

UNTO THE HILLS

NORMA AND STUART GEGGIE

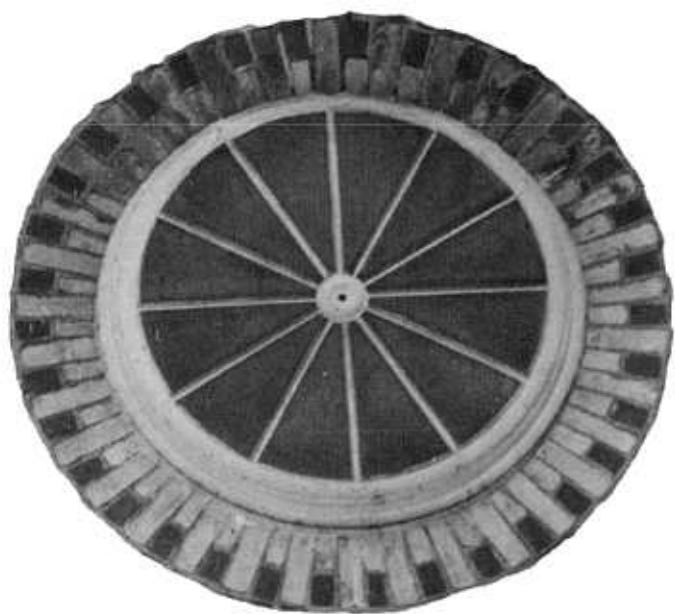


UNTO THE HILLS

A Church History

by Norma and Stuart Geggie

The Historical Society
of the Gatineau 1976
Old Chelsea, Quebec



Barry Schwerdfeger photo

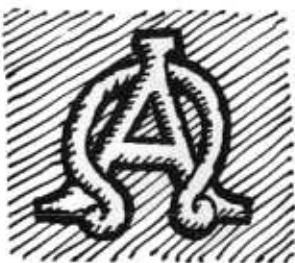
A history of the United Church of Canada,

in the charges of Alcove, Wakefield, Cascades

and Rupert, in the province of Quebec,

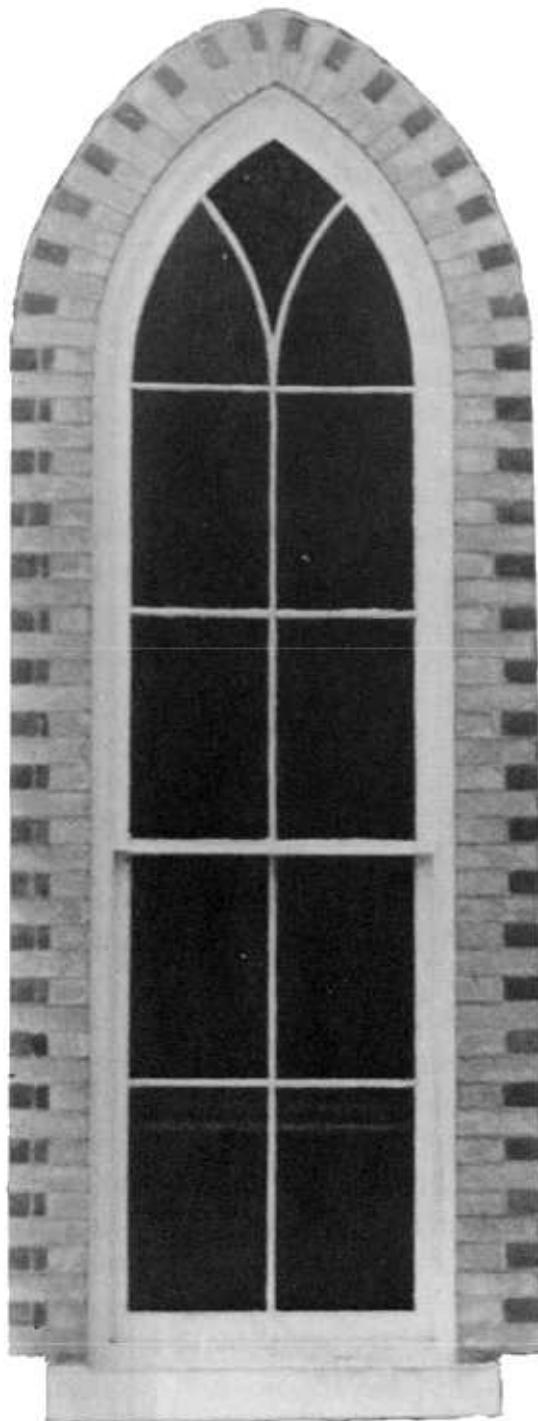
over a period of one hundred

and forty-five years.



I WILL LIFT UP MINE EYES
UNTO THE HILLS, FROM
WHENCE COMETH MY HELP.
MY HELP COMETH FROM THE
LORD, WHICH MADE HEAVEN
AND EARTH.

PSALM 121: 1,2.



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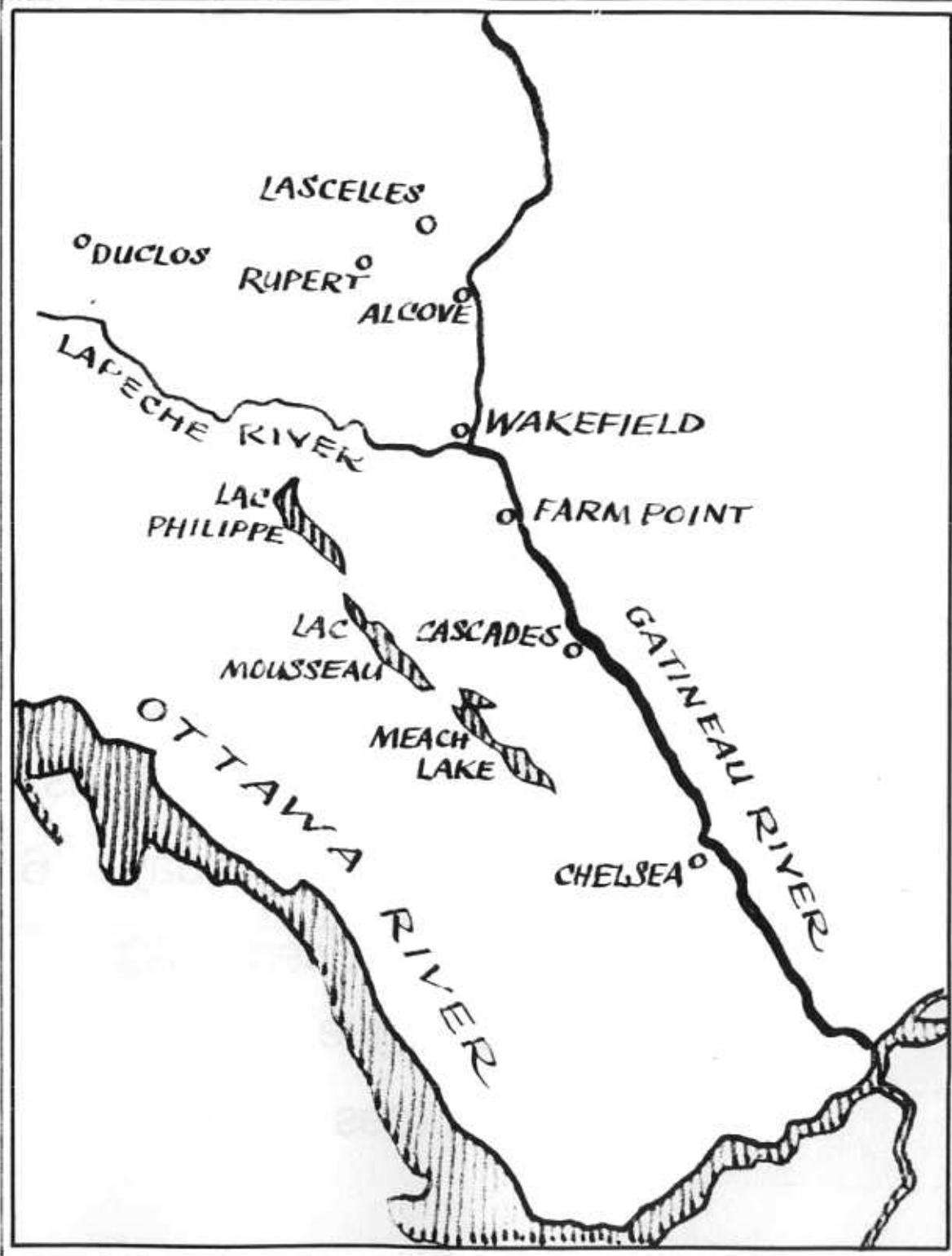
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INTRODUCTION

One of the books in my library, that I frequently read parts of, is the late Arnold Toynbee's book entitled "An Historian's Approach to Religion." It is interesting to note that Toynbee's book on religion followed his world famous ten-volume "A Study of History," acknowledged the world over as one of the finest contributions to historical research in our generation. As Toynbee's work on "A Study of History" proceeded, he found that religion was at the centre of human affairs, and a vital, formative and creative influence at the pulsing heart of community life.

It is interesting to observe that, as Dr. and Mrs. Geggie worked on their essay "Lapêche", they came to the same conclusion that Toynbee arrived at, namely, that religion was at the heart and centre of the political, social and economic development of community life for a period of over a century as witnessed and expressed in the charges of Alcove, Wakefield, Cascades and Rupert in the Province of Quebec.

One of the most significant and creative words in the Greek New Testament is the word "Koinonia", which translated means "Fellowship". One cannot read this excellent historical essay without gaining a definite impression that in those far off days when life was hard, if not precarious, it was unconquerable faith in themselves and in their God that led the people to pursue, with amazing courage and back-breaking toil, the task of taking the best of the Old World and giving it a revived and meaningful force in the

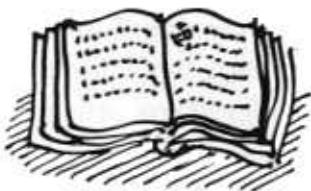
building of the New World.

I had the honor of being ordained in the ministry of the Presbyterian Church of Canada in the church at Wakefield by the Presbytery of Ottawa in 1924. One year later, on June 10th, 1925, the United Church of Canada was born.

There is always a mysterious glow of interest in one's first church that never grows dim all through the following years. People make a nation and people make a community and people make a church and give religion its true significance and meaning. I learned a lot about theology in college but I discovered, in Wakefield, that people took primacy over theology. I realized that the church I was minister of was the result of a sacrifice of love by the Son of God over nineteen centuries ago.

Paul, in writing to his disciple Timothy said "Keep the beautiful tradition." In their treatise "Unto the Hills" Dr. and Mrs. Geggie have pointed us to the 'beautiful tradition' of our common faith and how, like the Olympic torch, it has been handed on from generation to generation.

J. Ralph Morden.



THOU ART MY FATHER: WHO
IS MY MOTHER, WHO IS MY
FATHER? ONLY THOU, O GOD.
AMERICAN-INDIAN,
KEKCHI TRIBE.

THE DEVELOPMENT OF A COMMUNITY

In 1800, Philemon Wright arrived from Woburn, Massachusetts, to form a settlement at the Chaudiere Falls on the Ottawa River, from whence was to spring the busy and productive community of Wrightville (Hull.)

Two factors hastened the development of the area during the first quarter of the century. Forests bordering the lower St. Lawrence were being depleted, and lumber merchants were looking for new sources. Famine in Ireland, caused by the repeated failure of potato crops, resulted in waves of immigrants seeking the opportunity of making a fresh start in a new country.

Settlements spread north from Wrightville with the establishment of a community at Chelsea. The Blackburns, Reids and Kirks continued up river to the site where Mr. Kirk was to operate his ferry at a later date. At the North East corner of the Township of Hull where the Meach Creek joined the Gatineau River, Mr. Patterson made his clearing. John Maxwell and Thomas Copeland settled on land bordering the river to the north of the Meach Creek outlet; Mr. Copeland claimed land on both sides of the river extending back to more open areas. In about 1830, in a two mile radius of what we now know as the village of Wakefield, Joseph Irwin, Foster Moncrieff, Joseph and John Shouldice, William Fairbairn and George Hall established themselves. Thomas Stevenson left the river to make a homestead about three miles east in a beautiful open valley; also Haigh McGarry settled on the east bank of the river several years later. James Pritch-

ard chose an area three miles north, bordering the west bank of the river and extending further west, again in a promising opening between the hills. All of these names appeared in the first census return to be taken in Wakefield Township in 1842, making a total of thirty-seven households, and a population of 248; half of these (the children) were Canadian born. Seven came from Scotland, six, from the United States, fifteen were Naturalized Aliens, and the remainder were natives of Ireland.

The greater part of the Township, ten square miles in area, was to the east of the Gatineau. Settlement followed the course of the river, with about half the population continuing north. These people, 122 in number, were Roman Catholic, and their community at Farrelton had at its centre a Church and school. The homesteaders who settled around the Wakefield, North Wakefield and Farm Point area, were predominantly from Northern Ireland, and belonged to the following denominations:

Church of England	48
Church of Scotland	14
Baptist	9
British Methodist	5
Canadian Methodist	
Wesleyan	26
Presbyterian (not connected with Scotland)	24

The census return of 1851 for Wakefield Township revealed that the population had more than doubled, and while most were shown to be farmers, also listed were black-

smiths, shoemakers, coopers, a carpenter, a tailor, and a Presbyterian minister. Two places of worship had been established. One of these was James Maclaren's two storey 'frame' building seating one hundred people (Presbyterian,) and the other, a log house (for Methodists), with the same capacity on Thomas Copeland's property.

During this time the adjoining township of Masham, bordering Wakefield Township to the west, had undergone similar development. It is reasonable to conclude that the settlement around Rupert was slightly later than that of Wakefield and Alcove (North Wakefield.) As the choice farming sites close to the Gatineau River became occupied, new arrivals moved further west where many streams and lakes and small areas of plateaux gave promise of a good future. Although this eastern strip of Masham Township was settled in the same manner as the Gatineau Valley, that is by a predominantly Irish Protestant population, a French Roman Catholic settlement was growing up around the valley of the Pêche River. These people, mainly from Lower Canada, had followed the chain of lakes — Meach, Mousseau, and Philippe — north, to establish a closely-knit farming community in the south-western corner of the Municipality. The south-eastern corner which was adjacent to the Wakefield village settlement, had been occupied at the same time by Thomas Brown, Foster Moncrieff and Joseph Irwin. What was referred to as "the lake settlement" of the Municipality, was at North Masham, and the community developed around Fairbairn (or Reilly's)



"Shorn Clean", Rupert,
1928. Public Archives of
Canada. PA 56323.

Lake. The Fairbairns, Reillys, Gibsons, Johnstons, Moncrieffs and O'Haras were farming close to the area of Rupert; the Woods and Pritchards in the Lascelles area; the Moores, Craigs and Mahons further west in the Municipality.

The Maclarens, David and his sons John and James, had come to the area in 1844 from Torbolton. They were well established in Canada, and were in a position to be able to purchase the grist mill near the mouth of the Pêche River, which had been built six years previously by William Fairbairn. This Scottish millwright had started farming on land west of the Gatineau just above the rapids at Wakefield.

By 1851 the development of these newly established communities was phenomenal. In Masham Township, a grist mill and a saw mill were functioning, as well as the trades similar to those mentioned in the Wakefield census. The Agricultural Census pointed to an industrious farming community, with individual farms of approximately 100 acres, yielding wheat, barley, peas, potatoes, and carrying small numbers of milk cows, horses, sheep, pigs and a bull or two. By 1861 the population of Masham Township was 1,764; comprised of Church of England 219, Roman Catholic 952, Church of Scotland 9, Free Kirk (Presbyterian) 309, Methodist 26. Almost the entire population of the settlement in North Masham was of Irish descent.

There were many notations of houses of worship in both townships in 1861; in Masham, North Wakefield, and Wakefield, and

there were seventeen members of the Church of Scotland, 510 Free Presbyterians, and 374 Methodists living in the immediate area which these Churches served.

What type of people were these, who left a country in famine conditions, to make their way across an ocean, and then to attempt, and succeed to carve a home and eventually a prosperous community from a sometimes inhospitable wilderness? It is apparent that there was no vacuum in the spiritual lives of these men and women who were without benefit of clergy for sixteen years; nor is it likely that it was coincidence that the French Roman Catholics, the Irish Catholics, and the Protestants each made their settlements beside a member of their own faith. Moreover the establishment of these Houses of Worship was not the work of one individual, but was evidence of a community, strong in its endeavour, and united in its people's desire to serve God and their fellow man.



AND HE SAID UNTO THEM,
GO YE INTO ALL THE WORLD,
AND PREACH THE GOSPEL TO
EVERY CREATURE.

MARK 16:15.

THE METHODIST CHURCH

Although Methodism had come to Lower Canada from England in the latter part of the 18th century, there was also a surge into Canada of United Empire Loyalists of this faith after the American Revolution.

The Methodist Episcopal Church in Canada was formed in 1828, and as the name implies, the church was governed by bishops. When a union was attempted with the British Wesleyan Methodist Conference in 1833, there was discontent, and the two divisions remained for some fifty years.

With the influx in the 1840s of settlers who came largely from Ireland, the followers of John Wesley's teachings were well represented. In Wakefield Township in 1842, of the population of 248 people, about thirteen percent were Methodist. These were listed as 26 Canadian Methodist Wesleyan, and five British Methodist. This proportion continued in the 1851 and 1861 census. There were slightly more in Masham. By 1861 some 260 of a population of 1764 people, approximately 15%, were Wesleyan Methodist. These people organized early to receive itinerant ministers from the Gatineau Mission. Methodist Meeting houses were reported in the 1851 census on the farm of Thomas Copeland, about one mile south of the village of Wakefield, and on the property of William Poole in Wakefield, near the present pharmacy run by M. Drouin. In 1861 Andrew Pritchard at Alcove had a Methodist meeting house to hold 100 people, with a value of \$150.00. In Masham, William Johnston helped to establish a Wesleyan Church near

the present Rupert Union Cemetery between Rupert and Lascelles. This building was valued at \$300.00 in 1861 and measured 50 feet by 30 feet. By 1861 a parsonage was provided in Wakefield on property of Andrew Armstrong, and it was valued at \$400.00.

Records of the Gatineau Mission Circuit indicate that Methodist preachers served in the area from 1846: William Morton, in that year, George Young, in 1847, and Erastus Hurlburt, 1848-49.

Annual reports were made by the ministers to the Missionary Society of the Wesleyan Methodist Church in Canada, and these speak for themselves of the difficulties and rewards which met their efforts. The Rev. Morton wrote in 1846: —

This Mission . . . extends about forty miles up the Gatineau River from Bytown. It comprehends a part of four Townships, Templeton, Hull, Wakefield and Marsham (sic), and also extends into the unsurveyed lands. There are seven regular appointments, and some occasional ones; so the Missionary will have no want of employment. During the past year . . . about 70 were added to the Church . . . I believe that on this Mission I have enjoyed some of the happiest seasons of my life . . .

In 1848, the Rev. Hurlburt referred to the country as being "very mountainous and romantic, the roads extremely rough, making the travelling laborious," and the year as being "one of trial and difficulty."



The Rev. William Morton,
Methodist Minister, 1846.



The Rev. George Young,
Methodist minister, 1847.
United Church Archives.



The Rev. John Armstrong,
Methodist Minister, 1850-
51.



The Rev. Andrew Armstrong,
Methodist Minister,
1860-62
United Church Archives,

By 1853 the mission had extended to fifty-three miles up river, and the Rev. John Howes reported "... an extensive and laborious Mission for one man, if it could be avoided." He also referred to the purchase of a small but neat Parsonage, almost completely paid for, and of the intention to begin construction of a Church. Statistics for the year showed:

Admitted during the year	9
Dropped	16
Converted	12
Numbers in Society	119.

The parsonage had been paid for, the funds were improved from the previous year, and there were two Sabbath Schools.

Until this time worship services had been conducted in school houses. By 1856 one Chapel had been completed and preparations were under way for a second. Improvements had been made to the Parsonage, commitments met for the Preacher's salary and the Children's fund, in addition to twenty pounds refunded to the Missionary Society, and \$13 donated to the Committee for Missionary purposes. Congregations and membership had increased, and two appointments had been added to the Mission.

On July 16th, 1851, the three children of William Moor and Mary Ann, his wife, were baptised by the Rev. John Armstrong with James Woods as witness. Thus William Moor junior, age six, and his sisters Catharine, age four and Margaret, age one year, were accepted into the Christian community and became the first registered baptisms in the Methodist

Church in Wakefield.

The Circuit Register of 1858 included six District Missions or "Appointments" from Wakefield to "Cazabazway." The first one was called "Copeland's School House class," with its leader Erasmus Earle, and its members who were Halls, Cates, Browns, James Irwin Senior, and Erasmus Trowse; the "Lake Settlement Class" at Rupert, was lead by William Johnston Snr., and its members were Magees, Chilcotts, O'Haras, Pritchards, Woods, Moores and Mahons. Of the forty-seven people in this class, seventeen names were dropped the next year. "Sully's" class at Cascades was made up of six names, Cross and Sully, and was without a leader. The fourth class was at "Moor's School House" and included sixteen names, Thomsons, Shouldices, Halls and Moores, and they too had no leader. In 1863 George Thomson was leader of this class. The last two classes were the Parent Creek Class, made up of Strothers, Reillys and McFaddens; and finally the Circuit Register listed the Aylwin and "Cazabazway" Appointment where Samuel Day was a local preacher, and Dunkins, Drapers, Charles Chamberlin, Irwins and McCanns were members. In 1869 a class existed at Cantley and at Templeton to the east of the Gatineau Valley. At that time the minister was the Rev. James Roy, based at the Gatineau Mission.

In 1860 the first appointment to North Wakefield was made. The Rev. Andrew Armstrong stayed until 1863, when Mr. Garrett J. Dingman replaced him. Andrew Armstrong came from County Fermargh,



The Methodist Church,
Wakefield, 1910.

Reproduced by Wilfred
Kearns.



The Rev. Daniel Connolly,
Methodist Minister, 1868.

United Church Archives,

Ireland, with his parents in 1837. He became a Methodist in 1843 during a series of revival services, and was soon named a local preacher. He was appointed to a Circuit four years before ordination in 1858. The North Wakefield appointment was the fourth Circuit in which he served. His obituary in the Methodist Conference Minutes stated that "he was a devoted Christian and a successful Minister." He died in 1890 after thirty-one years of active work.

A letter to the editor of the *'Christian Guardian'* dated at North Wakefield, September 14, 1864, and signed by "one who was there," describes the dedication of a new church at Peche Village (Wakefield) on the previous Sunday. Two sermons were preached by the Rev. John Douse, Chairman of the District, and also one in the afternoon by the Rev. George Brown from Belleville District. The church was crowded on both occasions. It was noted that the collections were good. The next day a tea was served, when not less than 200 people were present. After tea addresses were given by both speakers of the previous day and by the resident minister the Rev. D.J. Dingman. The letter ended: "The speaking was all that could be desired, both instructive and amusing, and I believe all parties enjoyed their afternoon's pleasure; in fact taking it altogether it was a complete success." Thus was dedicated the building that was for sixty-one years, a Methodist Church, then in succession a meeting hall, a general store, an apartment building, the Wakefield post office and in 1975, a pharmacy.

Each Circuit was autonomous in its operation. Regular quarterly meetings were held and the minutes were recorded of all transactions and decisions. The second quarterly meeting of 1868, of the Gatineau Mission, was held in the Pesche Church on 21st November. The Rev. Daniel Connolly was Chairman, and those present were Brothers William Johnston, William Reilly, Erasmus Trowse, Robert Magee, Samuel Chilcott, Joseph Irwin, George Hall, William Poole, Thomas Pritchard and Robert Earle. The Circuit included the following appointments: North Wakefield (Alcove), Pesche (Wakefield), Masham (Rupert), Creek (Parent Creek), Moores, Cascades, Kirks, Cantley and Templeton; a very large area to be covered by one minister. Indeed two ministers were appointed whenever possible, but this was not common. Judging from the returns of the appointments, ie. collections of money, the Pesche and Masham appointments were largest, providing almost fifty of the total of sixty dollars. Some of the appointments were comprised of the members of one or two families only. Brother James Shouldice was elected leader of the group at Moores.

The Mission was always on a very shaky financial basis, and in spite of a grant from the Methodist Mission Society, the annual deficit was substantial. In 1868 the expenses for the year were broken down as follows:

Rev. Connolly salary	240.00
Rev. Connolly board	200.00
Fuel	30.00
Travelling expenses	44.80
Children's fund	52.85

Horse keeping	90.00
	669.65
Rev. Lees expenses	252.65
Total	\$922.30

The Appointments pledged \$480.00, and the Missionary Society granted \$250.00, leaving a deficit of approximately \$250.00. The Rev. Connolly bore \$175.00 of this, and Rev. Lees \$75.00. There is not a note to suggest that they were ever reimbursed. "Returns" from the nine appointments for the fourth quarter of 1869 totalled \$217.70, which made a yearly total of \$425.00, again with a deficit of \$250.00. These financial problems plagued the Methodist community without let-up, with the exception of 1871, when a surplus of \$42.71 was reported, and of this, \$30.00 was returned to the Missionary Society. Between 1879 and 1885 the average deficit was \$340.00, so that numerous efforts to reduce spending were made. However, it did not prevent the establishment of active congregations and the building of large well appointed churches in Wakefield, Masham, and North Wakefield.

At a meeting of the board in 1872, a motion was passed appointing trustees for the new church to be built at Leslie's Corners (Rupert.) These were William Reilly, Robert Magee, William Johnston Junior, John Woods, Francis Magee, Erasmus Earle, and Thomas Ferguson Pritchard.

'The Christian Guardian' of December 1874 recorded the dedication of a new church in the township of Masham on Sun-



W. M. Church Committee
To G. B. Johnston (Treasurer,) Dr

	To Cash, paid for Site	100 00
	" " " Surveying C. lot	4 00
Apr 3	" " " Plans	37 50
	" " " Receiving tenders	5 00
	" " " Paid W. Geo. Johnston to purchase lumber	150 00
May 6	" paid James Kennedy for timber	8 80
June 15	" J. Wiggins for work	9 16
" 19	" Cash for registering deed	3 75
" 20	" Paid John Stevenson for sleepers	11 60
" 22	" " " Advertising	3 00
" 25	2 pails $\frac{46}{23}$ 1 do $\frac{50}{}$ "	<u>96</u> 333 77
July 1	" 1 ox $\frac{140}{}$	140
" "	Cash to John Evans for lumber	26 00
" "	to W. S. Mitchel for work	2 50
" 4	" Dan. Sullivan	11 00
" 6	" Mr. W. Bride	15 50
" 8	Cash to Currier & Co for lumber	27 70

The Methodist Church,
Rupert. Built 1874, demolished about 1950.



The Methodist Church,
North Wakefield,
about 1900



Reproduced by Wilfred Kearns.

day the 27th of December. The guest speaker who came all the way from Sherbrooke, was the Rev. Daniel Connolly, a former pastor in Rupert. The Rev. Connolly preached two sermons on Sunday as well as giving an address at a tea on the following day, as did the Rev. Joseph White, the Presbyterian minister, and the Rev. McCoombe of Aylwin.

The tea was well attended by more than three hundred people. At a public meeting during the tea, Andrew Pritchard the Chairman, reported the cost of the church to have been \$2,400.00, of which \$1,800.00 was already collected. By 1883 the debt had been completely paid. The building had been designed by Messrs. Horsey and Sheard of Ottawa. It

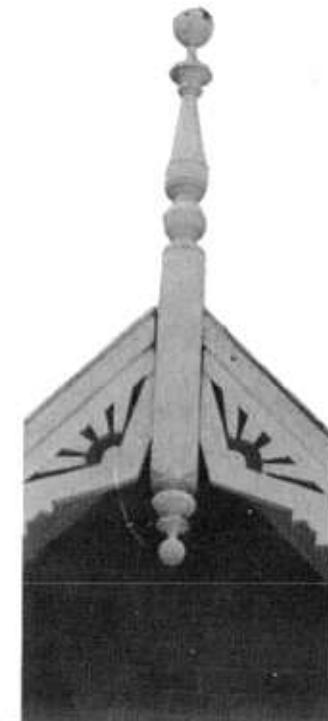
was made of clapboard and had five tall Gothic windows on each side and two in the front, as well as a group of similar windows over the entrance porch. The latter were of stained glass, as were two over the pulpit. The high ceiling was at first plastered, but when the plaster began to fall, it was covered with ornamental tin sheeting. There is a story that during services, there was a roped off area as a protection from falling plaster. These and other renovations were completed in 1906 at a cost of more than \$1,000.00. The building was finally demolished in the 1950s by Mr. Leo Held of Rupert. The walls then were still wide pine boards in their natural colour. The beams supporting the floor were hand hewn pine logs, eighteen inches square and sixty feet long.

'The Christian Guardian' in 1888 reported the dedication of a new Methodist Church in North Wakefield. This building, which is still in use as the United Church, was described as a wooden structure to be brick veneered, measuring twenty-six by thirty-eight feet, and having neat gothic windows. The ceiling was finished with V sheeting in a pattern. The pulpit seats and wainscoting were oiled and varnished. The cost, \$800.00, had been completely paid by that time, the ladies of the congregation assisting greatly in providing funds for this. It had been built by volunteer labour, for example William Hamilton gave six days free labour to haul the brick and stone lime from Ottawa by horse and wagon.

The third major church building of the North Wakefield circuit was the one that had

been dedicated at the Pêche Village on September 14th, 1864, as reported in the *'Christian Guardian'*. This building was a clapboard structure facing the river and main road in Wakefield village, with a porch and steeple attached to the front south-east corner. Its interior apparently impressed many people, since numerous elderly residents today have mentioned it. The pews were set in a semi-circular fashion around the pulpit which was raised above the congregation. It had an organ which was loaned to the Farm Point church at the time of Union, since the combined congregations had chosen the brick Presbyterian Church to be St. Andrew's United. After 1925 the Methodist Church became known as the Wesleyan Hall and was used for community functions. The writer remembers a children's Hallowe'en party there, when the most impressive event for a five year old was a competition for the largest smile, won by an elder brother.

The minutes of the Board meetings are brief, but interesting sidelights can be seen. The officials were all appointed by the Board. In 1873 Brothers Sam Chilcott and George Johnston had their licenses as Exhorters renewed for another year. Brother William Smith's license was changed from Exhorter to Local Preacher at the same meeting. An exhorter was a junior local preacher who would preach occasionally, whereas a local preacher had to pass examinations to be licensed. A "suggestion" was made at a meeting that an occasional morning service be held at North Wakefield on the Sabbath instead of the "Creek" and it was thought "it would



Barry Schwerdfeger photo



The Rev. Samuel Teeson,
Methodist Minister, 1869

United Church Archives,

be beneficial and in the interests of the Church." Motions were recorded to pay the minister in cash rather than in "kind," and to ask the Conference to appoint a minister with a small family so as to keep the deficit down. The Missionary Committee was approached in 1875 for further assistance. The Board cited the depression of the lumber trade, and the recent increase in the minister's salary as cause for a budget deficit. Harvest Home Festivals were held in 1881 and 1882 at the grove at Mr. George Hall's in September, to raise money for the Masham church.

The Conference resolution respecting Methodist Union was unanimously approved by a meeting in 1872, as moved by Brother Seth Cates. In 1875 the Church was first called the Canadian Methodist Church. Superannuation payment for ministers was begun in 1880.

In spite of the financial difficulties which usually were more costly to the ministers than anyone else, the Mission never lacked an energetic leader. The *'Christian Guardian'* reported a special service held in 1872, when the Rev. Samuel Teeson left the North Wakefield Mission. Mr. Teeson had been there for three years and had "seen the progression of church membership," the "progression in all financial matters" and the building of a new church. The *'Guardian'* mentions a series of special services over ten weeks, that resulted in more than fifty conversions. The Circuit Book of that year shows an increase in all appointments; Parent Creek, Cascades, Masham, Pêche, North Wakefield and

Moores. A note states that "lately we have preached at Chelsea and we find old sympathies awakened for Methodism."

In 1884 the Pastor wrote the following notes in the Circuit Book, apparently for the benefit of his successor;

North Wakefield: There are three families up the river that you will do well to visit – Newcommon, Dolens and Thompsons. They are not members, but supporters. Mr. Dolens especially; they live on the other side of the river and attend your Services here in the winter and as often as they can in the summer.
Wakefield: I have no Steward to return in connection with this appointment. It was looked after by North Wakefield. You will find 104 members in the book, but I returned 96 leaving you a margin of eight. I hope you will be the means of keeping them all in the way to Heaven.

On Christmas Eve, 1875, a few friends from the village of La Pêche paid a surprise visit to the Parsonage (at North Wakefield), the home of the Rev. G.G. Huxtable. After "taking possession," the ladies of the party took over the kitchen and dining room and "spread a table in true Canadian style, with a nice assortment of the luxuries of life." After supper Messrs. Archibald Kennedy and Adoniram Cates presented to the pastor "an excellent fur coat" as an expression of their esteem and good will. The Rev. Huxtable went on to write in the *'Christian Guardian'* that during his stay in North Wakefield he

had received numerous substantial expressions of kindness.

In 1884, services were held at the Cascades appointment on every third Wednesday evening of the month. Also in that year the minister left a note for his successor concerning the Killala appointment. This appointment was apparently north of Lascelles, and it included a Craig family and an O'Hara family. He said "I attend to this appointment the first Wednesday of each month, and preach to them at twelve o'clock noon. They expect you to do the same. You will find them a kind people and always glad to see and hear you preach." A short notation after a few persons' names "Gone to the Hornerites" indicates that conversions were not always to Methodism. There was a Hornerite Church on the site of the bake shop in Wakefield prior to the establishment of that business in 1908 by Mr. William Orme. The church had been destroyed by fire. A wooden building on a hill behind Andrew Hamilton's store in Lascelles, also served as a Hornerite church.

By the turn of the century the financial problems that the Methodist Church had experienced had not improved. The Circuit Register indicated a total membership of 150 persons. On January 6th, 1899, a meeting of the Board of Trustees of the Rupert Church was called by Rev. Krupp, and attended by Brothers Edward Johnston, James Chilcott, Foster Shouldice, George Shannon, George Reilly and W.R. Shouldice. Mr. Reilly was engaged as caretaker of the Rupert church for \$25.00 per year. A tea was held which netted \$39.70, and that amount was spent on re-



The Rev. George G. Huxtable, Methodist Minister, 1872-75.

United Church Archives,
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The O'Hara house, two doors south of the Methodist Church, North Wakefield, about 1900.

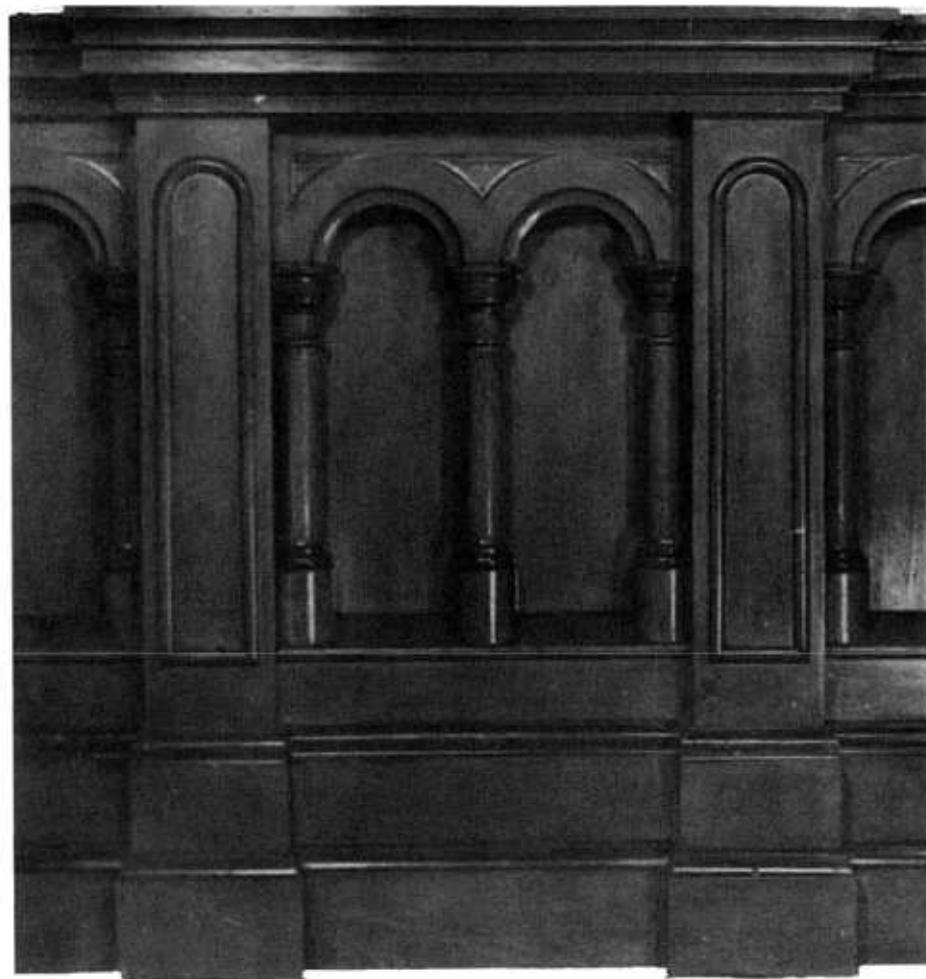
pairs to the organ and on plastering the walls. And again, six years later, repairs and renovations to the Rupert church cost more than \$1,000.00. At that time a request was sent to Mr. Gamble in Wakefield, for the use of the

Rupert Presbyterian Church during these renovations. Measures taken to reduce the costs of operation included asking the ladies to clean the church on a regular basis; asking families who lived at a distance to furnish

firewood for a year, and accepting the offer of Mr. George Reilly and Mr. Peterkin to light the fires each Sunday without charge. In 1917 all families concerned were levied a five dollar fee to pay for church expenses. Mr. Roy Mahon of Rupert recalls, as a member of the Board, driving many miles by buggy or sleigh to collect a few cents from some of the widely separated Methodists in his area.

When Union finally took place in 1925, it appears that the Methodist community was quite convinced that it was a necessary and acceptable move. There were a few dissenting voices, which resulted in notations in the Circuit register, "Withdrawn — reason, church union."

The last meeting of the board of the North Wakefield Circuit was held on January 11th, 1926. Present were: Rev. A.F. Shorten, H.G. Wills, A.J. Earle, Dr. Campbell and W.H. Johnston, recording secretary. The minutes showed a deficit of some three hundred dollars owed to the Rev. Shorten. Each of the three appointments was requested to make it up directly to him.



Barry Schwerdfeger photo



... AND BEHOLD THE BUSH
BURNED WITH FIRE, AND THE
BUSH WAS NOT CONSUMED.

EXODUS 3:2.

THE PRESBYTERIAN CHURCH

The first settlers in New France were French Presbyterians, in the 1600s, Huguenots, escaping persecution in their native France. However they were decimated by disease and famine. Scottish Presbyterians arrived in the 18th century, firstly to Nova Scotia, and then to Upper Canada, and amongst them, ministers of the Presbyterian Church. There were divisions within this offshoot from the Church of Scotland, calling themselves Free Presbyterians.

The Rev. J.L. Gourlay, A.M. wrote in his *'History of the Ottawa Valley'*, published in 1896, the following tribute: "The early settlers of Wakefield and Masham were nearly all raised and trained in the Irish Presbyterian Church, one of the best schools for forming the minds of orderly Christians. The Scotch element was small but good."

The first organised Presbyterian church in the county of Ottawa was in Wakefield, in 1846, Masham being a preaching station. The minister, the Rev. John Corbett, a native of Ireland, was 36 years of age when called to the charge. The Rev. Gourlay who was present at his ordination, wrote:

'... Mr. Corbett's attainments were of a moderate order, yet the church grew under his ministry. Masham from a little station developed into a large one. Wakefield church at the Peche was a long time the largest portion. Now Masham is the greater. It is a fine church and a wealthy congregation in appearance. The settlement has good land, well cultivated and exhibiting all the signs of prosperity ...'

The first Free Church Presbytery formed here was that of Perth, and the first ordination in it was the Rev. John Corbett ... (he) was sent to Wakefield and accepted there ... The salary was four hundred dollars, a small amount compared with our days. The congregation never got any aid in raising the minister's salary. There was nothing provided yet by the church to assist the feeble.

The settlers were not wealthy for many years, and they had much hard work clearing land, cutting logs, making timber, securing clothing and provisions for numerous families. The place was healthy and prolific ... For the new minister the people could raise only a very limited salary, but they seemed always to do their best. Mr. James Maclaren always did a great deal of good for the congregation and very much for the minister's salary. One advantage they always had a good working session.'

At the time that Mr. Corbett was "regularly installed in the Presbyterian Church of Wakefield and the adjoining Townships" the certification was signed at "Wakefield, Gatineau River," 27th January, 1847, by:

Foster Moncrieff, John Nelson, James Maclaren, John Maclaren, James Somerville, William Gibson, Samuel Gibson, William Fairbairn, Thomas McNair, John Pritchard, Andrew Ferguson and David Blackburn.

The charge was that of Wakefield-Masham, but there being no Presbyterian Church closer than Ottawa, Mr. Blackburn, who lived at Cantley, walked or rode to Wakefield and led the singing. The church recorded in the 1851 Wakefield Census Return may have existed when the Rev. John Corbett arrived, however, a log building on the point of land east of the highway was used as the original church. A poem found by Mrs. Reby Dodds among papers of her great-uncle G.B. Johnston, reads:



Old Presbyterian Church Pasche

*Tis not romance or even fable
That Church has now become a stable
Though desecrated as a shrine
Twill show the days of Old Lang Syne*

*Symbolical 'tis no transgression
When viewed in light of a succession
For lowly in a stable laid
Was Bethlehem's Lord and Bethlehem's babe.*

(signed) S.T.



Samuel Teeson was a Methodist minister at Pasche (Wakefield) in 1869. The poem is written in a hand very similar to that of Mr. Teeson's in early church records.

The first service at Masham was held in the log school house on the farm of Joseph Shoudice, with tallow candles being used for the

evening service. Brass candlesticks were presented later by Robert Kennedy.

The first baptism performed by Mr. Corbett on the 16th May, 1847, was that of the son of Robert Kennedy, farmer of Masham, and Sarah Jane Graham (both of whom had worked previously as weavers with the Wrights in Hull.) The child was named John Corbett Kennedy. Many baptisms followed that year, including the seven children of John Anderson and Elizabeth McArthur of Masham, who ranged in age from newborn to eleven years. In 1851 Mr. Corbett and his wife lived with their four children in the "parsonage house" on Range 1, part of Lot 1, on one half an acre cultivated into garden (orchard.) In the 1842 census Foster Moncrieff had one hundred acres, range 1, lot 1, and in 1851, ninety-nine and a half acres, so that the Presbyterian Minister's land was probably carved out of this choice acreage on what we now know as "the McClinton farm" on Rockhurst hill. Mr. Corbett produced thirty bushels of potatoes, one barrel of pork, and he had one horse. This would have been an essential part of equipment for a man of the cloth, as he must have spent a considerable amount of time on horseback. He travelled by this means with the Rev. Gourlay in 1856 to call on settlers and conduct services in isolated areas. They passed through the sparsely populated area between Farrelton and Low, and the hair-raising description of crossing Stag Creek follows:

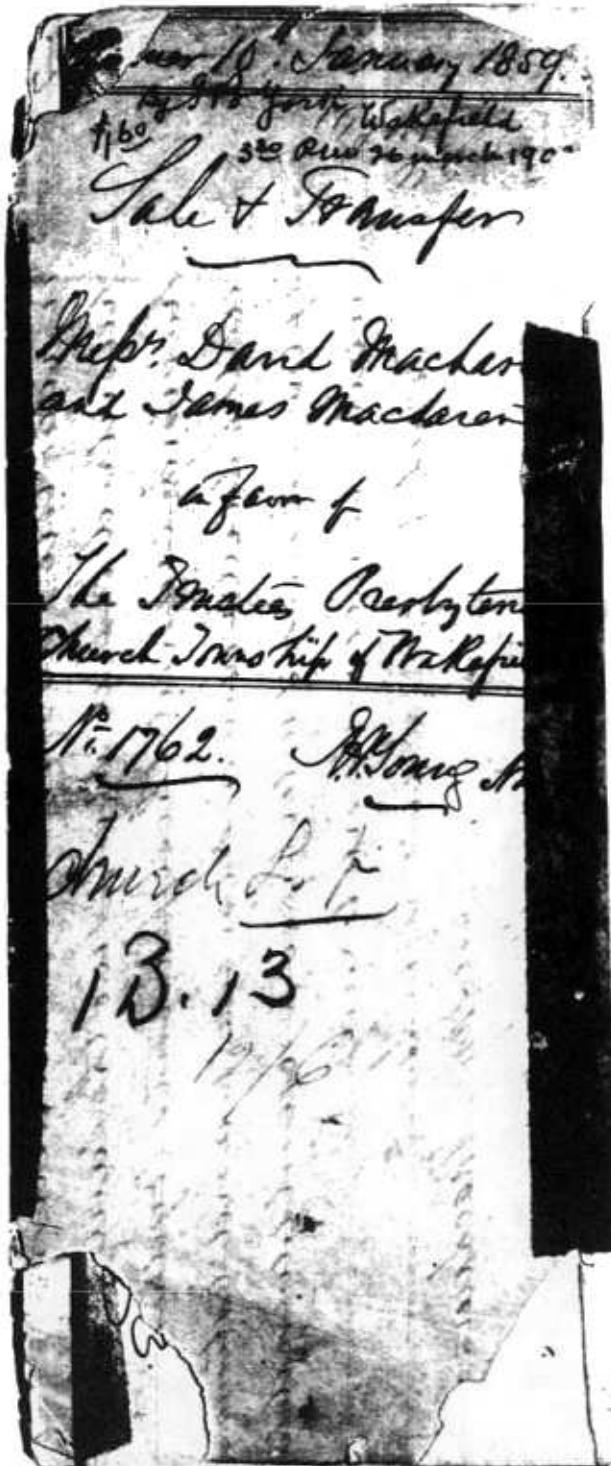
*'... one horse was sent through and
caught by the first man, and the other
sent after at a safe distance and followed*

not too closely by the second man. The little horse half waded, half swam, the tall one threw mud high and far in his passage through. The saddles had to be 'carefully wiped with leaves to allow a remount; sometimes we took the narrow paths around these deep pits, through the tall brush, pushing through between a large tree and a perpendicular rock, with our toes held pretty near the ears of our horses to keep from being rubbed off.'

They called at the Hamilton farm where Mr. William Leslie and his wife (a Miss Gibson from Masham) were in residence, on to Kazabazua, then to Mr. Ellard's "select settlement" and Pickanock. Their mode of transport at times was a bark canoe, and on arriving at a little log church for a service, they were greeted by the sight of a whole fleet of bark and log canoes. These ministers were treated with great hospitality, their visit no doubt an occasion in these isolated areas,



Stag Creek, Low.



and many were forced to stand outside during the religious services for want of room. When they arrived by canoe at Aylwin in the rain, the schoolhouse where the service was to be conducted was packed, some standing on benches and covering the desks, and after the service by dim candle-light, people stood around eager to greet each other before scattering to their homes. Their travels took them above Maniwaki (then a smaller settlement called Desert,) to Bouchette. Possibly with some bias, the Rev. Gourlay considered that the lumber companies were to be congratulated in having so many reliable Presbyterians in their employ.

The frame church at Wakefield with a capacity of one hundred, which existed in 1851, had been replaced within the next ten years by one double its size, and it is most likely that this was on the site of the present United Church in Wakefield. This property was sold by James McLaren, acting for David McLaren, his father, in 1859, for the price of five shillings. James Reid, John Stevenson and John Pritchard signed the document as Trustees. Also the first Presbyterian Church in Masham was built in 1861. Robert Earle was the contractor, while Samuel Marshall and William West were carpenters. This was a frame building at "the lake settlement," that is, overlooking Fairbairn (Reilly's) lake. A cemetery and a school and Orange Lodge stood nearby. In 1871 the church interior was enlarged by the removal of a partition at the end, providing space for more seats. A Committee of Church Managers, William Leslie elder, William Bennett and James Pritchard, were to superintend

the practicability of this being done "*without injury and with not too much expense.*" This church building remained past the turn of the century, and was latterly used for storage of hay before its demolition. In 1860 the elders for the Wakefield-Masham congregation were James Pritchard, James McNair, Thomas Stevenson and Robert Kennedy.

There were 201 Free Presbyterians and eight members of the Church of Scotland in the Wakefield census, and in Masham, 309 Free Church Presbyterians and nine Church of Scotland. The Rev. John Corbett had indeed "built up the Church" during his fifteen year tenure of office. He was replaced in 1862 by the Rev. Joseph White, who remained until 1876. The Rev. White apparently travelled extensively, as had his predecessor, since he continued to supply Aylwin during all of his term. He was a native of Scotland, and was thirty-one years of age when he arrived in Wakefield, his wife Elizabeth was twenty-seven. Mrs. White was much loved by members of the community who were saddened by her death at the age of thirty-six, in 1871, after the birth of her sixth child. The little girl, also Elizabeth, died a few weeks later. Mr. White was to remarry before he left the charge.

The Session concerned itself with the morals of the congregation, and conscientiously considered and answered questions on the "State of Religion" as set down by the Assembly. These read:

1. Do those members of the Church who are parents regard it as their duty to bring their children to Jesus? . . . Yes.

2. Is family worship observed during morning and evening in the houses of the members of the Church? . . . The majority do observe family worship.
3. Are prayer meetings held within the bounds of the congregation, and if so are they attended? . . . Yes, and poorly.
4. Do members of the Church work for mutual edification and for the conversion of others? . . . Generally they do.
5. Do they afford evidence of feeling their responsibilities as stewards of Jesus Christ by giving of their substance as God has prospered them? . . . Some do and some do not.
6. Are the Sabbath Schools well attended, and do the teachers aim at the conversion of their pupils? . . . Considering the scattered nature of the congregation, pretty well attended.
7. Is the Shorter Catechism used in the families and in the Sabbath Schools? . . . Yes.
8. Is there any marked change in the religious condition of the congregation during the past year? . . . Yes the numbers added during the year much larger than usual. Some of those brought to confess Christ gathered from among those more than usually careless. On the part of some, a great willingness to work for Christ. The contributions for religious purposes more numerous and larger than usual.

9. Do you know of any cause which seems to prevent the young from receiving the Gospel and openly confessing Christ? . . . Nothing in particular but what is common to fallen human nature.
10. To what extent does the sin of intemperance prevail in your neighbourhood, and what proportion of the members testify against the drinking usages by total abstinence from intoxicating drinks? . . . Of Church members in full communion, at least two-thirds are total abstainers, whilst it may be noted that nearly all the young persons not in full communion with the Church are total abstainers.

In 1863 a resolution was made deplored the practice of dancing, and forbidding it. Ten years later this was still a concern, and mention was made of "*the danger to spirituality of mind arising from attending dancing parties either to participate in this amusement or to be an onlooker in connection with it.*" In the Session minutes it went on record that . . . "*it (dancing) was held to be an amusement of such nature as to call for remonstrance on the part of Elders and if persevered in by members, leave them open to discipline by the Session.*" Also of concern to the Session were specific cases of drunkenness, dishonesty and "sabbath breaking", as well as the reported adultery between a couple prior to their marriage. In turn each offender was visited by one or two Elders,

and if repentance was not apparent, he or she was summoned to appear before the Court of Session. In many cases there was a confession of guilt and a promise to mend these wicked ways. When met with a defiant attitude or a refusal to appear before the Session, a member would be denied Church privileges for a period of three months to a year. In an extreme case the offense, together with the judgment of the Court of Session, would be read publicly from the Pulpit. Although this may appear to be something of a witch hunt, the attitude of these Elders was one of concern and compassion for the large congregation for which they were morally responsible. Session minutes record these instances: The needy circumstances of a resident of the community was discussed, and he was to be furnished with one barrel of flour, the expense of which was to be defrayed out of the Sabbath collection. A motion in the session minutes was unanimously carried:

... that this session desires to recognise the striking dispensation of Providence in the hand of a Sovereign and all wise God with which he has been pleased to visit this congregation in removing from its midst on the 25th March, 1868, Mr. John Lambert an adherent of this Church, his six sons and one daughter by the burning of their dwelling amid the flames of which they all perished. The Session would also recognise God's goodness in the deliverance of Mr. Lambert's daughter Isabella, a girl of

about sixteen years of age, from sharing her father's sad fate and to her as well as her elder sister Mrs. Templeman and her husband, would extend their cordial sympathy and strengthen them, and submit to His Holy Will and say in the spirit of Christian resignation, "the Lord gave and the Lord taketh away, blessed be the name of the Lord."

They recommended as Guardians for Isabella, William D. Leslie and James Dunkin from the Session, and John Maclaren from the Congregation. The next collection was to be "for widows and orphans." Collections at other times included: Montreal College, \$29.86; French Protestant Evangelization Scheme Home Mission, \$29.90; Kankakee and Foreign Missions, \$34.00 and \$25.00. In 1871

Wakefield, with the spire of the Presbyterian Church which was destroyed by fire in 1904.



the Session agreed to recommend China as the field to which "the missionary to foreign field" be sent.

At about this time there were 235 communicant members listed on the roll, and the quarterly Sacrament Service was held alternately at Masham and Wakefield. In 1868 the members' roll recorded 121 members having sat down to the Lord's Table. On the Friday prior to Communion Sunday, members wishing to join the Church were examined by the Session, and at the pre-communion service which followed, tokens were distributed. These were collected at the Service of the Sacrament of the Lord's Supper so that the Communion Roll attendance could be kept. If a member was absent for four consecutive Communion Services, he or she was visited by an Elder responsible for that district. There were eight districts, and the Elders responsible for each were: James Reid, Thomas Stevenson, James Robertson, Thomas McNair, James and John Pritchard, Robert Kennedy, William D. Leslie, and James Dunkin. This was the "good working session" to which the Rev. Gourlay had referred, and their work was commended by the Ottawa Presbytery when they met in the Wakefield Church in 1870.

'The Presbytery after deliberation desire to express great satisfaction with the state of the congregation as shown in the Presbyterial visitation.

The prosperous state of the congregation spiritually calls for devout thankfulness to the great Head of the Church and

earnest desire for a continuance of His Favours. The great amount of energy put forth by the Pastor to overtake the very laborious and extensive work of his charge deserves special notice. The attention to visitation by members of the Session, as well as the exertion in Sabbath School work, merit commendation; while the healthy state of the congregation financially, the care for the various schemes of the Church with the proposed addition to the Pastor's stipend are very gratifying. The Presbytery would however recommend to the consideration of the congregation the strong and increasing claims of the Schemes of the Church and the necessity for a more general contribution for members and adherents according as God has prospered them.

The question of leading in the Service of Song is one which demands the attention of the congregation. In view of the interests of the Church in this place, the Presbytery rejoice to hear of the proposal to erect a more commodious place of worship and trust that the congregation will proceed with all diligence to carry the proposition into effect."

The achievements of this young congregation within twenty-five years of the arrival of their first "pastor" are very impressive, and the great individual contribution by the Elders and the minister are apparent. The former lived over a very scattered area in the

two townships; they continued to serve as Elders for more than half a lifetime, at a time when distances were sometimes tripled by lack of roads and bridges. Thomas Stevenson's home was three miles east of the river, so that his attendance, almost perfect for close to fifty years, entailed a four mile ride to the scow at Copeland's landing a couple of miles south of the village. For the evening pre-Communion Service in March, which was held in

Masham, this river crossing must have been undertaken at times at some risk and perhaps by foot when the spring ice was not strong enough to support a sleigh. The traveller possibly would have been met by some vehicle on the opposite side, and transported the further six miles to Rupert, and then home late at night by the same long and precarious route.

There were no organs allowed in Presbyterian churches at this time; no hymns were



The Presbyterian Church,
Rupert.

918 part Wakefield
Rev 7 March 1902
No. 890
the 24 September 1870

DEED OF SALE

John M^o Laren Esq.
James M^o Laren Esq.

TO
David Rogers Esq.
William Bennett Esq.
Thomas Reid Esq.
1st Copy

1812. 2 P.M.
REGISTRATION DIVISION OF OTTAWA
PROVINCE OF QUEBEC, CANADA.

An Instrument Registered

at ten o'clock a. m. on the
fourteenth day of Sept. A.D. 1870
L. B. Vol. 40 No. 811 page

P. Archambault

Registration

O. ARCHAMBAULT, N. P.

sung, just psalms. In 1867, in an effort to improve the singing, a committee was set up to ascertain what might be done in the way of "getting the means and to engage a preacher for three months as early as the ensuing summer or autumn and to teach two or three evenings in each of the churches". They were authorized to engage a competent person if they saw fit. Perhaps it seemed providential that in 1868 John Edmond joined the staff of Maclaren's as a miller. A devout Presbyterian, he "led the congregation in song" with the use of a small tuning fork, still in the possession of his daughter, Mrs. Bernard Sully (Elsie Edmond). This same year the controversial subject of instrumental music in the Worship of God was voted on in Session, with the resulting vote that "*congregations unanimously desiring it be afforded this liberty provided they (had) the consent of Presbytery to such an introduction*". However, not until 1873, did St. Andrew's in Wakefield, install its first organ. At this time, Mr. Edmond was presented with a bible in appreciation of his "*leading the Service of Song*". In 1869 a request was made by John Pritchard and James Dunkin for the use of the church in Masham for singing classes of sacred music to be conducted by Mr. Sinclair. By 1870, Session meetings were being constituted with singing, scripture and prayer. It was agreed to change the old hymn book then in use for the new one sanctioned by the General Assembly, and that the congregation be notified of the change. The new hymn book was to be introduced by the 1st of June, 1882.

In 1867, property had been purchased



Presbyterian Manse, Wakefield, 1910.

Reproduced by Wilfred Kearns.

from David Maclaren for the "sole use and benefit of the congregation as well as for the site of a church, chapel or school house, burial ground and residence for minister of said congregation". This area, more than two acres, was purchased at a cost of forty dollars. The very choice property, bordering the Gatineau River, was banked in the rear by a grove of tall pines, and the fine home, which was subsequently constructed against the hillside, had a view down the river. This served as the Presbyterian Manse and later that of the United Church for ninety years,

when it was sold and a new manse built in a more central location. The original "Manse" is now the property of Mrs. Jane Hunt. Four years after this property was procured, the frame Presbyterian Church in the centre of the village was replaced by a brick building costing \$7,500.00. James Robertson, who was employed by James Maclaren and Co., was loaned by his employer as overseer for the building of the church. A further strip of property had to be purchased to give a fifteen foot clearance around the foundation which was 40 x 63 feet. St. Andrew's Presbyterian



Church and Parsonage of the "First French Presbyterian Congregation of Masham."

Church, with its balcony and recess for a pipe organ to be provided in the future, had a tall spire which is a focal point in early pictures of the village.

The congregation in Masham, having enlarged their existing church building this same year, contracted with Samuel Hutton for a new brick church in 1882 at a cost of \$2,500.00. The settlement at Rupert was moving away from its original centre at the lake, and so the new church was closer to the community which was building up around the "corners". The Session discussed the mode and manner of laying the cornerstone of this new church, before deciding to leave this to the Building Committee. However, they apparently decided against the cornerstone, placing the date, 1882, above the main doors.

The Rev. George Bayne was the minister at this time. Authorization was given to have the Congregation name changed by Presbytery from Wakefield to Wakefield/Masham. Session was to meet every second month (instead of monthly) alternately in each church. There were a total of ninety-three families in the congregation, and between sixty and eighty communicants partook at the Sacrament of the Lord's Supper. In 1883 the total amount raised by the congregation was \$3,666.00. Twenty-five dollars was sent from the J. McLaren and Co. "Opennecon" Farm; five dollars of this was appropriated to the Schemes of the Church, and twenty dollars to the stipend account. For one year the Schemes included:

Home Mission	\$15.00
Foreign Mission	15.00
French Evangelization	12.00
Presbytery Fund	9.00
Aged and Infirm Ministers	5.00
Manitoba College	3.00
Widows and Orphans	3.00
College Fund	5.00
	\$67.00

The new population of Presbyterians who made up the congregation of the newly-built church in Masham lived in the northeastern corner of the Municipality and were all English speaking. However further west, beyond the French Roman Catholic settlement at Masham, was a small dissident community, which probably arrived shortly after their neighbors, and were referred to by them as "*les suisses*". A.F. Duclos had a store and later a post office at this point, and the settlement became known as Duclos. There is no record of a church having been built here in the 1871 census return, but, in 1883, the minute book of the Wakefield/Masham Presbyterian Church records a meeting with the congregation in their "*Protestant Church in the Parish of Ste. Cecile de Masham*" for the purpose of electing Elders. Nominations from the congregation were Louis Giroux, A.F. Duclos, Samuel Lord, Madison Duclos and Joseph Giroux. Two weeks later the ordination of Louis Giroux and induction of A.F. Duclos into Eldership took place. The Rev. M. Amie, pastor of the French Congregation in Ottawa, attended and addressed the congregation in French as well as acting as

interpreter. The Rev. George Bayne, Moderator; James Dunkin, Clerk; and Messrs. Robert Kennedy and William Bennet, Elders of Session, took part in the ordination service. It was to be known as the First French Presbyterian Congregation of Masham, and A.F. Duclos was to act as the Clerk of Session. The neat wooden church with spire, and the parsonage next to it, stood beside the road between Masham and Duclos. The cemetery still remains, and memorial services were held there annually until the 1960s, but the buildings were taken down about thirty years previously.

The Rev. Robert Gamble came to the charge in 1884 and remained for thirty years. He also served as Clerk of the Ottawa-Presbytery for thirty years. It is not surprising that over this lengthy service in the community he grew to know three generations of his "flock". Two years after his ordination he married Miss Adelaide McGillivray, who was a sister of Mrs. David Maclaren, also of Wakefield. The Rev. and Mrs. Gamble had five daughters. The family is well remembered by elderly residents — the jolly times with "the Gamble girls" — the kindly manner of the tall big man — his long and outstanding service to the community.

In 1896, after twelve years as minister of the Wakefield/Masham charge, an unusual recognition was made by the Session. It was moved by T.A. Stevenson, seconded by Robert Moncrieff, that the Moderator (of the Session), be granted two or three weeks of holidays "in token of our appreciation of his service as Pastor of this congregation"



The Rev. Robert Gamble,
Presbyterian Minister,
1885-1914.

and that he would try and find supply for the pulpit during his absence, it would be paid for by the congregation. Those serving as Elders at this time were:

James Pritchard	David Rogers
John Pritchard	Thomas Stevenson
James Dunkin	James Reid
Robert Kennedy	Robert Moncrieff
James Stevenson	I.B. York
John Edmond	Thomas Reilly
George Townsend	

In 1904 the Session met in the home of Mr. I.B. York. Present were the Rev. Robert Gamble, and Elders John Edmond, James Stevenson, and Mr. York. Miss Florence Mabel York, who through serious illness was unable to attend services, was received into full Membership. The Sacrament of the Lord's Supper was administered to her, together with seven other members assembled for the occasion.

Weddings generally took place in the home of the bride, but apparently baptisms were held in the church. However, some years previously (in 1871), a petition from Robert Ardies was granted for the privilege of having his child baptised "*in his own domicile*", owing to his being a toll-gate keeper on the road to Ottawa.

On the 20th June, 1904, a fire, starting possibly in the stable of the hotel directly south of St. Andrew's Presbyterian Church in Wakefield, swept through part of the village, destroying several businesses and residences. Despite strong winds which fanned

the flames, the brick walls of the church withstood the blaze for several hours, but finally it too fell victim, and the exhausted villagers who had worked incessantly with buckets from the river, watched as the church was gutted.

Built in 1871 St. Andrew's was capable of seating four hundred people. Of the two organs, the one in the choir loft was saved. Mr. York was quoted in the newspaper report of the day, as saying that the congregation would rebuild at once, and that a meeting had been called to take the preliminary steps. The Methodist Church had narrowly escaped destruction in the holocaust, the fire having stopped at Mr. Poole's residence and harness shop, one building north of this church.

The Wakefield/Masham Session minutes recorded a motion of appreciation of the kindness and generosity of the Methodist congregation in giving the use of their building to hold services. The new brick Presbyterian Church, constructed on the previous foundation was dedicated in February 1905, and is the present St. Andrew's United Church.

The following entry appeared in '*The Presbyterian*' on July 16, 1904 (page 79):

We regret to announce that the fire which swept away part of the village of Wakefield a couple of weeks ago, destroyed the Presbyterian Church. Rev. R. Gamble has the warmest sympathy of his brethren in the misfortune which has befallen him in his work. There are few ministers in the Presbytery

whose ministry has been more constant and efficient and few more thoroughly liked than our esteemed Clerk of the Presbytery. We understand that a new church is already in the process of erection."



St. Andrew's Presbyterian
Church, Wakefield, 1910.



IT IS THOU WHO GIVEST THE
BRIGHT SUN, TOGETHER WITH
THE ICE; IT IS THOU WHO
CREATEST THE RIVERS AND
THE SALMON IN THE RIVER.

IRISH POET – 16TH CENTURY.

THE COMMUNITIES AT THE TURN OF THE CENTURY

In less than seventy years, this English settlement, twenty miles north of Ottawa, had developed into several busy and prosperous communities.

At the centre of the development at Rupert were two general stores, a blacksmith, a cheese factory, townhall and two churches, Methodist and Presbyterian, and by 1902 a new brick school house was constructed at one of the corners near the old log school. This was shared financially and physically by the Orange Lodge which used the upstairs with its separate entrance from that used by School House No. 1.

The farms which surrounded this centre were some of the best in the country, producing beef, pork, grain, wool and cheese which was being sold at market in Ottawa. Lascelles, approximately two miles to the north, had a general store, Orange Hall, a blacksmith, a school and an Anglican Church, all centered at the crossroads. Alcove, about two miles east of Lascelles, had a doctor, a general store, a school, and a Methodist Church and Parsonage. At Wakefield, at the falls on the Pêche River, the mill complex of the Maclaren's, ground the grain and supplied wheat, flour, fodder and like products. The woolen mill carded local fleece for home use, spinning and knitting, as well as dyeing and weaving this fleece into blankets and flannel goods. Closer to the mouth of the creek the Maclaren General Store was the pride and joy of the population, offering, as well as everything in the way of produce and dry

goods, a banking service, and a service to the women in the millinery and seamstress shops conducted by the Misses Allen. Here too, many of the older daughters of the area farms had their introduction to the very necessary art of dressmaking, in working as apprentices under the skilled supervision of these ladies. With the construction of the railroad up the Gatineau Valley as far as Maniwaki by 1902, several trains daily to and from Ottawa added considerably to the convenience and prosperity of the residents. Bordering the curve of the Gatineau River at Wakefield, the main street had two hotels, a tinsmith, two general stores, harness and wagon-making stores, a blacksmith, a shoemaker, and at times a tailor. The village boasted the services of a tannery, a funeral parlor, guest houses, a doctor and a veterinarian, and four churches, Methodist, Presbyterian, Anglican and Hornerite, as well as an Orange Hall.

At Farm Point there was a Roman Catholic Church and a Protestant Church and school, while at Cascades, the Protestant community had a school which served also as a church for all denominations, although the churches in Wakefield were attended by these residents as well. There is little doubt that the churches, by now large, well constructed and well appointed, were the focal points of a busy and prosperous community. The sleigh ride to Sunday Service was the event of the week. Mr. Wyman Cross, formerly of Cascades, recalls harnessing up the team to take his sisters to the Methodist Church in Wakefield. The late Mrs. Elizabeth Rutledge (nee Stevenson) wrote of her childhood recollections . . .

Wakefield, Twelfth of July
Picnic on school hill,
about 1910.

... all preparation for Sunday was made on the Saturday. Potatoes and all other vegetables were got ready, meat cooked and dessert made. I think on half the Sundays in the year our dessert was a shimmering mound of blanc mange, smothered in wild strawberry preserves and topped with good thick cream.

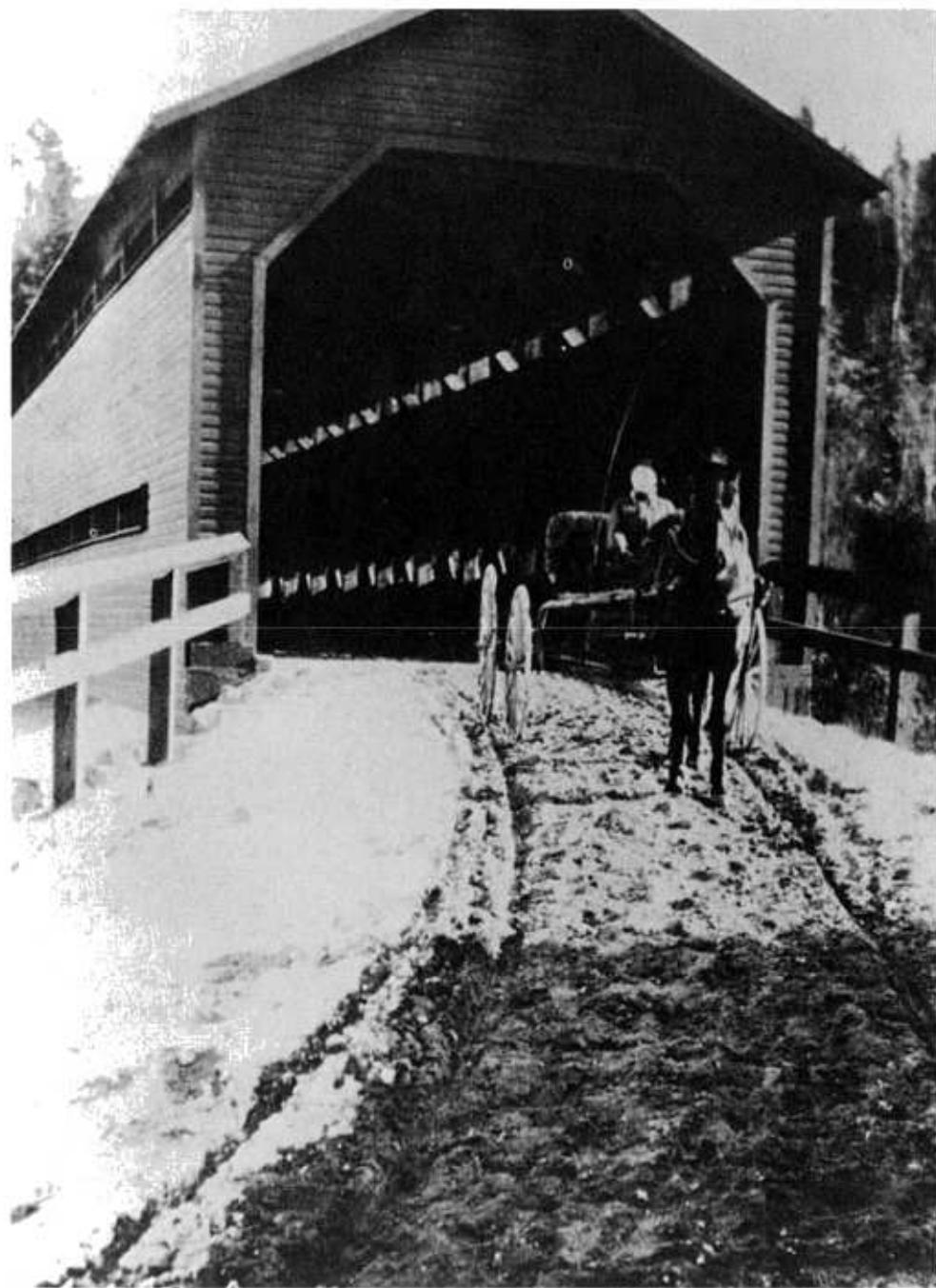
It was a bigger chore in those days to get to church, yet I never remember missing Sunday morning worship. There were no bridges on the Gatineau River then, so in summer we all piled into the double rig and drove to the river, where neighbours from near and far would be gathered. Most of them would hitch



their horses to the log fence, but a couple of teams were put on a scow and rowed across, with several men, women and children sitting on the sides. Then we'd drive the mile and a half to the village church, the elder women and small fry getting the ride while the others walked. In winter we crossed the river on ice and what fun it was, all bundled up in fur caps and gauntlets our mother made for us, the frost nipping our noses and sleigh bells jingling. If it was too cold for mother and the new baby, then we went in the cutter with its little green plush seat against the dash board for us young ones, where we sat with a rein on each side of the face. How I loved the old cold things rubbing across my cheeks.

Almost the only social events we attended were the Christmas concert in our church, with its yearly visit from Santa, and the 12th July picnic (if it happened to be held in Wakefield).

At Farm Point a brick church was built in 1915 to serve the various Protestant denominations. Mr. Freeman Cross was prominent in the construction of this building on the site of the present home of M. Jean La belle, close to the railway crossing. With quite a number of summer cottages in the area, the population increased as summer approached, and the proceeds from the annual garden party held on the grounds of the Farm Point Union Church helped in financing it. A second annual event remem-



Covered Bridge, Wakefield,
about 1920.

Reproduced by Wilfred
Kearns.

bered by residents of the area was a Christmas concert.

In 1916 a petition was presented to the Session of the Wakefield/Masham Presbyterian Church, signed by members of this congregation who resided at Farm Point, requesting that services be held in the evening twice a month for the year round at the Farm

Point Church. However, after consideration, the Elders moved that this could not be granted. Services were frequently conducted by lay preachers, one of whom was Mr. Jarvis from Ottawa. Mrs. Thornell was organist, assisted by Miss Mildred Hyde. Mr. Jarvis, Miss Hyde and Mrs. Gorman were included amongst Sunday school teachers. In 1926 there were

Interior of Cascades Union Church, Thanksgiving Service.

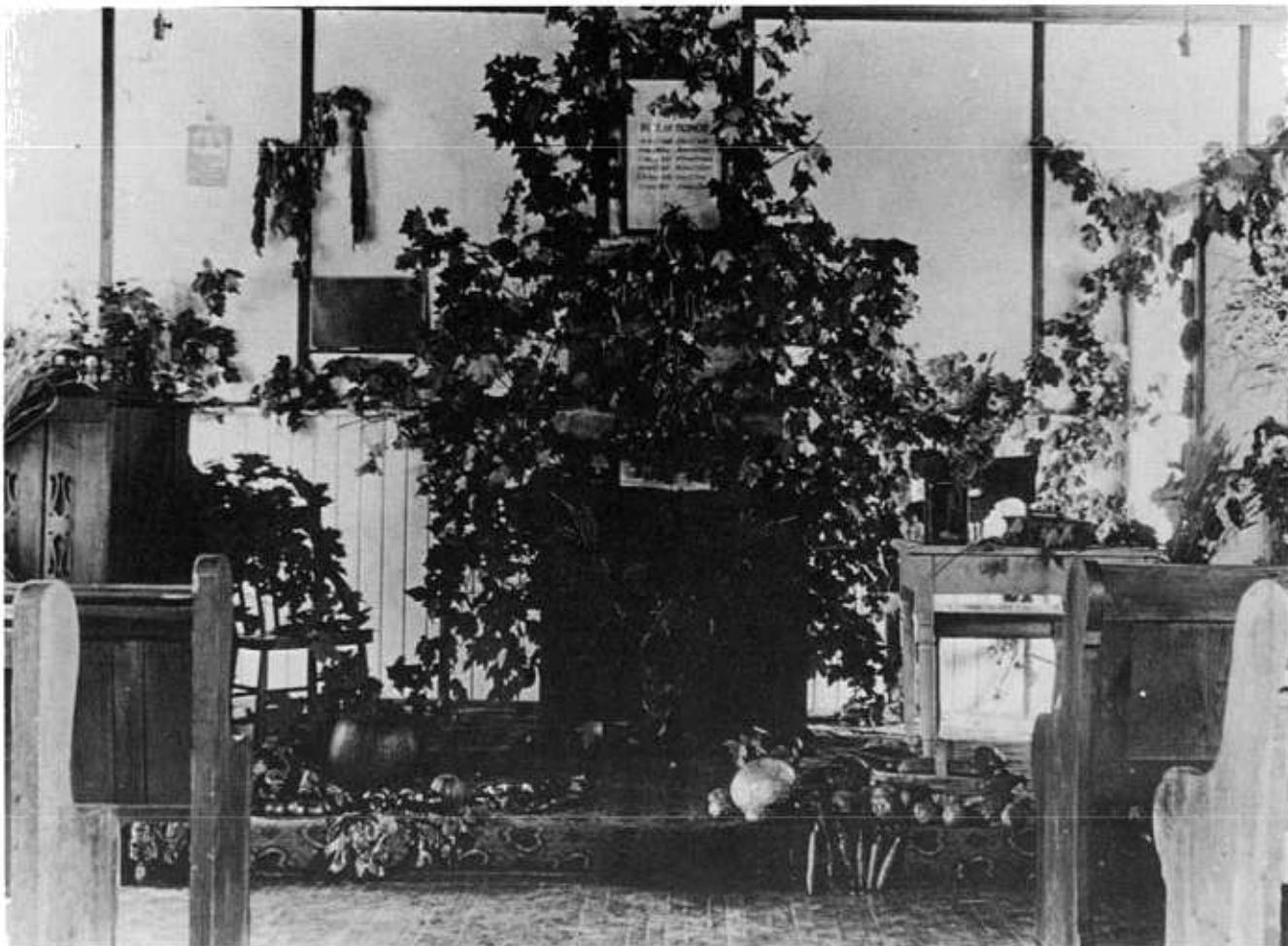


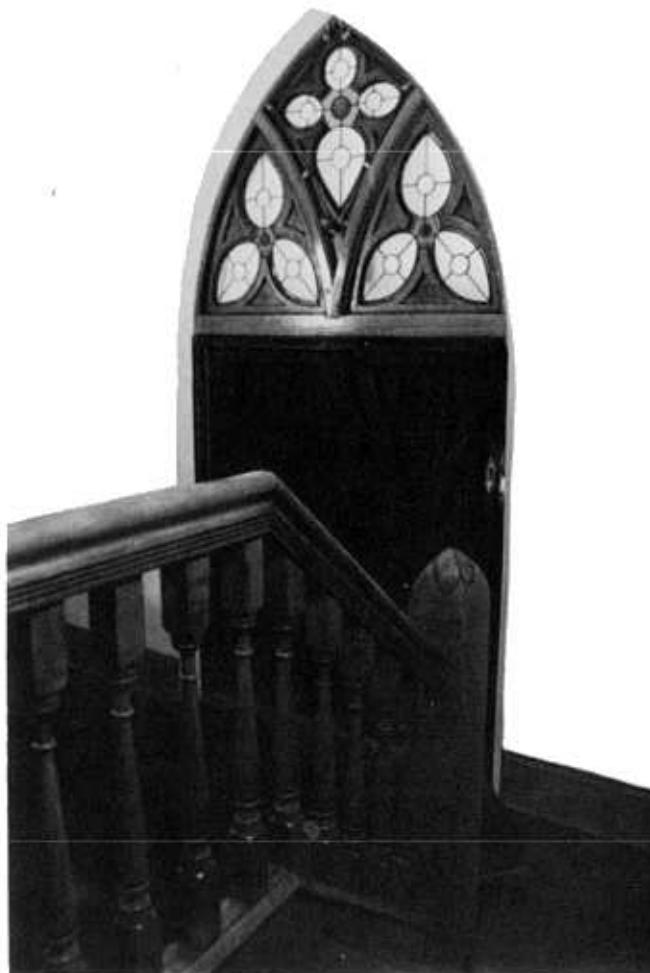
Photo from Mrs. Lillian Walton

forty members making individual contributions to the Farm Point Church. Amongst these were the following names: Bates, Carmen, Caves, Clark, Cross, Daugherty, Gibson, Hyde, Martineau, Morrison, Reid and Stevenson. Mrs. Gorman, whose husband was the cheesemaker at Mr. Cross' Cheese factory at Farm Point, was at this time the Sunday school Superintendent.

The church was taken down in the 1930s by M. Joseph Martineau who used some of the materials for the construction of his home. The foundation stone from the Farm Point Union Church is at the United Church Manse in Wakefield, and some of the pews (which Mr. Homer Cross remembers as being very comfortable and well shaped) are in the Vestry of St. Andrew's United Church, Wakefield.

At Cascades a small school house served also as a church for the Protestant denominations. It is possible that this building was in existence in the 1860s. Mr. Wyman Cross and Mr. Bernard Sully recollect walking to this school from their parents' farms in Meach Creek valley, and attending church services there on Sunday. Later Mrs. S.E. Wilson (formerly Alice Cross) was organist for forty years. Mrs. Lilian Walton recalls:

'After we went to bed at night (mother) would practice her hymns for Sunday. Through a stove pipe hole in the large dining room of the thirty room Peerless Hotel, the music and heat wafted up to the bedroom above – To the sounds of the organ and the many hymns we knew by heart, we drifted off to sleep.'

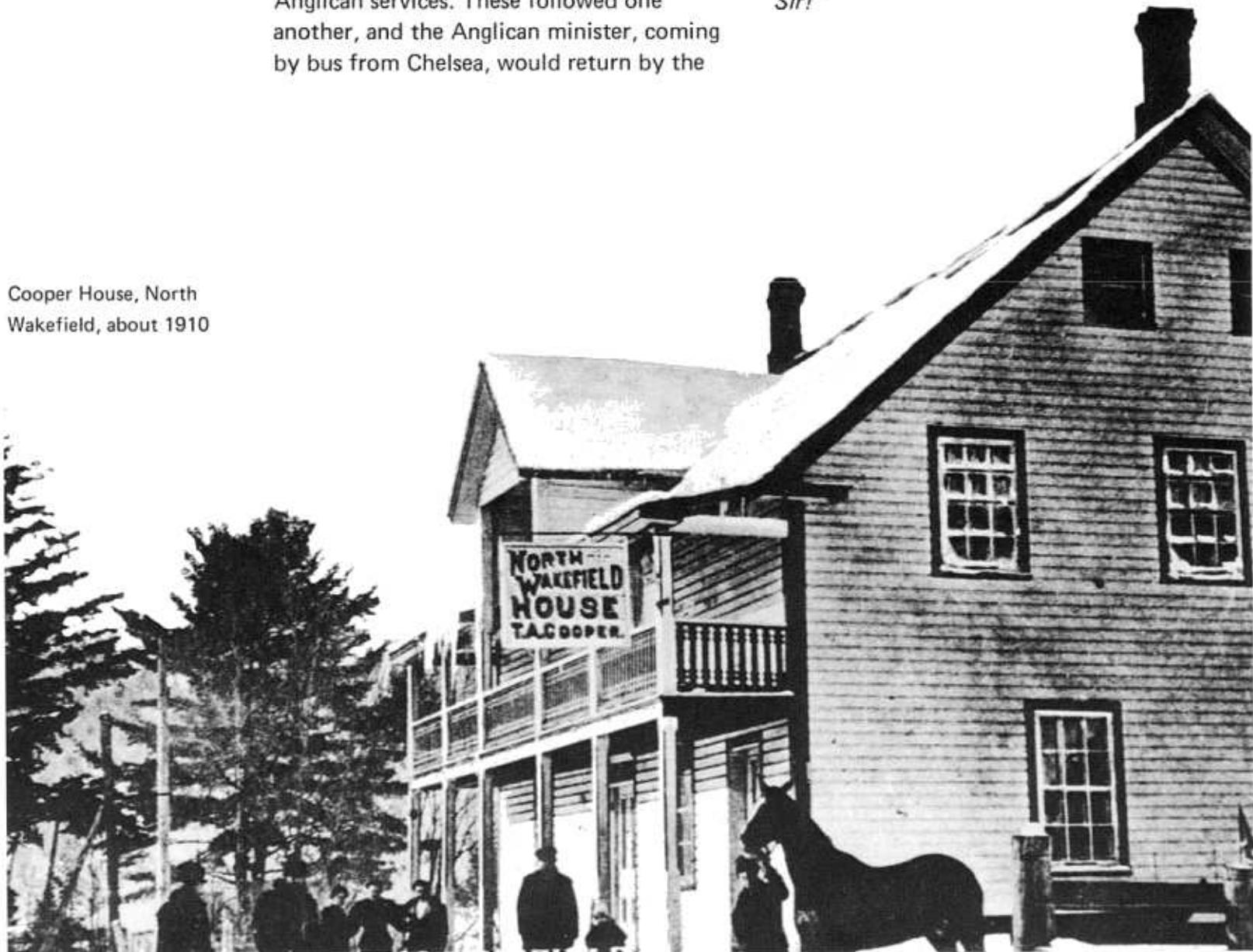


Barry Schwerdfeger photo

Mrs. Wilson was presented with a set of cutlery as a gift upon her resignation as church organist. According to her daughter, "*she was so surprised and overwhelmed with gratitude that she was easily persuaded to stay on*". She played for both United and Anglican services. These followed one another, and the Anglican minister, coming by bus from Chelsea, would return by the

same bus after its short stop in Wakefield. Mr. Bernard Sully recalled that on one occasion, the Rev. E.G. May, after waiting with his small congregation for the United Church service to conclude, opened the door and called: "*You're encroaching on my time, Sir!*"

Cooper House, North Wakefield, about 1910



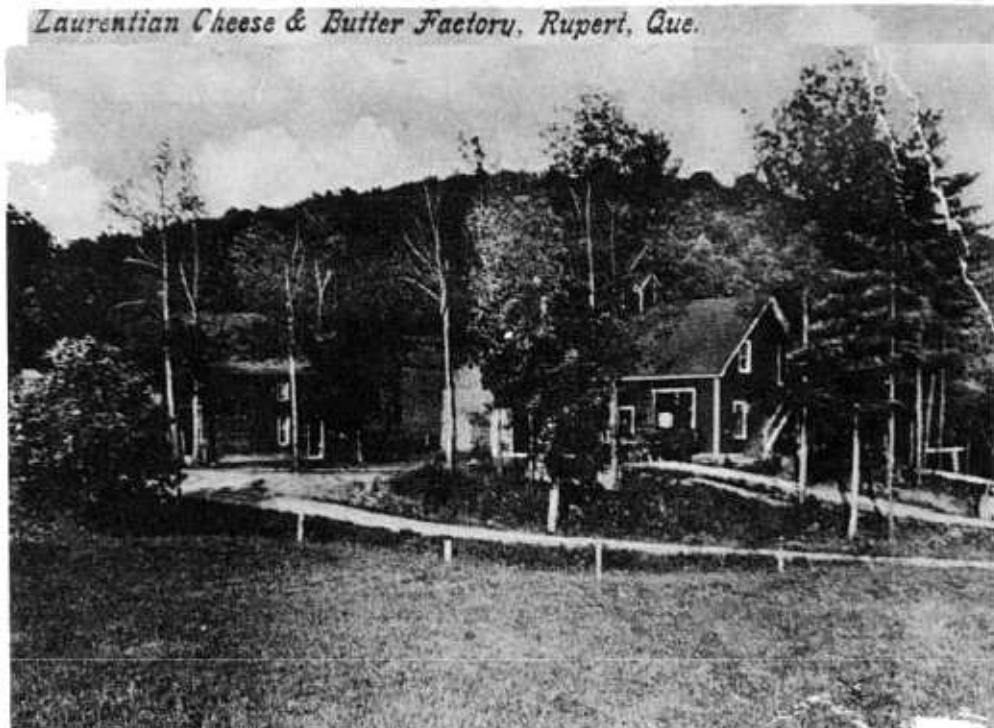
This building with its clapboard exterior and Georgian windows ceased to be used as a school after 1919, but remained as the Union Church until the 1950s, when it was sold, and is now a private residence.

In 1926 there were twenty-four names of individual contributors from the Cascades United Church congregation. These included the following: Bates, Brown, Burnett, Cross, Cowden, Daugherty, Martineau, MacDiarmid, Maxwell, Ramsay and Wilson. Mrs. Walter Cross followed Mrs. S.E. Wilson as organist, assisted by Miss Nora Cross. Mrs. Wilson was Treasurer in 1932, and her duties indicate that she was a "Treasurer extraordinaire", these were:

- Put on second fire in winter
- Pick up collections
- Pick up papers from desk
- Wipe off blackboard
- Turn off lights
- Lock door
- Close windows in summer after service

In 1951 a bequest of \$500.00 from the Estate of the late Stephen Cross was invested, with interest applied as an annual contribution to the stipend fund in the name of Mr. Cross.

Laurentian Cheese & Butter Factory, Rupert, Que.



Reproduced by Wilfred Kearns.



**GOD GRANT ME SERENITY TO
ACCEPT THE THINGS I CAN-
NOT CHANGE COURAGE TO
CHANGE THE THINGS I CAN
AND WISDOM TO KNOW THE
DIFFERENCE.**

UNKNOWN.

UNION

In 1896 the Rev. J.L. Gourlay made an observation on the problems of rural communities supporting several denominations:

'It would require a close union among the denominations to make it possible to sustain religion . . . The arguments for union appeal with great force to that part of human nature, the more sensitive of all the nervous system, the pocket.'

Both the Methodist and Presbyterian congregations had at an early stage, voted wholeheartedly for Union within their own divided churches. There is also evidence of great co-operation between the two congregations in sharing buildings when necessary, and supporting social functions.

Ballot papers for a vote on Church Union were distributed within the Presbyterian Church in 1911 with a request that they be returned before the Annual Meeting in January 1912.

In 1919 a Methodist Committee of R.J. D'Hara, A.B. Hamilton and Robert Earle, met with a similar committee formed by the Presbyterian Church of Wakefield, to discuss ways and means of forming union of the two churches. There appeared to be a minimum of obstacles, although the following motion came out of a Methodist meeting in 1921:

"In view of revival services being concluded, it was resolved that it would be better to postpone any union arrangements with the Presbyterian Church for the time being."

On February 4, 1925, it was moved by A.J. Earle, and seconded by R. O'Hara that:

"we as the Official Board of the North Wakefield Circuit of the Methodist Church, do heartily approve of the action of our church in uniting with the Presbyterian and Congregational churches to form the United Church of Canada, and also heartily express ourselves ready to proceed to Union in our local territory when the time comes or when suitable arrangements can be made by the Congregations concerned —

Carried unanimously"

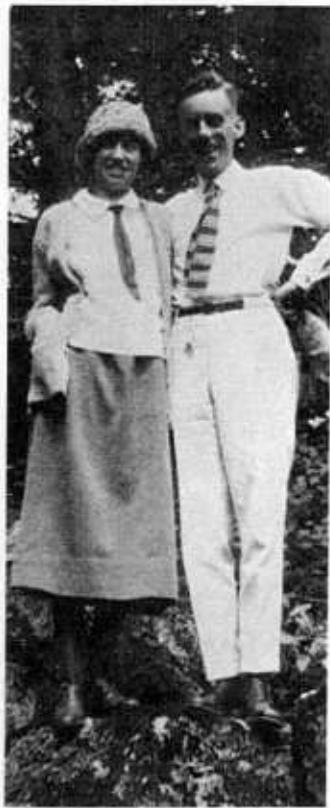
It had been left to local self-supporting churches to decide for themselves, but they were encouraged to enter Union. Home Mission-supported churches were obliged to join, or grants would be cut off.

With this preparation for combining the churches, all went smoothly with no major obstacles.

Within the Presbyterian Church across Canada there was dissension which resulted in thirty per-cent opting out of Union. A mass meeting of the anti-Union forces, under Dr. Wylie of Ottawa, was planned in Wakefield, but Mr. Arthur Earle, who owned the only community hall in Wakefield, refused to rent it to them, and so any controversy was avoided.

There is no indication from Presbyterian records of dissension within this congregation.

In 1925 the Methodist Circuit Register indicated that there were two hundred and



The Rev. Rolph and Mrs. Isabel Morden on their honeymoon, 1925.

Reproduced by Wilfred Kearns.

ten members, made up as: Cascades, fourteen; Masham, ninety-seven; North Wakefield, thirty-four; and Wakefield, seventy-five. Only eleven members had withdrawn their names during 1925 as a result of Church Union.

The Rupert, North Wakefield and Upper Wakefield (Farrelton) Methodist charges joined with the Masham Presbyterian Church to become the North Wakefield and Masham charge of the United Church of Canada in the Ottawa Presbytery and the Montreal and Ottawa Conference. The name of this charge was officially changed in 1928 to the Alcove and Rupert charge of the United Church of Canada.

The Wakefield and Cascades appointments of the Methodist Church became part of the Wakefield, Farm Point and Cascades charge of the United Church of Canada, the entire congregations transferring.

At the time of Union, the Rev. Rolph Morden was in the Presbyterian Manse in Wakefield, while the Rev. A.F. Shorten was in the Methodist Parsonage at North Wakefield.

Members of Session were:

Wakefield, Cascades, and Farm Point charges:

Mr. James Stevenson (Hon. member)

R.S. Chamberlin (clerk)

A. Austin

Robert Earle

Dr. D.J. Campbell

Charles Stevenson

I.B. York

Thomas Bates

(Messrs. Horace Cross, Reg. Clark and John Shouldice were added in 1928.)

The approximate membership of the Wakefield, Cascades, and Farm Point charges was 267 in 1925.

North Wakefield and Masham charge:

Elders —

Charles Reilly

Thomas S. Reilly (Clerk of Session)

George E. Pritchard (secretary)

Robert Moncrieff

W.J. Moore

Adam Prentiss

Stewards —

S.S. Gibson, Richmond Craig

Alan Irwin, Miller Gibson

Ken Moncrieff, Robert J. Pritchard

(Mr. H.F. Craft was General Treasurer in 1926.)

The Pastoral Message in the First Annual Report of the United Church of Canada, Wakefield, Farm Point and Cascades, for the year 1926 read in part:

The year that has just closed marks an epoch in our community history. It successfully terminates the first year of our fellowship in the United Church. A study of the report available for your perusal speaks for itself of the progress realized in every phase of the church's work.

If any of us were dubious of the result of union — surely we are not of that pessimistic turn of mind now. Let me remind you that the achievement of one year is not a stopping place, but only another milestone in the congregation's

forward march. Only consistent and courageous effort will sustain our service to Christ's Church J.R. Morden'

Mr. Morden's recollections of his years in Wakefield are of special interest:

'There is always an air of romance associated with a minister's "first church", especially if those memories go back to the long past of fifty years ago. The most vivid is that of taking my bride to Wakefield after our marriage in Hamilton on June 11, 1925. On June 10, 1925, the Methodist, Presbyterian and Congregational churches were united, and so on June 10th there was church union, and on June 11th, matrimonial union.'

The newly-weds spent their honeymoon on Moncrieff Lake in the cottage belonging to Dr. Harold Geggie.

'We remember the big fire at the Orme bakery. Being new in the community we did not know that one long sustained ring on the phone meant "Fire". We were aroused of course by the long ring but calmly went off to sleep again. However, the ringing persisted and to my horror I looked out the window and saw the lurid glare of the fire and showers of sparks drifting lazily on the wind toward the Manse. We hastily dressed, Isabel grabbing her brand new seal coat

and Spring hat, and sallied forth to join the bucket brigade. We were the last to appear at the fire, much to our chagrin.'

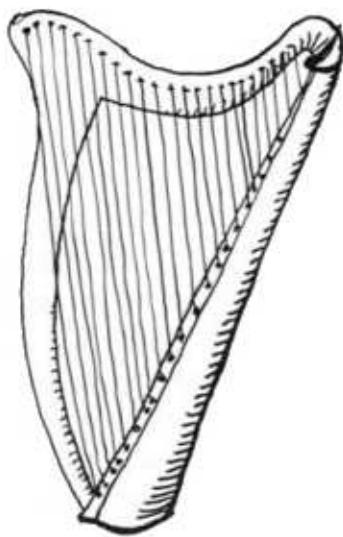
Mr. Morden recalled the amiable relationship of Mr. Shorten and himself and those closely associated in the changeover. It was agreed that the Rev. Morden would have the responsibility of the Wakefield and Cascades charge, (Farm Point was added later), and the Rev. Shorten, the North Wakefield and Masham charge. Their salaries remained as previously: \$1,800.00 annually, plus Manse, which was not furnished at the time.

In 1927 it was recommended in the North Wakefield and Masham charge that in each congregation the Board of Stewards and Trustees be combined and their work carried on by a joint Board to be elected annually. However, in 1928 the Elders of Alcove and vicinity were to be organised into a Board of Session distinct from that of Rupert, and the congregation at Farrelton was asked to elect an Elder at an early date. A vote was taken for a change of the time of service in the Alcove/Rupert charge; thirty favouring morning, and twenty, afternoon. At that time there were 292 persons under pastoral oversight in the Alcove, Rupert charge; in Alcove, forty families; and in Rupert, fifty-eight families.

In 1932 a meeting was called to consider union of this charge with that of Wakefield, and again in 1937, but the vote was against amalgamation.



Barry Schwerdfeger photo



**SING UNTO GOD, SING PRAISES
TO HIS NAME.**

PSALM 68:4.

MUSIC IN THE CHURCH

The Methodists have always greatly appreciated the contribution of music, vocal and instrumental, in their worship service. There is no indication in the Circuit records of when organs were introduced into the various Methodist churches, but with the rousing tradition of Wesleyan hymns, it is presumed that religious music would have been part of the services.

In December, 1874, at the tea and meeting following the dedication of the new church in Rupert, "*the choir contributed largely to the enjoyment of the evening by favoring the assembly with a choice assortment of music*".

The early Presbyterian tradition was in psalm singing only, without instrumental accompaniment. This did not mean, however, that they were not concerned with the quality of their singing, as evidenced in 1867 when a committee of the Rev. Joseph White, James Dunkin, William Leslie, James Reid, and Thomas Stevenson, was set up to investigate the engaging of a preacher for three months to teach singing two or three evenings in the Masham and Wakefield churches. Singing classes of sacred music were conducted by a Mr. Sinclair shortly afterwards.

Within a year, the Session voted that the use of instrumental music in the Worship of God be granted to these congregations if it were unanimously desired. There was dissension within the Session on this matter, but the motion was carried, and by 1873 the Wakefield Presbyterian Church had its first organ installed. Prior to this time Mr. John Edmond had led the singing with the aid of a tuning

fork. The Session meetings were not only constituted with prayer and scripture, but also with singing. In 1882 a new hymn book was introduced after sanctioning by the General Assembly of the Presbyterian Church.

Mr. Harold Craft, who has been a strong force in church music for more than fifty years, recalls that his interest began under the leadership of Mrs. Lalonde in the 1920s, when the choir at Alcove was made up of several sopranos, two altos, two bass and one tenor.

In the 1940s, Mr. Craft was asked to lead the choir in the United Church in Wakefield, where he was the Station Agent, and under his direction it grew to twenty-five members. A controversy developed over the purchase of a new pipe organ, and was the cause of the disruption of the choir and the loss of its leader. Mr. Craft directed his energies to building up the Alcove choir, with great success. He goes on to say:

'One wonderful feature of Choir work during this period that seems to have completely disappeared, was that very often we would meet on Friday evening at some member's home for rehearsal and refreshments. Quite often too we would be invited for rehearsal to some other than a Choir member's home where tasty refreshments would be served after rehearsal.'

In 1932 a new organ was purchased for the Alcove charge as a gift in memory of the late G.L. Townsend, and members from the





Barry Schwerdfeger photo

W.A. attended to the choosing of the instrument. This pump organ was used for close to forty years, and was replaced by a Baldwin electric organ given by the Chilcott family in memory of their parents. Mr. Craft speaks of the fine tone of this organ and the pleasure for him of rendering a solo accompanied by Mrs. Pritchard. The pump organ was transferred to the Sunday school in Alcove.

The organist in the Methodist Church at Rupert was Mrs. Cedric Moore, and at the Presbyterian Church, Dr. Kemp. When the Methodist congregation came to worship in what had previously been the Presbyterian Church, the organ, being the better instrument, was brought across, and Mrs. Moore remained as organist, while Dr. Kemp was asked to serve as Choir Master. He continued to make a great contribution to the music in services and concerts until his death in 1933.

In 1964 the Rupert United Church was presented with a new organ by Mr. and Mrs. Kenneth Moncrieff, in memory of Mrs. Lena (Pritchard) Moncrieff. The old organ was sold to the Kazabazua United Church.

Mr. Craft expressed a sentiment which all must feel:

'The community is greatly indebted to all our organists — those who have gone to their heavenly home and those still among us. They are so much taken for granted. I found that any of them that I worked with had a very high knowledge of music. Some were more talented at transferring this into music.'

'than others but all of them were dedicated servants and gave their very best.'

The same can be said for those who have served as choir members, young and old, and the leaders of these choirs.

Organists of the various churches from the 1920s have included:

Cascades — Mrs. S.E. Wilson

 Mrs. Horace Cross

 Miss Nora Cross

Farm Point — Mr. Thornell

 Miss Mildred Hyde

Methodist Church

Wakefield — Miss Gertrude Morrison

 Dr. Campbell

Presbyterian Church

Wakefield — Mrs. Harold Geggie

United

Church — Mrs. Harold Geggie

 Miss Gertrude Morrison

 Mrs. Gorham

 Mrs. Jack Morrison

 Mrs. Nina Trowsse

Methodist Church

Rupert — Mrs. Cedric Moore

 Mrs. Robert Pritchard

Presbyterian Church

Rupert — Dr. Kemp

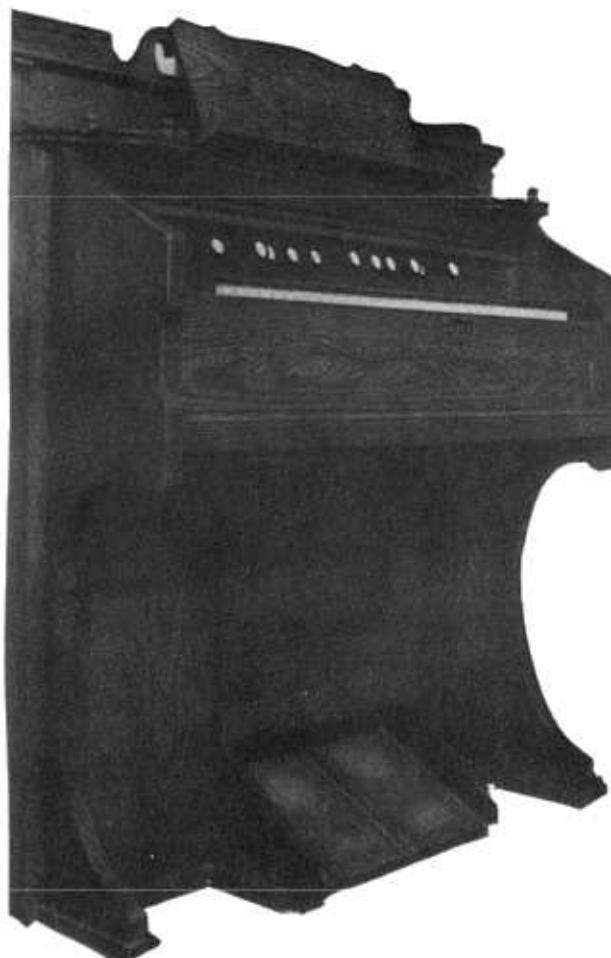
United Church

Rupert — Mrs. Robert Pritchard

 Mrs. Cedric Moore

Alcove — Mrs. Robert Pritchard

Young people's choirs have added greatly to the worship services. The Celebration Youth Choir, begun in 1972 under the leadership of Susan Simms and David Stuart, has introduced a "new sound" to our church music. The youth of the congregations have contributed pageantry, and choral and musical programmes at the Christmas Eve services in recent years.



Barry Schwerdfeger photo



TAKE MY LIFE AND LET IT BE
CONSECRATED, LORD TO
THEE.

(HYMNARY)

FRANCES HAVERGAL. 1836-79.

WOMEN'S ORGANIZATIONS

From an early stage the women played an important roll in the social life of both churches in each community.

Although there is no evidence of their being formed into organised groups, they would have been very active in such social gatherings as the teas served to several hundred people who attended the dedication of the Methodist churches in "Pasche" in 1864, and in Rupert in 1874. Harvest Home Festivals with an admission fee of twenty-five cents, were held at Hall's Grove in the 1880s towards the cost of the Rupert Church.

A Ladies' Aid of the Methodist Church in Wakefield was in existence in 1912 until 1925, with Mrs. Sam Kennedy as president, while Mrs. R.J. O'Hara presided over the North Wakefield group in 1919. The Ladies' Aid Society was first organized in connection with the Presbyterian Church in Wakefield in 1896, under the guidance of the Rev. Robert Gamble. They met monthly, charging a fee of fifteen cents to join. At the first meeting, in the home of Mrs. I.B. York, nine ladies were present, and Miss Annie Stevenson (later Mrs. John Edmond) was the president, with Mrs. George MacAfee, secretary/treasurer. Their money-raising activities included quilting, collecting donations in money, sewing fancy work, selling photographs, and conducting ice-cream socials. Following reconstruction after the fire, the women worked towards paying interest on the church debt; \$45.00 in 1906, \$175.00 in 1908. During the war years of 1914-18, they directed their energies towards working for the Red Cross.

When this group met for this first time in 1919, they adopted the name of the Willing Workers' Guild, and nominated Mrs. Charles Stevenson as president; Miss Robb, secretary; Mrs. R.S. Johnston, vice-president; and Mrs. Mabel O'Hara, treasurer. They had twenty-nine members, paying twenty-five cents "dues". Their work during the next seven years included the usual quilting bees and sewing, as well as holding lawn socials and concerts. Expenditures were made towards hymn books, centre lamps for the church (in 1923), a life membership in the W.M.S., payments on a piano, and towards a fund for a new organ, assistance to the Sunday school and the China Famine Fund.

At their final meeting on December 30th, 1925, the President, Mrs. Cuthbertson, and past-president, Mrs. Charles Stevenson, were presented with silver candlesticks. The meeting adjourned "to meet at the Manse at a date to be set by the Rev. J.R. Morden, when our Guild will unite with the Ladies' Aid of the former Methodist Church to form a working society of the United Church of Wakefield".

This meeting, on January 13th, 1926, formed the Ladies' Aid of the United Church of Wakefield; their object: "to assist in all improvements in the care of Church and Manse, and to assist in any activities the Church deems necessary". It had as its officers, Mrs. Sam Kennedy, president; Mrs. H.W. Cuthbertson, and Mrs. Austin, 1st and 2nd vice-presidents; Mrs. O'Hara, treasurer; and Mrs. W. Thorne, secretary. Committees were formed to supply flowers for the church, to visit the sick, and



Church Picnic group,
about 1920.

Reproduced by Wilfred
Kearns.

to be responsible for "work". Money was spent on books for the sick, flowers, assistance in paying bills of hospitalized people, and paint for the church.

The financial statement from a lawn social held by the L.A. in 1926 showed:

Receipt at gate	\$88.00
Sale of fancy work	47.95
Ice-cream and lemonade	13.45
Bran pie	19.44
Cake and bread sold	2.45
Total	\$171.29
Talent 3.00, phone messages .50	\$ 3.50
31 lbs ham at .36	11.16
5 lbs creamery butter .33	1.65
Paper plates 3.15, sugar .14	3.29

Tea 1.13, bread 1.80	2.93
Baking ham (Mr. Orme)	.50
Lemonade material	1.53
Ice-cream 3.15, cones .90	
express 1.45	5.50
Bran pie expense	6.53
Material for fancy work	1.60
	<hr/>
	\$38.19

Net gain: \$133.10

Similarly, the women belonging to the Rupert Ladies' Aid or the "United Aid" (from 1925), met in the homes of members during the winter months and in the church hall in summer. Mrs. R. Craig, their first president, served as such for seven years, Mrs. A.F. Shorten was the honorary president; Mrs. Gibson, vice-president; Mrs. J. Nesbitt, treasurer, and Mrs. R.J. Moore, secretary. There were twenty-six members in their first year. The Harvest Home supper brought in \$55.30 with expenses of \$12.00. In 1929 the Rupert Ladies' Aid purchased a building from Mr. Joe O'Hara to be moved and used as a kitchen for the community hall.

At Alcove the ladies worked for their church, and together with the Rupert L.A., shared the cost of improvements and conveniences for the parsonage in Alcove. In June 1929, all three "Aids" enjoyed a lawn social at the home of Mrs. Adam Prentiss, with forty-three people attending. There was a notation of such a "*pleasant time spent by all, everyone enjoyed the good 'eats', especially the ice-cream on such a hot day*". The following year this courtesy was returned,

when the Alcove and Rupert ladies were the guests of the Wakefield United Church L.A., sixty in all, on Mrs. Austin's lawn. Such annual occasions were highlights in their weeks of loyal work. Occasionally a president of long standing would leave and be honoured. Mrs. Sam Kennedy had served as president of the Methodist L.A. from 1912 to 1925, and then of the United Church L.A. until her departure in 1930, when a presentation was made of a desk pen.

The activities of the groups were similar to those fifty years later, only the costs differing. For example, in 1929 the Wakefield L.A. served supper to one hundred and twenty-five men of the Masonic order; the menu: ham, salad and ice-cream, at seventy-five cents each.

In March of 1932, a letter was read regarding the urgent need of relief in the West. Once again the war years brought contributions from the Auxiliaries, of gloves and socks; and letters were received from boys in the Services acknowledging the receipt of parcels. Despite the war years, there seemed to be no relaxation in the endeavours on the home front. A sample of a year's activities of one unit in 1944 showed an average attendance of thirteen, with meetings rotating in members' homes, and beginning with a devotional period. On the social side, they had held a tea and sale, a ham supper, a "shower", and a joint meeting with the W.M.S. Their "work" included many contributions to Manse improvement, varnishing the floor, drapes, paint, a chesterfield suite, hall table, mirrors and pillows. The church floor was painted.

Flowers were sent to families bereaved, twenty parcels to boys overseas, two quilts made for fire victims, one quilt for the Red Cross, donations of \$10.00 to the Red Cross and \$5.00 to the Bible Society.

In 1962 all the women's organisations in connection with the United Church of Canada joined to become part of the United Church Women. At the inaugural Service, on January 3, 1962, dinner was served to eighty-eight ladies by the Men's Club. The installation of officers took place in the church later —

President — Mrs. Stan Chilcott of Alcove
Vice-President — Mrs. Millar Gibson of
Rupert
Secretary — Mrs. Arthur Broom of Wake-
field
Treasurer — Mrs. Bruce Moffatt, Wake-
field
Programme Convenor — Mrs. Norman
McClinton, Wakefield

To this executive was also added the President of each group — Cascades, Alcove, Rupert, and groups A, B and C (the afternoon circle) all of Wakefield.

The "Afternoon circle" or Circle C of the U.C.W. in Wakefield had as its president Mrs. Bernard Sully. With a membership of twenty-five, approximately sixteen attending regularly, it included some of the older women in the community, and disbanded in 1968 due to the advancing age of its members.

The women in all groups have worked ceaselessly for a variety of causes, support of Camp Bitobi, Brookdale Farm Children's

Home, additions to the churches, Church and Manse furnishings, missions, the Gatineau Memorial Hospital, "Morningside" Old People's Home, and many others. They have raised money by serving dinners and teas, and sales of fancy work, etc.

MISSIONARY ORGANISATION

The Women's Foreign Missionary Society of the Presbyterian Church was first organized in Wakefield in 1886. No records exist of their earliest meetings.

In 1910 a small group of from three to eight members met monthly, Mrs. Robert Gamble was president, and Miss I.H. Macfarlane, secretary. They baled clothing for the North West Mission, valued at twenty five dollars, and sewed two complete outfits, summer and winter, for an Indian girl aged twelve years: dress, nighties, "waist", a (purchased) tuque, and hair ribbons.

In 1912 they busied themselves with sewing and packing bales for Missions and reading letters from missionaries in India and North Formosa. The latter, from Miss Adair, was written on Japanese paper and enclosed in a Chinese envelope. It was suggested at this meeting that "Mite" boxes be distributed to each household in the congregation, with a request for two cents per week. A special treat at the same meeting was "*some delightful music from the gramophone, very kindly supplied by Mrs. Morrison*". The groups had called themselves the W.M.S. and W.F.M.S.; however in 1914 they officially became the Women's Missionary Society, with no change in officers from the former organisation. Mrs.

Gamble had been in Wakefield for thirty years when she retired in 1914 as president, and was presented with a "silver mounted parasol". The annual report of the Presbyterian Church of Wakefield/Masham in 1915 had the following entry:

Woman's Missionary Society, Wakefield

Miss M. Clendenan

President

Miss L.H. Macfarlane

Secretary

Mrs. G.H. Earle

Treasurer

RECEIPTS

Monthly offerings	\$26.58
Thankofferings	34.00
Home Helpers Fund	18.37
Fees	4.50
20 Subscriptions to The Messenger	5.10
	\$88.55

EXPENDITURES

20 copies Messenger	\$5.10
Delegate to Presbyterial	1.20
Supplies	1.77
Sent Presbyterial Treas.	80.48
	\$88.55

Bale sent to Indian School val. at \$35.80

Woman's Missionary Society, Masham

Mrs. William O'Hara

President

Mrs. John R. Nesbitt

Secretary

Mrs. George E. Pritchard

Treasurer

RECEIPTS

Monthly offerings

Fees

Thankofferings

\$ 7.55

2.50

21.00

\$31.05

EXPENDITURES

Sent Presbyterial
Treasurer

\$31.05

\$31.05

Bale sent to Indian School val. at \$20.00

Contributions were made through the
"Gospel Teams" in Wakefield and Masham

and Sunday schools, and sent to "Dr. Somerville", a total of \$343.91.

At Union, with the Methodist Ladies' Aid joining the Presbyterian Women's Missionary Society, the missionary group remained the W.M.S. of the United Church in Canada, with the first meeting on April 13, 1926. Home cooking sales took place in Wesley Hall, formerly the Methodist Church in Wakefield, and meetings continued to include devotional study, taking the form of bible study, early church history, and missionary work in India, China and Japan, and "business".



Church picnic group,
1920, Second from left,
Mary Robb, fourth from
left, Elsie Edmond (Sully),
with Bernard Sully in
front, and the Rev. Hattie.

The meetings, in the Session room during the summer, and in homes over the winter months, had an attendance of eight to fifteen. There was a special fund for relief of Protestant churches in Europe (in 1926). A Young W.M.S. was set up, and the groups sponsored Mission Band, a Baby Band, temperance courses, visiting strangers and "associated helpers". In 1930 there were twenty-nine "visits to strangers" made. Delegates were sent annually to the Ottawa Presbyterial Society.

An entry of interest in 1932 gave mention of the making of an autograph quilt — "to have ten autographs per block, in mauve thread, and sashed with mauve broadcloth, a total of thirty blocks". This was surely a unique quilt amongst the scores of quilts produced over the years by the church women of the community.

Many women gave years of service in office, as evidenced by the entry in 1933 of the Wakefield W.M.S. minutes:

"It is with the very deepest regret and sense of loss that the resignation of Mrs. George Earle was received from the treasurership, which office she had filled faithfully and efficiently for upwards of twenty-five years."

Mrs. Earle was given life membership in the W.M.S.

In 1950, on the twenty-fifth anniversary of the Society, a special meeting of the Wakefield Auxiliary of the W.M.S. was

held at the home of Mrs. John Nesbitt, attended by one hundred per cent of the membership. The hymn and scripture readings were those used at the inaugural service of the United Church W.M.S. (October 25, 1925, at the Bloor Street United Church, Toronto) — "The Church's one Foundation", and John 17: verses 1, 2, 6, 17-21. The programme called "Growing with the years", offered a challenge of the future: *"more missionaries, larger givings, more earnest prayer, more devoted study and service on the part of every member of the W.M.S."* The names of the presidents during the twenty-five year period were read: Mrs. York, Mrs. Holden, Mrs. McAvoy, Mrs. Taylor, Mrs. F. Stevenson, Mrs. McCorkell, Mrs. Lloyd, and Mrs. Cuthbertson.

LILY ADAIR

Miss Lily Adair was born at Three Rivers, Quebec, in 1873, and taught school in Wakefield in about 1908/09. This school was on the Pêche Creek close to the home of Mrs. Lyla McGarry.

During her stay in this area, she was a member of the Wakefield Auxiliary of the W.F.M.S., before leaving to join the Foreign Mission Field in 1910. She served in Formosa for thirty years, returning each six or seven years on furlough, and during all of that time and long after her retirement, she continued to correspond with her friends in the Wakefield W.M.S., encouraging them in their assistance to mission work. In honour of her, the Junior W.M.S. group in Wakefield took the name of the "Lily Adair" Auxiliary in 1933.

All groups had the pleasure of a visit from Miss Adair in 1941 after her retirement, when at their May meeting at Rupert, she spoke to a large gathering on her thirty years work in Formosa.

Miss Adair's letters continued to delight the women. At the age of ninety-four, with her eyesight and hearing failing, she greeted the Wakefield Lily Adair Auxiliary at Christmas time from her retirement home in British Columbia.

At the final meeting of the Wakefield Auxiliary of the W.M.S., in December 1962, before the group became part of the new organisation of the United Church Women, Mrs. Bernard Sully spoke of the highlights of the activities of the Lily Adair Auxiliary since its inauguration. Mrs. Sully had been a pupil of Miss Adair, and a founding member of the W.M.S. group named in Miss Adair's honour.



Miss Lily Adair and Missionary friends, Formosa.

United Church Archives,
Reproduced by Wilfred
Kearns.

WOMAN'S CHRISTIAN TEMPERANCE UNION

In 1873, in answer to Presbytery on the State of Religion, it was noted that there were two organisations for the advancement of the temperance cause within the bounds of the congregation.

By-law 33 in the Municipality of Wakefield prohibited the sale by retail of intoxicating liquor within the Municipality, and the granting of licenses therefor. At a poll on December 30, 1895, there were sixty-five voters, thirty-five for prohibition and thirty against.

A special meeting in 1916 of the Presbyterian congregation, moved that a resolution from the Session, representing the congregation, be sent to the Premier and the local Member, calling upon the Legislative Assembly to enact measures for the obliteration of liquor traffic in the province to the full extent of its powers.

A branch of the W.C.T.U. operated in Wakefield in the 1930s. In 1938 Mrs. C. Stevenson was president, and Mrs. Mabel O'Hara, secretary. Members included Mesdames C. McCorkell, Taylor, R.S. Chamberlin, Edith Stevenson, McCuaig, and A.J. Earle. A monthly meeting opened with a devotional period, a collection, a reading of "*6 reasons why Church members should belong to the W.C.T.U.*", a report from a McLean's Magazine article on "*R.C.M.P. fining rum runners \$1,600.*". The women studied the life and work of Frances Willard, and worked towards temperance courses. One of these was a "scientific temperance course" for children, with certificates awarded. The women used

what influence they could in their earnest endeavour towards temperance, and in 1942 petitioned their Member of Parliament in protest against the shipping of beer to members of the Overseas Expeditionary Force. In 1943 a war savings stamp was given to each of nine children writing on the National Temperance Study Course. That year a decision was made to discontinue meetings for an indefinite period instead of formally disbanding.

YOUNG PEOPLE'S ORGANISATIONS AND SUNDAY SCHOOLS

The first mention of Sunday classes in Methodist Circuit records indicated that study groups were conducted, usually with a class leader, and were apparently for young and old.

In 1873, of the many who were received into the Church, following special services over a ten-week period, "Some (were) heads of families, and others . . . young people connected with the Sunday schools, who give promise of usefulness".

The '*Christian Guardian*' recorded a special event in

'A Christmas tree in connection with the North Wakefield Sabbath school. An attractive programme consisting of readings, recitations and music, was rendered, and short addresses delivered by Rev. G.D. Bayne, B.A., and the pastor, J.R. McKinnon, Esq., the Superintendent of the school, occupied the chair. The tree was laden with an ex-

tensive array of presents, and Santa Claus was present to perform his pleasing duty of distributing gifts.'

The earliest Annual Report of the Presbyterian Church which we have, is that of 1915, when Miss L.H. Macfarlane was Superintendent of the Sunday school in Wakefield. Louisa Macfarlane was bookkeeper at McLaren's store for about thirty years, and was a devoted church worker. The following year, H.M. Cuthbertson had relieved Miss Macfarlane as Superintendent, and Miss May York was secretary. In Masham, Mr. Thomas Reilly was Superintendent and Robert Pritchard, Jr., secretary treasurer. There are notes of Rally Day, Christmas entertainment

and socials, collections for missionary purposes, and expenditures on maps, cards and catechisms. Investments were made in a cupboard for six dollars, in six blackboards for \$9.61, and in a hymn book for the church, \$4.71. Special collections were made over the years for such causes as Belgian Relief Fund (\$14.00), Armenian Fund (\$34.00), and \$25.00 for a Victory bond in 1918. Despite the war, a Sunday school picnic was apparently afforded that year, their expenses being noted at fifty cents.

W. C. T. UNION

Name

Address

Date

Woman's Christian Temperance Union

PLEDGE

I HEREBY PROMISE, God helping me, to abstain from all distilled, fermented and malt liquors, including beer, wine and cider, as a beverage, and to employ all proper means to discourage the use of and traffic in the same.

NAME

ADDRESS

Date



Barry Schwerdfeger photo

Mrs. C.C. Peterkin was in charge of the Methodist Sunday school in Rupert from 1906-1919, and Mr. Robert M. Earle was Superintendent in Wakefield from 1903-1925, when he became responsible for the United Church Sunday school until about the mid thirties.

A Young Girl's Guild was active in 1926 in connection with the United Church, Wakefield/Farm Point and Cascades, when they participated in a concert and Christmas sale. Their efforts enabled them to assist the choir with a donation of \$25.00 and the Bethany Young People's Society with ten dollars. This group was approached by the Ladies' Aid to supply new floor covering for the Manse kitchen in 1928.

Charles Maxwell and James Reilly assisted the minister in organising a Young People's Society in 1929 in the Alcove Church, and there were similar groups in Wakefield, Rupert, Farm Point and Cascades from the 1930s.

The C.G.I.T. functioned in Wakefield in the '40s and '50s, and as well as their study groups, they had sleigh rides and Hallowe'en fairs, Mother and daughter banquets, and purchased literature and song sheets with money raised.

Under the auspices of the W.M.S., Baby Bands and Mission Bands operated from 1920, their studies and fund raising, collections, etc., being directed towards Missions. The Christian Education Committee took over the responsibility of these groups in 1957.

The Sunday schools have studied from a

variety of sources: the Bible, "Child's Own", Story Hour, Bible lessons, and United Church Publishing House material; and in 1970 the New Curriculum was introduced. This new approach to Old and New Testament stories and Christian living, with attractive hard-covered books for each pupil, designed for different age levels, was generally well received, and continues to be used in the Sunday schools.

The White Gift service was introduced in 1949 with the children participating in the church service and gifts of food being brought for distribution to a worthy cause.

In 1950 the gift of a bible was made by Mrs. Phelps to each Sunday school pupil in Rupert, in memory of her parents Mr. and Mrs. Joseph Pritchard. In 1971 the Alcove and Rupert Sunday schools united under the leadership of Mrs. Weldon Brown.

The church schools have always been blessed with most dedicated Superintendents and teachers, all deserving of mention; those whose service was outstanding were: Thomas Reilly, Robert M. Earle, Mrs. Peterkin, Mrs. Bernard Sully, and Mrs. Ernest Trowse.

CHRISTIAN EDUCATION COMMITTEE by Mrs. Leyton Woods.

This Committee was set up after the arrival of the Rev. Bacon in 1957, with Mrs. Lawrence Cross as its first chairman, and representatives from Sunday schools, Women's Auxiliaries and the Men's Club. Its purpose is to enrich the quality of worship, work, fellowship and witness of the church in its daily life; to reach children, youth and adults, and

to deepen congregational concern for Christian Education.

An early activity took the form of a joint picnic in the summer at Lac Philippe. An open-air worship service was followed by a picnic lunch supplied by ladies of the three congregations, then games, races and swimming. Now an annual event, this begins with a service in the Rupert Church, with the picnic taking place at Valley Conservation Club, near Rupert. The Baby Band was re-organised in 1963 with a new name, "Nursery Roll", under Mrs. Bruce Moffatt's supervision. Twenty-seven families were enrolled; each family with a new baby being visited by a member of the Nursery Roll Committee.

The year 1965 saw the purchase of a movie projector financed by all church groups, for use in programmes from nursery to senior citizens. "Messengers", a mid-week group from grades 1 to 3, flourished under Mrs. Nora Broom's leadership until 1967, then under Mrs. Winifred Woods, Mrs. Heide Martin, Mrs. Carlene Jamieson and Mrs. Marion Simms, and was discontinued in 1974. "The lighthouse" at Alcove Community Hall was operated by "teens and parents" as a meeting place for young people on a weekly basis. In 1969 the Senior Citizen's Group was organised, featuring monthly gatherings with programmes and refreshments provided by the U.C.W. and Anglican Guild. Weekly courses were provided in 1975 by the Adult Education branch of the Regional School Board of Western Quebec, and included painting and weaving. Since 1971 the C.E. Committee has been financing one child to Camp

Bitobi, and in 1974 one adult to Conference. The Youth Celebration Choir has been assisted with purchases of musical supplies. The Committee is responsible for recruiting Sunday school teachers, and has helped to furnish the new Alcove/Rupert joint Sunday school. Those serving as chairman have included Mrs. Lawrence Cross 1958-66 and 1971-74, Mrs. Kay Nesbitt, Mr. Jack Morrison, Rev. L. Lewis, Mr. Cyril Payne, and Mrs. Doreen Daly.



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THE WAKEFIELD, ALCOVE AND RUPERT UNITED CHURCH MEN'S CLUB 1958-1975

by Brian McGarry

President 1974-75

W.A.R. Men's Club

The Wakefield, Alcove and Rupert United Church Men's Club was founded by Rev. Dr. Leonard Bacon, February 24th, 1958, who was the Minister for the pastoral charge of Wakefield, Alcove and Rupert. When Rev. Bacon suggested the formation of the men's group, some skeptics prophesied the Club would not last more than six months. By February 24th, 1958, there were sixty members and at the end of a second year of operation (April 1960) there were 137 fellows in the Club. The organization is now completing its seventeenth year of operation, averaging more than seventy men at the dinner meetings and still holding the record of the largest United Church Men's Club in Canada.

The late Robert Golding was the first president, with Rev. Bacon serving as honorary president for this initial year of operation.

The format has changed very little over the years; monthly dinner meetings are held from October through April, the meals being catered by the five United Church women's groups in the area. There is a short devotional period, a business session and guest speaker at each meeting. Officers of the Club hold at least one additional meeting during the month to plan programmes and community service activities. The programmes have varied but the object is to introduce timely topics whereby all members can participate in dialogue and debate (examples: alcoholism, birth control, separatism in the Quebec Province, Eskimo rights, agriculture, the United Nations). Service projects have also run a wide spectrum. Financial aid has been given to such causes as: Crossroads Africa, the Springhill Mines Disaster Fund, local sports and recreation, the Gatineau Memorial Hospital, Boy Scouts and Girl Guides, sending youths to Older Boys Parliament and purchasing Christmas hampers for needy families. Other projects haven't necessarily involved a monetary donation, but rather, man hours donated by club members; for example, work parties to help victims of fire; the collection and distribution of second-hand toys repaired by men in a minimum security camp; the building of a barn at Brookdale Farm (a home for deprived children); the planting of trees; running a public speaking contest for students; conducting church services in the ministers absence.

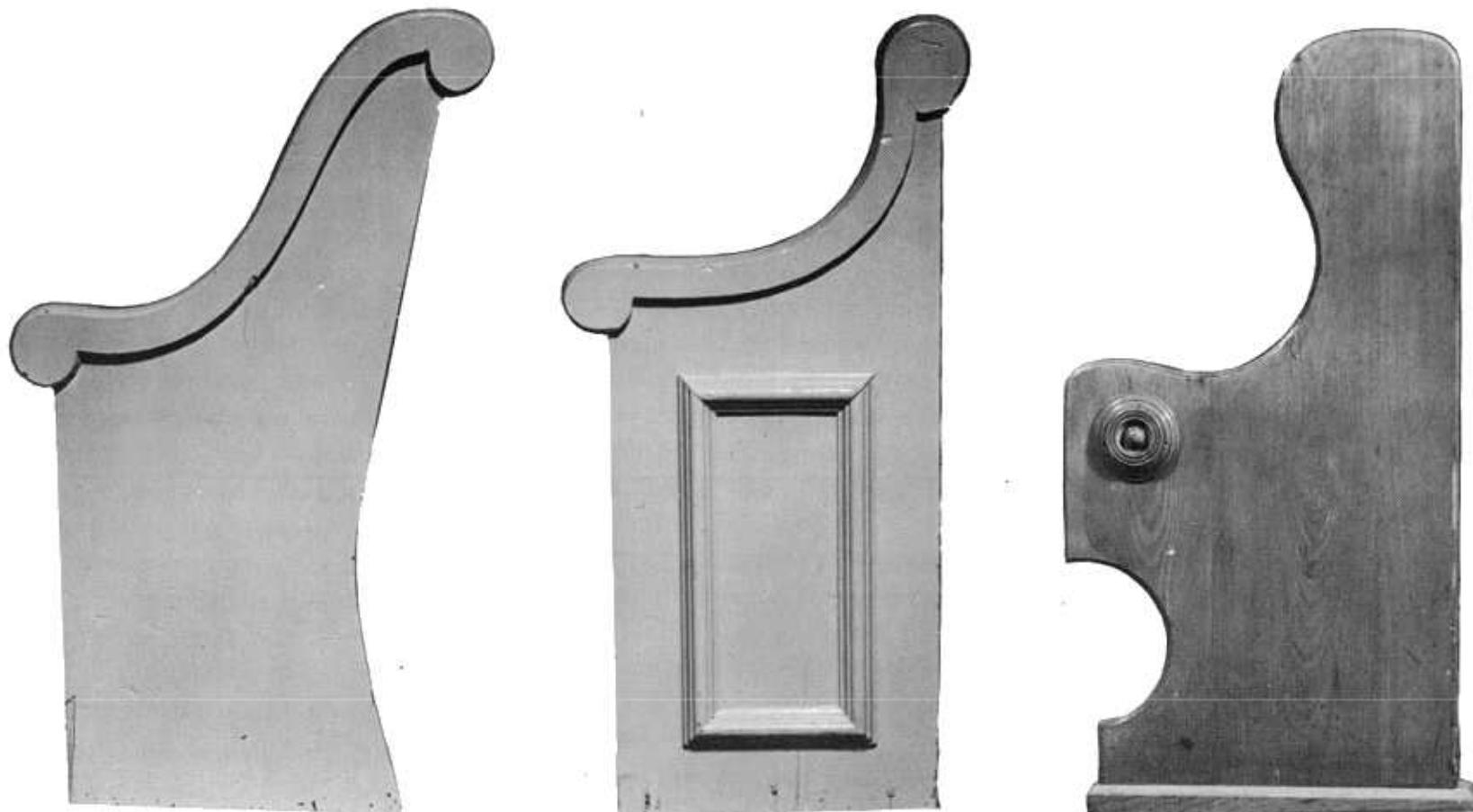
Even though the Men's Club is situated in a rural pastoral charge, men have been attracted to the Club from all walks of life and,

more significantly, from many religious persuasions. There are business and professional men, farmers, civil servants, students, Roman Catholics, Anglicans and agnostics. A further accomplishment of the Club is its ability to convince men (some of whom have little formal education) to accept office and responsibility.

Although the Wakefield, Alcove and Rupert Club joined the "National Association of A.O.T.S. United Church Men's Clubs" (Charter No. 319, dated November 3, 1960), it sees itself primarily as a local endeavour encouraging community fellowship, education and service. The Club has been honoured on several occasions, being mentioned in a book '*The First Half Century of United Church A.O.T.S. Men's Clubs*' (author Jack Banks, published in 1974) and also in a former United Church booklet '*The Bridge Builder*' (September-October issue 1966). At the National A.O.T.S. Convention held in Ottawa, August 1975, the W.A.R. Club was honoured for its years of accomplishment. At the same Convention, the Club nominated its founder, Rev. Dr. Leonard Bacon, as a "National Life Member" of A.O.T.S. Men's Clubs.

This somewhat unique group also involves the ladies in the community and not only as servants of meals. Once a year the Men's Club cooks and serves a meal for the ladies of the area at a United Church Women's dinner meeting. In addition there is a year-end party where the men provide the entertainment which, on occasion, has involved the staging and production of a "play" by Club members.

The play has met the twofold purpose of entertainment and a method of raising funds; however, the primary money making method for the Club since 1961 has been the sale of "Christmas Peanuts".



Barry Schwerdfeger photo



IN EVERY PLACE WHERE YOU
FIND THE IMPRINT OF MEN'S
FEET THERE AM I
THE TALMUD.

THE CHURCH TODAY (contributions by Mrs. Joe Jamieson, Mrs. Ken Moncrieff, and Mrs. Lawrence Cross)

If one were to glance at the names in the membership roll of the congregations of the three point charge today, one would be impressed that those same names appeared in the first census return, and in the earliest church records. These are, in fact, fifth and sixth generations of the original settlers, a record which speaks for itself of constancy and dedication.

The physical structure of the three existing churches has changed little over the decades.

The land on which the Alcove (Methodist) Church was built was donated by Mrs. Andrew Pritchard (Mary Edey), on the understanding that services would continue to be held, or at such time that they ceased, the property be reverted back to the Estate. Mrs. Pritchard also donated the materials and the church was built by volunteer labour. The foundation is of natural stone and limestone, and the original wooden structure, 26 x 38 feet, was later veneered with brick. The lobby and church interior is of wood with a painted finish, the original hardwood floor being now covered with tile. Two carpeted aisles lead to the raised platform which accommodates the pulpit, communion table and choir stand. The pulpit, pews and walls are original. Some twenty years ago a flood light was installed over the pulpit, the remaining lights being of an earlier date.

The Manse, situated across the side road from the church and facing the river, had

served as the Methodist parsonage for a century, when it was sold in 1957. The proceeds of the sale were used towards the construction of a parlour adjoining the rear of the church. Again the labour was volunteered. The frame parlour has imitation brick siding, the interior is paneled, and the floor and ceiling tiled. A small furnished kitchen and bathroom are included. Table and chairs were donated by the Pritchard family in memory of their mother, Clara (Mrs. Joseph Pritchard). The sanctuary and parlour are heated by two oil space heaters, replacing the original pot-bellied wood stove.

The oldest of the existing churches is that of Rupert, built in 1882 as the Presbyterian Church, on land donated by James Nesbitt. The foundation is of natural stone, the church, adjoining parlour and lobby, are of red brick, handsomely offset with light brick outline of windows and doors. The cement walk and steps, and iron railing at the entrance are recent additions. The interior of the church and lobby are plastered, with wood painted paneling the height of the pews. The original soft wood floor is painted. The three rows of pews, separated by two carpeted aisles, lead up two steps to the choir and church parlour on the left, and on the right to a handsomely railed short stairway to the pulpit. The Communion table, on a dais in front of the pulpit, was donated by their family, in memory of Mr. and Mrs. Joseph Pritchard. In 1948 the ceiling was lowered by about six feet and tiled. The pews, pulpit and walls are original. Electricity was installed in the church in 1946, and two of the original



Barry Schwerdfeger photo

coal oil lamps were wired and are now in use on the pulpit. Two flood lights illuminate the pulpit and choir, and the chancery is enhanced by six suspended ceiling lights. Among the furnishings of the tiled and plastered parlour is the piano from the Methodist Church. The beauty of this sanctuary, secluded in a most peaceful setting, is augmented by the many donations in remembrance of past members: stained glass windows, pulpit bible, Communion cloth, candlesticks, hymn books, Communion plates, and candelabra. The latter two were gifts from the Sunday school and U.C.W., to the memory of Mrs. Cedric Moore (Dora Hamilton), organist for many years. The new vestibule doors were donated by Amanda Craig in memory of her husband, Thomas Reilly, who was an Elder for fifty years. An oil heating system was installed in 1960 from the Estates of Samuel Gibson and Harry Gibson, replacing the three wood stoves.

In 1964 a Baldwin electric organ was donated by Kenneth Moncrieff in memory of his wife Lena (Pritchard), and the organ was sold to the Kazabazua United Church.

In 1904, from the ashes of its predecessor, rose St. Andrew's in Wakefield, so that it sits on the original foundation (and bears a foundation stone dated 1871).

It was a sturdy brick structure, measuring 40 x 63 feet, with a steep sloping roof. Two heavy wooden doors facing the main road and the river, opened into a small vestibule. A stairway on either side led into the sanctuary with its Gothic windows, plastered walls, and pine flooring. The ceiling was

covered with V-jointing, and through its cracks yellow hornets often emerged from their nesting place in the attic. It was not uncommon on a warm Sabbath morning to have several of these visitors hovering about, much to the consternation of some worshippers. The three rows of hardwood pews gave seating space for approximately two hundred and fifty. Facing the centre pews and raised several feet, lay the chancel, backed by paneling of oak. The choir loft to the left of the chancel held the reed organ and seats for at least twenty choristers. The vestry behind the chancel was used for Sunday school classes and as a dining room for serving afternoon teas and church suppers. A small room added to the rear of the church served as a kitchen for many years, but was later converted into a nursery room.

The first major change to the church building began in 1955. No longer could the vestry and two small cloakrooms off the main auditorium provide sufficient space for the growing numbers of children attending the Sunday Church School. With no adjacent property available for expansion, plans were made to excavate an area below the existing building. Tons of earth and rock were laboriously removed, and an area almost the size of the church was finally cleared and cemented. Kitchen facilities and a bathroom were installed, and oil furnaces replaced the old wood furnace. The Wakefield United Church Hall had been born!

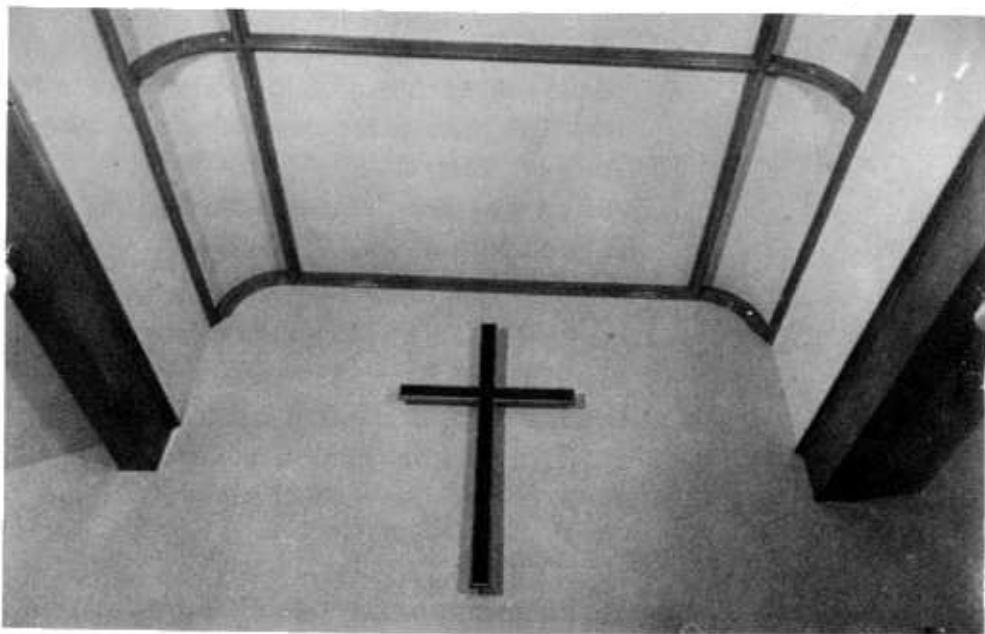
The main body of the hall provided the much-needed room for Sunday school classes and a dining hall with a seating capacity of

one hundred. Since then many community functions have been held here, and thousands of delicious dinners served by the women (and men!) of the congregation have graced its tables.

A Baldwin electric organ purchased in 1960, replaced the reed organ and is still in use today. It was dedicated to the memory of the members of the church who lost their lives in the service of their country.

Few additional changes were made until the winter of 1973-74. Through a grant received under a Local Initiative Program, a major renovation and redecorating plan was carried out. Ceiling tiles were placed over the V-jointing and the curving beams were restored to a natural wood finish to emphasize the architectural design of the high-vaulted ceiling. Between the windows on each side wall a framework matching the existing window design was placed. Each bore a scroll of an open bible on which a familiar Scripture passage was beautifully inscribed by Mr. Harry Daugherty of Wakefield. A plain wooden cross was hung on the wall behind the altar. Indirect lighting enhances its beauty and makes it a focal point of the sanctuary. The narrow aisles, which scarcely afforded room for a father to escort his daughter to the altar, were widened by shortening the centre pews. Through "in memoriam" donations by many church members, wall-to-wall carpeting was laid, new lighting fixtures were installed, and memorial plaques were placed.

Meanwhile, other workmen had been busy in the Church Hall. Further excavating was done to make more kitchen space and a stair-



Barry Schwerdfeger photo

way was built to connect the hall with the vestry upstairs. The most significant addition to the hall was a large mural measuring 6 x 10 feet. This piece of art, illustrating the biblical story of "Peter Walking on the Water to Jesus", was painted by a local artist, Mr. Gordon Wilson.

The congregation of St. Andrew's United has remained fairly constant over the years. In 1975 there were 182 registered members, representing one hundred and ten families. In latter years, the number of children attending Sunday Church School has declined, but the church has extended its outreach in various ways. The New Horizons programme has provided arts and crafts courses and recreation for senior citizens and a "drop-in centre" for different age groups.

It is evident that the church plays an important part in the life of the community. It represents love, fellowship and sacrifice. As the church stands in the midst of a changing society, may present and future generations hold her as dear as those who carved her walls.



Barry Schwerdfeger photo

APPENDIX I

Ministers serving in the Presbyterian Church in Wakefield.

Presbyterian Church of Canada (Free Church)

Year	Presbytery	Congregation	Minister
1847	Perth	Gatineau	John Corbett
1848-55	Perth	Wakefield	John Corbett
1856-58	Brockville & Ottawa	Wakefield	John Corbett
1859	Ottawa	..	
1860-61	Vacant

Canada Presbyterian Church

1862	Ottawa		Vacant
1863-74	Ottawa	Wakefield	Joseph White

Presbyterian Church in Canada

1875-6	Ottawa	Wakefield	Joseph White
1877-80	Ottawa		Hugh Maquire
1881			Vacant
1882			John Murray
1883	Ottawa	Wakefield/Masham	George D. Bayne
1884			Vacant
1885-1914			Robert Gamble
1915			Vacant
1916-19			R.S. Johnston
1920-21			D.E. Hattie
1922			Vacant
1923			R.W. Rumley
1924			Vacant
1924-Union			J. Rolph Morden

APPENDIX II
Ministers serving in the Methodist Church – North Wakefield Mission

Year	Minister		
1846	William Morton	1916-17	J.J.E. Brownlee
1847	George Young	1918	John G. Fulcher
1848-49	Erastus Hurlburt	1919	Henry W.W. Bromwich
1850-51	John Armstrong	1922 – Union	Arthur F. Shorten
1852-53	John Howes		
1854-55	Silas Huntingdon		
1856-57	George Carr, Edwd. Glassford		
1858	James Roy		
1859	Michael Baxter		
1860-62	Andrew Armstrong, Wm. Scott		
1863-64	Garrett J. Dingman, Geo. Kenney		
1865-67	Richard N. Adams		
1868	Daniel Connolly, Robert Lee		
1869	Samuel Teeson, Thomas Haddon		
1870	Samuel Teeson, Richard Shier		
1871	Samuel Teeson, William Buchanan		
1872-75	George G. Huxtable, R.M. Hammond		
1876-78	Jabez B. Keough		
1879-80	James O'Hara		
1884	James Fallick		
1889	S. Stibley		
1890	John Fowkes		
1891-94	William Austin, F. DeLong		
1895-97	H.W. Burnett		
1900	H. Krupp		
1900-04	W. Pyke		
1904-06	Henry A. Young		
1906	W.J. Beamish		
1907	A.J. Martin		
1907-09	Richard Eagleson B.D.		
1909-13	Mark Styans		
1913-16	Richard W. Street		

APPENDIX III

Ministers serving in the United Church of Canada

In the charges of Alcove/Rupert

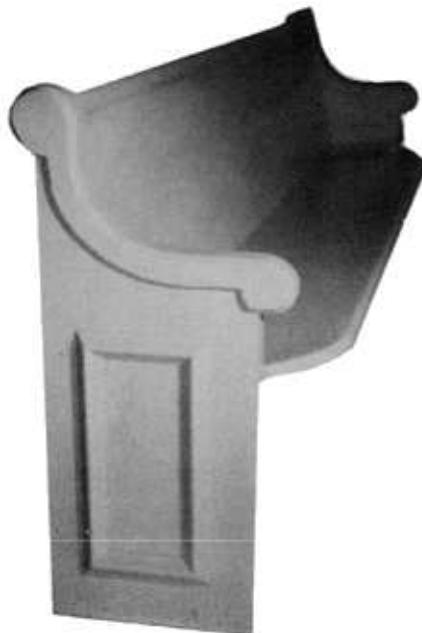
1925-27	Rev. Arthur Shorten
1927-29	Rev. C.E. Lalonde
1929-31	Rev. Robert McCord
1931-34	Rev. F.J. Jobb
1934-42	Rev. D.A. McQuaig
1942-43	Rev. James Hamilton
1943-46	Rev. Francis Mitchison
1946-50	Rev. Thomas Shaver
1951-53	Rev. Ralph Brookson
1954-57	Interim ministers and lay preachers

In charges of Wakefield/Cascades

1924-27	Rev. J.R. Morden
1928-34	Rev. B.T. Holden
1934-37	Rev. Jas. McAvoy
1937-40	Rev. F.W. Taylor
1941-43	Rev. James Hamilton
1943-50	Rev. William Lloyd
1950-56	Rev. O.R. Davison
1956-57	Rev. Robert S. Smith
1957	Rev. W. Bardwell

Union of Wakefield, Alcove and Rupert as three point charge 1959

1957-65	Rev. R.L. Bacon
1965-67	Rev. Charles Judd
1967	Supply (Rev. R. Taylor)
1968-71	Rev. Lawrence Lewis
1971-72	Supply
1972-76	Rev. Thomas M. Simms



APPENDIX IV

BIOGRAPHICAL NOTES ON SELECTED MINISTERS

PRESBYTERIAN

The Rev. John Corbett. Born in Northern Ireland in about 1810. His was the first ordination in the Free Church Presbytery at Perth, when he was sent to Wakefield in 1847 until 1860. The Rev. Corbett was then stationed in Mono, in Toronto Presbytery from 1861 to 1863. The minutes of the Fourth Session of the Synod of the Canada Presbyterian Church contain the following item: "*Expunged — Mr. John Corbett declared no longer a minister of the Church, 4th August, 1863*".

The Rev. Joseph White, B.A. 1831-1913. Born at Huntingdon, Quebec, and educated there and at the High School, Paris, Ontario. He proceeded to Toronto University, graduating with a B.A., and pursued his theological studies in Toronto. After ordination in 1863, the Rev. White went to Wakefield, where he laboured faithfully for fourteen years. From Wakefield he was transferred to Rochesterville and Hull. When the latter was erected into a charge by itself, he remained in connection with Rochesterville, which was the nucleus of the Erskine Church, Ottawa, and on his retirement from the active duties of the ministry, was named Minister Emeritus there. Mr. White rendered good service for

many years as Clerk of the Presbytery of Ottawa. He was one of the most revered members of the Synod, a man of deep consecration, who, as preacher and pastor, in public and private life, endeared himself to all with whom he came in contact. He died at Calgary, Alberta, at the age of eighty-two years.

The Rev. George D. Bayne, M.A., Ph.D., 1855-1935. Born in Ottawa, and a graduate of McGill University and the Presbyterian College, Montreal, in 1881. Later he obtained the degree of Ph.D. at the University of Chicago, and served in Wakefield/Masham in 1883, then Morrisburg, Pembroke and Sudbury, before going to the West. Dr. Bayne was a gifted speaker and a distinguished scholar. He died in Regina at the age of eighty-one years.

The Rev. Robert Gamble, B.A. 1855-1943. Robert Gamble was born in Gloucester, graduated from McGill University in 1881, and the Presbyterian College, Montreal, in 1884, then was called to Wakefield/Mahsam, where he remained for thirty years. After this period he moved to Bells Corners and Stittsville and later the parish of Eastview. He held the office of Clerk of the Presbytery for thirty years. The Rev. Gamble served as Moderator of the Synod of Ottawa and Montreal in 1910 and on many boards and committees of the Church, and was a strong supporter of the Ottawa Bible Society. He died in Ottawa in his eighty-eighth year.

The Rev. Daniel Elmer Hattie 1883 – Born in Caledonia, Nova Scotia, and attended school in Caledonia, Truro Academy, Dalhousie University, Presbyterian Colleges, Halifax and Montreal (the latter 1913). Rev. Hattie held pastorates in Hampton, P.E.I.; Fort Kent, Maine; Bishops Mills, Ontario; Fitzroy Harbour and Wakefield/Masham.

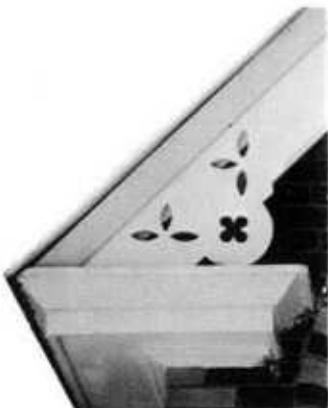
The Rev. Robert Rumley 1885-1975. Born on Manitoulin Island, and undertook mission work before being ordained in 1920. He served in Wakefield/Masham, Temiskaming and Fort William (at time of Union), Hamilton, Georgetown and Argincourt. He retired in 1943, and died at the age of ninety years.

The Rev. Richard Smith Johnston, B.A., B.D., D.D. 1888-1959. Born in VanKoughnet (Muskoka), attended Bracebridge High School, and taught school in Muskoka district for three years. He graduated from Knox College, University of Toronto, in 1915. Dr. Johnston held pastorates in Wakefield, North Bay, Hamilton, Chatham and Toronto. He received an honorary Doctorate of Divinity from Victoria College in 1952. He died in Toronto, aged seventy-one years.

METHODIST MINISTERS

Rev. William Morton 1817-1891. Born in County Antrim, Ireland, and came with his parents at the age of four years to the Province of Quebec. Educated at Victoria College, he entered the ministry in 1842, his first charge being at St. Andrew's, Quebec. He was stationed in eighteen different Circuits, in all of which he did successful work. He was a good preacher, but it was as an exhorter that he excelled, and his powerful pleadings with men to be reconciled to God were almost irresistible. He had great influence on the lives of no less than twenty ministers of Canadian Methodism, amongst whom were James and Andrew Armstrong who were to serve in the Gatineau Circuit to which the Rev. Morton had come as the first minister. Although superannuated in 1885, he remained active, and preached three sermons to his old congregation in Jarvis a week before his death, at age seventy-four, of pneumonia.

The Rev. George Young, D.D. 1821-1910 Of United Empire stock, George Young was educated near Picton, Ontario, and served his country in the rebellion of 1837. He served the Gatineau Mission in 1847, and in 1868 went to Fort Garry (Winnipeg) as the first missionary to the white settlers, and chairman of the Indian work in the district. He remained in this work among white settlers and Indians for twenty-six years. He was in Winnipeg during the stirring scenes of the first Riel rebellion, 1869-70, and tried hard to save Scott's life but failed. Rev. Young died in Toronto in his eighty-ninth year.



The Rev. John Armstrong ?-1899. Was born in Ireland and for many years was a local preacher prior to coming to Canada, where he was ordained in 1833. He remained in active work of the ministry for twenty-seven years. According to the minutes of the Guelph Methodist Conference he was a "fine type of the Irish gentleman, classical in his tastes, beautiful in his style, eccentric in his manner, and was an excellent preacher".

The Rev. Silas Huntingdon 1829-1905. Born in Eastern Ontario, he was converted when eighteen, and became a Sunday school leader, local preacher and evangelist before he was twenty. In 1850 he was ordained, serving the Gatineau Circuit in 1854-55, as well as various charges in Quebec and Ontario. He undertook work along the main line of the C.P.R. between Ottawa and Schreiber, preaching the first Protestant sermons in remote points, often making long, hard trips to have the privilege of preaching to the men in the construction and lumber camps.

The Rev. Andrew Armstrong 1820-1890. Born in County Fermagh, Ireland, he came with his parents to the Township of Clarendon in 1837. During a series of revival services conducted by Rev. William Morton in 1843, he joined the Church, and was ordained in 1858, serving the North Wakefield Mission in 1860-62.

The Rev. William Buchanan 1844-1926 Born on the Buchanan homestead on the banks of the Jock River, County of Carleton, he was considered an incurable invalid at an early age, but through determination to carry out his ambition to enter the ministry, he was eventually able to complete his education at the Carleton Place High School, taught school for a few years, and attended Victoria University, then located at Cobourg. His first charge in 1871 covered a vast country in the Gatineau Valley, where he travelled as a circuit rider, calling on Methodist people scattered over this large territory. A very active ministry for nearly fifty years followed.

The Rev. George Gillard Huxtable 1832-1909 Born in Devonshire, and raised in the best traditions of Wesleyan Methodism, as a youth of sixteen, and a local preacher, he preached his first sermon. He was called to the West Indies where he demonstrated marked influence. One of the conspicuous movements in which he was a distinguished champion was that of securing for Methodists and other non-Anglicans the right of ministerial standing and of solemnizing marriage. On returning to England, he was stationed in Kent, coming to Canada in 1872, and serving the North Wakefield Mission for three years, until 1875. He took his place in the Union of the Wesleyans and New Connexion Methodists in 1874, and later in the union of all the Methodist churches in Canada in 1884.

Rev. Samuel Teeson 1828-1917 Born in Yorkshire. Received into the Wesleyan Conference as a probationer in 1858, and ordained in 1862. Served in the North Wakefield Circuit 1869-71. His notes in early record books reveal a sincere concern for individual members of his vast charge.

LILY ADAIR

Born in Three Rivers, Quebec, March 1873. Education — Qualified for entrance to McGill University in 1888, but was too young to be admitted. Attended Presbyterian Missionary and Deaconess Training Home, Toronto. Taught school in Quebec Province, Deaconess in Cooke's Presbyterian Church, Toronto. Appointed to Foreign Mission Committee (Presbyterian Church) and was sent to North Formosa, 1910; designated January 3, 1911, at Three Rivers Presbyterian Church, Quebec. Following language study, she spent a year in charge of the Women's Bible School at Tamsui, and then was appointed to do evangelistic work among women, visiting most of the churches in North and Central Formosa, holding classes for women for periods of two to four weeks in each area and visiting in homes of both Christians and non-Christians. Miss Adair helped organise a W.M.S., prepared a booklet of study on Christian beliefs and doctrines, and started a Church Kindergarten. She was later put in charge of Bible Women's work. At Church Union, she remained with the United Church of Canada, and was on loan in South Formosa to the English Presbyterian Mission. She retired to Vancouver in 1941.

APPENDIX V

"HORNERITE MOVEMENT"

The "Hornerite" movement derived its name from its founder and dominant figure, Ralph Cecil Horner (1854-1921). A native of Shawville, Horner was converted in 1872 and ordained to the ministry of the Methodist Church of Canada in 1887.

Working within the boundaries of the Church's Montreal Conference, Horner was determined to be an evangelist, adamantly refusing to accept any one specific field or "circuit" of ministry. His message was one of salvation, but to that standard Methodist appeal Horner attached the specific doctrines of the Holiness movement. In other words, his message stressed the demands of biblical holiness, and emphasized the dangers of "the world". Believers who had already been saved (i.e., experienced a first work of grace), were directed to seek a second work of grace, one which would leave them totally freed from sin. This second work of grace was referred to as a "baptism in the Holy Spirit" or as "perfect love" or as the "second blessing".

Horner's message attracted a growing audience, especially in the Ottawa valley, from 1890 on. Methodist officials, however, could not condone his refusal a) to abide by the Montreal Conference's rules, and b) to curb the excessive behaviour and claims of his adherents. After much debate and repeated efforts to check Horner's enthusiasm, the Montreal Conference was forced to depose him from the Ministry in June, 1895.

With a following based originally in Ottawa, Horner founded the Holiness Movement Church in Canada, a body which was officially recognized by federal authorities in June, 1900. Despite its longer name, most observers simply referred to its members as the "Hornerites". In 1916, Horner and his associates broke company and "Bishop Horner" became the Canadian representative of a separate

American Holiness body, called the Standard Church of America. "Bishop Horner" died in 1921.

Prepared by: Dr. Brian Ross
Acting Archivist-Historian
The United Church
of Canada.

APPENDIX VI

Roll of Honor from Cascades Union Church – World War 1 – 1914-1918.

Herbert S. Smith	Robert A. Smith
Delmar L. Wilson	Trevor A. Ellard
A. Cameron Sully	W. Kenneth Cameron
Charles R. Smith	William H. Ellard
T. Bernard Sully	Isaac E. Cross
Ernest Mills	Howard L. Ellard

(Information supplied by Mrs. Lilian Walton).

Roll of Honor from Rupert Church (1914-1918)

Mac Anderson (Killed in action)	
Ernest Bonar (Killed in action)	
James Obre	Fred Brown
Arthur Pritchard	Allan Obre
Alfred Meldrum	William Wallace
Bert Clunon	Austin Wallace
Norman Harley	Rueben Wallace
James McAlpine	Watters Spallin
David Pritchard	Percy Mitchell
Ina May Wallace (Nurse)	

Members of Alcove Community who Volunteered for Active Service with Canadian Fighting Forces.

Clarence Chilcott	Kermit Mullen
Mahlon Craft	Orval Parker
Norman Dawson	Eric Rielly
Donald Draper	Keith Reilly
Harold Healey	Arthur Wallace
Mervin Hamilton	Jack Watson
James Hyde	Percy Mullen
Clarence McCorkle	Hume Shepherd
Edwin McCorkle	Chesley Mahon

Members of Rupert Community who Volunteered for Active Service with Canadian Fighting Forces 1939-45

John Boyce	Mervyn Moore
Harvey, Boyd	Eddie Price
Ernest Brown	Cyril Robinson
Donald Craig	Dave Robson
Ernest Craig	Alvin Stothers
Theordore Craig	Jack Templeman
Winston Grafton	Harold Thompson
Thomas Harvey	James Thompson
Berthal Irwin	Lindsay Thompson
Alexander Kemp	Arthur Wallace
Howard Kemp	Charlie Willan
Clarence Kingsbury	Lola Wiggins
Arnold Mahon	Thomas Wilson
Eileen Mahon	Graham Woods
Bartlett Moore	

Members of Wakefield United Church and Adherents who Volunteered for Active Service with Canada's Fighting Forces 1939-45

Alexander, Andrew	Morrison, William
Arney, Glen	Meunier, Conrad
Bates, John	McNair, Jason
Brown, Carson	McCorkell, Edwin
Brown, Sherwood W.	McCorkell, Harvey
Brown, Gordon, E.	Nesbitt, Donald
Brown, Weldon J.	Nelson, Lawrence
Cross, Allan	Nelson, Harold
Cross, Harrison A.E.	Reid, James Allan
Cross, Lester	Reid, Anna
Cross, Edward	Sargent, Fred
Cross, Harold E.	Stevenson, Cecil
Daugherty, Lyle	Stevenson, Harold R.
Daugherty, Wesley	Stevenson, John
Earle, J. Lorne	Stewart, Glenn
Geggie, N. Stuart	Shouldice, Lorne
Geggie, David	Smith, James V.
Geggie, James Hans S.	Sully, Cecil Hamilton
Kingsbury, Warwick	Sully, Lloyd Newton
Lloyd, William Rowland	Sully, Norma Evelyn
Lawlor, Raymond	Sully, Albert E.
Maxwell, Angus	Sully, Keith A.
Moffatt, James	Trowsse, Edna
Moffatt, Bruce	Young, Eben
Morrison, John S.	Young, Ralph
Lloyd, J. Trevor	Stewart, Grant

Members who gave their lives in the Service of their Country 1939-45

P/O John Donald Bates — R.C.A.F.
F/O Edwin Albert McCorkell — R.C.A.F.
Gunner James Allen Reid — R.C.A.
Gunner Glen Allen Stewart — R.C.A.
Private W. Carmen — 1914-18-

EPILOGUE

To research the history of an area is to develop a feeling of intimacy with the remarkable men and women who played a vital role in founding the community. Thus it becomes a privilege to have been able to gain an insight into their lives.

We wish to thank the following people for their assistance:

The Rev. J. Ralph Morden
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The United Church Archives
The Historical Society of the Gatineau
Mr. Wilfred Kearns
Mr. Barry Schwerdfeger

Those members of the congregation who contributed to various aspects of the narration, and those who shared their reminiscences with us.

We are especially grateful to Mr. Jack Martin who designed this book, for his many hours of tireless work.

The Authors.



Barry Schwerdfeger photo

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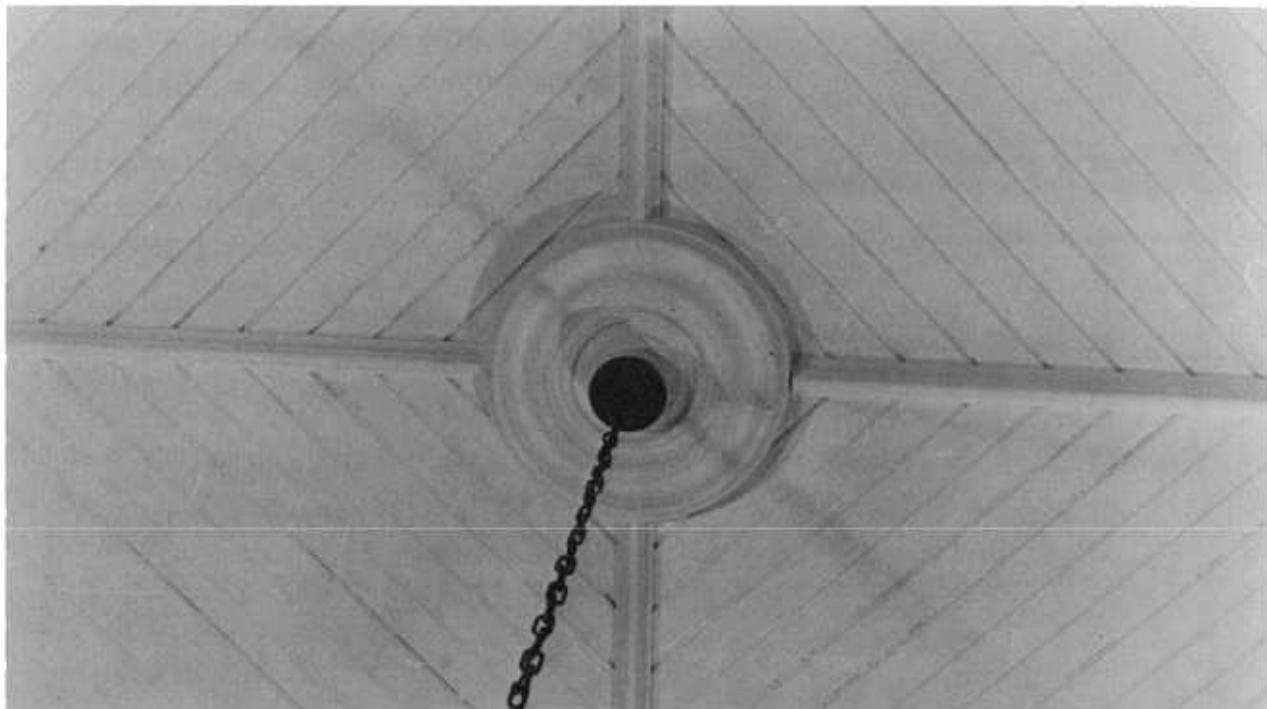
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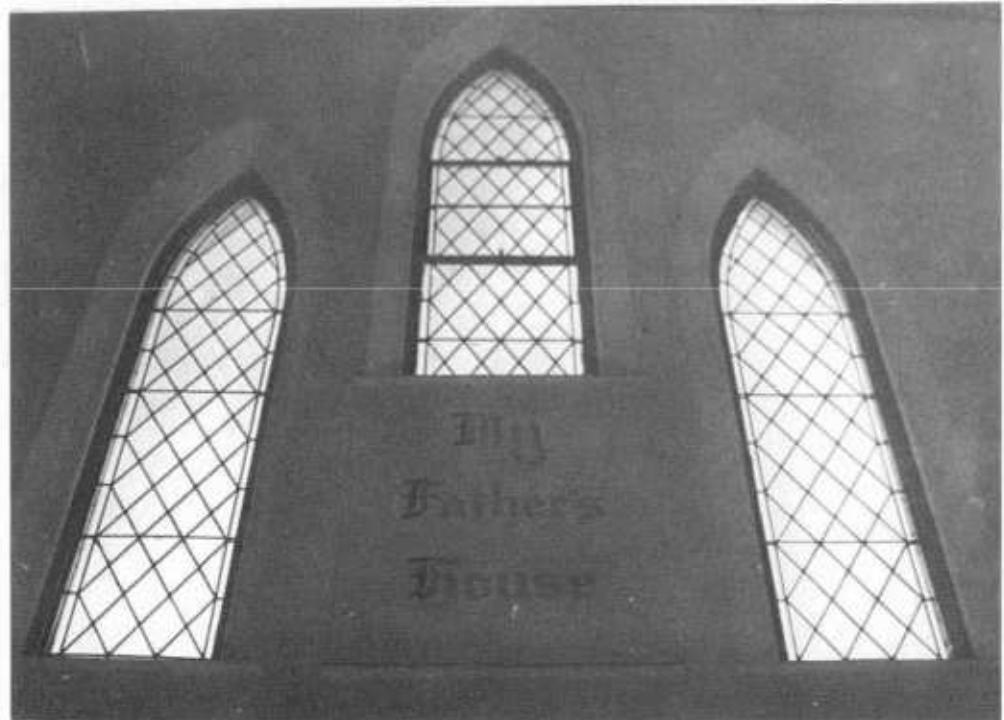
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Barry Schwerdfeger photo

The Historical Society of the Gatineau was founded in 1962, among its objectives being the publishing of historical treatises, and the preservation of local artifacts, buildings and other structures.