

Chapter 4  
The 1830s

In the first chapter of this story I referred to the census of 1777. By the time of the 1831 census, many changes had come about; it will help picture succeeding events if we stop for a moment and see how the population was then distributed around the Bay.

On the north shore of the Bay, the settlements or communities mentioned in the census are: Indian Cove, St. George's Cove, Grande Grève and Little Gaspé, Peninsula, and the Northwest Arm. In Indian Cove, 21 families are listed comprising 76 persons, of whom 19 were Church of England, 14 Methodist, and 44 Roman Catholic. In St. George's Cove, there were 11 families with 43 persons, of whom 18 were Roman Catholic and the rest Church of England. A note states that some of the St. George's Cove people are listed with the Grande Grève people. The Grande Grève and Little Gaspé settlements are listed together and if any people were living in Seal Rock and Cap aux Os they, too, must be in this list. 33 families are given with 155 individuals, 90 of whom were Roman Catholic and 65 Church of England. It appears to me that the census taker was not very careful when giving the religious denominations as he has no Methodists anywhere except in Indian Cove, and certain individuals known to have been Methodist, such as Nicholas Lenfesty, are given as Church of England and others, such as William West, who are known later to have been Church of England are given as Roman Catholic.

Peninsula, which was inhabited from just east of where the World War II gun emplacements now are (Lot 23) west to about where Mr. Lewis Mullin lives at present (Lot 34), consisted of the following heads of families (from east to west): William Miller, Walter Phillips, Allan Pike, John Ascah, Richard Miller, Robert Ascah, John Annett and George Annett, with a total of 61 people, all of them Church of England. This was nearly as many people as lived around the entire Bay in 1777.

Everything west of Peninsula was referred to as the Northwest Arm. It seems to have begun on the east with the present Lot 41, the

lot which today contains the Gaspé Bay North School, the home of Mr. Ray Miller, and several other homes. This lot was occupied then by Richard Mullin.

Besides present day Rose Bridge, Fontenelle and Cortéreal, the area called the Northwest Arm also included what are now known as Pointe Navarre and L'Anse aux Cousins. In the Northwest Arm were 14 families comprising 92 individuals, 72 of them listed as Church of England and the remainder Roman Catholic. One notable omission from this list is the group of Indians who I believe had settled in Pointe Navarre.

The communities now known as Wakeham, York and Sunnybank were then called the Southwest Arm. Unfortunately, when the 1831 census was taken, not only the Southwest Arm proper but also Gaspé Basin, Sandy Beach and part of Haldimand were included under the one heading, Southwest Arm. 53 families with 330 persons were living there and of these 73 were given as Roman Catholic and the rest Church of England.

"New Haldimand" came next with 8 families and 43 individuals, 5 of whom were Roman Catholic and the rest Church of England. In Douglastown, there were 27 families with 158 persons; 13 were Church of England and the rest were Roman Catholic, except for 7 who were listed as "other". Douglastown was unique in that it had a schoolmaster, Bernard Cauley, and a school with 15 male and 15 female students.

Seal Cove is given as having 10 families with 37 people, 10 of whom were Church of England and the rest Roman Catholic. Lastly came Point St. Peter with 37 families containing 194 individuals; 3 of these were Church of Scotland, 1 Methodist, 53 Church of England and the rest Roman Catholic.

Many families are given as having people of two or more denominations. For example, a family of six might have 2 Roman Catholics and 4 Church of England or 3 Methodists and 3 Church of England. Henry B. Johnston, a merchant of Point St. Peter and son of the Henry Johnston mentioned in Chapter 2, had the greatest mixture. In his family of 9, 2 were Church of England, 3 Church of Scotland, 3 Roman Catholic and 1 Methodist.

In summary, according to the census figures there were 1189

in 1825. It seems his brother remained here to be the ancestor of the present day Suddards, as the 1831 census lists Thomas Suddard with 12 in his family.

For a few years there was no clergyman anywhere around the Bay. There was still no resident Roman Catholic priest in any of the communities, the needs of this denomination being taken care of by visiting missionaries and priests from neighbouring regions such as Percé. The Methodists had not yet acquired a permanent minister. Thus, when the Reverend William Arnold arrived, he had to make a new beginning. Mr. Arnold was on the coast in 1826, and his first entry in the Gaspé Basin church register was in February 1827. He was officially appointed to the "Bay of Gaspé and Percé" on October 15, 1829. In that year, a number of adult baptisms took place; it seems that Mr. Arnold gave the opportunity of baptism and several men and women, such as George Miller, 27, and Elizabeth Baker, née Ascah, 34, took advantage of it.

Throughout most of the next thirty years Mr. Arnold was a man of great value in the Gaspé Bay area. His daughter's account of his life and work in her booklet "Remembrance" gives us the greatest detail about him but others wrote about him, too, and his name was never forgotten among the older families. In 1833, John D. McConnell, who was then Collector of Customs in Gaspé, answered a questionnaire prepared by F.H. Baddely, Lieut. R. Engrs. of Quebec. Mr. McConnell's answers to the sixty-two questions and his explanatory remarks provide a very interesting picture of the geography, economy, and social conditions of Gaspé at that time. In answer to question 8: What Churches or other places of worship, how are they served, by whom and how many times a year, what size and of what material built? Mr. McConnell answered in part:

*"...During the summer months the missionary divides the time as equally as circumstances will admit that at each station divine ordinances may be dispensed as frequent as possible and in the winter he makes one or two journeys along the coast which he is obliged to perform on snowshoes as the winter roads do not admit of traversing such an extent with horses.*

*Besides preaching at the several churches, the minister visits the Sunday Schools and makes family visitations to those who by reason of too great a distance, old age or other casualty may be deprived of attending public worship.*

*The Rev. W. Arnold resides at Gaspé Basin and is the Missionary in charge in this county. The churches are wooden frame buildings. The one at the Basin is at present under repair....*

*I may here remark that this mission is attended with numerous discouraging circumstances which bear particularly hard on the officiating clergyman in charge, namely, the want of Roads, the dangers of Boating in the summer months owing to sudden tornadoes from the high lands on our shores and the difficulty and fatigue of travelling on foot thro' the natural forests in the winter, besides these the expense forms an item of consideration as there is no fund for defraying incidental expenses. To overcome these obstacles requires a person possessing the vigilance, zeal and enterprise of Mr. Arnold, who certainly goes through that arduous duty with alacrity.*

*There are, I believe, eight places of worship for the Roman Catholic community (I think these eight included the St. Lawrence shore and up to Percé on the other shore as well as the three in the Bay) under the charge of the Rev. J. B. McMahon, C.P. whose attention in visiting the sick and indeed all his sacred duties must be readily acknowledged....."*

Mr. Arnold had come to Canada from Ireland with his parents. He studied theology under the direction of Robert Blakey of Prescott and John Wilson of Kingston <sup>1</sup> and was ordained by Bishop Stewart of the Diocese of Quebec. After coming to Gaspé, he married Maria O'Hara, daughter of Hugh O'Hara. He obtained land where the polyvalent school and the museum are located today and there built a stone house. <sup>2</sup> The headland which juts out in front of the property was known for many years as Arnold's Bluff. What became of the church parsonage I do not know, but Mr. Arnold evidently did not use it. In 1837, he moved away and was gone for four years during which time his wife died. In 1841 he returned to Gaspé with his four daughters and occupied his old home. He then married Ellen Boyle, daughter of James and Charlotte Boyle and they had one daughter, Edith, who wrote the booklet to which I have referred. Mr. Arnold lived only till 1857 and then the house and land were sold.

1. Millman, T.R., *The Life of the Rt. Rev., the Hon. Charles James Stewart.*
2. In her "Remembrance", his youngest daughter, Mrs. Edith B. Mills, describes the house and land in detail and gives a picture of a very pleasant home and property. The house was called "Spring Grove" after the spring in a grove near the house which supplied the family with water.

Mr. McConnell's mention of Sunday Schools introduces another aspect of church life which seems to have begun with the appointment of John Eden as catechist or layreader in Gaspé Basin on July 1, 1832. Some of his reports are preserved. Mr. Arnold mentioned a Sunday School in Peninsula in 1833 with 15 children, 12 of whom attended regularly. In 1836 Eden reported that he was schoolmaster of day school as well as catechist and Sunday School organizer. He wrote that year, "I regret very much that it has not been in my power to procure Sunday School teachers at the Peninsula and Sandy Beach as there are no daily schools established at those places."

From this it can be seen that the first Sunday School in Peninsula and some of the other communities preceded the building of a church and in some cases, even the building of a school. However, an entry in the register of the Basin Church shows that a school must have been built in Peninsula soon after Mr. Eden's 1836 report:

*"Baptism: Theresa Jane Ascah, daughter of William Ascah and Christian McRae born August 7 last past at Peninsula and publicly baptized September 23, 1838 at the schoolhouse in said place during the afternoon service by me.*

*Edw. Cusack*

*Present: William Ascah Jane M. Grant Hannah Coffin*

*David Phillips*

*Thirty-eight*  
~~Twenty-six~~ years later <sup>(1876)</sup> *Theresa, now the widow of John West,*  
~~was married to Herman Schilling~~ <sup>(1864)</sup> *this girl, Theresa, was married*  
~~to John West,~~ and the ceremony was conducted "in the schoolhouse at Peninsula".

Chapter 5  
Unity and Division

While Mr. Arnold was working among the Church of England people, he was no doubt also ministering to the Methodists in St. George's Cove and Indian Cove, as their baptisms, marriages, and some burials are recorded in the registers of the Basin church. (Many burials of all denominations must still have been carried out by someone in the community as the number of burials in the registers seems small in comparison with the population.) It was only in 1829 that the Wesleyan Methodist clergymen were authorized to perform marriages; as there was no Methodist clergyman here for another thirty years, all such ceremonies were carried out and recorded by the Church of England minister.

Mr. Pierre Simon and his fellow Methodists had decided by 1834 to build a little church in Indian Cove. As treasurer of both this one and the old one in St. George's Cove, Mr. Simon recorded the receipts and expenditures. For example, on August 23, 1834, he recorded among other things:

4 mille de Bardeau a 10/  
156 vitre a /3-1/2  
2 jour a monte la chaire 7/6

On the same day he also recorded:

Recu des Donations ... pour la chapelle de la Cove aux Sauvage en argent	£	s	d
de Jean Gavet 10/	"	10	"
Nicholas Robilicand (?) 10/	"	10	"
Marie leMessurier 21/	1	1	"
Marguerite le Messurier 21/	1	1	"
Abraham Blancpied 10/	"	10	"
C.P. Vauquier 10/	"	10	"

Services in these churches must have often been held at night as candles were sometimes purchased: 2 livre de chandelle a 1/3  
3 £ de chandelle 1/2 3/6

In 1839 Mr. Simon indicates that the new church was whitewashed and his records show that the total money spent in 1834, 1835, and 1836 came to £28 5/11-1/2.

The Church of England people made use of both of the Methodist churches for services. How formal an arrangement existed I do not know, but the following partial summary of a letter written to the S.P.G illustrates how one minister carried on his work. The writer of the original letter was Rev. Edward Cusack, who was in Gaspé during the years of Mr. Arnold's absence, 1837 to 1841, and it was written in 1842 after Mr. Cusack returned to England.

He described a trip in February 1840 to the Little Gaspé, Grande Grève, St. George's Cove and "India" Cove area. He went by horse and cariole to the Peninsula side and walked from there with an Indian guide. They travelled on the ice, except that ice conditions forced them to climb up and over both Little and Big "Cap Beaus eau". He stayed two weeks and held six services and catechized 19 young people of whom 12 were confirmed by the Bishop of Montreal in the following summer.

The people about whom I am writing probably never heard the words "ecumenism" and "bilingualism" which are so much used in our time, but they lived both every day of their lives. Further proof of this is in the following. A petition dated April 18, 1838, to the Lord Bishop of Quebec requesting that the Rev. E. Cusack be retained at Gaspé contains 78 signatures of men, Church of England and Methodist, from all communities around the Bay. There was, it seems a counter petition asking that Mr. Arnold return. On June 18, 1838, a testimonial for Edward Cusack as candidate for priest was sent to Bishop Mountain.

The signatories were:

John LeBoutillier, J.P.  
 William Annett, Churchwarden (Percé)  
 James Lenfesty, Churchwarden (Percé)  
 Charles Vardon, Churchwarden (Malbay)  
 Henry Johnston, J.P. (Point St. Peter)  
 Francis Ahier, J.P. (St. George's Cove)  
 John McConnell, J.P.  
 John Eden, Churchwarden (Gaspé Basin)  
 Benjamin Coffin, Churchwarden (Gaspé Basin)

Meanwhile, over in England, events occurred in the 1830s which were to rock the very foundations of the Church of England for several decades, affecting even such a remote mission as Gaspé. On July 14, 1833

the Rev. John Keble, a Church of England clergyman, preached a sermon at Oxford University which launched a movement that came to be known as the Oxford Movement, the Puseyites, the Tractarians or the High Church Movement. Keble and his associates, and their successors in later years, felt they must utter a protest against what they believed were slack and often immoral practices of the Church of England clergy. The reforms they advocated involved many aspects of church life. As some of the reforms, such as the wearing of vestments by the clergy, more ritual in the church services, and the decoration of the altar with such ornaments as a cross and candles reminded people of Roman Catholic practices, and as some leaders of the movement did, in fact, become Roman Catholics, the reaction against this movement was violent. There were riots in the streets of London and quarrels and divisions in almost every place where the Church of England existed. People ranged themselves in two groups, evangelicals or Low Church people who opposed the ideas of the other group, the followers of the High Church.

I am mentioning this upheaval here partly because it began in the 1830s about which I am writing and also because I shall be referring to it later. All the older people of a generation or two ago would still express strong feelings pro or con the High Church movement. The bitterness it engendered was very regrettable, but one most precious outcome thrilled our ancestors and still thrills us today. Many of the High Church clergy were sensitive, poetic men who wrote some of the most beautiful hymns in our hymn book. A few examples are:

"Faith of our Fathers" by the Rev. Frederick W. Faber

"Lead Kindly Light" by Cardinal John Newman

"Sun of my Soul" and "New Every Morning is the Love" by the Rev. John Keble.



Chapter 6  
New Churches

The Church Archives in Quebec indicate that a proposal to build a new church in Gaspé Basin was made in 1833. It does not appear to have been acted on although Mr. Cusack stated, in his letter to the S.P.G. already referred to, that St. Paul's Church at the Basin was too small for the 420 souls who constituted the Protestant population of "Peninsula, Northwest, Lanse aux Cousins, Basin, Southwest, Sandy Beach, Haldimand, and Douglastown". The Basin Church was described by Sir Richard Bonycastle, Lieut.-Colonel, Royal Engineers in his book "The Canada's in 1841" (he visited Gaspé in 1831) as follows:

*"...Near the termination of this road (probably just about where Queen Street in Gaspé runs today) is the English church, a small wooden building, with its bell suspended between two poles. There is a resident clergyman, who superintends a mission extending for very many miles along the coast."*

Instead of re-building, the people must have decided to enlarge the church, as Mr. Arnold reported in 1843 that the addition to the Basin church was completed.

At the same time, decisions were being made about erecting other churches. First was St. John's Church, Sandy Beach. The following receipt supplies succinctly some basic information about the start of the Sandy Beach church.

Received from the Rev. Ed. Cusack the sum of five pounds which together with the sum of twenty-five pounds already received as per former receipt is the full amount of our contract for putting up the frame and chancel of Saint John's Church, Sandy Beach.

Dated at Sandy Beach  
aforesaid this First  
Day of June 1841

Thomas Miller  
Robert Harbour

There was evidently some discussion as to whether to build this church in Sandy Beach or in Peninsula. Mr. Cusack's letter to the S.P.G in 1842 once more helps us. He gives the following reasons why it was decided to build in Sandy Beach.

1. There are only two non-protestant families there.
2. When the men go to the Labrador in summer the women and children are "scarce of hands to propel them to the north side of the Bay":
3. Many of the inhabitants of Sandy Beach and Haldimand are united to their opposite neighbours at Peninsula by family ties.
4. It is more difficult for the Peninsula families to cross the upper bay to the Basin in spring and fall (because of ice) than it will be for them to cross to Sandy Beach.
5. The Sandy Beach church will also serve Haldimand and Douglastown.

The Vestry Book for St. John's Church, Sandy Beach, begins with the resolutions passed at a meeting in Sandy Beach on January 8, 1840, chaired by the Rev. Edward Cusack A.B. Missionary. Twenty-six resolutions were passed. The following are seven of the most pertinent of them:

It was unanimously resolved; that the religious destitution which prevails, all along the Coast of Gaspé, calls loudly, on the part of the Inhabitants, for the speedy suppression of vice, by the advancement of Christian Knowledge and virtue.

3<sup>d</sup> That the Settlements of Douglas town, Haldimand town, and Sandy Beach, shall by General Consent be considered as formed into a parish to be called the Parish of Saint John; and that the settlement at Peninsula shall for the present be considered as an adjunct thereto.

4<sup>th</sup> The Messrs. William Baker and Chas. Viet be appointed Church Wardens for the Parish of Saint John and Mr. William Millar for Peninsula; all to continue in office till Easter 1841.

13<sup>th</sup> That after the Church shall have been completed, a meeting of the Subscribers shall be convened, and that after the Reserve pews shall be marked off, and numbered, the remaining pews shall be marked off in like manner with paint, and afterward disposed of by lot, subject however to such pew rent as may be agreed upon in the Select Vestry, for Church repairs, and other pious and charitable uses.

18<sup>th</sup> That the Rev<sup>d</sup> Edw<sup>d</sup> Cusack A.B. be requested to wait upon Mr. & Mrs. McConnell, for the purpose of requesting from them, a Grant of as much land, on the Lot called No.8 Sandy Beach, now occupied by Edw Miller <sup>1</sup> as may be necessary for the inclosing of a cemetery, or graveyard, and the building of a church.

1. This lot was owned by Mrs. McConnell, the former Jane Baird O'Hara

19<sup>th</sup> That it shall be necessary for each subscriber, on drawing his or her share of timber, or other materials, to call upon the Minister and Church Wardens, to set a value on the same, and to issue their receipt accordingly, which receipt is to be preserved as a voucher, until such time, as a written conveyance can be made out of the pews to the persons to whom they may be allotted.

24<sup>th</sup> Resolved That in order to prevent any Profane Trafick in pews, no Pew owner shall have it in his power to sell or make over his pew to a person residing in another parish, without the previous consent in writing of the Minister and Church Wardens.

The resolutions were then signed by thirty five men. The ten from Peninsula were: William Miller, David Phillips, Richard Miller, Charles Patterson, James Baker, Charles Ascah, Frederick Miller, John Ascah, William Ascah, and William Annett.

From Sandy Beach: William Baker, Thomas Suddard, Thomas Miller, Robert Baker, George Miller, Robert Harbour, Edwd. Miller, Philipe Alexander, John LeFour, Michael Dornan (?), William Harbour.

From Haldimand and Douglastown: Alex McRae, James McRae, James Thomson, Thom<sup>s</sup> Thomson, George Ascah, Richard Ascah, George Thomson, Michael (?) Cunning, George Thomson, John Cunning, Daniel Cunning, John Johnston, Charles Veit, John McRae.

The second meeting concerning the church was held a year later, January 6, 1841, at the home of Alexander McRae, Haldimand. The resolutions passed at this meeting concerned mainly subscriptions which had been received, but the sixth and last read as follows:

Resolved that the Cordial Thanks of this meeting are also justly due and hereby given to Henry O'Hara Esq. for the pains and Trouble taken by him in Surveying the Three Acres of Land made over for the use of the Church.

Much planning was done at a meeting On May 26, 1841. Part of the fifth resolution at that meeting read:

Proposed by Thos. Millar seconded by Thos. Suddard That after the return from the Fisheries in the fall a meeting of the subscribers shall be convened for the purpose of Collecting Stones to be placed as a foundation under the Church.....

At a meeting on January 17, 1842, some of the material each subscriber was to supply was listed:

Two hundred and twenty feet inch boards, either eighteen or nine feet long from eight to ten inches wide

.....a piece of cedar Eight feet long

Five years later, January 21, 1847, it was decided that:

.....each subscriber must be at the expense of erecting his own pew.... Mr. John Lefour be appointed to receive the money for erecting the pews & that each subscriber shall pay the sum of Fifteen shillings, half of which is to be paid by the 15th February & the other half by the 1st April next.

There are many more interesting details in the minutes showing, on the one hand, the business-like proceedings and, on the other hand, the very slow progress in the building.

Few people living today can remember this church, but I was fortunate in having the following description written for me by Mr. George Ascah of Haldimand in August, 1977, when he was 94 years of age.

*"It was a very large church. Entered the church from the west and cemetery to the east of the church. Also the said church had a Gallery. Two or three rows of raised pews on both sides of the Church also across the entrance and stairs on both sides of Church."*

My father could remember the church well and often told me about the gallery and the two flights of stairs leading up to it.

It took a long time to complete the church, as one might expect. Mr. Arnold, in answering a questionnaire sent out by the S.P.G. in 1845-46, stated that the churches (in the Basin and Sandy Beach) were built by the inhabitants assisted by grants by the S.P.G. and a grant of 50 pounds to each church by the Bishop.

In answer to questions circulated by the Lord Bishop of Quebec, dated April 7, 1851, Frederick A. Smith, Missionary in the area, indicated that the Sandy Beach Church was still unfinished; it required painting inside and out, there was no bell, font, or Communion Service and the burying ground was not yet enclosed. He referred to the general state of poverty of the congregation.

The church was consecrated in 1856.

The second church to go up in the 1840's was in the Southwest and was called St. James' Church. A piece of land was donated for the church by Ellen Boyle, wife of John Eden; it was near the river south

of the present Wakeham Church. The cemetery is still there, although no longer used. A cross marks the site of the church.

In 1843 Mr. Arnold reported that part of the frame of the Southwest church was up, and in his 1845-46 answers to the S.P.G. questionnaire, he said the church at the Southwest was under construction and asked the Society for a grant to assist in building it.

According to letters and reports preserved in the Diocesan Archives there was considerable controversy over building this church which was only three miles from the Basin church. It was argued by some, such as Mr. Cusack, that a second church would weaken the Basin church and work to the disadvantage of the families at L'Anse aux Cousins and up the Dartmouth River.

For many years, the people of the Southwest continued to support both churches, those on the south side of the river crossing to St. James' in summer by boat to a little wharf near the church, crossing on the ice in winter, and going on down the river to St. Paul's. The minister at St. Paul's Church served both churches; it was over a hundred years before this arrangement ceased. However, by 1870, the minister (Mr. Richmond) was reporting ".....The congregations are becoming every day more distinct".

I have not been able to find much factual information about another church. Mr. Raymond Patterson wrote that the first St. Peter's Church, Little Gaspé, was opened in 1848. Although, unfortunately, he did not state where he obtained this date, there are indications that it is correct.

In the S.P.G. files<sup>1</sup> there is a Statement of Unprovided Settlements in Diocese of Quebec, 1842, which has this entry:

St. George's Cove, Co. of Gaspé - Church projected. The Missionary must be able to speak French, the population being from Guernsey and Jersey...

Mr. Cusack, in his long letter to the S.P.G. in 1842, told about a trip to Grande Grève in March of 1841 during which plans were made for building a church at Little Gaspé which was to be 46 feet long by 26 wide. He said the Scotch and English settlers had agreed to

1. Public Archives of Canada MG 17 B1

get out heavy logs that season for the sills, etc. He arranged to buy a piece of land from Mr. and Mrs. West, but since it was not central he arranged that the deed be cancelled if some more central site became obtainable.

The deed to the property on which the church was located is dated 1844 and was donated to the Lord Bishop of Montreal and Quebec by Thomas Nicholas Kinsela. A second deed to a church site and graveyard in St. George's Cove (part of Lot 2), dated March 23, 1841, indicates that the land was donated to the Lord Bishop of Montreal and Quebec by "William West and wife". Thus Mr. Cusack's arrangement must have been carried out but the land used only as a cemetery, not as a church site.

The first reference to the use of the Little Gaspé Church which I found in the church registers reads as follows:

*"Donald West, mariner of St. George's Cove was married by license to Marguerite Smith of Little Gaspé at the Protestant Episcopal Church of the same place April 12, 1851."* 1

A Roman Catholic bishop, Monseigneur Turgeon, made tours of the Gaspé Bay area in 1836, 1841, and 1852, and one of his companions, Abbé J.B.A. Ferland, wrote accounts of the journeys<sup>2</sup> giving us glimpses of developments among the Roman Catholic citizens. In 1836, Ferland wrote: "La chapelle de la Pointe St. Pierre... fut transportée sur le site que nous appelons aujourd'hui Barachois". Thus, I believe, the only church ever built in Point St. Peter was removed. On his 1841 visit Abbé Ferland wrote:

*"Grand'Grave ou Cove St. George - Ici, en 1841, une quinzaine de familles. Le terrain de l'ancienne chapelle qui se trouvait située au milieu d'une population protestante a été vendu. Un autre terrain a été offert par une famille catholique et c'est à cet endroit que l'on construira une nouvelle chapelle de 45 pieds de longueur sur 25 de largeur."*

I believe this new church was built in Indian Cove.

1. Since writing the foregoing, I have read in a diary kept by the Reverend George Milne, Rural Dean of Gaspé, an account of a visit by himself and Bishop Mountain of July 22, 1850. He says they arrived at Grand Grève at 2 p.m. and held Evening Service, during which two children were baptized and one received in church. He makes no mention of the church, an omission which seems to me to indicate that the service was held in a church which was already consecrated and in use.
2. "Visites des Missions du Golfe - 1836 - 1841 - 1852" by Michel Lemoignan. Revue d'Histoire de la Gaspésie, Vol. VIII, No. 2.

In notes on Abbé Ferland's account, Father Michel Lemoignan stated that the fifty families in Douglastown had asked for a resident curé; a presbytery was built. In 1845 Abbé M. Dowling came to be the first curé. Ferland described the parish on his 1852 visit in glowing terms: "Population en grande partie d'origine Irlandaise, où la langue anglaise domine, morale, appliquée à l'agriculture, industrielle, florissante..." The first little chapel in Douglastown had burned and been replaced by a new one in 1822.

By 1852, only 12 Roman Catholic families remained in "Grand' Grève ou Cove St. George" and Ferland says, "(elles) sont noyées dans une communauté protestante plus nombreuse". Going on to the Basin, he found a very small Catholic population which he again describes as "parmi (des protestants) elle est noyée". He says there are 30 Catholic families, almost all English speaking, who have a little chapel. Mrs. Mills (Mr. Arnold's daughter) describes the site of the chapel:

*"At the end of the Spring Grove land ran a brook called in the maps as Arnold's Brook and sometimes Kronen's where it empties into the river. (This brook ran down about where the Liquor Commission and Shell service station are today. My father referred to it as Kavanagh's Brook.) There was a high hill and on the plateau on top was the Roman Catholic Church but the valley beneath was a beauty spot. Beside the brook grew beautiful trees and near by the loveliest wild iris I ever saw."*

This church was the same little chapel Abbé Ferland saw. A man named Thomas Pinel donated the land and John Adams of Lobster Cove built the church. A new church was built on the site in 1858 and was blessed and put into use in 1860. Other Catholic families such as Cosgrove, LeBoutillier, Kavanagh, and Fitzpatrick, still mostly English speaking, had now enlarged the Catholic population.

## Chapter 7

## Mid-Century - The Clergy and The Church

The names of clergy other than those already mentioned should be noted before we leave the decades of the 1840s and 1850s. The clergymen stationed in places such as Percé often filled in at Gaspé Basin and Sandy Beach, just as Mr. Arnold often went to Mal Bay, Percé, etc. Besides, travelling clergy sometimes helped out. For example, Charles John Morris was appointed to Gaspé Bay in 1840 and his name can be seen in the registers for a brief period. Robert Short, a widowed clergyman with a son John, was appointed to Percé and points adjacent in 1838 and was in the area for a long period. He married a Boyle, Mr. Arnold's second wife's oldest sister, and his son married the youngest Boyle sister. The Reverend Mr. Short died in 1879 and was buried in the cemetery of St. James' Church where his grave is marked by a large tombstone. Until Mr. Dowling came to Douglastown in 1845 as priest in the Roman Catholic Church, the Church of England minister at Gaspé Basin, and this was Mr. Arnold most of the time, was the only resident clergyman anywhere around the Bay.

A report from Malbay dated October 1850 states that the Reverend Frederick Augustus Smith, who was residing in part of Mrs. Johnston's house at Point St. Peter, was to perform service at Sandy Beach and Malbay on every alternate Sunday. Each church was to pay him £15 per annum.

Up to now, I have not mentioned Malbay because it does not face Gaspé Bay and its history is given in a booklet entitled "One Hundred Years by the Sea" compiled in 1951 by the Rev. Hugh I. Apps. However, a church was built there in Mr. Suddard's time, as in his 1820 report to the S.P.G., Mr. Suddard says:

*"South of Gaspé lies Mal Bay, containing about 60 Protestants; here a private house is being used for public worship, but building material for a church is already at hand."*

In 1821 he reported:

*"At Mal Bay, the codfishery season being over, the men are busy covering the church frame."*



The 1850 report from MalBay noted above which indicates that the Rev. F.A. Smith was then in charge there, also states that the Churchwardens, Elias Collas and John Vardon, are sending a plan of the new church. The following year, Mr. Smith, in answering the Bishop's circular, says that both MalBay and Sandy Beach churches are unconsecrated and the new MalBay church is only just commenced, the old one having burned in April, 1850.

In church matters, there has never been a time when the various congregations in the area, including that of MalBay, were not linked together in various ways. It appears that Mr. Smith began the first register in Sandy Beach to be kept separately from that of St. Paul's Church, and this rather curiously worded explanation was written in the front of the register by him:

*"The following are correct copies (to the end of the seventeenth page) of Baptisms, Marriages, and Burials originally entered in the Mal Bay Register before Sandy Beach was separated from Mal Bay and annexed to Little Gaspé. "*

This "annexation" to Little Gaspé indicates that from about 1853 and continuing for many years the minister in Sandy Beach served all of the north side of the Bay. I believe that the first parsonage in Sandy Beach was built in the early 1850s, probably explaining the change in Mr. Smith's work. The earliest entry about Little Gaspé in the Sandy Beach book reads:

*"Francis Collas of Cap Ouzo Gaspé Bay carpenter (formerly of the Island of Jersey) was married by License to Elizabeth Jane LeHuquet Spinster of Ship Head at Little Gaspé on December 3, 1853."*

A Gaspé man had, by this time, gone to Bishop's College, Lennoxville, and been one of its earliest students. He was Felix Boyle and he obtained his Master of Arts Degree. He was ordained deacon in 1851 and priest in 1852, the first of a fairly long list of men from the congregations around the Bay to take up the ministry as his life's work. He was a brother of Mr. Arnold's second wife and he married Julia, Mr. Arnold's second oldest daughter by his first wife. Mr. Boyle went to the Magdalen Islands and settled at House Harbour in 1851, becoming the first resident clergyman on the Islands.<sup>1</sup>

1. Anniversary Newsletter of the Magdalen Islands 1850-1975

A young man whose name appears in the same list of degree recipients<sup>1</sup> at Bishop's as Mr. Boyle's was Francis de la Mare. He came to the Gaspé Bay area as a clergyman, and, for a number of years following his appointment to Gaspé Basin in 1850, he served the various congregations. It is difficult to understand at this distance in time just how the work was divided as Mr. Arnold also was still in Gaspé Basin although he appears to have been looking after Sandy Beach from 1855 to 1857. Perhaps he assisted Mr. Arnold<sup>2</sup>. At any rate, Mr. De La Mare's must have been a rather sad life as the records show, time after time, the baptism of one of his children followed in a few months or a few years by its burial. The tall white monument in St. Paul's cemetery which can be seen near the highway marks the graves of some of these children. He signed his name in a most unusual way - all the letters of his name linked together in large written capitals. His entries in St. Paul's register date chiefly from 1855 to 1862. In the year 1862 he returned to his homeland, the Island of Jersey.

Mr. Arnold died on May 25, 1857, having caught cold, his daughter records, on a long horseback journey on a cold spring day. He was only in his fifties and had spent most of his working life serving our ancestors. His body was buried in St. James' cemetery where a plain white tombstone still marks his grave.

Bishop George Mountain was still at work at this time. He had never ceased travelling the length and breadth of his Diocese. He had been to the North Shore and to the Magdalen Islands; he made trips to Gaspé in at least 1850, 1859, and 1862, confirming candidates, advising and encouraging; and he paid numerous visits to the areas nearer Quebec and Montreal. He travelled to England on several occasions and even made the long canoe journey west to the Red River Settlement. An idea of the Bishop's ability to endure can be seen in the following:

The Reverend George Milne of New Carlisle was Rural Dean in the Gaspé district for many years and kept a detailed diary of his activities, many of which involved trips up and down the coast. He tells of going to Cape Cove in July, 1850, to meet Bishop Mountain who was

1. Bishop's University: the First Hundred Years by D.C. Masters, 1950
2. I have recently learned that Mr. Arnold was not in charge of the Gaspé Basin Church from 1850 to 1855.

returning from a trip to the Magdalens. They were to meet at Cape Cove on the 12th, but the Bishop did not arrive until the 16th. Mr. Milne describes his arrival:

*"The Bishop arrived about noon from the Magdalene Islands, was a good deal fatigued having come in a small, dirty, leaky, decked, uncomfortable Schooner. He is much pleased with his visit and the people."*

The Bishop and Mr. Milne proceeded down the coast holding services and confirming candidates. At Percé, they were met by the Rev. A.W. Mountain, the Bishop's son, who had come from Quebec to tell his father of the death of Jacob, another son serving at Gibraltar. Bishop Mountain, Mr. Milne says, felt this bereavement very keenly but carried on his work until he had been to Gaspé Basin and returned as far as New Carlisle. Mr. Milne records on July 29:

*"His Lordship left this morning at 6 A.M. to proceed to Quebec by land, having made arrangements with Mr. Kerr the courier to take him to Restigouche."*

Various changes in the organization of the church came about in Bishop Mountain's time, many of them through his efforts or with his support. In 1842, one of the first steps taken in Canada to make the church separate from, and independent of, the state was made in the setting up of Church Society, an association of laity and clergy to administer finances, foster education, and assist retired clergy.

For a long time, many church leaders in Canada had been pressing the Archbishop of Canterbury to agree to each diocese calling a synod or convention of lay delegates, clergy, and bishop. In 1851, an important meeting of the bishops in Canada, known as the Quebec Conference, took place, one outcome of which was the preparation of an address to the Archbishop of Canterbury. Two of the important items presented in this address were the pressing need for synods and the desire that an offering be taken at Morning Prayer instead of only at Holy Communion as authorized in the old prayer book of the time. Within a few years, synods had been formed in several dioceses, the first one in Quebec being organized in 1859. One other contentious issue of the time was the question of pew rent in the churches versus the policy of freewill offering. Eventually pew rents were abolished and the policy of freewill offering adopted.

The Bishops present at the Quebec Conference were, besides Bishop Mountain, Strachan of Toronto, Medley of Fredericton, Fulford of Montreal, and Feild of Newfoundland. Those absent were Binney of Nova Scotia and Anderson of Rupert's Land.

Just as a diocese was made up of many parishes, so several dioceses linked themselves together to form an ecclesiastical province. The first such province formed was called "Canada" and was made up of the Dioceses of Quebec, Montreal, Toronto, Huron and Ontario, although all the bishops from Newfoundland to the far west were invited to unite in this province. It was founded in 1860 and the following year held its first Provincial Synod. The meeting occurred in Montreal with its opening service in Christ Church Cathedral. Bishop George Mountain had only recently returned from a trip to the North Shore, or as it was more often known then, the Labrador coast. Age 72 and crippled with rheumatism, he was too feeble to walk in the procession at the opening service, but "it was noted that he preached with his usual vigor".<sup>1</sup>

Bishop Fulford of Montreal had been appointed Metropolitan, as the head of a Province was to be called. The Metropolitan was later given the additional title Archbishop. Within a few years, the Maritime Dioceses of Nova Scotia and Fredericton joined the Province of Canada, and in 1875 a province was formed consisting of all the existing dioceses west of the Province of Canada (except the dioceses in British Columbia). The new province was called Rupert's Land. In the twentieth century, two more provinces were formed, Ontario in 1912 and British Columbia in 1914, each consisting of all the dioceses within the civil provinces of the same names. In 1949, the Diocese of Newfoundland joined the Province of Canada.

At the First Provincial Synod (1861) the "The Church of England in Canada" was adopted as the official name of the church, replacing "Church of England" and "Protestant Episcopal Church" which had been used up to that time. Over the years, the powers of the church provinces have waxed and waned as conditions have dictated, but, in general,

1. Carrington, Philip: "The Anglican Church in Canada", Collins, 1963.

it is the dioceses which have remained the strongest units in the organization of the church. As Archbishop Carrington put it in his book "The Anglican Church in Canada":

*"The dioceses have handed over large powers to the Provincial Synods and the General Synod as we have it today; but they have a high degree of autonomy within their own territory; more so than in the United States or in some other regional Anglican churches ....the diocese is the real working unit in our Canadian Church."*

Bishop Mountain died in 1863. He had been born in the year Bishop Inglis made his trip <sup>to</sup> of Quebec. He had become prominent in the church of Canada when it was still almost completely "unstructured", to use a term of today. By the time of his death, the Church of England in Canada had taken on very much the form it has today, an autonomous unit in the group of units or family around the world, linked historically and spiritually with the Church of England in Great Britain whose head is the Archbishop of Canterbury.