

Chapter 16
The United Church of Canada

In the Methodist Church, changes continued nationally as well as locally as, in the first quarter of the Twentieth Century, the church moved toward union with the Presbyterian and Congregationalist Churches. The United Church of Canada came into being in 1925. The debate which preceded this union was very heated in some of the communities where Presbyterians and Methodists struggled to decide whether the new loyalty they were being asked to take on could be accommodated with their loyalty to their old denomination. As the congregations around Gaspé Bay had all been simply Methodist, there was no such problem to be faced here; getting used to a new name and some new ways were the difficulties the local Methodists had.

For about twenty years the Gaspé Bay area had been divided, as several of the early Methodist ministers had advocated so often, into two charges, Cape Ozo and Gaspé South. After 1911, only one clergyman was sent to the Gaspé area, the charge of Gaspé South being discontinued. The Gaspé Basin church, built with such difficulty sixty years earlier, gradually fell into disuse.

Cordial relations continued to prevail between the two Protestant denominations on this side of the Bay. Mr. Horner was rigid in his refusal to let any clergyman but an Anglican officiate in St. Matthew's Church, as was his right. For example, as the District Secretary of the Bible Society was usually a Presbyterian, for this reason the annual Bible Society meeting in Peninsula had to be held in some building other than the church. On the other hand, however, knowing that many of his parishioners enjoyed attending services in the Cap aux Os Methodist church, Mr. Horner would arrange to have his services so that they did not conflict with the hours of the Methodist services. Thus, on many Sundays, some of the Peninsula people would go to their own church in the morning and drive down to the Methodist Church in the afternoon or evening. I believe the same sort of interchange went on among the Little Gaspé and Indian Cove congregations at church services and Guild meetings.

The Bible Society to which I have referred was one area where co-operation between the denominations was very obvious. The British and Foreign Bible Society, founded in England in 1804 and begun in Canada at about the same time, was started to translate, publish, and distribute the Scriptures "without note or comment". It established branches in the Gaspé area very early. These branches were generally more geographical than denominational; for example, Peninsula, an Anglican parish, was linked with Cap aux Os which was mainly Methodist. Many of the original branches survive today and have continued over the years to contribute to the Society, now called in Canada the Canadian Bible Society. The lantern slides the District Secretary used to show to fascinated audiences have been replaced by films which bring the work of the Society in many parts of the world before us with great realism.

During the last decades of the Nineteenth Century and the early decades of the Twentieth, the establishment of post offices in numerous small communities in Canada had a considerable effect on the place names of every area. Around Gaspé Bay, certain old names were dropped, others were applied more widely than before, and in some cases new names were brought into use.

For example¹, the terms South West and North West died out as post offices were opened in Wakeham (known from the year 1885 when its office opened until 1926 as Gaspé Bay South), Gaspé Harbour, and York and L'Anse aux Cousins, Pointe Navarre, Cortéreal, Fontenelle, and Rose Bridge. The Post Office name for Roseville was Rose Bridge (an office was opened there in 1903); the change was necessary because there was another Roseville elsewhere in Canada. Peninsula had a post office as early as 1858, the first postmaster being Thomas Cole; its name was Peninsula Gaspé to distinguish it from another Peninsula, I believe. Eventually, in 1919, the western part of the parish also got a post office and was given the name Farewell Cove. In 1903, Gaspé Basin became, for postal purposes, just Gaspé. Now (1978) after the introduction of rural mail delivery in the 1960s, we have reverted to few post offices; I believe there are only five around the Bay - Douglastown, Gaspé Harbour, Gaspé, Fontenelle, and Forillon (formerly Cap aux Os).

1. Most of the facts in this paragraph were supplied to me by the National Postal Museum, Ottawa, Ont.

Chapter 17

Many New Developments

In Chapter 13, I mentioned that between 1910 and 1920 there was a strengthening of the Roman Catholic Church around Gaspé Bay. The decade of the 1920s saw this strength intensify in Gaspé Basin, and, to a very marked degree, in the whole area. In fact, it might be said to have been the time of the founding of the Roman Catholic Church in Gaspé as so many institutions familiar to the present generations of Gaspé people were started in this time.

The Diocese of Gaspé was established in the year 1922, followed in the next year by the arrival in Gaspé Basin of Mgr. F.-X. Ross, the first Bishop of Gaspé. A few years earlier, the Soeurs du St. Rosaire had established themselves in the Basin, and the Ursulines, concerned largely with teaching, came in 1924. The Jesuits undertook the teaching of the boys in the seminary in 1926. Also in 1926, a new religious order for women was established by Bishop Ross, called the Congregation of the Missionary Sisters of Christ the King. In that year also, the hospital was started, with nursing sisters, the Hospitalières de la Miséricorde de Jésus in charge. During the next few decades, the brothers in their black cassocks and the sisters in their various habits were familiar sights on the streets.

The building which resulted from the establishment of all these institutions changed the face of the village very greatly, the Bishop's Palace, the Seminary, the Ursuline Convent, and the hospital being some of the large new buildings erected. The village was changed even more in 1929 when, on the Saturday before Easter, March 30, the Catholic Church and presbytery caught fire and burned to the ground. A neighbouring house, the home of Mr. Charles Lindsay, was ignited and also burned.

After the fire, worship was carried on in the old church now converted back to its original use. It and the burned buildings were on the lot where the DeLesseps Monument is located today and where the recently demolished Fisheries Building was found. The cemetery which was just to the north of this continued to be used for many years. In

1953, a new cemetery was established outside the village and the graves moved to the new location.

It was decided to build a new church on a new site, and before long the basement of the present cathedral was under construction almost in the centre of the town. This basement was roofed over and opened in 1934 as the church, until the cathedral could be built.

On this side of the Bay, the most significant development of the '20s was the creation of a separate parish in Cap aux O's in 1921. A priest came to reside in the parish and was also responsible for the church in Indian Cove.

The chapel in St. Georges de Malbaie was by this time about sixty years old. Between 1926 and 1930, renovations and changes were made. Mrs. John Dumas of that parish wrote me:

"The chapel was enlarged in a way that it kept all its original style. The building was turned to have the main doors facing the highway(it) is classed as one of the 'treasure churches' of the coast."

This community is unique among the Catholic parishes around the Bay in that it is one of the older ones and has had only the one church building.

In 1925, two men, Mr. Jim Semple and Mr. Albert Moore, came to this area and, calling from house to house, they tried to interest the people in their evangelistic form of worship. Several families in Rose Bridge became followers and have been referred to locally ever since as Semple-ites after Mr. Semple. The sect built no place of worship but met in Mr. Gordon Rabey's home. They established a burying ground in Rose Bridge. They have no ordained clergymen but have local leaders and hold local meetings regularly and larger meetings or conventions in various places from time to time. A group in Cascapedia is the nearest one to Rose Bridge. Mr. Reggie Simpson was the leader in Rose Bridge as long as he lived; after his death, Mr. Gordon Rabey took on the leadership. Mr. Rabey tells me that the sect has no name but that it is found all over the world.

In the nine years following the departure of Mr. Horner from Peninsula, St. Matthew's Church had frequent changes of clergy. Eight

men came and went, more than had been here altogether during the previous thirty-four years. The Reverend A.R. Warren was the first to come. He was a white-haired man who often went bare-headed, an unusual practice at that time. He was followed by the Reverend Oscar Berry who stayed from 1927 to 1929. A change of doctors occurred in Peninsula in the '20s also. Dr. Lambert Courtney Dillon who had been here for many years became ill and moved his family to England in 1923. His replacement was a Jewish doctor, Dr. Ginsberman, who stayed for several years. The Guild minutes of July 7, 1927 state "Mrs. Berry and Mrs. Ginsberman joined". Mrs. Berry was soon elected president, of course, replacing Mrs. Louis Annett who had taken Mrs. Horner's place when she left. In 1929, the Reverend E. Hart came to Peninsula and stayed only one year.

In the church accounts all through the 1920s, payments were made to the "church laundress" who was usually either Mrs. Schilling or Miss Laura Ascah. In later years, Miss Doris Miller sometimes did the church linen. The payments to Mr. Edward Annett, sexton, continued to be in three parts, for wood, for caring for the horse shed, and for caring for the road, until 1924 when he was paid by instalments during the year a total of \$25. The organist was paid annually. When Mrs. Louis Annett became unable to play and Mrs. George Miller was away or otherwise unavailable, other women filled in. The church accounts in 1925 show that Miss Audrey Ascah was paid \$14.14 as organist. Miss Ascah's mother, Mrs. John Arthur Ascah, and Mrs. Albert Ascah, and Mrs. John Mullin were others who sometimes played. In this decade, a little money went to pay for wood and coal oil in order to hold services in the Fontenelle school.

In 1930, the Guild minutes record that Mr. Hart asked the Guild to buy a cruet for water for the Communion Service. Mr. and Mrs. Edward Annett offered to buy this cruet in memory of three of their children, Norman, Irene, and Hattie, who had died within the previous decade. At about that time, too, a plaque in memory of Mr. and Mrs. Henry Peters was erected in the church.

Important changes occurred in the management and size of the cemetery in these years. In 1921, Mr. Brian Mullin was hired as caretaker of the cemetery and was paid \$3.00 annually for his work. This

amount was raised to \$4.00 in 1925. In 1923 the cemetery was fenced again (the last fence having been erected in 1905), at the Guild's expense. The fence cost \$45.68. By this time it was becoming obvious that the cemetery, which had been in use for at least seventy years, would have to be extended. Arrangements were made to buy the piece of land adjoining the cemetery on the west. This lot extended from the bank up to the highway and thus made the cemetery L-shaped. The owner of this land was Mrs. Garnet Patterson (née Alice Ascah, daughter of George Ascah). I have not found any record of the purchase, but Mr. Alex Coffin tells me that the money to buy it was borrowed from Mr. John Neil Ascah. In the church accounts an item on August 30, 1928 reads "Registration of Bill of Sale \$9.25"; this was probably for the sale of the land. In the church records in Quebec, it is listed, as is all other church property purchased for church use, as "sold to Church Society", July 13, 1928. The first use of the new cemetery is not perfectly certain, some people believing that a child from Fontenelle was the first burial and others that Stella Roberts' grave was the first one. The tombstone on Stella Roberts' grave, which bears the date 1930, is the oldest marker in this new graveyard. The land was rocky and therefore difficult to dig. On a few occasions it has been necessary to use dynamite to break up the rock. The old cemetery continued to be used for another thirty years. One of the last burials in it was that of Mrs. Charles Phillips who died at the age of 99 years and 9 months in 1962. The very last burial there was that of Miss Maude Ascah, the last of the Fame Point Ascahs, who died in 1968.

Modernizing the parsonage was a project of 1930. The Guild was asked by the wardens how much the ladies would give towards "putting water in the parsonage". They decided to contribute \$100. They later gave \$50 for bathroom fittings. Over the next year or two, the work of installing plumbing for running water was carried out. Water was pumped by hand into an overhead tank from which it flowed to the bathroom and kitchen. One of the bedrooms was made into a bathroom. Much of the work was done by the clergyman here at the time, the Reverend Frank Cook.

Mr. and Mrs. Cook came to Peninsula after being on the North Shore for a time. I believe they had had a baby girl while there; soon

after their arrival in Peninsula, a baby boy, Ralph, was born.

It was also in 1930 that St. Matthew's Church had its first Church Army men. The Church Army was founded in England in 1882 by a man named Carlile. It was to consist of laymen dedicated to evangelistic work similar to that of the Salvation Army but within the Church of England. The founder visited Canada in 1928 and obtained a promise of co-operation from the heads of the Church of England in Canada. In the following year, a training centre for Church Army men was opened in Toronto, and interest in the movement was awakened by crusades and missions conducted by Captain Casey.

When Mr. Hart left Peninsula in 1930, Captain Monkhouse of the Church Army came for March and April. My father was keeping a diary at this time, and, as he loved a good sermon, he recorded the text of most sermons that he heard. On Good Friday (April 18), he wrote:

"Captain Monkhouse preached a very fine sermon from the text 'Pilate said Behold the Man'."

Captain Ayland replaced Monkhouse and stayed until July. Some of my father's diary entries of those months are as follows:

"May 4, 1930: Capt. Ayland gave an address on the work of the Church Army."

May 18, 1930: Attended Church in the evening. Capt. Ayland preached from the text 'And he brought him to Jesus'.

May 25, 1930: No service. Capt. Ayland at Fontenelle.

July 13, 1930: Capt. Ayland preached his farewell sermon from the text 'I have sinned'. The Church was filled with many having to stand."

The Reverend Frank Cook then arrived to be the minister in the Mission of Peninsula and Little Gaspé for two years, but in September a week-long mission was conducted by Captain Casey of the Church Army. My father and mother took turns attending the nightly services. Some of my father's comments were:

"September 2, 1930: Attended service at night. Captains Casey and Alp sang and spoke well."

September 3, 1930: Maggie attended service at night. Capt. Casey preached from the text 'And they stood beholding'.

September 7, 1930: We took the children to service at 2 p.m. Later I attended Capt. Casey's service. Preached from the text 'How shall we escape if we neglect so great salvation'. The Church was filled."

Mr. Wayman had now been in Gaspé Basin for about twenty-five years. He and the whole region felt honoured when, in 1933, he was appointed Archdeacon of Gaspé by Bishop Williams. As the Venerable J.W. Wayman, he now played a more active part in the affairs of the whole diocese, while doing his duty as the "eyes and the ears" of the bishop in the Gaspé Deanery.

Bishop Williams retired in 1935 and the man elected to replace him was the Reverend Philip Carrington. He and Mrs. Carrington thus began a long period of service to the diocese. When reading about them and their work, one gets the impression that they were endowed with the same energy as many of the preceding bishops of this large diocese.

Two new churches were erected in the Gaspé Bay area in the 1920s. Back in 1915 a piece of land had been given in Brilliant Cove to be the site of a church and cemetery. The donor was John Fletcher Leggo. A church was begun but lack of funds delayed its completion until 1925. It was first used in March of that year. Brilliant Cove or L'Anse à ^{Brilliant} Brilliant is a community just east of Douglstown and the Church of England people there had formerly attended the Mal Bay church. After the building of their own church, called St. John's church, they were still served by the clergyman at Mal Bay. Mr. Leggo's parents had been buried in the plot he donated and as Mrs. Cecil DeVouge of L'Anse à ^{Brilliant} Brilliant wrote me "He had his wish granted .. he was buried alongside them, and attended church a few years before his death".

The second newly-built church was in York. On a site south of the cemetery and south of the old church, a large new St. Andrew's Church was completed in 1928. It was consecrated by Bishop Williams on August 31, 1929.

The solid Church of England character of the people in what in earlier days had been called the Southwest Arm and what were becoming known as the communities of Wakeham, York, and Sunny Bank was somewhat broken when some families left their old churches to become followers of the Witnesses of Jehovah.

This sect was introduced into the area in 1933. It had been founded in the United States by Charles Russell who was born in 1852.

In 1879 he founded "The Watch Tower Bible and Tract Society". After Russell's death, J.F. Rutherford became the leader of the Society and the name "Jehovah's Witnesses" was adopted for the sect.¹ It spread widely, even to Gaspé when a member visited some homes here in 1933. For some time, the followers were referred to as Russellites. They met for many years in the homes of the adherents who even today are found mainly in Wakeham and York. However, in 1965 they built a meeting place in Sunny Bank, called Kingdom Hall. An addition was made to the building in 1973 and since then French services as well as English have been held. The Witnesses have their own cemetery on one of the Clark properties in the upper part of Wakeham.

The community of Pointe Navarre, which was also known locally as Pointe Naveau, has not so far come into this story of the churches around the Bay (except for the possible reference to it by one of the Methodist ministers in 1877). However, two events there in the 1930s brought it into some prominence. The first was a break away from the Catholic Church by some of the Pointe Navarre and Saint Majorique families. Their leader in this withdrawal was a priest, the Reverend D'Angue, who, in 1936, quarrelled with his church, I believe, over the distribution of the church's services to the people. The rebel group joined the Presbyterian Church and erected a little place of worship near the present location of the Fontenelle Post Office. It was difficult to maintain the group and I believe the Baptist Church took charge of it for a time. Later, this was the first building used as a Pentecostal meeting place when that denomination came to the area. Then the building was sold to become a dwelling house. Some of the families which left the Catholic Church remained Protestant, some of them, I believe, becoming members of the Anglican Church.

Probably as an outcome of this disruption, it was decided by the Roman Catholic Church to create a mission in Pointe Navarre. This decision was taken in 1938 and the erection of a church began the following year. It was built in large part by volunteer labour. In a letter to Bishop Ross, dated April 17, 1939, Father Watier, then priest

1. Walter R. Martin & Norman H. Klann: "Jehovah of the Watchtower", Biblical Truth Publishing Society, New York, 1953.

in St. Majorique, wrote about spending that day in the woods with over 200 men and young people, about thirty horses, and as many dogs. He continued:

"....1000 à 1200 billots coupés - 60 voyages de bois sciés, sortis et mis sur la route pour être descendu à la chapelle - 500 billots mis au moulin - des chemins ouverts pour transporter plus facilement le bois - voilà en bref le résultat de la journée d'ouvrage pour le Bon Dieu."

The church which was thus constructed is the church still in use today.

Chapter 18

St. Matthew's Church in the 1930s

It was now one hundred years since the taking of the 1831 census which I described in Part I, Chapter 4, and about forty years since Mr. Bayne first saw Peninsula as pictured in Part II, Chapter 9. The first proper road around the Gaspé Peninsula had been completed in the late 1920s. Earlier, the pound law had come into effect ending the custom of letting the cattle, sheep, and horses roam along the road. The wider gravel road would not have provided the grazing that the old one did with its grassy ridges between the tracks of the horses' hoofs and cart wheels. The new road, called the Perron Boulevard, was narrow, dusty, and often rough by today's standards, but those who had been driving cars on the old rutted road found the new one wonderful. Winter roads continued to be the same blazed snow road for horses.

I found an electoral list made up in 1934 for Peninsula which indicates certain changes that had occurred in the population and which points to conditions of our day. The most common name on the list by far was Ascah. There were 32 Ascahs of voting age. The next names according to number were Mullin, Miller, and Coffin with 19, 17 and 14 respectively. Then there were 9 LeMesuriers, 7 Phillipses, 6 Annetts, and 5 Rabeys. The other names were Clyde, Fraser, Hodgins, Horner, McAfee, Patterson, Roberts, and Smith, making a total of 126 persons over twenty-one years of age. All these people lived between Three Runs on the east (the Briards still lived in this area but must have been voting in Cap aux Os), and Mosher's Brook on the west and were, like their predecessors in 1831 and 1893, all Anglican with the possible exception of one or two. However, in many cases, the families were small or the children had all gone away to other places to get an education or employment. For example, although there were many adult Ascahs, there were only about fifteen Ascah children growing up. The Roberts families of Little Cap aux Os were active in the church although they lived at a little distance from Peninsula and were, of course, not on the Peninsula voting list.

The minister who followed Mr. Cook in 1932 was the Reverend Cecil Ward. Two years later he was replaced for a brief period by Mr.

Warren and then by the Reverend Walter Lack who stayed only one year. Both Mr. Ward and Mr. Lack were unmarried, although Mr. Ward later married Miss Muriel LeGros from Point St. Peter.

The activities of the clergy and people of St. Matthew's Church in the 1930s were very similar to those of earlier days. However, the Great Depression was felt here as it was elsewhere and the church had trouble to make ends meet. The regular giving of the people sometimes did not provide enough to pay the assessment to the Diocesan Board. On at least one occasion the Guild made up the balance due and on another Mr. Bert Miller, who was then the warden, advanced the amount needed and was repaid later. In 1934, a \$200 Victory Bond, bought during the War, expired and was placed in the church's current account.

The ministers continued to serve Fontenelle and the isolated families in Fox River, Griffon, and Fame Point. In addition, they travelled from time to time, to Madeleine to visit some Protestant people living there. Mr. Nelson Phillips has told me about making an unforgettably difficult trip there with the Reverend Mr. Godwin to see a young Patterson who was dying. One of the Ascah women of Fame Point and her husband, Mr. Charles Bartlett, a son of the Charles Bartlett mentioned earlier in connection with the Little Gaspé church, were living in Fox River and they and their daughters associated themselves with both the Little Gaspé and Peninsula Churches. The St. Matthew's Ladies Guild minutes of September 1, 1932, read:

"The Ladies' Guild was held at the home of Mrs. Charles Bartlett, Fox River. 20 members were present."

The minutes of St. Peter's Ladies' Guild for August 19, 1937, state that a Guild was held at the home of Mrs. Charles Bartlett, Fox River, and that "sandwiches, cakes of all descriptions, tea and coffee (were) served". The Bartletts, Ascahs, and others made generous contributions to the churches. In addition, the Fame Point people placed special gifts in St. Matthew's Church. In 1925, Miss Maude Ascah presented the cross which is on the altar, in memory of her father, sister and brothers. In 1934, Miss Pearl Ascah gave the font in use today in memory of her parents, brothers, and sisters. When Miss Maude Ascah died in 1968,

\$100 was received by St. Matthew's Church from her estate. Part of this bequest was used to buy a prayer book for the altar and to pay the cost of the replacement of one of the diamond-shaped panes in a window broken by snow thrown by a passing snowblower.

No large scale repairs were undertaken on the church or parsonage in the '30s after the bathroom was installed in the latter, but the ordinary repairs and improvements were carried out. In 1936, for example, the Guild gave two sums to the warden, Mr. W.A. Miller, \$20 "towards getting paint for the church" and \$6 "for paint for the roof of the church". At this time or not too long afterward, the colour of the church was changed. It used to be a sandy grey colour with white trimmings and was changed to white as it has remained ever since. I found no other reference to a donation of paint in the 1930s or earlier but the Rev. A.E. Godwin commented in his letter to me, "The grey paint on the church at that time was donated by the Royal Navy". In August 1938, the Guild accounts show:

Paint for Church floor	\$5.35
19-1/2 hr. labour at 20¢	3.90

In this year also, Mr. Luther Coffin was paid for the steps to the pulpit.

A note in my father's diary for June 28, 1933, reads:

"Very warm. Heavy shower at noon. Lightning struck the parsonage."

In the church accounts three months later, there is reference to drawing on the insurance for rebuilding a chimney on the parsonage.

Mr. Ward took considerable interest in the young people when he was here. One of his projects was to erect a tennis court on the flat land behind the parsonage with the plan that it be converted into a skating rink during the winter. My father recorded on November 12, 1932: "Hauled 3 loads sand for Rev. Ward's tennis court." I do not believe the project succeeded.

Special services and subscriptions interested the people from time to time. On May 5, 1935, there was a Jubilee Service to commemorate the twenty-fifth anniversary of King George V's reign. A Jubilee community supper was held in the Oddfellow's Hall on another day. Most years saw a Remembrance Day service on November 11. In 1932, my father

attended two Thanksgiving Day services. He wrote:

"October 13, 1932: Attended Thanksgiving Service at night. Rev. Callis preached. Text: Rev. 4th chap. 10th verse 'Cast their crowns before the throne...'

October 14, 1932: Through the kindness of Ernest Horner (who took me in his automobile) attended Thanksgiving Service at Little Gaspé. Mr. Wayman was the preacher from the text 'Be ye thankful'."

The parish was asked to share with the whole Canadian church in the replacement of investments lost in one of the dioceses and on September 20, 1937 forwarded \$42 to this cause.

A note in my father's diary on a certain Holy Communion Service which he attended reminds us that participation in this service was not automatic. He wrote:

"March 8, 1931: Attended service in the morning. Remained for Communion. Everyone present at the service remained. It was the first time I saw this happen."

It was the custom then for children to be taken out and for adults who did not wish to take Communion to leave soon after the sermon and before the administration of the Sacrament.

By the 1930's, a modern invention was beginning to have an impact on Peninsula, an impact which affected the church as well as other aspects of life. This invention was the radio. The first reference I found to it was in the minutes of the Little Gaspé Ladies Guild for February 28, 1928, when it was stated that the members enjoyed "selections from the radio and gramophone". Two years later (1930), my father wrote in his diary: "Attended evening service going to John Arthur's after to hear radio". He often went to neighbours' homes to listen to the radio, especially on Sunday mornings to hear the services broadcast from such places as Sydney, N.S., and Charlottetown, P.E.I. Later, when we, too, had a radio he enjoyed many sermons. The local minister now had a rival that he had never had before.

The coming of the Reverend A.E.W. Godwin in June, 1935, brought some changes, partly because he was here for a relatively long period. Mr. and Mrs. Godwin were a young couple, he not long out from England and she a nurse from the Eastern Townships. He had been ordained deacon in the spring before coming to Peninsula and he was ordained priest at

St. Paul's Church, Gaspé, on August 2, 1935. They both took a very active part in parish life, encouraging the Sunday School children with prizes, taking children and young people on car drives and picnics, and visiting the people, old and young. One summer Mr. Godwin, accompanied by Mr. Harold Ascah with his car, drove a party of eight young people to North Hatley for a Youth Conference. One of the highlights of my own childhood was a picnic at the Big Hill to which Mr. and Mrs. Godwin took us. Mr. Godwin drove the car all the way to the top of the Hill from Grande Grève.

Mrs. Godwin organized a Guide Company and supplied us girls with interesting work even when we could not get to meetings. A festival for girls' groups around the Bay was held in the spring, at which our work was exhibited.

Sometimes Mrs. Godwin's nursing training was valuable in the community. One spring in a sliding accident, one of the girls, Alice Phillips, broke her arm. The ice was unsafe for horses and the road around the Bay not yet open for cars. Mrs. Godwin sat with Alice in the driving sleigh; several men hauled it across the Bay to the hospital where the arm was set; they afterwards hauled the sleigh and its occupants back again.

For part of their stay here, Mr. Godwin's mother was with them. She seemed old to us then, but Mr. Godwin wrote me that she lived until September, 1976, when she died at the age of 102 years and nearly nine months.

Mr. and Mrs. Godwin had a baby boy while they were here. Unfortunately, he was not well and died on January 21, 1940 when only two years and seven months old. Mr. Roland Miller, who, like his father, Mr. William Miller, often did the work of lay reader, conducted the burial service of little John Godwin.

The Godwins left Peninsula in June, 1940, to continue a long career in church work in Ontario, Alberta, and British Columbia. They had four daughters. Mr. Godwin is now retired and lives in British Columbia.

Two parishioners who had given long and faithful service to the church for almost an identical span of time retired from their duties

in 1938. The first was Mrs. Alpheus Ascah. As a young married woman with her first baby, she boarded Mr. and Miss Brooke and she entertained the women at the first Guild meeting. For the next forty-five years, during most of which time she was a widow, she gave staunch support in many ways to the Ladies' Guild. From 1925 to 1938, she acted as its secretary. Her old house has been closed most of the time since her death in 1945, but in her lifetime it was the centre of much parish activity.

The second person to retire in 1938 was Mr. Edward Annett. I could find no record of when he was first hired as sexton, but he probably assisted his father-in-law in this work from the time of his marriage in 1889 and assumed full responsibility for it when Mr. Ascah died in 1894. For the small sums of money I have already mentioned, he made the fires, swept and dusted the church, kept the stoves, lamps, horse shed, and roads in order, and supplied the wood. In the last years he received \$60 a year. If he had a fault, it was that he kept the church too warm; but I am sure that the ministers, as they came and went, were often grateful for his faithful and zealous service. His respect for the building that was in his care caused him to exert every effort to see that others respected it, too. I am sure there are some living today who can remember the feel of Mr. Edward Annett's hand on their shoulder when their behaviour before Sunday School or church was a little noisy or irreverent.

On December 6, 1938, Mr. Annett wrote a letter to Mr. W.A. Miller, Warden, saying he wished to resign his position to take effect at the end of the year. He did not live long without his work as he died within months of his resignation.

Chapter 19
World War II

In 1939, the Second World War began, and the following years in Peninsula and, in fact, all around the Bay, were different from any previous time in history. As in World War I, most of the young men went off to the Armed Services; but the war seemed very close to us for another reason. Forts for the defence of the Bay were built at Prevel, Haldimand, Sandy Beach, and Peninsula. The local people accustomed themselves to army trucks, searchlights, planes, uniformed men, mine-sweepers, soldiers' wives, and many other features associated with the armed forces.

In winter the freezing of the Bay and the coming of snow shut down most of the military activity, and so for much of every year life in the communities went on fairly normally.

The ministers in St. Matthew's Church during the war were the Reverend Arthur Perkins (1940-42) and the Reverend C.S. Brett-Perring (1942-1944) They also acted as chaplains at Fort Peninsula. Mr. Perkins was a married man with young children. His younger brother lived with the family and others of his family were also here for a while. Mr. Brett-Perring was from England but had received training at the Church Army Training Centre in Toronto. He was ordained deacon in 1941 and soon after coming to Peninsula he was ordained to the priesthood in St. Paul's Church Gaspé. This ordination occurred in August 1942. Mr. Brett-Perring spoke French as well as English. His neat handwriting make his records a delight to read. I believe it was he who printed the list of the men of the congregations of St. Matthew's and St. Peter's who went to World War II which now hangs on the back wall of the church.

Much knitting and sewing was done by the women for the Red Cross during the war, but the Guild carried on its work for the parish as well. The Guild minutes for April 1942 state that Mr. Alfred LeMesurier was paid \$60 for painting the parsonage and that with paint, oil, etc. the total cost of this work was \$134.75. No doubt Little Gaspé paid one third of this as usual. It appears that new lamps were

bought for the church in 1940 as one of the receipts that year was a donation from Mrs. George Miller of her salary as organist (\$15) to be used for buying lamps.

Money for both the Diocesan Board and for the upkeep of the building continued to be hard to raise and consequently borrowing was resorted to on two or three occasions. In order to help out, the ladies decided to hold Guilds in the afternoon and have no tea, but once a month to have a social evening and contribute the proceeds toward the assessment. The usual Christmas and summer sales were held through those years; in addition, bean suppers, strawberry festivals, and box socials were enjoyed. From time to time, small amounts came in for stumpage paid by various people who lumbered on the church lot in the Griffon Road.

In 1944, it was decided that something had to be done with the pews in the church as their varnished surface was becoming dilapidated and sticky after nearly fifty years of use. They were scraped and painted the brown colour which they are at present. Messrs. Roy Clyde, Francis Smith, and Gilbert Miller did this work.

One of my personal pleasant recollections of St. Matthew's Church is of this time. In my mind I can see the church in the shadowy light of the oil lamps and hear Mr. Brett-Perring closing the evening service at the back of the church by repeating the following beautiful prayer:

*"O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in Thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. Amen."*¹

1. Through the kindness of Dr. David McDougall of Concordia University and his colleague Dr. Paul Garnet, Acting Chairman, Theological studies, of the same University, I was able to obtain the following comment on this prayer by Professor James Atkinson of Sheffield, England, who is an authority on Martin Luther and Protestantism:

"The prayer 'Oh Lord, support us all the day long...' is, as far as my knowledge goes, a sixteenth century prayer the authorship of which is unknown. Nevertheless, there are many prayers of Luther that are so close to this that it is very easy to assume it is of the Lutheran workshop. I cannot say that I have read it exactly in Luther's writings but I have read many very nearly the same. I have seen the prayer attributed to Cardinal Newman but I think this quite erroneous."

The Reverend Reginald Turpin and his wife came to Peninsula when Mr. Brett-Perring left in 1944 and remained until October, 1945.¹ Then for a time the parish was linked with Mal Bay in somewhat the same way it was in Mr. Mathers' time in the 1870s. The Reverend Mr. Pierce, the incumbent at Mal Bay, came to Peninsula on alternate Sundays. A Mr. Harper was also in Peninsula for some months and the Reverend Guy Marston, who was at St. Paul's Church, Gaspé, for a brief period, had several services at St. Matthew's.

Having so many changes of clergymen in a short space of time was detrimental to the welfare of the church at a time when all aspects of life were changing rapidly. However, the old community spirit was seen in the receptions held during the fall and winter of 1945-46 as, one by one, the local service men returned. The community was especially gladdened by the return of two Hong Kong prisoners, Melvin Roberts and Freddie Briard.

Two young men from Wakeham, Percy Clark and Ellwood Patterson, went to Bishop's University in the early 1940s and studied divinity. Mr. Clark graduated in 1942 and was ordained deacon that year. In succeeding years, he served in churches in the Ottawa area and also furthered his education. He served several years as rector and as dean of residence at St. Chad's College, Regina. This college awarded him an Honorary Doctor of Divinity Degree in 1964. His last years in the ministry were spent as vice-principal of Queen's College, St. John's, Newfoundland. His brief retirement was spent in Wakeham where he died suddenly in 1976.

Mr. Ellwood Patterson was ordained deacon in 1944 and spent his first years as a clergyman in the Diocese of Quebec. He moved to Welland, Ontario, where he spent several years. He next became Rector of the Parish of St. James, Hamilton, and soon Rector of Trail, British Columbia. At Trail, he was made Archdeacon of the Kootenay. His last

1. In the "Quebec Diocesan Gazette" of September, 1945, (Vol. LII, No. 4) is this note:

"Confirmations were held at Sandy Beach on August 16, and also at Fontenelle (for the first time) in the New School House on the same day at 10.30 a.m."

church was the Cathedral of St. John the Evangelist in the Diocese of Kootenay. Unfortunately, his work and his life ended prematurely when he developed a serious illness. He died in 1965.

Probably the hardest part of Archdeacon Wayman's long ministry in Gaspé came in 1939 when St. Paul's Church burned in June of that year. The next few years were busy with planning and rebuilding. A church designed by architects Nobbs and Hyde of Montreal and built by Mr. Wilson Boyle, a construction contractor of Wakeham, was erected near the site of the old one. It was put into use late in 1940 and furnishings were acquired gradually in the next few years to complete it. Archbishop Carrington consecrated the new church, the fourth Anglican church in Gaspé, in the summer of 1944. In an article in the "Diocesan Gazette" of September, 1944, unsigned but probably written by the Archbishop, we find this comment:

"In Gaspé itself we had the new church to consecrate. Five years ago the old church was burned down, and now a new and beautiful church stands on the old site, free from debt or any legal encumbrance. This reflects great credit on the congregation (which is not a large one) and on Archdeacon Wayman, the veteran Rector, who had just completed forty years of service in one of the most historic and beautiful parishes of our Diocese."

The death of Mr. Wayman in 1945 was the end of an era. One hundred and twenty-six years had passed since Mr. Suddard started St. Paul's Church in Gaspé and the incumbency of just three clergymen, Mr. Arnold, Mr. Richmond and Mr. Wayman, had covered 103 of those years. It was now time to re-organize.

The Diocesan Board appointed a Commission to study the Gaspé situation and recommend how the four congregations should be handled. The members of the Commission were Archbishop Carrington, Archdeacon Jones, and Mr. F.M. Gibaut. They spent a week in Gaspé in August, 1945, conferring with the congregations in Wakeham, York, Sandy Beach, and Gaspé. The plan the Commission proposed was :

*"to build up a strong self-supporting Parish by uniting St. Paul's, Gaspé, with Sandy Beach (the Rector to reside at Gaspé)....If this was done it would be possible to form a strong Mission out of Wakeham and York, and this in turn would soon become self-supporting."*¹

1. "The Gaspé Commission", "The Diocesan Gazette" Vol. LII, No. 4.

The Reverend Guy Marston came to Gaspé and looked after St. Paul's and St. John's for the year 1945-46. The plans suggested by the Commission were finalized with the various congregations when Archbishop Carrington paid another visit to the area in January, 1946. The Reverend Ernest Reed became Archdeacon of Gaspé in 1946 with responsibility for St. Paul's Church, Gaspé and St. John's Church, Sandy Beach. The Reverend S.A. Meade came to take charge of Wakeham and York, and he resided temporarily in an apartment in one of the fish hatchery buildings in York until a rectory was built in Wakeham. From this time onward a minister has resided there and been in charge of St. James' Church, Wakeham, and St. Andrew's Church, York.

Archdeacon Reed had been born in Dublin, Ireland, but came as a young child to Winnipeg, Manitoba, when his family moved there. After graduating from the University of Manitoba he attended St. John's College in Winnipeg and was ordained Deacon in 1931. Later, he furthered his education at McGill and Bishop's. He came to Gaspé from the Church of St. John the Divine in Verdun. During his six years here, Archdeacon Reed played a very active part in church and community life around the Bay, sparing no effort to assist and encourage wherever he could. For example, when an important school meeting was taking place in Peninsula one winter night, when the road on the Bay was too bad for horses, he came across on snowshoes in order to be present. Many a funeral service taken by Mr. Reed was memorable by his expressive rendering, without a glance at the Prayer Book, of the whole of the Lesson from I Corinthians, Chapter 15.

When Archdeacon Reed left Gaspé, he became Archdeacon of Quebec and Rector of St. Matthew's Church, Quebec. Only two years later he was elected Bishop of the Diocese of Ottawa. He was still serving in this capacity when he died suddenly in 1970.

Meanwhile, in Gaspé the Reverend Timothy Matthews became the new Archdeacon in 1952. The son of a clergyman, Mr. Matthews was, I believe, born in Canada, making him the first native-born clergyman to be in charge of St. Paul's Church for an extended period. Although he grew up in Saskatchewan and British Columbia, he was educated at Bishop's

University. Before coming to Gaspé, he was Rector of Lake St. John, and resided at Kenogami. Like all his predecessors in Gaspé, Archdeacon Matthews took an active interest in all local developments during the five years he was here.

Archdeacon Matthews was appointed Rector of St. George's Church, Lennoxville, and Archdeacon of St. Francis in 1957. After four years at Lennoxville, he was elected Bishop of the Diocese of Quebec and was Consecrated on September 28, 1971. As he and Mrs. Matthews retained their summer home in Haldimand and return there each summer, Bishop Matthews is still a well known figure in the area.

The Reverend John Comfort became the new Archdeacon of Gaspé in 1957. Mr. Comfort, an Englishman by birth but a graduate of Bishop's University (he and Bishop Matthews were in Divinity School there together), was no stranger to Gaspé. He had been in Mal Bay and Sandy Beach for a number of years and was well known by many around the Bay. He remained Archdeacon of Gaspé until his retirement in 1972. He then took up residence in Montreal West, but on more than one occasion since has returned to give assistance when vacancies have occurred on the Gaspé coast.

These Archdeacons continued the work of the earlier clergymen, travelling around the Bay on many occasions to assist in the various parishes and also making trips to the North Shore parishes and those of the Magdalen Islands, areas which are also the responsibility of the Archdeacon of Gaspé whose territory is properly known as the Archdeaconry of Gaspé and the North Shore. The activities of these clergymen and their successors, Archdeacon Leslie Gourley and Archdeacon Grover Kendrick, will come into the remaining chapters of this story from time to time. Other clergymen served, too, in Wakeham and York and in the new community of Murdochville. The Missions of Wakeham and York grew to become not only self-supporting but are today (1978) the largest group of Anglicans in the Diocese of Quebec.