

ONE HUNDRED YEARS BY THE SEA.BY REV. HUGH I. APPS.

The purpose of this booklet is to create a record of our first Centenary, and to give in brief a story of some of the events of the Parish of St. Peter's, Malbay, Gaspé. Quebec. These events should be keenly interesting to those readers who are direct descendents of the founders of the Church in this part of Canada by the sea. Ancestors who have come chiefly from the Jersey and Guernsey Islands and Norway whose names still are repeated in the parish and along the coasts of Gaspé. Names we hear such as Pye's from Ireland, Bairds from Scotland, Bakers, Harbours and Enderbys from England, Knud Arnesen from Norway, Ole Iversen, Erik Berg and Torje Knudsens, people from the land of the of the mid-night sun who once lived here but tragically were swept into oblivion by plagues of diphtheria. These people experienced the sad stories of tragedy by the sea when bodies were washed up after shipwreck and reverently laid to rest in our cemeteries as "unknown" or "stranger" or "Captain of a vessel wrecked ~~xxx xxxxxxxx~~ off Point". These are also the greatest majority of settlers from the Channel Islanders" who still remain as descendants of what are known as "Jersey Islanders". Thus we see it is a parish made up of all manner and races of men sharing one another's burdens in various ways and with a hospitality and sympathy second to none elsewhere in the world.

This booklet will provide glimpses into the past and we will be able to see how they faced their problems in those early days. Our memories will be refreshed and we will appreciate how truly and firmly laid were the foundations of the Church in which we worship, and whose worship we are able to continue to carry on as in time past.

The proceeds realized from the sale of these booklets will be used as a thankoffering to God for the blessings which St. Peter's has enjoyed during its first hundred years. We hope, too, that our own efforts will gain new vigour from reflection on the past, and that inspired by the labours of our forefathers, we too, may add yet more acceptable service both spiritually and materially to the continuance of this Holy Task.

The Mission of St. Peter's, Balbay, seems definitely to have been established by the year 1851. Before this time Church ministrations were sporadic, The care of this part of the coast seems to have alternated between the clergy of Gaspé and Percé. Scraps of information from Diocesan Archives tell this story:

1823- Malbay visited by Rev. J. Suddard (Gaspé, Sept. 20, 1819)

"Rapid progress is making in the Churches of Balbay and Gaspé

1823- Visiting Missionary (C. Archibald) mentioned school and Church in Malbay Cove (P. 157 S.).G. Report)

1837- Bishop of Quebec's special visit mentioned "unpainted Church at Malbaie" and again in 1840.

1843- Bishop visited "Malbay Church in Malbay village recently enlarged."

1850- Bishop again visited Malbay.

1853- First St. Peter's Church, Malbay, burned.

1856- During Bishop's seventh Episcopal visit, the Church (second) was consecrated August 17th, 1856.

These meager records show the Church to have been here before 1851, but the first evidence of its being an independent congregation is shown by the parish book of civil records dated this year. Activity between 1840 and 1851 brought about the congregation's independence. Land was procured by deed in 1841. Although the 1853 fire destroyed

the first Church and its records (according to local tradition) nothing apart from vital statistics predates 1854, to prove or disprove the Church's separate unity from Gaspé or Percé or the services of Missionary clergy. The civil records may have been saved by the fact that the travelling missionary kept them in his own possession rather than leaving them in the Church building.

From the year 1854 we are able to make use of the vestry minutes as well as the records of vital statistics. The first vestry meeting is recorded as follows: "At a meeting of the inhabitants of the Township of Malbay, held on the 10th day of January 1854 for the purpose of devising means for procuring Boards and other materials for the Malbay Church" This was the purpose of the meeting-to build a Church to replace the one burnt by fire the year previously. Mr. James Alexander Hunt and Mr. Peter Mabe made the following proposal, "that the inhabitants of Malbay receive credit for boards, labour and other materials which they may furnish; the same to be on account when they become purchasers of news." Cash money was little used at this time. The following members were present at this first recorded vestry meeting: Messrs. John Vardon, Philip Touzel, Peter Mabe, Peter Vibert, also Hunts, Ross's, Hayden, Collas, LePage's and Syvret's. Most of these family names still exist in the parish being direct descendants of the pioneers and charter members of St. Peter's vestry. The Rev. Mr. de La Marre presided at the meeting. An order was sent to Gaspe for Church window sashes at a price of "One pound per sash."

By April 1854 the work on the church must have progressed quite well, because the chief item of business was "proposed by Mr. Philip Touzel seconded by John Vardon, carried unanimously that, "Seats will be open and a plan furnished by Rev. Mr. de LaMarre for acceptance" An interesting manner of insulating buildings of that date also comes to light at one of the vestry meetings as the following motion shows.

"Proposed by Mr. Urquhart and resolved that Birch rinds be placed between the clapboards, the same to be supplied by the Church Wardens.

No further vestry meetings were recorded that we know of until 1859. Hence, we retrace our steps by means of the vital statistics records which date from 1851. The notarial seal and preamble to this record states that the register was to be used "for enregistering all acts of Baptisms, Marriages, etc. in the Protestant Episcopal Congregation at Malbay and parts adjacent, etc." An additional note by the hand of the Rev. Frederick A. Smith, first missionary, in 1853 reads thus, "All baptisms, marriages and burials performed by me in my Mission (comprising the settlements of Peninsula, Sandy Beach, Haldimand Town, Douglastown, Malbay, Point St. Peter, and Corner of the Beach.)"

No parsonage existed at Malbay before 1860. The Missionary who served this parish along with others must have lived elsewhere. It may also explain the preservation of the Church Vital Statistics from the fire of 1853 in which all previous records are believed to have been lost.

It is noteworthy that the first entry in the Church record of Baptisms was an infant, Jane Maria Ingrouville, daughter of Henry Ingrouville and Angelic Tapp who was privately baptized, "being in a precarious state of health." The same might have been said metaphorically speaking, of the new Mission of Malbay. It was an infant congregation made up of small scattered groups of poor fisher-folk and mariners living by the sea. But as that same infant lived to a ripe old age, so also has the parish flourished and grown strong from those rude and feeble beginnings to celebrate its first hundred years by the sea.

The Rev. Frederick Smith, a S.P.G. Missionary, ministered to this flock until 1856 being relieved by the Rev. R.S. de LaMarre and succeeded by the Rev. Wm. Arnold. In Mr. Smith's records of Baptisms we see such names as Wm. Acsah, Mariner, Philips, McRaes and Pattersons of Peninsula, Garrets of Halidmand, Mullins, Cummings and Bakers of Sandy Beach, etc. All this testifies to the long arduous journeys of those Missionary clergy over roads little better than foot paths and in boats threading their laborious way through treacherous reefs and shoals. After the Rev. Frederick Smith, Malbay Mission was to have its first resident and permanent clergyman, following four years of supply clergy including Reverends Milne (Rural Dean of Gasoe 1858) Kerr and de LaMarre.

When the Rev. Joseph DeMouplied arrived in the Mission there was no parsonage. He lived at Point St. Peter in a rented house. Point St. Peter being at this time a settlement of no mean proportions. It was the center of local industry, chief of which was fishing, with subsidiary industries of ship-building and the making of barrels for the shipment of cured fish to South American ports every year, and the logical place for the clergyman to dwell, and here were living the most influential members of his congregation.

At the first vestry meeting held by the Rev. Joseph DeMouplied on December 6, 1859, "It was unanimously agreed that the sum of 45 pound sterling should be made up by the congregation to the Minister, as also 40 cords of wood sawed and split, to be found at his residence at Point St. Peter, in consideration of which the minister is to pay his rent; the said firewood to be measured by Messrs. E. Collas and Il LeGresley" Thus we see the first resident clergyman established in the parish of St. Peter's, Malbay.

At the same meeting it was also brought up for discussion that the Church started in 1854 was far from completion. It was resolved at this meeting to erect the spire of the Church as soon as possible, and to build a temporary porch for the Church door for the winter. The first mention of a sexton is also recorded at this meeting. He was Mr. Wm. Hunt who was excused from supplying wood for the minister in consideration for his services as sexton.

With a clergyman fully resident in the parish, church activities quickened. Many more baptisms per year are recorded as well as marriages some of these latter appearing to be more from expediency than volition. However, that is another matter, Many who had been privately baptized were now received publicly into the Church. On one occasion no less than four at one service were thus admitted. Vestry meetings were more frequent, on one year there being as many as five meetings. This year saw the first delegate to Synod elected in the person of Mr. Thomas Lenfesty of Quebec. The first mention of Church Wardens occurs when Mr. Edward Packwood and Mr. John LeGresley were re-elected, the latter to be Minister's Warden. The Church was painted outside and the spire was completed in the same year. The work was let out by contract to the lowest tender.

The year 1860 is the first year in which drawings of the interior of the Church were made showing the arrangement of the pews and something about the interior of the Church. The names of the pew-holders are written in where each pew is drafted. From this design of the Church we are able to draw the following deductions: There were seventeen paid pews and five free pews. eleven on either side of the aisle. The front pew on the north side of the nave was reserved for the clergy families. The corresponding pew on the south side was reserved for the "Singers". A Church warden's seat stood on the Gospel side of the Chancel opposite a prayer desk which faced east and was in line.

with the pulpit. The altar was flanked both sides with a vestry. The "Singers" pew in the nave was a temporary arrangement "to be reserved until the gallery is sufficiently completed." Rented pews were considered free if unoccupied by the third reading of the first lesson. The pew rent was calculated in sterling currency ranging of from 10 shillings to 20 shillings per year, and leased for one year at a time only. Thus we find the Church building completely organized and usable for worship by the year 1860.

A Vestry meeting to consider the building of a parsonage was held on September 24, 1860. However, it was doomed to disappointment owing to insufficient members present to form a quorum to decide such an important matter. Another meeting was called two days later at the school house in the evening in the hope of attracting a larger gathering. It too was doomed to failure as far as parsonage was concerned. However, other matters were decided such as further work on the Church steeple, the lower part of which was to serve as a winter porch for the Church.

A third and successful meeting was called for December 31st of that year (1860) New Year's Eve day in which the following motion was passed: "that it is expedient that a house be built for a resident clergyman, and that the committee (elected) be requested to enquire as to the most eligible place." A week later this committee was able to report gifts of land adjacent to each other from Mrs. Chalres Vardon, Mr. John Hotton. Sr. Mrs. Sarah Girard and Mr. Philip Touzel, in consideration of which gifts the donors were to be exempt from being called upon for the building of the parsonage. These gifts were gratefully accepted. Furthermore, the Rev. J. DeMouplied himself gave twelve pounds ten shillings for the completion of the parsonage (a building 28ft, x36 ft provided that it be ready for occupancy by the fall of 1862. A liberal allowance of time, but, as we shall see later, none too much.

The parsonage was uppermost in all business during the rest of the year 1861, but June 1862 the following gloomy report by the vestry clerk shows the difficulties to be faced, "The shell of the house is up, but none fo the interior work is done, and our resources are exhausted." Later that year the minister met with success in collecting some funds, a grant was received from Church Society, and in December 1862, Mr. DeMouplied and family moved into a parsonage habitable but incomplete. This being so, and his stipend being deficient, he was unable to give any sum beyond his time and services towards it. Undoubtedly, this was a period of great trial and struggle for the Mission but by 1863 and 1864 less is heard about the buildings, indicating thereby, the solution of these problems. Finally in 1870, eight years later, a motion was passed, authorizing the repayment to Mr. DeMouplied the sum of 8 pounds, ten shillings, and tenpence for advances he made on the parsonage and glebe---6 pounds to be paid immediately, and "the remainder out of the first money they (the wardens) touch." This urgency is readily explained two weeks later by a letter from the Bishop announcing the arrival of the new priest in charge, the Rev. Richard Mathers.

A general house cleaning and refurnishing in the parsonage was brought about before the arrival of the Rev. Richard Mathers. From the work done we learn that this first parsonage contained three bedrooms and a hall upstairs, and kitchen, diningroom, sitting room, study and hall downstairs. Each room was renovated by a different family. Today nothing remains of this parsonage except a slight depression in the ground behind the present parish hall, this depression being what once was a root cellar. Water was supplied by a small spring near the cemetery. This still contains water and overflows after heavy rains.

The Rev. Richard Mathers' ministry was no longer hampered by the necessity of getting a dwelling place. He was able to consolidate the work of his predecessors. It is in his incumbency we see the making of deeds and establishing dates of possession of Church properties.

Some amusing sidelights are seen about what were at that time problems, but which no longer worry incumbents of this Mission. On Easter Monday, May 10, 1871, we quote from the minutes: "The next (business) was the reading of a deed of Ratification from Hannah & Samuel Lucas in 1839 for half an acre of land as part of a burying ground; a deed of gift from William Maloney and Elizabeth Buckley of half an acre of land for the same purpose, an agreement for boundary lines of the latter in 1841, and Deed of Conveyance, Church yard and burying ground in 1856. Furthermore that in consideration of Hannah & Samuel Lucas Deed above referred to Mrs. Loses all rights to a free pew in the Church granted to her under her false representations," by the Lord-Bishop who presided at this meeting in 1856." It is around this time we see entries urging the compulsion of paying pew rents, on pain of forfeiture of the pew. One wonders how compulsion was effected. But one can also see that the Mission was growing stronger year by year and was asserting itself in the lives of its members.

It would seem that at times the Mission assumed almost episcopal powers for itself as the following extract from the vestry minutes will testify: "Proposed and seconded-that from the first of July next (1872-3) for two successive years that the Peninsula Mission be joined with this Mission for two years. Services held each alternate Sunday; our assessment to Diocesan Board to be made up half by Peninsula, also Peninsula to defray Mr. Mathers' ferry expenses, etc. " What the Mission of St. Peter saved by this deal financially was to be put towards and endowment fund. It looks like a shrewd bit of financing.

Artificial lighting in the Church was first used in 1872, undoubtedly as an accommodation to a change in schedule of services after the junction of Peninsula with this Mission. Evening services were first held in the dim religious light of six coal-oil lamps.

Building activity of a lesser sort continued. A barn was built parsonage cellar deepened and lined. The Church clap-boards were taken "off the east end, planed and put on the other side, the rest to be made up of new lumber (we presume)." The cemetery was fenced in with posts "to be of var (fir) and to be charred--" This charring must have been some method of weather proofing. Lots in the cemetery were to be "pepneled" with four posts each.

In 1873 a sum of money was raised for an endowment fund. The sexton was no longer expected to give his services free, but was paid \$4.00 per year. The jon still was mostly a labour of love. The Mission assessment to Quebec was increased to \$225.00 per year. General growth is evident in all phases of parish life. The Rev. R. Mather's ministry was one of the shorter ones in measurement of years but it appears to have been fruitful and vigorous, thanks to the labours and firm foundation built by his predecessors in office.

The Rev. Thomas Blaylock succeeded Mr. Mathers in 1874. By this time the original Church showed signs of structural weakness. The gallery had to be removed as unsafe, and iron supports had to be inserted to reinforce the Church building. This was not all that was done though. The Church itself was enlarged by an apse-like sanctuary. The stable and barn were completed. The parsonage had an enlarged porch.

It was during Mr. Blaylock's incumbency that wardens were first appointed for Barachois and Corner of the Beach. Although Mr. Blaylock's incumbency was of short duration, it was one of gradual growth.

The year 1878 marks the beginning of an incumbency of the longest duration of any of the clergy to date in this parish--that of the Rev. George Radley Walters, who later became a Canon and the Rural Dean of Gaspé. He in turn was succeeded immediately by his son, The Rev. Sidney Radley Walters, at present incumbent of St. Peter's, Limoilou, Quebec. But more of that later as we now record some of the labours of the Rev. George Radley Walters.

One of the first innovations of the Rev. George Walters' incumbency was the starting of a regular schedule of monthly services at Corner of the Beach and Barachois. These were held sometimes in private homes and at other times in the school houses. Travel was by relays of horses and transferring to ferry at Barachois village. The road leading to this ferry still remains.

Tea parties and dramatic entertainments were started as a means of raising funds for Church work. By 1882 this method was regularly used. Parish canvasses were also made to solicit the pledged support of the people for the Church's work. The two men who made the house to house canvass were paid \$ 1.50 for their time. Young men fifteen years of age and upward were assessed at \$ 1.50 each, and young women of the same age were asked 25c. per year. The sexton's salary was increased to \$ 8.50 a year and later further increased to \$ 11.00. These amounts compared with today's standards seem very small, but the following extract from the vestry minutes will illustrate the value of a dollar in those days: April 6, 1885, "It was proposed by Mr. Sam Lucas seconded by Mr. Thomas LePage that the Church barn, being in a bad state of repair, have new doors made, re-clapboard the walls, limewash the building, and tar the roof, this work to be sold to the lowest bidder. Mr. John Lucas offering to do the work for \$ 13,00 it was given to him". Grave digging tools were bought by the wardens and a rental of \$ 1.00 was charged for their use at each funeral.

So much for various matters of finance.

During the Rev. George Walters's incumbency great numbers were confirmed. In the year 1884, the first we have record of, there were 58 men and 30 women confirmed in August by Bishop Williams I. Several of these people are still in the parish and regularly attend services of Holy Communion.

By the year 1889 the parish had flourished to such an extent that plans were under way for a new St. Peter's Church at Malbay, and wonderful to relate also for a new Church at Corner of the Beach and at Barachois West. St. Luke's and St. Paul's. However, we must confine our story chiefly to St. Peter's, Malbay.

The Building Committee for St. Peter's new church comprised of Messrs. Wm. F. Bower, Geo. P. Fauvel, Chas. Le Marquand, James DeVouges, James Lucas, son of Thomas, Wm. Samuel Lucas and George Lucas, son of Thomas. The work on the new Church was completed by Mr. Thomas John Touzel by June 20th, 1892, for the sum of \$ 455.00 for his labour. It was first used publicly on St. Peter's day, June 29, 1892, when the pews weresold, and the first service was held July 3rd following, and it was consecrated by the Right Rev. Andrew Hunter Dunn, July 20th 1893, a little over a year later. In passing it is noteworthy to mention that St. Paul's, Barachois West had its first service June 23rd, 1895, and was consecrated July 21st. St. Luke's, Corner of the Beach, had its first public service June 26, 1892, and was consecrated July 21, 1893. St. Peter's parish hall, Malbay, was completed December 1895. Even as this work was nearing completion, plans were already in the offing for a new parsonage. This last building was completed in 1904, replacing the first parsonage which had not been in use for a good number of years, and had been previously dismantled and its salvageable material used along with that of the old Church in building a parish hall. As must be admitted, this was a prodigious building programme to complete

with a congregation comprised chiefly of fisherfolk who had to gain their livelihood from the sea, a livelihood which at best brought meager livings.

During this period a letter written to Archdeacon Roe of Lennoxville asked that assessments to the Diocesan Board would not be increased because (the letter dated December 13, 1893 stated) "We have lost paying members by death; many of our young men and women are leaving to go to Ontario; the Mission is the poorest on the coast; people live great distances from the Church; our Minister is always at us to do more; and now he (the Minister) talks of building a new parsonage and Church hall." This warden failed to see how all this was to be done, but as events later proved, the Minister's vision and faith in his people was well founded and all the projects completed and faith in his people was by 1904. Well might the Rev. Canon George S. Radley Walters write the challenge which is still to be seen on the present cellar-way of the parsonage. "I, George Readley Walters, built this house, and am not ashamed of it; let another clergyman come and build a better one with the same few poor people as I have had to deal with. Thanks be to God Who has shown us such wondrous loving kindness.

Whereas some might think that material things were very much to the fore at this time, such surely was not the case. Confirmation classes were large. Through having churches elsewhere in the Mission, services were increased. The congregation of the defunct Methodist church in Barachois West was gradually absorbed and their Church building became a parish hall. A Church Ladies Guild was started and if not formed before 1902, was very active at that date. It was called a sewing guild. Later on a fourth Church in the Mission was started, St. John's, Brilliant Cove. This was much slower in building, but it became a separate congregation in the Mission by 1928. The turn of the century seems to have marked the hey-day of this Mission of St. Peter's

Malbay. The families were largest at that time, the population was at its height, and the Church seems to have formed around 1914 when he was succeeded by his son, The Rev. Sydney Radley-Walters. The Rev. Canon Walters died on November 19th, 1916 and was buried in the Church yard of the parish in which he had given 38 years of vigorous and faithful service.

The Rev. Sidney Walters remained as incumbent until 1928 when he took charge of a parish at Shigiwake. This change ended an incumbency which included with that of his father, lasted for 50 years, half the life of the Mission.

Since the Walters' regime the parish has continued to flourish. Less spectacular events have taken place, but each succeeding priest seems to have contributed something specially of his own, or has reinvigorated the parish in different ways.

The Rev. Wm. C. Dunn arrived in 1928. His incumbency saw St. John's Church, Brilliant Cove, begin its first years as an independent congregation. The administration of parish affairs was more and more given to committees which are still in existence today and are doing valuable work, thus taking some of the burden off the clergyman's shoulders thereby enabling him to put more emphasis on his duties as a priest and pastor. The Rev. Dunn also had a pedestal cross, marking the site of the first St. Peter's Church, placed in the cemetery.

The Rev. John Comfort, 1934, was instrumental in starting Youth work in the parish, and ably assisted by his wife, started Girls' Festival an activity which has since grown far beyond the confines of this parish. In 1936, The Rev. Wm. T. Gray started Community parties, particularly at Christmas. His ministry according to local tradition emphasized evangelism.

Teh Rev. Macklem Brett, 1939, had extensive repairs done on the Church which included a cement foundation. Girl Guides were instituted during his ministry here and a new club-room was built in the parsonage to accommodate such groups. This was much more convenient than using the parish hall, particularly in the winter months.

The Rev. Edwin Parkinson, 1941, was here during the war years. He was a part-time chaplain to an Air-force base situated in the parish at a place called Birch Hill. His ministry saw great work done by the Youth organizations in sending parcels and gifts to soldiers overseas and in other work made necessary by a country at war.

The Rev. H. I. Apps, 1945, came at the close of World War II. The emphasis on his ministry may be said to be placed on Social Welfare and education. The Church sponsored and established a Hospitalization Group Insurance for all its members who wished to join. Sunday School by Post was organized. Youth groups are continued. The Church also made possible, by its leadership in collaboration with the Church of Rome and the Provincial Government, Rural electricity. This has modernized the whole parish and makes it possible to have visual education, along with other amenities of life not possible for rural congregations before. This being so, there is a great deal less disparity between what the towns and cities offer for living conditions and what can be found in our little parishes by the sea.

Some things have to be borne in mind by the reader of this short history. Our sources of information are very limited chiefly the annual vestry meetings. Many great services of the clergy in this parish long ago, and recently too, were of such a nature as not to be entered in books, but undoubtedly were of much more worth than what meets the eye. Much of the work of the founders which made history at the beginning has been faithfully carried on and taken for granted since, so was not mentioned further. Some of the ministries were of

short duration so a spectacular and history making programme could not be carried out, or once started, was completed by another's labour. During the 1930's we had a great depression in which this parish suffered severely, financially and otherwise. The clergy who held the fort in those years while not showing signs of great progress, at least gave moral and spiritual strength and leadership capable of facing terrible odds of despair and discouragement. Such leadership equals in quality and devotion that of material growth and strength of numbers. Thus we conclude that this little history, although far from being as complete and exhaustive as we would like, is not written for a comparison of the work of various generations whom it describes, but is solely to bring to mind with gratitude the factors which have made it possible for this congregation to survive so long, and by realizing that those who have gone before had great tenacity of purpose, so we, too, can take fresh courage as we enter the second century of the life of this parish with equal determination, hope and faith, for the welfare of the Church and to the Glory of God.

"Other men laboured: and we have entered into their labours."

CLERGY.

Frederick Smith-----18??-1853.
Joseph DeMoupiéd-----1860-1870.
Richard Mathers-----1870-1874.
Thomas Blaylock-----1874-1878.
George Radley-Walters-----1878-1914.
Sidney Radley-Walters-----1914-1928.
William C. Dunn-----1928-1934.
John Comfort-----1934-1936.
William T. Gray-----1938-1939.
Macklem Brett-----1939-1941.
Edwin Parkinson-----1941-1944.
Hugh I. Apps-----1945-1957.
Lan L. Bockus-----1957-???