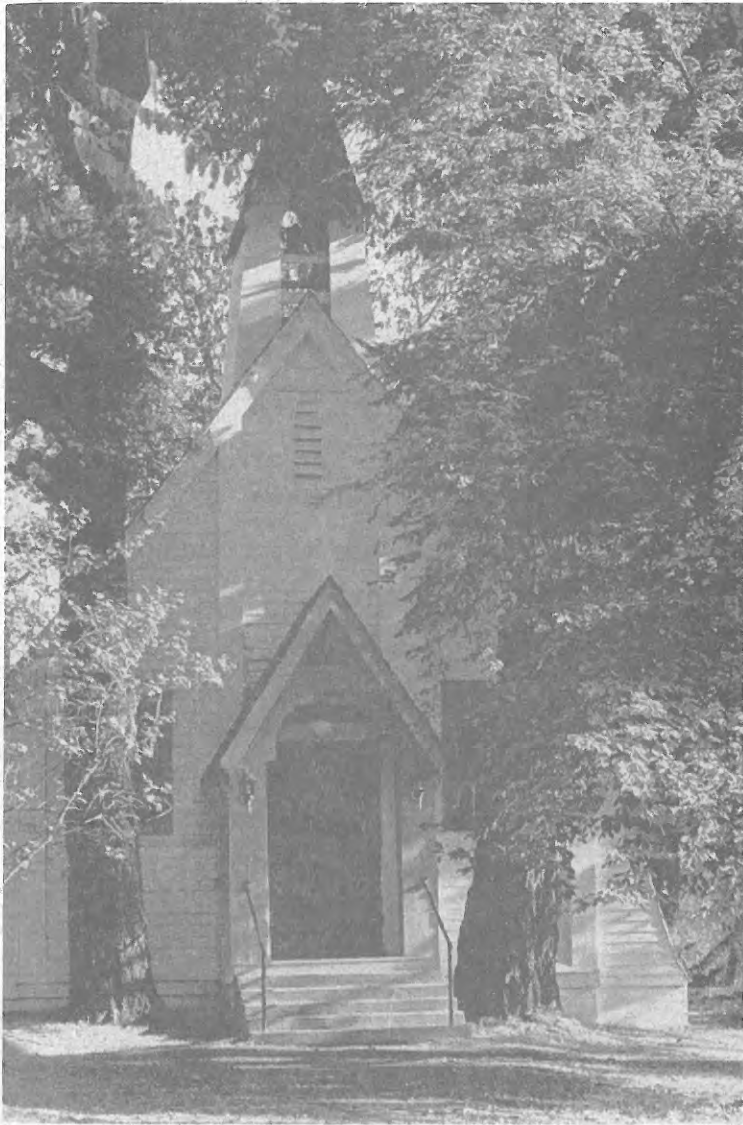
wisdom. Stephen preached the gospel according to the Apostles' word and is recorded as also "working miracles". However his work was not universally seen as good. It was not looked upon so well by the Hellenistic synagogue and he was taken before the Sanhedrin as a blasphemer.

Stephen replied to the charges by quoting the history of Israel and he verbally attacked the Jews for continuing the practices of their fathers. He continued his defence with the accusation that the Jews were responsible for death of the Messiah; his theme being that God's presence cannot be localized. Christians were not just a sect of the old Israel but a new free people of God rejected by the Jews. Acts chapter six, verses fifteen through chapter seven, verse fifty three is fascinating reading.

His oratory did nothing for his defence, instead it offended the twenty three judges of the Sanhedrin and angered the Hellenistic Jews in attendance so much that he was seized and stoned. He died, praying, as our Saviour did, for his persecutor's forgiveness. In so doing he became the first martyr of the church.

It is still questioned by theologians as well as judicial intellectuals whether his death was legal execution or a vigilante mob killing. The Sanhedrin at the time had power over civil and criminal justice only up to a point. Where capital punishment was considered as a sentence, the case was given to the Roman procurator to decide. His decision was usually in accordance with the demands of the Sanhedrin, which in Jewish law had power of life and death. In Stephen's case, it seems that the procurator, Pontius Pilate, whose residence was in Caesarea, was not aware of the crime and punishment or turned a blind eye to it.

One of the consequences of Stephen's death was that it was a major factor in bringing Saul of Tarsus into the Church. However it was his defence speech to the Sanhedrin that was of greatest significance in that it was the beginning of a theological revolution in our early Church. The principles of the universal mission were clearly stated for the first time by Stephen. It is perhaps because of these philosophies that his name was chosen to grace the parish.

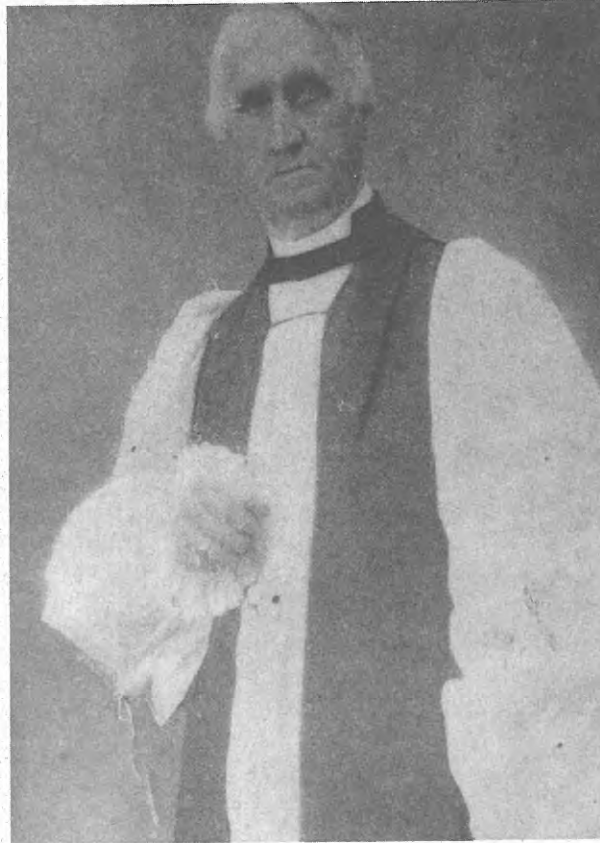


## "Symbols of Faith"

The Anglican Church in this part of Canada began with the generous gift of a great deal of money from Angela, Baroness Burdett-Coutts. It was given to endow a mission of the Church of England to western Canada. The Colony of Columbia (now British Columbia) on the west coast of Canada was in need of missions for the growing number of its settlers. Baroness Burdett-Coutts was well aware of the reputation of the Reverend George Hills who was at the time, Rector of Great Yarmouth on Britain's east coast. She gave twenty five thousand English pounds to the Columbia Mission in 1859 and attached the condition that George Hills be sent to Victoria as Bishop of Columbia. He was consecrated as a bishop in Westminster Abbey, London and left for the colony later that year with two archdeacons. Bishop Hills was a man of great energy and determination as well as great faith. He made long journeys, travelling all through the colony which was more or

less the province as it is today. In his address to the colonists in Victoria he made clear mention of the fact that his ministry was only made possible because of the Baroness' generosity. He was also very diligent and thorough in his duties to the Church of England. Reports to the archbishop and to the Mission in London were extensive and included all of what he saw throughout his travels.

However the history of the entire south end of Vancouver Island is tied directly to the Hudson's Bay Company which was established there by the building of Fort Victoria in 1843. It was a rather crude and generally inhospitable construction, patterned on those in more barbarous areas



of the company's domain. Farms were necessary to provide the fort with its provisions. So there were huge tracts of land under the company's control. Immediately outside Fort Victoria, a farm at Maple Point was settled and named "Craigflower" after the farm in England owned by the governor of the company, Andrew Colville. Kenneth McKenzie became "laird" of the manor and with a great deal of foresight and leadership established the farm with its own saw mill, flour mill, bakery, slaughter house, blacksmith shop and even a ship's chandlery. By the end of the year 1854 there were twenty one houses and the population of the little colony was seventy six.

One of the settlers at "Craigflower" was Duncan Lidgate who left with his wife and three children from Gravesend docks, London, England on the Hudson's

Bay Company barquentine "Norman Morison" in 1852. The oldest of his children was actually a step daughter, Margaret Dyer. Duncan Lidgate signed on with Kenneth McKenzie as a labourer to help build the



grist mill at "Craigflower". Whilst working on the mill he met a carpenter with an interesting history although he was just twenty four years old.

William Thomson was born near Tannadice, between Forfar and Brechin in Scotland. As a youth he apprenticed to a ship builder as a carpenter. After

gaining his journeyman's papers he left Scotland, westbound to seek his fortune. He landed in San Francisco in 1853 and took passage to Vancouver Island on the British brigantine "William" in December of that year. The ship was small and the weather rough and they were blown off course up the west coast of

the island, eventually being crashed ashore by the storm and an intoxicated ship's captain. Passengers and the whole ship's company struggled ashore at the Indian village of Clo-oose. The captain was drowned. Everything was lost in the wreck and to add to their loss the sixteen survivors were taken prisoner and kept as slaves by the Nitinat Indians for almost six months. Eventually they were taken to Fort Victoria and traded for blankets to the Hudson's Bay Company. Rescued, but in need of work, William's carpentry skills were welcomed on the farm.

Another of the farm's employees was Aeneas McPhail who had squatted on 177 acres of land in the South Sanetch (or Sanitch) area which had been purchased from the Indians by James Douglas for the Hudson's Bay Company in 1852. Before his work on the farm on the Gorge, McPhail had been a Hudson's Bay Factor at Port Simpson on the northern Columbia coast. He called his acreage "Bay Farm". Angus, as he was known, came from the Orkney Islands and was considered to be the first white man to have settled the area. There is an interesting aside here that the Indians

6 speak of a white man who had lived there a long time before McPhail arrived. William Thomson did find a Spanish halberd about the place where the man was said to have built a cabin. There might have been a Spanish sailor or soldier who took shelter here either as a deserter or even a shipwreck victim. There is always the possibility that the man was deliberately put ashore and left there. "Marooning" was not an uncommon punishment with the Spanish at the time. However no other evidence of his settlement survives.

McPhail befriended William and took him over the old Indian trail to the Mount Newton valley where he was shown the possibilities of settlement. William staked two hundred acres of rolling land next to McPhail's in 1855 and paid the Hudson's Bay Company the sum of fourteen pounds, thirteen shillings and four pence for the title deed. With the help of three other men, possibly McPhail, Duncan Lidgate and Robert

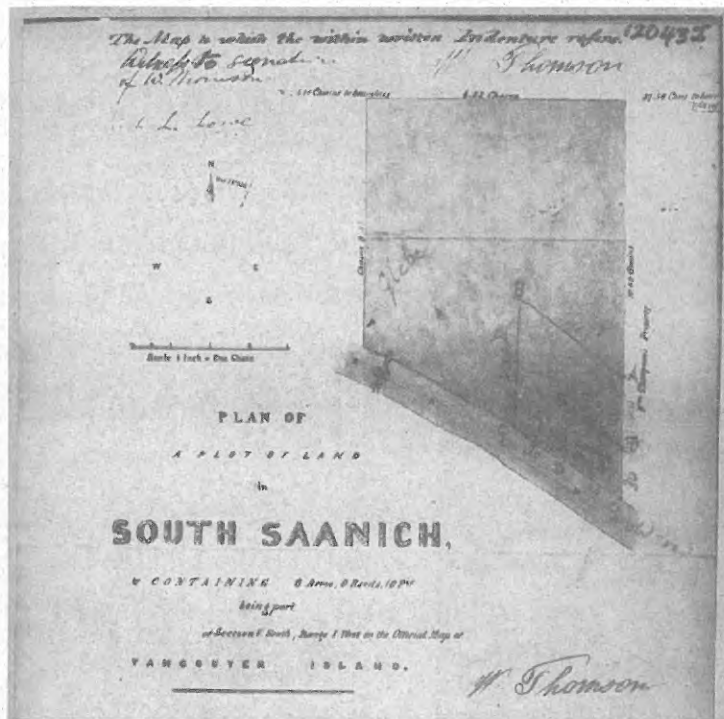


Anderson, he commenced clearing the land and building a small cabin on the farm he later called "Bannockburn". It was after some of the work was completed that he went back to "Craigflower" to find the fifteen year old Margaret Dyer. They were married on December 19th, 1856 in Christ Church Cathedral. He built a small house and they lived outside the fort for a year. After the birth of their first child in the spring

of 1858 they left for "Bannockburn" and settled into the farm life in South Saanich. The following year Alexander, their second son, was the first white child to be born in the area.

In that year the population of the whole of British Columbia was only four thousand and the Mount Newton area was becoming attractive to pioneers. Two years later there were six other families farming near the Thomsons. One of them was Duncan Lidgate who began clearing sixty acres.

These God fearing settlers were mostly Anglicans and with the only available minister being an ordained Anglican, the Reverend Richard Lowe,



Vicar of the District Church of South Saanich, it was agreed to build not just a church but an Anglican church. William Thomson was in fact a Presbyterian but deeded over five acres of his land, for the purpose of building a church and a school, to the Right Reverend George Hills, who had been made Bishop of Columbia in 1860. The transfer was conveyed on February 11th, 1862.

Since there were no saw mills in the area, redwood lumber had been ordered from California and hauled from Victoria by a span of oxen. While waiting for the redwood the industrious settlers cleared the land in preparation for building. Thomson, Lidgate, and A.C. Anderson from North Saanich took time from their own farming to clear and level the land which would include a graveyard as well as the church. When the lumber arrived the whole community contributed to the erection of the timbers but it was T.B. Shaw who directed the work. It is not known if Mr. Shaw designed the church but it is almost certain that he was the contract builder.

It was five months later in the early summer of that year that the church was finished and all was made ready for its first service and dedication on June 3rd. The Reverend Richard Lowe officiated at the service. The actual consecration of the church and grounds would be made later. One month later, on June 20th, the first baptisms were recorded in the parish register but not conducted in the new church. They were "home baptisms" as the children were daughters of



John and Orelia Manson from the Lakes district (the area of Elk and Beaver Lakes, now Saint Michael's parish). The next entries were made on August 3rd. Fittingly the son of the donor of land for the church, "Richard, son of Margaret and William Thomson and George, son of Henry and Adelaide Simpson," were

the first new parishioners to be baptized by Mr. Lowe in the church. Christmas that year was celebrated in the church and to commemorate the occasion William Thomson dug up two small firs and planted them as Christmas trees on either side of the doorway to the church, little thinking how they would grow to dwarf the church and still be standing five or six generations later.

Bishop Hills consecrated the church and its churchyard after an eventful fifteen mile journey from Victoria on October 8th, 1868. Travelling as much as he did, the bishop kept copious notes on the journeys he undertook. There is a delightful account of that journey taken from George Hills' own diary.

*"Today at 7 o' clock, accompanied by the Archdeacon and Lieut. Verney, I rode off to Sanitch; yesterday had been dispatched a cart with provisions. The day was charming and all nature was beautiful and gay, calculated to elate the soul with thankfulness.*

*On the road about two thirds of the way, we found the cart of yesterday at a standstill; the horse had proved unequal to the load and the conveyance itself had broken down. The party had been camped on the spot and at night had been aroused from their slumber by the growls of a bear.*

*We took up some of the lighter articles. I carried the butter, the Archdeacon the bread, Mr. Verney something else, and afterwards other friends who came by, gathered more and brought them on. Eventually a cart was sent from the village for the rest and all things arrived at their destination in time.*

*The church is a pretty structure and well situated. Today it was fairly well filled, a considerable addition to the people of the village being made by some sixty friends from Victoria who drove and rode on horse-*

*back and in carriages to give the good work a hearty support. All passed off well; there was hearty singing and many true prayers, I trust, went up to Heaven for a blessing upon the work. The Rev. Mr. Lowe read prayers, the Archdeacon the Epistle and I the Communion Service, preaching also the sermon.*

*There was a good collection. Among those present were three Jews, who gave liberally and took a marked interest in the proceedings. This is the first church erected in the rural districts; I trust many more will follow."*

Although the first marriage took place in the church on August 10th, 1863 between Thomas Skitch described as "farmer" and his bride, Cecelia Luxmor of South Saanich, both twenty one years of age, there is no record of the name of the church, other than "District Church of South Saanich", being entered into the registry. Later, in 1881, Thomas Skitch became vicar's warden to the Reverend Frederick George Wright.

The first mention of the church being called Saint Stephen's is with the recording of the marriage of

Alexander McKenzie to Helen Thomson on Christmas Day, 1880. It is appropriate though that it was the



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daughter of William Thomson, donor of the land for the church. It is not clear why the dedication Saint Stephen was chosen but it is clear that it was on advice given by Bishop Hills, perhaps because it was the first church in the rural districts of Victoria and Stephen was the first martyr of the Church.

In 1864 there was a new settler to the area who, although he acquired a large property, built a hotel at the corner of Mount Newton and West Saanich Roads which was grandiosely named Peterborough Hall in spite of being a modest building. Peter Lind was an

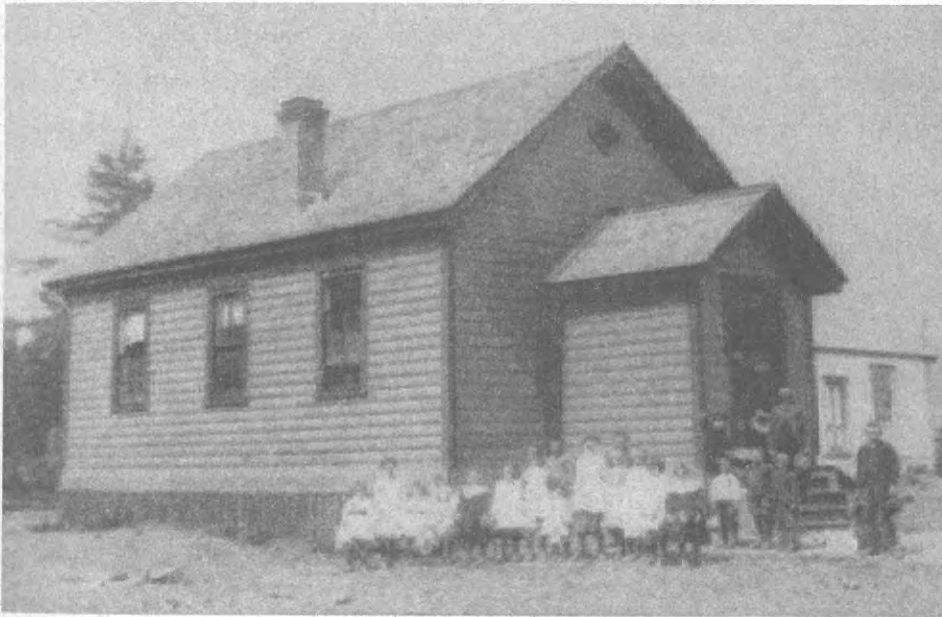
enterprising man and soon added a store to the inn as well as starting a ferry service to Saltspring Island from a wharf on Mount Newton Bay. The inn went through various hands until the turn of the century. It is significant in that names of its owners are to be found in the churchyard. Names such as Henderson, who was known as "Russian" Jack because he was born in the Russian territory of Riga, are linked with the Popes. Betsy Pope married "Russian" Jack. The land was later occupied by Ross Tillard and the Wilkinson family. Noel Wilkinson finally demolished the inn to make way for his new home in 1908. This property, down to the water at Henderson Point, once belonged to Raymond Pope but was later dealt to Thomson, who wanted it to graze his sheep.

Other notable links among the settlers begin with Angus McPhail. His daughter Anne married another settler, Alphonse Verdier, who pre-empted land in 1856. He and his brother Etienne acquired most of McPhail's land and eventually sold it to an Irish Catholic, James Hagan, who is also listed as a one time owner of the hotel. The creek through the Mount Newton valley is called after James Hagan.

## Church School

The church was greatly appreciated by the small community but a school was also needed for its growing children. One of the conditions placed on Thomson's gift of land was that the church also be used as a school. During the first few years the building was put to good use as a

school during weekdays under the guidance of James Newton Young. Mr. Young taught classes in the church for six years. There were originally six pupils, David and Alexander Thomson, Mary Anne and Henry Rabey, Mary McPhail and Walter Chambers. After many discussions about the school William Thomson once again, in 1866, generously provided land for a permanent and separate school. It was in this school that Fanny, the wife of Captain George S. Butler, became teacher. Two other pupils are mentioned as



attending the new school, Thomas and Mary Porter. The new school was erected one kilometre east of the church on the hillside above the crossroad beside a small lane now known as Thomson Road. It was a four room log building, constructed to house the school-



room and provide a residence for the teacher. George Steven Butler was born in Hampshire, England, educated at Oxford and joined the army in time to be sent to the Crimean War.

After the war he was posted to Quebec with his regiment, the Seventeenth Light Infantry. He sold his commission and went to Victoria in 1861. On his return from the goldfields of the Fraser River he came to Victoria and married Fanny Brett. He farmed one

hundred and sixty acres in the area although he and Mrs. Butler lived in the Thomson school house for several years. In 1873 a new school was built on land donated by William Turgoose of Saanichton. It became South Saanich School. No evidence of the original Thomson school exists according to Betty Bell (Streatfeild) in her book *The Fair Land*. She did not remember the building at all, even at the turn of the century. Two years after the school was built, Bishop Hills journeyed out to the peninsula church to bless and consecrate the churchyard.

The bishop again visited the District Church of South Saanich to consecrate the enlarged church and the churchyard which had been expanded since 1868. A petition, signed by William Thomson and nineteen other settlers, was sent to the bishop on July 5th, 1877 and he made the journey from Victoria without incident.

Ten years before that, in 1867, the Reverend Richard Lowe, first vicar of the parish of South Saanich and Saltspring Island and formerly of Nanaimo, moved

away from Mount Newton after five years to take up further ministry. His place was taken by the Reverend Frank Barrow Gribbell who had received his degree from Islington College in London in 1863 and was ordained two years later. He came to the little valley church and stayed for one year before going on to Saint Paul's in Esquimalt. The Reverend Jordayne Cave-Brown-Cave came as a newly ordained minister in 1868 and stayed on until 1871 when Frank Gribbell returned after a short stint as principal of Boys' Collegiate School in Victoria. Frank Gribbell stayed at the South Saanich living until he was replaced by a young Yorkshireman, James Reynard. The Reverend Mr. Reynard came to the parish from Barkerville and Nanaimo. Unfortunately his mission to the parishioners of the little valley was short lived. He died in office and left a widow and children penniless and homeless. Once again the settler William Thomson came to the rescue and provided a shelter for the family. Rough as it was, the widow and children lived there until a better accommodation was to be found. Reynard was replaced by a third time vicar in the

parish. Frank Barrow Gribbell stayed another two years before moving on again. The years between 1877 and 1880 was a time when there was no incumbent in the parish and services were shared by the Reverends J.B. Good, W. Herbert Mogg, F.X. Willemar and George Mason until the Reverend Frederick George Wright became vicar.

On Easter Day, 1882 the wooden altar cross in the church was given by the teachers and scholars of Calvary Memorial Church, Philadelphia, USA. A brass plate at the base is inscribed:

13

*To the Glory of God  
and in memory of Gen. James A. Garfield,  
President of the U.S.A.  
This cross was presented  
to Saint Stephen's Church, South Saanich. B.C.  
by the teachers and scholars of Calvary Memorial  
Church, Philadelphia, USA.  
Easter Day 1882*

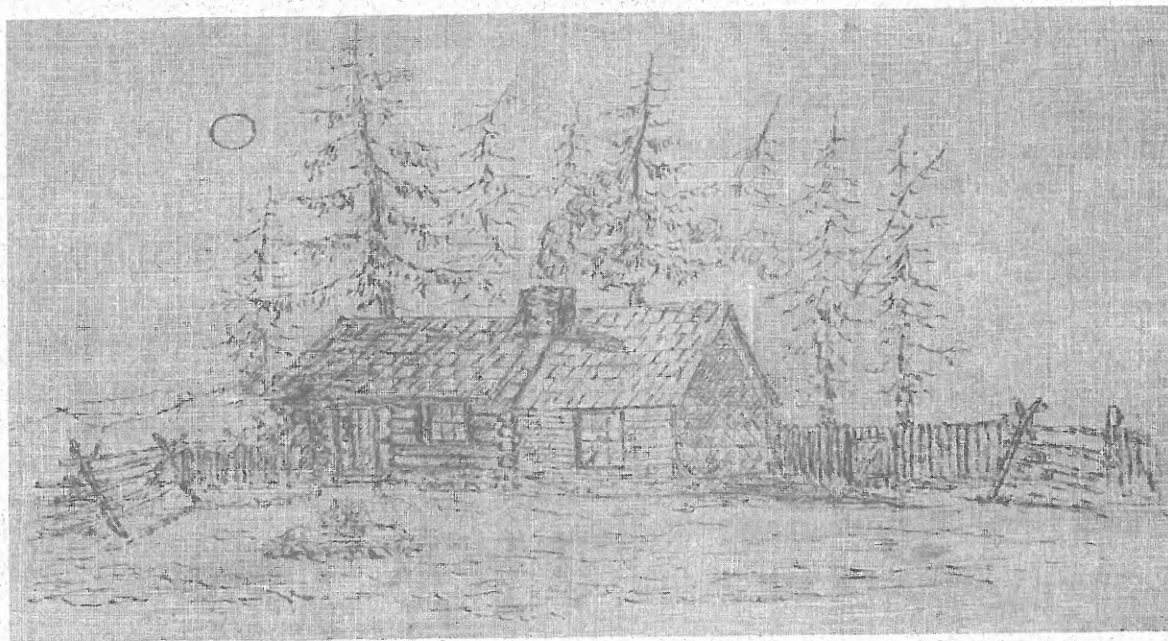
## *Saint Stephen's Church*

At the church's centenary when a short history was written, vigorous efforts were made to discover the connection between the two churches. No record was found in Philadelphia where construction of this Episcopal church had started in 1851, nor could any mention be found in Saint Stephen's archives. It is speculated that a communicant of Calvary Memorial moved to Saint Stephen's and finding that it lacked a suitable altar cross, asked his former Sunday School to supply one.

Whatever is the truth of the matter, the cross and the memorial plate are a reality.

The first vicarage built for the Reverend Mr. Lowe was a small cabin constructed of logs. There is a line

drawing of the little vicarage, which was somewhere to the east of the church, by an unknown artist in the area but no other records of it exist. It appears to have been



erected soon after the church was finished. The original drawing now hangs in the church secretary's office.

A second and more substantial accommodation for the incumbents was built some time later but records of the time are few and there is no surviving

record of that vicarage being erected. However there are some wonderful photographs of it and its garden which do survive. Minutes of November 12th, 1881 mention that the meeting was held in the vicarage and adds that it was in need of repair, that is the first time mention of the building is recorded. There is an entry recording the wish of the parishioners that a stable be built to shelter their horses during the services. It was not until it appeared in the Parish Magazine of January 1887 that a shelter for the animals had been completed.

*"A commodious shed erected adjoining the churchyard containing six stalls - five for the parishioners and one for the clergy."*

The building would be paid for with the proceeds of a social. At the next meeting, November 27th at the parsonage, it is recorded that the "musical program for the social is steadily being worked up". It seems to have been an eventual success because the stable became a reality.

Neither is there documentation of the vestry being added to the church but in the minutes of an earlier meeting on May 8th, 1881, it is recorded that it was held in the vestry. The original building did not include a vestry so it must have been added sometime between 1862 and 1881. It may well have been this extension that Bishop Hills consecrated in 1877 along with the cemetery. Shortly after his appointment Frederick George Wright donated a lectern and a font to



*Saint Stephen's Church*

the church. Miss Eades of London, England gave two sets of linen from the Sisters of the church in Kensington as well as books and periodicals for the children at the school.

It should also be mentioned here that the church bell was given to Saint Stephen's by Baroness Burdett-Coutts in 1884.

## Early Growth in the Parish

### Some other churches on the Peninsula

Early in 1883 George Hills, Bishop of Columbia, was deeded the church lands by way of a Certificate in Trust deed dated January 20th. It was in the summer of that year on June 17th, under the direction of Frederick Wright, that seventeen candidates for confirmation by the bishop were presented. Six married women, two young men and nine young women from the area were the first candidates from the parish. James Downey, Anna Marie Downey, Herbert Harrison, Hilinda Bailey, Fanny Turgoose, Emma Simpson, Sarah Elizabeth Agnes Thomas, Elizabeth Thomson, Helen Wain, Elizabeth Halden and the daughter of the late Reverend Mr. Reynard, Eva Mary, made up the list of young people to be confirmed. The married women

were Margaret, wife of Duncan Lidgate, Emily Reid, Mary Anne Richardson, Margaret Anne Mills, Emily Jane John and Mary Ann Sandover. The bishop was pleased to see the changes to the church with the addition of a white painted picket fence round the cemetery which was completed early that year or the summer before.

The newly established cemetery was used for its first interment in 1883 according to the burial register. Mary Anne Stritchens died in her tenth month and was buried on October 8th. This of course was not the first funeral outside the little church. The first known date of a burial was that of another member of the pioneer Thomson family. Young William aged nine was laid to rest in 1869.

The burials have expanded from that first in 1869 to well over five hundred in the 1990s. The original burials were scattered in an area directly in front of the church entrance. The pathways inside the churchyard were realigned from a north south attitude when the entrance was in the south boundary, to an east west attitude when a new entrance to the

churchyard was established in the west boundary in the early 1880s. New burials through the 1880s and into the 1920s filled up the area north of the present entrance. The addition of land given by the Woodward family was a welcome and most needed gift when it was received in 1965.

As with most communities, local businessmen are also an important part of the growth and development of the area. John Sluggett was born in Thornsbury, England in 1829 and at the age of 34 decided to go west to seek his fortune. He settled in Ontario where he opened a general store in Elderslie but the fierce winters eventually drove him west. He purchased one hundred acres in the Saanich area. Land acquisition became his major activity, although he did open a store in Victoria and another which became the Sluggett post office. He eventually acquired over one thousand acres of land between the Saanich Inlet and East Saanich Road.

With a neighbour, George Stelly, he donated land to build a school on the south side of the Indian land. The school is still standing as the Scout and Guide Hall

in Brentwood. Sluggett was a devout man and helped to build the Shady Creek Church in 1895. The little church was built to serve the needs of the Black Americans who had moved up from California to work on the farms in the area. Later his children donated land and built the Sluggett Memorial Baptist Church in Brentwood.

## Church of the Assumption of the Blessed Virgin Mary

James Hagan obtained most of the original McPhail land from late in the 1860s and next to the farmhouse was an unusable group of old buildings belonging to a mission to the Tsartlip Indians. The mission was started by Father Joyal of the Oblate order who built a combined log church and dwelling in 1860. He travelled a great deal around the island visiting Indian bands. The state of the buildings at the time is not clear but as they were quite unusable when a permanent missionary arrived he built his shelter and

church under an upturned tree on the Hagan property. Father Mundart was an eccentric and added walls to the old tree and celebrated mass on Sundays there. He later moved to the old building and in 1875 built a new log chapel and living quarters close to the Hagan farmhouse. This was blessed by the Roman Catholic bishop in 1876 as the Assumption of the Blessed Virgin Mary. He lived there and served the area's Roman Catholics until 1886. After him there were only intermittent services and many of the Catholics returned again to Saint Stephen's. Ministry continued when Father Adrian Joseph Vullingsh arrived from Holland in 1893. A year later a new church was built and consecrated, the same that still serves the Catholic faithful in the area today. The land for the new church was donated to the mission by James Hagan. Father Vullingsh was a keen gardener and soon had imported European shrubs and trees and planted them around his rectory and church. He also trained a choir and an Indian brass band with none other than William Thomson as its conductor. The old Mundart building was first used

as an Indian school and church hall. It survived for over eighty years but eventually was demolished in 1962. Father Vullings left the parish in 1909 and returned to Europe but was back in Victoria soon after to serve in Saint Anne's Academy. After long and faithful service to the Roman Catholic Church he died in 1940 and strangely, was buried in an unmarked grave in Ross Bay Cemetery.

## Saint Michael and All Angels

With the loss of its meeting hall when the old school at Royal Oak burned down, the pioneers in the Lake District, to the south of Saint Stephen's, began building their own new church. Mr. Stevens, who owned the hotel at the corner of West Saanich and Beaver Lake Roads, gave land purchased from the original John Black farm for the site. A building bee was organized and Saint Michael's was completed and consecrated by Bishop Hills on September 29th, 1883. It was built though the zeal and energy of the Reverend William West Malachi who was also vicar of Saint Stephen's.

## Church of the Holy and Undivided Trinity

There was also at this time another significant change in the Parish of North and South Saanich. Settlers to the north of the valley and Mount Newton, whose homesteads were widely scattered, banded together to build a church. Families were growing up and pioneers felt the need of a church of their own where their children's religious education could be taken care of and a place where they could thank God for His bounteous gifts. Mr. Mills gave land for the church and churchyard and other settlers, Downey, Collins, Ker, Brethour, Roberts and Horth canvassed the district for subscriptions. The Reverend G.W. Taylor, newly arrived from England and recently ordained by Bishop Hills in Victoria, collected gifts from the old country. The bishop also contributed \$200 to the fund.

Lumber for the church came from Genoa Bay and was rafted over by Charles Wales up in Deep Cove.

Finally built, it was consecrated "The Holy and Undivided Trinity" by the bishop on June 27th, 1885 over twenty years after the dedication of Saint Stephen's. After the dedication, Holy Communion was celebrated by twenty seven communicants. Among those who officiated were the Reverends G. Taylor, William Malachi, and W.H. Gregory who served both churches in this Parish of North and South Saanich.

For the next four years William Gregory held an unbroken record of services to both churches in spite of his failing eyesight. With his wife's help he learned his way from vestry to altar and altar to pulpit by counting steps in each church as he gradually became blind. His church wardens read lessons in both churches. It was a sad day in October 1889 when William returned to England with his wife Florrie and eight year old Willie, because he had become completely blind. A fuller account of Mr. & Mrs. Gregory and their son Willie, who returned to Victoria in 1947 to live out his days, may be seen framed in the public area outside the church office.

## *Saint Mary's*

In 1893 another daughter church was built to accommodate the settlers further up the east side of the valley. There was a considerable number of parishioners who thought it too far to walk to Saint Stephen's. At that time there was little money in farming so a mortgage of three thousand dollars was underwritten by Mr. and Mrs. George Thomas, Mr. and Mrs. George Harrison and Edwin John Sr. The mortgage was paid off in 1900 by a series of donations and collections from the citizens in South Saanich.

So it was through the efforts of these men and the Reverend Frederick George Christmas that the church out on the east end of Mount Newton was built. He shared the services between three churches, Saint Stephen's, Saint Mary's and Holy Trinity until 1901. It was not until June 16th that the church was consecrated by Bishop Perrin in 1904. The bishop brought with him and gave to the church "a very pretty cover for the Lord's Table, two brass flower holders, two



wooden candlesticks and a very handsome wooden cross". Miss Groves walked over two miles from Saint Stephen's, as she did each Sunday, to play the organ. Mr. and Mrs. George Thomas gave a bell to ring out the announcement of the beginning of the

work in hand on the farms. One entry in the vestry book of 1889 mentions the deteriorating health of the Reverend Mr. Gregory and the physical work involved in "clearing the yard".

Another aside is mention of two cords of wood

services and the font was given by Mr. Sadler.

The vestry books from the period indicate a large variance in the number of parishioners attending the churches, from an evensong at Saint Stephen's with a low of nine to a high of fifty at a morning service at Holy Trinity. Attendance at each church varied a great deal depending on the season, weather and the

being purchased to heat the church at a cost of \$2.50. Yet another mentions a wagon load of wood being given to heat the parsonage.

Interestingly enough, names of prominent parishioners of Saint Stephen's appear on donation lists for various missions and charities at Saint Mary's.

It was not until 1982 parish council members and wardens decided that Saint Mary's could support itself as a separate parish. Permission was sought and granted by the bishop and executive council so making Saint Mary's a separate parish with its first rector, the Reverend Robert Sansom in 1983.

Saint Stephen's Church

## Turn of the Century

At the west end of the church property a new fence had been built separating the churchyard from the parsonage. It shows clearly in a photograph taken of the Gregorys in 1884 with their son Willie. Mr. Gregory went to Saint Stephen's originally as a lay reader. He was ordained as deacon the following year in Christ Church Cathedral. There was also an ornate fence built around the cemetery to the north and east of the church, this is also evident from photographs taken during the incumbency of William Gregory. In the minutes of the October parish meeting a proposal was made for a new road to the church. A new gateway to the churchyard was erected in 1888. It is recorded in the parish minutes of June 1888.

*"New fences and out buildings erected at the parsonage and the churchyard improved with a handsome gateway and gravelling of the main walk."*

Through a conveyance dated July 14th, 1891 George Hills, who was still the Bishop of Columbia, deeded the church lands to the Anglican Synod of the Diocese of British Columbia. That deed remains valid today. Minutes of any church meetings were kept diligently by the Reverend Mr. Wright but during the time of William Gregory and "Father" Christmas few minutes survive, whether they were kept and lost or never written it is not known. In fact the next dated minutes come from the vestry meetings in 1911 during which time "Father" Christmas had been replaced by Reverend Herbert Wimberly (1901-1905) and the Reverend Canon John William Flinton whose first Sunday service is re-



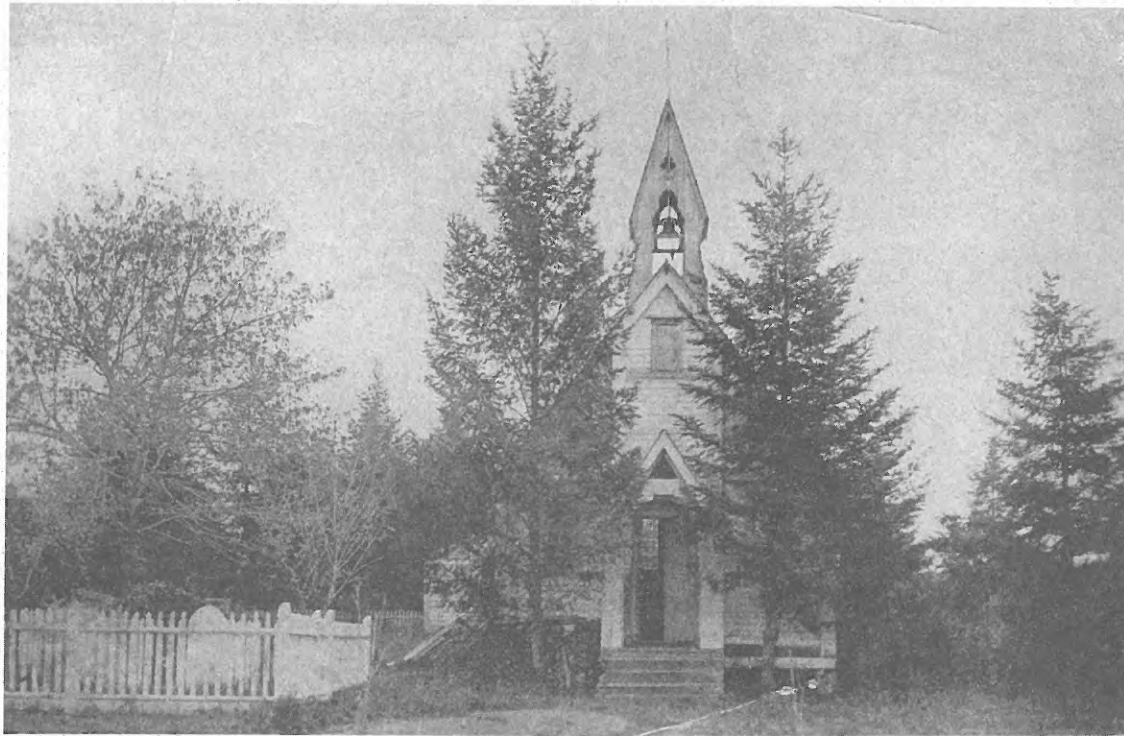
corded in the vestry book as August 6th, 1906.

Mount Newton Valley was at that time a stable community and the only changes were the transient bachelors coming to and going from the area. It was

a safe and quiet life on the estates and farms. Hollow rumblings of the turbulence in Europe were rarely listened to and perhaps not clearly understood by the farmers in the valley until war was declared. The Diocesan Gazette records the bishop's remarks as,

*"Regretting the loss of parishioners due to the war, this being particularly noticeable at Saint Stephen's."*

Forty five young men went to Europe as soldiers, some returning injured, others not returning at all.



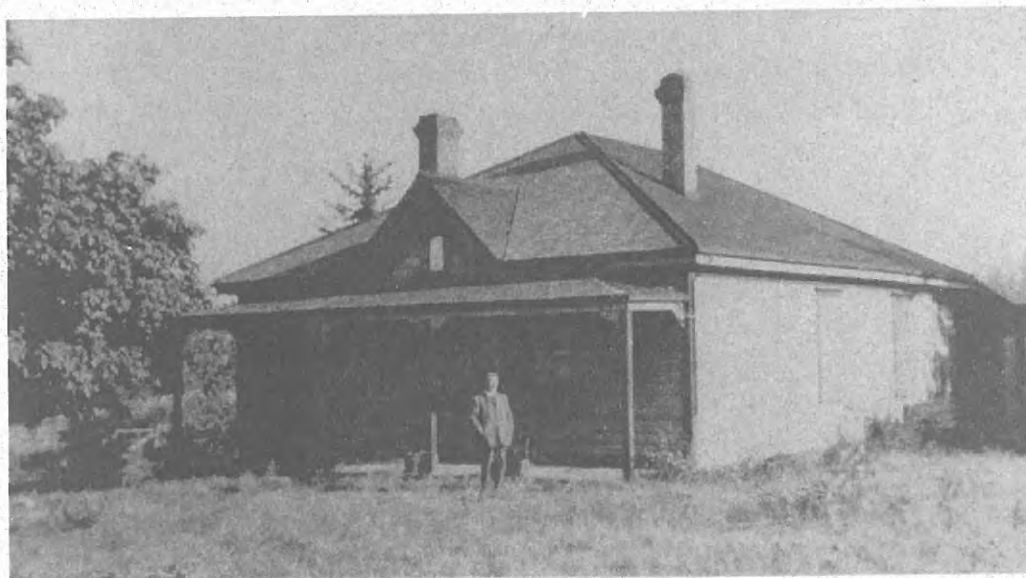
There is a Roll of Honour in the church recognizing the sacrifice some of them made. They include men from all denominations and the name of one local nurse, Jesse McKenzie, who also served and receives mention. The honour roll was painted by an elderly Mr. Joseph Carrier who directed the singing for many years. Mr. Carrier was also a noted portrait and landscape painter. The memorial still hangs in the gilt

frame he made in 1919. He was buried in the churchyard in 1939 at the age of 89.

There is a source which suggests that there was electricity installed in the church some time in 1915 but no mention of it appears in the minutes of the parish committee meetings.

Searching the minutes of the vestry meetings sometimes turns up extraordinary entries.

*Saint Stephen's Church*



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For example, January 16th, 1919 notes that there was a "ban on worship for seven Sundays" and the vicar was questioned as to the legality of such a ban. It seems that at the time there was a temporary ban on large gatherings of any sort across Canada because of a particularly large epidemic of influenza. The ban was not just put on "worship" but on all meeting places such as theatres, pool halls and schools as well as churches. The reason was apparently not clear to the wardens and parish council at the time. The ban

was lifted within a couple of weeks.

The family of William Thomson placed a window in the east wall of the sanctuary to his memory. Work on the window was completed by 1920. It was at this time the old building was beginning to show a little of its age and the January 4th, 1923 minutes of the vestry meeting mention the need for a repair fund. The roof was in dire straits and was repaired the next year. The follow-

ing year a new cemetery gate was needed and the road was in disrepair. Fence posts around the cemetery were replaced in 1927 and the vestry roof was in need of resingling by 1928.

By 1930 the church was in such a poor state of repair generally that the incumbent, the Reverend Archibald Bastin, instituted an appeal to the public in order to undertake a restoration of the church, now 68 years old. He appealed not only to his congregation but to the citizens of the whole province. He wrote an

impassioned appeal in a printed pamphlet in which he suggested the renovations would cost one thousand dollars.

*"You will I am confident, see how I am urged to follow a course which the Bishop of Cariboo took, and successfully so, in restoring the old church at Barkerville, namely to appeal to all lovers of ancient landmarks in our Province to help us, the custodians,*

*in a work so worthy and imperative, yet beyond our own ability and means, apart from some outside help. We have gone very thoroughly into the matter and it is estimated that it will certainly cost \$1000.00, probably more, to entirely renew the foundations, straighten out its already bulging sides, so as to retain its delightfully pioneer characteristics and appearances."*



There were many articles published about the need for funds in periodicals and newspapers. The donations came in and the renovations were able to go ahead.

Buttresses were added to the walls to keep the foundations solid and the walls straight. A suggestion by the Lieutenant Governor, Randolph Bruce, was acted upon and four feet was added to the eaves to further

protect the walls. The vestry had completely collapsed by this time so an enlarged addition was constructed and new concrete steps were built up to the front doors. Inside, the old altar steps were removed and high wainscoting was added. New pews were built which increased the seating. Mrs. Gale of the Women's Auxiliary gave an old English altar in 1929 and it was installed as the renovations proceeded. Mrs. Hughes and Mrs. Bastin provided the

altar rail cushion, which didn't require refurbishing until 1995. A replica of the original wooden cross above the door was made by Mr. Speck. New linoleum was laid on the floor, also provided by the Women's Auxiliary. Outside, a well was dug by Mr. Cleeves and a pump installed, given by Mrs. Butterfield. Viscountess Colville gave a new bishop's chair and prayer desk with missal. The old broken picket fences were removed from the grave sites to

tidy up the churchyard for the dedication.

In the summer of 1932, seventy years to the day Bishop Hills dedicated the church, a rededication took place. The Reverend Canon A. E. deLisle Nunns read the first lesson followed by the Reverend Robert Connell with the second lesson and Archdeacon Collison preached the sermon. After the dedication the parishioners and the clergy enjoyed a fine June 3rd picnic on the grounds.



There is an impressive list of donors to the restoration which includes the Lieutenant Governor, Randolph Bruce, the Premier of the province, S.F. Tolmie and Mrs. James Dunsmuir whose address is given simply as Hatley Park.

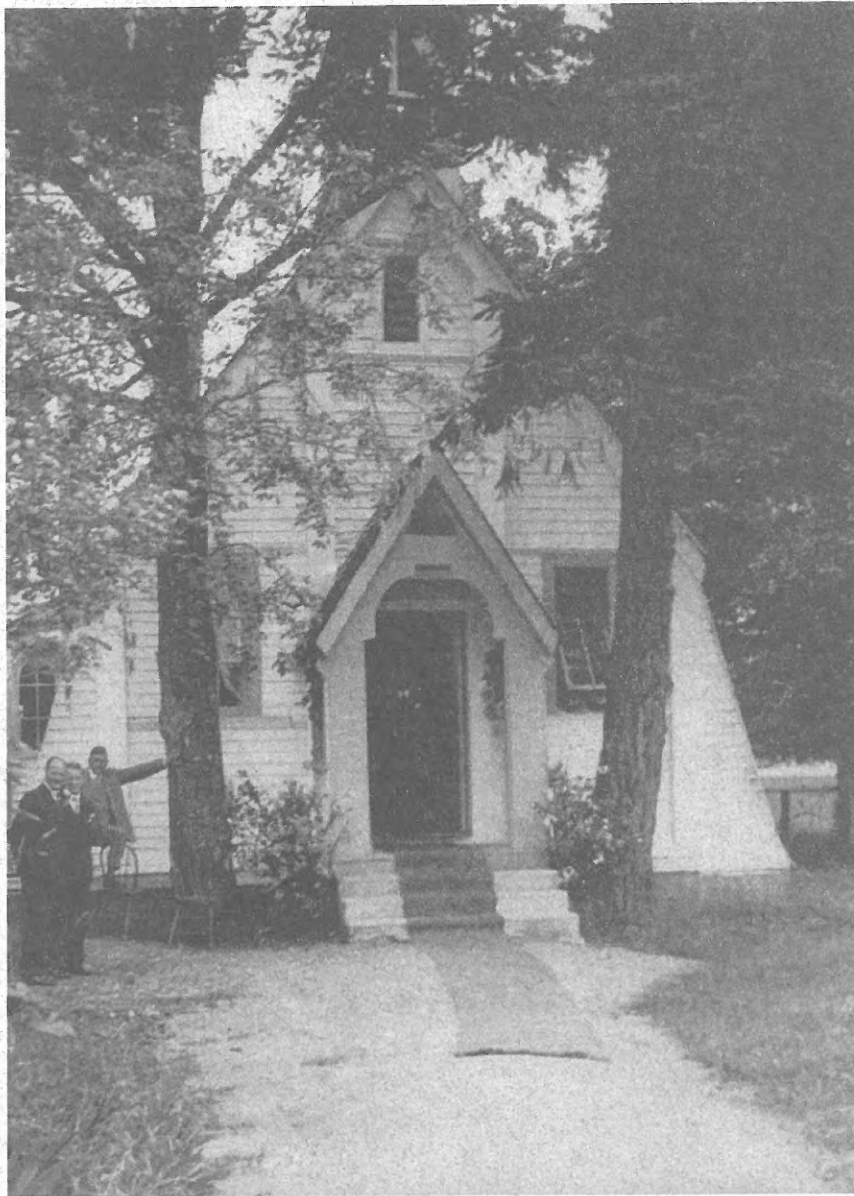
Five years after the renovations were complete the old parsonage was beginning to look quite derelict so plans for a new building were made. It was completed in 1938 at the top of the church lane on almost one acre of land donated by Mrs. Hughes, one of the daughters of William Thomson. This house has since been sold and incumbents of Saint Stephen's receive a housing allowance in lieu of a rectory.

The old vicarage was renovated and used as church hall. A new oak pulpit was made by Mr. Haddon and erected to the memory of the Reverend Archibald Bastin after eighteen years service to the parish. 1938 was a landmark year for the church built by the pioneers. It became a self supporting parish and the incumbent, the Reverend Reginald Pierce who came from the Parish of Athabasca, became the first rector of Saint Stephen's. He later became a bishop.

The following year Mrs. Gale generously gave gold altar curtains as storm clouds rumbled across Europe again. Young men from the parish once more went to England and Europe to fight for another freedom and again there were those from the quiet valley who did not return. There are 53 names honoured for their service and sacrifice on the wall by the west door.

*Saint Stephen's Church*

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## The Memorial Hall

**T**he renovated parsonage had been used as the parish hall since 1938 but by 1949 was not suitable to hold large affairs.

Bazaars and large gatherings had to be held in the Women's Institute Hall in Brentwood. A committee was established to look into the possibilities of building a new parish hall, its chairman was John Tanner. The architect Hubert Savage was appointed to make the drawings for the new building and Bruce Cooke of Victoria was contracted for the work. It became the Westinghouse Memorial Hall in memory of their mother Mrs. E.V. Westinghouse. There is a letter attached to the church minutes signed by five members of the Westinghouse family donating \$20,000 for its completion. The hall consisted of three large rooms, the main hall with a stage for performances, the committee room and a large kitchen with an electric range donated by Colonel and Mrs. W.C. Woodward. It was

*Saint Stephen's Church*

dedicated by the Bishop of British Columbia, the Right Reverend Harold Sexton, on April 20th, 1951. The old vicarage was demolished later.

The hall was found to be sufficient for the next thirty years but by the spring of 1980 a planning committee was created to look into extensions. The building was sound but more space was necessary, not only for church functions, but for classrooms and for worship. The congregation was growing and it was not possible to enlarge the church a second time.

It took almost four years for all the paperwork to be completed. Church records show many, many meetings of committees and of the parish as a whole until approval was finally granted by the Synod to proceed



with construction, once they were satisfied that sufficient funds would be forthcoming by donation and through interest free promissory notes. The extensions would cost \$233,000, though in the end it was closer to \$240,000. However members' generosity saw all loans paid or forgiven by 1988. Mark Thornton Sharp was the architect and the building was completed by 1984. A dedication service was held on September 23rd of that year. The altar and furnishings were made by Phil Zimmerman and Jamie

Gilbert. The striking reredos was painted by the local artist Harry Stanbridge who was a parishioner at the time and his explanation of its spiritual significance hangs on the wall close by. The new facility was named the "Education and

Worship Centre", descriptive of its intended primary functions. In order to continue serving the community, it was understood from the outset that it would be a multi-purpose building, indeed it is in constant use.

1952 was a special time for the church too. It was ninety years old on June 3rd and a special celebration service was conducted by Canon Herbert Archbold who had been rector from 1913 until 1916. He was assisted by the incumbent the Reverend Dr. Edgar Lee who, before taking on Saint Stephen's, had been chaplain to the RCMP in Regina. Over two hundred residents of the area walked down the lane past the old vicarage and through the trees of the churchyard to attend the service. The Thomsons, Lidgates, Butlers, Andersons, Harrisons and the Popes brought with them memories of their families. They walked under the hawthorn trees planted at the gate by Archie McTavish and up to the trees on either side of the doorway. The trees were referred to by Canon Archbold as "Symbols of the faith and hopes of the

early parishioners of this church who lie in the garden beyond the church door". Following the service there was a reception in the new hall where Mrs. Harry Hughes, the former Gertrude Thomson, cut a large three tier birthday cake topped by a replica of the church. The cake was made and iced by Norma Carmichael, a great-great granddaughter of the pioneer Thomsons.

In 1953 a bank account was opened for the collection of funds to purchase a new organ. Donations came in from California, Montreal, Oregon, Vancouver, Cranbrook and of course Victoria and the parish. The committee collected \$1,785 by June 1955 and the organ, a Hammond Spinet, was bought at T. Eaton & Company. A small balance paid for a cushion for the organ bench.

At this time the church was also in need of more work. The centre span of the altar rail had to be replaced, the siding between the windows on the east side of the building was replaced and all the fascia

*Saint Stephen's Church*

boards around the church had to be repaired or replaced. The windows were painted and new concrete steps were built although the railings were not added until 1957. The vestry floor was repaired and remaining picket fences in the cemetery were removed by the Men's Group.

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## One Hundred Years

To celebrate the hundred years since the arrival in the area of William Thomson another special service was held in July of 1955. Dr. Lee directed the service and the lessons were read by Archdeacon Arthur deLisle Nunns who had succeeded Canon Archbold in 1916 and had stayed with Saint Stephen's for three years. Bishop Sexton delivered a fine address reminding the congregation of the important involvement of the early pioneers, not only to the area but to the church itself.

Ten years later the centenary of the South Saanich Parish Church was officially begun in March of its hundredth year with a memorial service on Saint Patrick's Day in 1962.

There were numerous renovations and additions made to the church in its centennial year.

A new altar, altar rail and credence table were donated by descendants of the Thomson family, all in

memory of William and Margaret Thomson. The brass plaque noting this information even records that the carpeting was similarly donated. Predictably, however, the plaque remains but the carpet desperately needed replacement in 1987! The beautiful stained glass window depicting the Holy Family in the stable at Bethlehem was given "To the Glory of God and the memory of Brigadier General Henry Richard Gale, his wife Kathleen Jane, his brother Edmond William and his sons in law Charles Alexander Colville and Evelyn Reginald Gibson" by Viscountess Colville, Mrs. R. Gibson and Mrs. R. Scott-Moncrieff as a family memorial. An extension of the sanctuary by twelve feet accommodated all these furnishings, which was oak panelled and painted. The roof was resingled and the exterior of the church painted. Inside the wiring was updated and a new oil furnace installed under the extension. A pair of grand oak entrance doors were made and installed, a gift of the Women's Auxiliary. It was all finished by June 3rd, fortuitously a Sunday that year. His Grace Archbishop Sexton delivered the sermon

and dedicated the new altar during the service conducted by the Reverend Oswald Foster, who had become rector in 1958. In attendance were the Lieutenant Governor of the province, the Honourable George Pearkes and Mrs. Pearkes. It is unfortunate that the lych-gate given by Captain Gregory as a memorial to The Reverend W. and Mrs. Gregory was not completed at the time but it and a missal given by Hilda Butterfield in memory of her mother were seen the following year.



## Since the Centennial

Two years after the centenary of Saint Stephen's more land was given by Ruth Wynn Woodward on the east side of the church bounded by the stream and the farm road to the south. The half acre has been used to extend the cemetery. The Woodward family gave a Lowery organ to the church in memory of Ruth Wynn Woodward on her death in 1972.

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On May 30, 1971 during his first full year as rector, the Reverend Ivan Futter held the first Horseman's Service. Having daughters with an interest in horses, and finding many parishioners engaged in the same avocation (and all too often on a Sunday morning!), he invited them to bring their horses to church. The annual service attracted much attention and within a few years came to attract almost two hundred worshippers at a time of year when church

attendance usually slackens. Worship was conducted in the parking lot in front of the lych-gate. The last of these services is recorded as having taken place on June 3rd, 1979, coincidentally another anniversary day. The pastoral setting is ideal for a similar observance, the annual SPCA service to mark Animal Awareness Week. The animals being smaller, this service is conducted within the churchyard, along the path between the lych-gate and the west door of the church.

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In the early 1980s, like many other parishes, Saint Stephen's came together regularly with the neighbouring Roman Catholic parish to study the document produced by the Anglican Roman Catholic International Commission (ARCIC). The experience of fellowship was so much appreciated that in 1984 the Catholics invited members of Saint Stephen's to join them in their annual Good Friday walk from Our Lady of the Assumption Church to Saint Elizabeth's in Sidney. The relationship between the two churches continued to grow and in 1986 the decision was taken

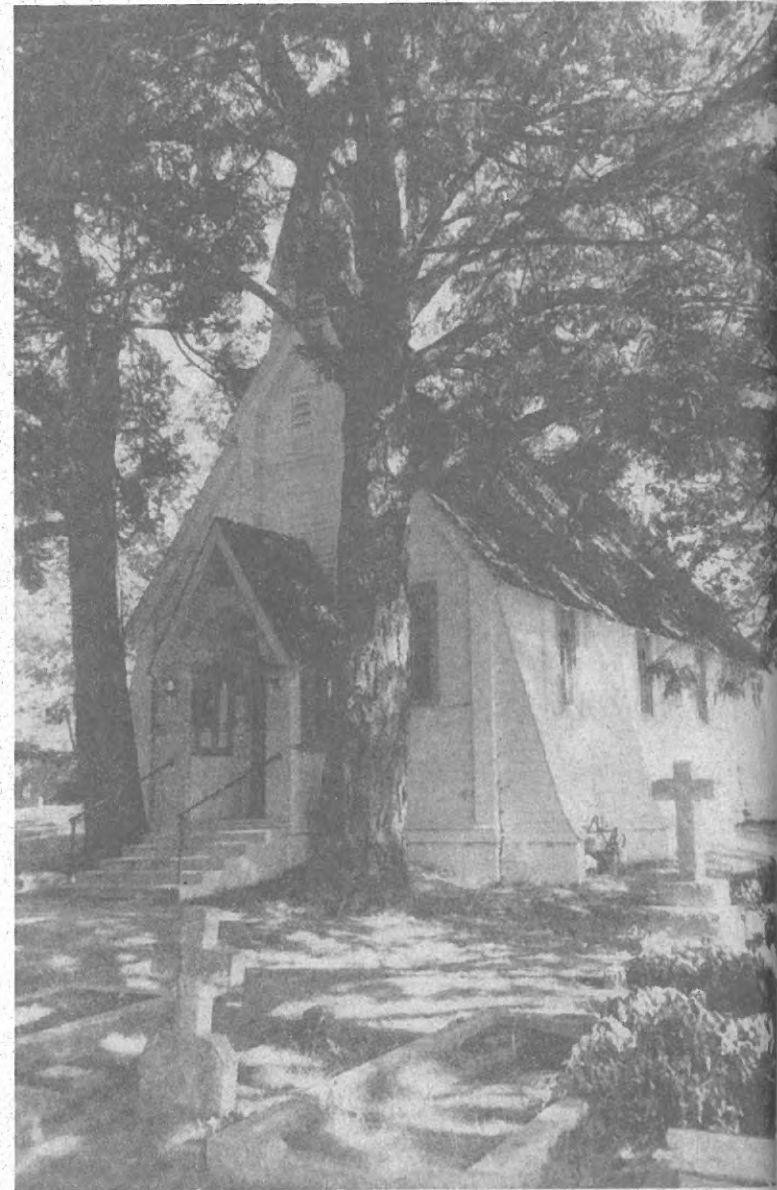
to enter into a covenant. Permission was sought from the respective bishops and on May 7th, 1986 a joint service was held at Saint Elizabeth's at which Bishop Remi de Roo and Bishop Ronald Shepherd signed the covenant document along with the two parish priests. Saint Stephen's copy hangs in the hall. The document acknowledges the shared membership in the body of Christ through baptism and goes on to list nine ways in which the two communities intend to give substance to their covenant. The highlight remains the sharing of Good Friday services, first at Saint Stephen's, then walking together behind the cross to Saint Elizabeth's for a second act of worship.

As a result of the initiative of two women of the parish and with the agreement of the rector in August of 1984 the little church was designated a Heritage building by the Municipality of Central Saanich, which had superseded the organization of South Saanich in 1952. This made the church eligible for grants through the British Columbia Heritage Trust, under its Building Restoration Program. Funding was granted and work began on another restoration pro-

gram. At the time that the additions to the newly named "Education and Worship Centre" were completed further renovations and restorations were necessary for the church. Between 1984 and 1987 a new roof was placed on the church, exterior siding had to be repaired, some of the windows needed attention and the porch foundations were relaid. Some of the buttresses were rebuilt and the bell tower, which had disintegrated completely some time earlier, was reconstructed from an archival photograph. A Heritage grant paid for external work only but under the leadership of Mr. Ken Sleightholme so much volunteer labour was offered that there was money left to refinish the floor. This was done while the pews were out of the church being refinished as well. Late in 1987 the carpeting was replaced throughout. The heritage plaque was not presented to the church until 1994 when a ceremony was held with civic officials and historical society members present on August 3rd, the new date for Saint Stephen's Day. The plaque may be found on the outside wall to the left of the west door.

When the current rector began his ministry at Saint Stephen's on January 1st, 1987 plans were already in hand for celebrations to mark the one hundred and twenty fifth anniversary. This took place on the nearest Sunday, May 31st, beginning with a supper at which Bishop Ronald Shepherd was the guest of honour. Following the meal the bishop and his wife, in period costume, were driven to the church in a horse drawn carriage and a short service of thanksgiving was held. The congregation then processed back to the hall, stopping at the north west corner of the field to witness the bishop planting a California redwood to commemorate the occasion. Once back in the hall, the worship continued with the Eucharist.

The church continues to be used for the early Sunday Eucharist and for weekday services but the later Sunday worship takes place in the enlarged hall. Special occasions are still celebrated in the old church and during the service one might just be able to hear the voices of the old pioneers mingle with those of today's congregation beyond those two giant fir tree symbols of faith.



Saint Stephen's Church

## List of the Vicars (1862-1937) and Rectors (1938 to present) of Saint Stephen's

44

No picture of the Reverend Mr. Lowe could be located

*Richard Lomas Lowe 1862-1867*

First vicar of the District Church of South Saanich. Received his degree in 1858 from the University of Durham, England. Ordained as a deacon in 1858 and as a priest in 1859 at Christ Church, Lichfield. Went to Nanaimo, B.C. in 1860.



*Frank Barrow Gribbell 1867-1868, 1871-1874, 1875-1877*

Received his degree at Islington College, London in 1863. Ordained as a deacon in 1863 and as a priest in 1865 in B.C. Between 1868 and 1871 he was in charge of Saint Paul's, Esquimalt and principal of Boys Collegiate School in Victoria. Gribbell Island in Whale Sound was named after him by his brother in law, Captain Pender RN in 1867. Isabel Point in Metlakatla Harbour was named after his wife, Isabel and Gribbell Islet in Metlakatla Harbour was named after his daughter, Isabel.



*Jordayne Cave-Brown-Cave*  
1868-1871

Ordained as a deacon in 1867 and as a priest in  
1868.



*James Reynard* 1874-1875

Born October 3, 1829 at Hull. Ordained as a  
deacon in 1866. Went to Barkerville in 1868 until

1872 and to Nanaimo in 1873 until 1874. Interred in  
the churchyard in 1875.

Between 1877 and 1880 services were shared by the  
Reverends J. B. Good, W. H. Mogg,  
F.X. Willemar and G. Mason  
as there was no incumbent at Saint Stephen's.



*Frederick George Wright* 1880-1883

Received his degree at Oxford University in  
1876. Between 1877 and 1879 he was vice principal  
of Boys Collegiate School in Victoria. Ordained as a  
deacon in 1880 and as a priest in 1882.



William West Malachi 1883-1884

Received his degree from Saint Augustine's College, Canterbury in 1881. Ordained as a deacon in 1881, licensed as curate of the diocese in 1881 and ordained as a priest in 1882. Curate of Christ Church Cathedral in 1882.



William Henry Gregory 1884-1890

Appointed to Saint Stephen's as lay reader in 1884. Ordained as a deacon in 1885 at Christ Church Cathedral. Responsible for building of Holy Trinity Church in North Saanich. He had very poor eyesight and before he retired he became quite blind. His wife drove the wagon to church and recited the collect, epistle and gospel to him.



Frederick Granville Christmas  
1890-1901

Affectionately known as Father Christmas. He was a keen sportsman, naturalist and taxidermist. Walked the six miles each way to hold services in both Saint Stephen's and Holy Trinity. First vicar of St. Mary's Church in 1893.



Canon John William Flinton 1906-1912

Ordained as a deacon in 1890 and as a priest in 1892. Vicar of Holy Trinity and Saint Andrew's in 1904.



Frederick Herbert Wimberly 1901-1905  
Previously vicar in Rupert's Land.



*Canon Herbert Thomas Archbold*  
1913-1916

Came from the Diocese of Spokane.



*John Somers Archibald Bastin*  
1919-1937

Born in Worcester, England on December 31, 1871. Entered Saint Paul's Missionary College, Burgh in 1892. Ordained as a deacon in 1894 at Lincoln Cathedral and as a priest in 1896. Missionary for the Society for the Propagation of the Gospel at Saint Paul's Church, Lytton, B.C. from 1894 to 1901. Returned to England in 1901 until 1904 at which time he went to Woodstock, New Brunswick as curate. Went to Cranbrook in 1905 and to Saint John the Evangelist Church, Bristol, England in 1906, Salt Spring Island from 1910 to 1917 and to Shawnigan Lake from 1917 to 1919. Interred in the churchyard in 1937.



*Arthur Earnest deLisle Nunns*  
1916-1919

Graduated in arts from Trinity College, Dublin in 1909 and was ordained immediately by Bishop of Derry. Curate of Christ Church, Londonderry from 1909-1913. Archdeacon of Metchosin in 1913.



*Canon Reginald James Pierce*  
1938-1941

Came from the Diocese of Athabasca.



*John Alfred Partridge* 1945-1946  
Came from the Diocese of Barbados.



*Warren Nesbitt Turner* 1941-1945  
Incumbent of Balcarres, Diocese of Qu'Appelle,  
Saskatchewan.



*Walter Charles Western* 1946-1951  
Educated in Glasgow and London, Saint Chad's  
College, Regina. Ordained in 1910. Served in the  
Diocese of Qu'Appelle, Regina, Swift Current, Medi-  
cine Hat and Moose Jaw. Archdeacon of Moose Jaw  
in 1935 and archdeacon in Nanaimo from 1940 to  
1945. Interred in the churchyard in 1951.



*Dr. Edgar Leslie Lee 1952-1958*

Born in London, England. Arrived in Canada in 1916. Assistant Chaplain of RCMP in Regina and Dean of the Diocese of Qu'Appelle, Saskatchewan before coming to Saint Stephen's.



*Canon Jvan Herbert Futter 1970-1986*

Trained at King Edward VIII Nautical College, England. Served his apprenticeship from 1947 in Tramp Steamers. Between 1957 and 1960 served on CPR ships ending up a Third and Fourth Officer on the Empress of Britain. Ordained as a priest in 1962. Came to Canada as the skipper-priest of the Anglican Columbia Coast Mission vessel.



*Oswald Leslie Foster 1958-1970*

Ordained as a deacon in 1943 and as a priest in 1953. Interred in the churchyard in 1995.



*Canon Richard Alan Spencer*  
1987 to present

Received his training at the Anglican Theological College, now Vancouver School of Theology, graduating in 1972. Ordained as a deacon and priest in 1972 by Bishop David Somerville. Served in the parish of Fraser Cheam, Chilliwack from 1972 to 1975 and at Saint Peter's, Comox from 1975 to 1986. Worked half time in the Anglican Synod Office in Victoria from mid-1985 to mid-1988.



# Principal Donations and Their Sources

**1862 Five acres of land**

William Thomson

**Church building**

Built of California redwood

**1881 Font**

The Rev. F.G. Wright

**1882 Altar cross**

Calvary Memorial Church,  
Philadelphia

**1884 Chalice and paten**

Henry Barnsby

**Two large brass candlesticks**

From England

(these were stolen from the  
church in December 1987)

**Two small brass candlesticks**

From England

**Bell**

Baroness Burdett-Coutts

**1893 Brass offertory plate** Inscribed

"Presented to St. Stephen's, South  
Saanich, Feb. 2/93 Deo Gratias"

**1914 Brass Missal Stand**

A thank offering

**1915 Electricity installed**

**1930 Restoration of the church:**

Buttressess added, vestry  
enlarged, old English altar  
installed with riddle posts and curtain.

**Altar rail cushion**

Women's Auxiliary (WA)

**1931 Bishop's chair and prayer desk**

**Altar missal**

Viscountess Colville

**1938 Oak pulpit**

WA as a memorial to  
The Rev. J.S.A. Bastin;  
made by Mr. Haddon.

**1945 Communion wafer box**

Mrs. Gale

**1948 Oak font**

Parents of children baptized  
at St. Stephen's

**1952 Oak lectern**

L.E. Taylor as a memorial to  
Mrs. Taylor

**1954 Offertory plate**

Capt. J. Watson as a memorial to  
Mrs. Watson

**1955 Hammond organ**

By subscription

**1956 Cushions for pews**

WA (replaced in 1995)

**Copper bowl for font**

Made by W. Jones

**Wall griffins**

Originally in Gloucester Cathedral

**1961 Green super-frontal**

Made by Mrs. Littlewood

**1962 East end extended 12 feet**

**Credence table**

**New altar and altar railing**

Thomson family

**Stained glass window**

Viscountess Colville, Mrs. R.

Gibson, Mrs. R. Scott-Moncrieff

**Oak west doors**

WA

**Blue velvet dossal curtain**

Mrs. O.L. Foster

**1963 Lych-gate**

Capt. Gregory as a memorial to

The Rev. W. & Mrs. Gregory

**1964 Sanctuary chair**

Mrs. H. Browne as a memorial to

Mr. H. Barton; made by Mr. Rodd

**Rector's stall**

Mr. J.E. Matthews in memory of

Mrs. Matthews; made by Mr. Rodd