

booklet from Paul Bridges

The Story of Wesleyville United Church and Its People 1960

Foreword

The task of compiling a complete history of any community is a difficult one. Written records of early happenings were not kept, or if recorded were not preserved. The history of the early families has not been handed down in any degree of fulness to the succeeding generations. The families of the first settlers passed on, and their story with them since it was not put into writing by the immediate succeeding generation. Many of these latter died before interested people enquired of them concerning the experiences and happenings of the pioneer years.

Consequently, today one has to rely to a large degree upon the memories of the elderly members of this generation, and to get a complete story of the community and its people is by no means easy.

This applies, too, to the history of the Church in any one place. Many of the early written records were far from complete and most of them have been lost. A great deal of research has to be done, with the hope of finding references from outside sources, to the church's life and special activities through the years. And even here, sometimes the results are not very rewarding in the case of a church like Wesleyville which is situated away from the centres of population

A great deal of credit goes to Mrs. E. J. (Edna) Barrowclough for the preservation of historical data of Wesleyville community and Church. As a result of her careful attention to detail and untiring efforts through the years in securing reliable information, she has preserved for posterity a valuable, accurate and interesting story of our church at Wesleyville to this present day. Many, many hours of painstaking labour of sorting and compiling bits of information gathered here and there have gone into this historical sketch, and it is the hope that the finished work will be accepted with understanding, and that it will be found interesting, and that to many it will recall precious memories and personal happenings that will warm and stir the heart.

One of the outstanding glories of the Christian Church is its consistency. It has stood firm through the years, and has borne the burden of the ages, unweakened and unchanged in its essential mission; it has brought to these ages the one lasting and unfailing hope of the human pilgrim.

By faithful and sacrificial service and through devoted lives our church at Wesleyville has triumphed over difficulties and discouragements to perpetuate a witness to Christ in this community. Our forefathers were concerned for the spiritual life of their neighbourhood. We must carry on their work and maintain the high ideals they bequeathed to us.

Thus we are looking forward to our Centennial occasion as a season of happy fellowship and holy inspiration.

A. W. Harding, Pastor.

Wesleyville United Church and Its People

There is a time to weep and a time to laugh, a time to mourn and a time to dance, and surely 1960 is a time for remembering for every one who is, or has been connected with Wesleyville church. At what was once a busy four corners, six miles west of Port Hope, on the still much travelled lakeshore road, stands the ivy-trimmed red brick church built a century ago. The south fork of the road is used only as a way to the lake, and the north, which long ago led across the hill to the highway, has not been used for many years, except as a way to deserted homesteads, now pasturefields.

Professor Currelly in his book "I Brought the Ages Home," says he feels a reverence as he handles objects of great age and speaks of the patina acquired by the years. We feel something of this for an old church which has been the centre of worship and the joys and sorrows of its people for so long a time, and here we tell the story of Wesleyville church and its people since settlement began in 1796. One day recently a young boy asked why the name, Wesleyville, and then, "But who was John Wesley?" so . . .

John Wesley was born in England in 1703 and died in 1791. He was trained for the Anglican ministry but had such a strong conviction that the church of his day was not doing its Christian duty that he formed a society within it, hoping to reform the church. The story of his life is dynamic. Life in England, then, was cruel for children and many of their parents, and much of society was degraded. Wesley brought a message of hope, love and courage to the ordinary people, travelling by foot and horseback till his years were well past the fourscore from the beginning of his work in 1739. If he had lived in Old Testament

times he would have been called a prophet. He was not allowed to preach in Anglican churches but his following grew to immense proportions and was called the Methodist Society.

In the beginning many men too poor to help themselves, and unable to read the Scriptures, were helped by brothers who were natural leaders. In paying rent for a small meeting room one man said, "find eleven men who can pay a penny and I will pay the rest." He became leader, confidant and guide in every way, and Wesley developed this grouping in all parts of the growing Society till it became a binding cement for his people. Its leaders were called Class Leaders, an honoured position in the Methodist church for most of its future years.

Almost one hundred years after his death, a memorial to the memory of John Wesley and his brother Charles who wrote so many of our hymns (look in the hymnary to see), was placed in Westminster Abbey, a belated acknowledgment of their mighty influence for the well-being of their fellow men. Two hundred years after his personal ministry, we can read the story of his life and lift up our own.

Many of the Society people came to America and in the business of starting a new life, forgot their early ties till about 1766, a lady called Barbara Heck chastised her neighbours for neglecting their Christian life, and was instrumental in forming an active society in New York, led by Phillip Embury. She was a loyalist and followed her flag to Canada after the revolutionary war, where she and others formed one of the first Methodist communities in Ontario. On the Queen's highway No. 2 just west of Prescott, on the north side of the road is a little blue church, and in its cemetery, large enough that he who rides may read, is a stone to the memory of Barbara Heck who died in 1804. It is one of three memorials to her memory, the other two are in New York, and her birthplace in Ireland.

All of this happened when our road along the lake was a deer trail winding through forests of pine, beech and maple. There must have been a few breaks in the virgin forest for in French Canada times, Fenelon was supposed to have a mission on the Ganaraska; in the 1780's a man called Peter Smith lived there, (Playter mentions the trader Mr. S. in 1826), and traded with the Indians, so boats must have known the river mouth; and up the shore Indians met for some purpose at a cleared place about one acre in size, on land now farmed by Ken Dinner.

It was at that place Jonathan Brown, from Ireland, chose his future home when he landed there in 1797. The year before that, on high land farther east, Nathan Walton built his log house, later to be replaced by a fine manor house. Bricks from its chimney are still in a little heap among the very old lilac bushes, on Edgar Barrowclough's farm. Whether Indians had cleared any of it we do not know, but quantities of hunting and arrow heads and skinning knives have been found there. These were the first two settlers in the community now called Wesleyville.

The lakeshore road is not a surveyed road so there was some sort of trail from Port Hope to Newcastle before surveys were made. By 1799 Asa Danforth, an American, had completed a road from York as far as Hope Township, and by the next summer had finished it across the township. Sometime before that, Mrs. Trull from Darlington followed a blazed trail with Mr. Caldwell, to his home in Hamilton township to doctor his sick child. They swam their horses across the river at Smith's Creek, so until that time the lake must have been the highway. According to the 1880 directory of Northumberland and Durham compiled by E. Edwin Dodds, Canton, Jesse Trull settled on Lot 14 in August 1793, and it could have been from there, just west of present Port Hope that Mrs. Trull travelled rather than from their later home in Clarke, as the old story tells. It is reasonable to suppose what traffic there was followed the lakeshore here rather than the original survey to the north. Even in 1812, across Clarke township there were nine miles of woods. A member of parliament, Richard Cartwright, writing in 1803 says "The Danforth road was in poor condition till you came to Hope township where it does not follow the surveyed road, and where there were enough settlers to keep it in repair. To know this was the travelled road in those days makes history clearer. It has always been taken for granted it was a section of the old Danforth road until its rebuilding in 1815, and more evidence will be told in another part of this story. It could not have been much of a road with the huge stumps in the way, and the available tools they had; even in 1830 a picture shows a rough trail between two walls of trees.

The group of men who ministered to the early settlers here used the trails from the very earliest days. The Methodist society in New York, at the conference in 1784, adopted the name Methodist Episcopal church and the discipline was largely copied from that of the parent society in England. When they knew of the need for preachers among the loyalist communities in Canada, conference asked for volunteers to spend one year on a circuit there. Any longer time was considered too rigorous and thus began a period in

Methodist history which brought the proud claim that no settlement in the woods was so small that it did not receive the ministry of the travelling preacher. This claim has been backed up by a Presbyterian report that the Methodists went to all pioneer settlers.

John Wesley served his people on horseback and so did his followers in America. The church was headed by a bishop and each district by a presiding elder. Men were received on trial and were received into full connection when they had fulfilled the conditions of service and training. A conference was held every year and a general conference every four years. Men who volunteered to come to Canada carried their belongings in saddle bags, so were called saddle bag preachers. They had little pay, some very little education, but all were dedicated to serve their master. Many of them gave their lives while still young, for their hard life, poor food, poor accommodation and the rigours of weather made their bodies a ready ground for germs of the dread consumption. Not only physical hardship was their lot but there was much prejudice against them, both here and in the States, so that prayers always included a plea for help and guidance for the travelling preacher. Some were very keen to improve their education but their huge territory allowed them little time for study, so most of it was done on horseback as they rode from home to home. For instance when certain commentaries on the Bible were offered for \$60., one young man offered to pay \$15 to \$20 a year (installment in those days!) till paid for, out of a salary of \$100. He packed them in a box to bring them to Canada, paid \$4 duty when he crossed at Niagara, and then rolled one, in pamphlet form, inside a watertight cylindrical box and by improving every moment, studied one while completing a circuit.

At later conferences in Canada, when men were appointed to their various circuits they came prepared to set out immediately. When their stations were read, they lined up, two abreast and rode away singing:

"And let our bodies part,
To different climes repair,
Inseparably joined in heart,
The friends of Jesus are.
The vineyard of our Lord,
Before his labourer lies,
And lo, we see the vast reward,
Which waits us in the skies."

In 1803, the same year that Mr. Cartwright was travelling the Danforth road, the superintendent of this district, Rev. Nathan Bangs, tells of his experience travelling the length of his charge, York to Kingston. Never a word of stopping on our lakeshore but if he did, no doubt it was at Brown's for the Waltons were Anglicans, and Mr. Brown's grandson said they had preaching in their big house with the huge fireplace. In 1801 records show that a circuit came as far west as Smith's Creek (Port Hope) from Hallowell, but it was not until 1805 that Smith's Creek was named as the head of a circuit. We do not know if the travelling preacher made his headquarters there, or as was more likely, made the rounds of his circuit and returned to the States. It took in all the territory from the Trent to the border of Yonge Street circuit, so we may be sure the preacher with his horse and saddle bags rode this way. That year he might travel through a township before he would find the log house at which he was to preach. In later years couriers went out to gather the people to one house but in the beginning there would not be many to gather. In Hope township in 1803 there were 277 people.

We may realize the extent of their travels for in 1810 when Henry Ryan was presiding elder, he covered his district four times a year, ten circuits each quarter. He probably lived in Niagara, travelled from there to Detroit, returning to Ancaster, Yonge Street, Smith's Creek, Bay of Quinte and ending in Montreal, then homeward. Over crooked, hilly, unmended, swampy roads, it was 350 miles to Niagara. He'd rest a week, then do it all over again.

There was a bad time during the war of 1812 for, naturally, people were suspicious of all Americans. But the records of the American church show they refused to say prayers for the war government, and William Case, who spent the rest of his life in Canada, openly opposed it. At the conference in 1813 in America, there was no Canadian present but all preachers in Upper Canada circuit seemed to have remained at their posts. William Case says often, only women and children were at service, but because preachers stayed, societies were preserved. Evidently feeling was strong around Smith's Creek, although unlike other parts of this province, it was untouched by the war. Naturally after the war, conference was

very careful in its choice of men for Canada. By 1816 the English society was also sending its preachers to Canada and for long there was rivalry between the two. William Case, at this time, was presiding elder from Kingston to Detroit and evidently not a preacher's residence in the whole district. Salary for a single man was \$80, and for a married man, double that amount. About this time a note was inserted in the discipline that in respect to civic affairs, "We believe it the duty of Christians to be subject to the extreme authority of the country where they reside." Discipline was very strict and a man must obey in every way, in order to be accepted on trial. In 1820 a local preacher's conference for each district, and a meeting for each circuit was established, and a man must preach two years before he had a voice. Customs and dress for this period (1820), are described, for some ministers, as a black coat bearing true orthodox curve from collar to skirt, head surmounted with a comfortable broadleaved beaver, and his wife might be clad in quaker silk with a Methodist bonnet tastefully adjusted to the head, "much prettier than feathery hats." Some of the men drove a light wagon now, at least when in York, and there are accounts of one man passing a sleigh along to the next itinerant.

The first Canadian conference was held at Picton in 1824 with 30 preachers present. It was in this year too, that the Canadian government made a grant for the encouragement of Sunday schools although the Rev. Anson Green complained that no one but Anglicans got it. There was a strong opposition to secret societies and a resolution was passed stating that it was against the spirit of the gospel to belong to them. At this conference Anson Green began his ministry and when an elderly man in 1877, wrote his autobiography. In it he says that he preached in Port Hope the first Methodist sermon. How this could be we do not know, as travelling preachers had been appointed here since 1805. Of particular interest to us is his statement that "On December first, 1824, I started a regular appointment in Mr. Herschel's house, on the lakeshore road, four or five miles 'west of Port Hope'. The census for that year shows no name in Hope Township resembling 'Herschel,' but in the report of court proceedings held on the lakeshore in 1803, Mr. Nath Herskill was appointed constable. It could be that the letter 'A' in Haskell was pronounced 'er' in each case. If that were so, the service was held in the house on the land now farmed by Mr. H. Holman, the old Haskell place, in Port Britain. We have found no other mention at any time of that appointment. The early church in Port Britain was Bible Christian. Anson Green was an American, but evidently spent the remainder of his life in Canada, and in the next year the name of the circuit was changed to Cobourg.

Sometime around this period, conference prescribed a course of study for its members on trial. Young George Bissell was wont to ride out, after fulfilling his fortnightly round, to the township of Hope and avail himself of the aid of a school teacher who taught in the centre of the township on the Danforth road. He was John C. Davidson, a young Irishman who was very pious and made his first preaching attempts in the school house where he taught, and who later became a prominent minister, first in the Methodist church and later in the Anglican. These two young men met at Boyce's, a cloth-dressing establishment on Smith's Creek. The year must have been 1825 for after that Bissell was stationed in eastern Ontario. This incident has no connection with our community but it is a puzzle to know if this was the old Danforth road or the Kingston road, and the school, Morrish or Port Britain. Wesleyville school would be past the centre of the township. By 1829 there were two weekday preaching appointments, one at Dean's and one on the Danforth road. Maybe somewhere, some day, we may find out if the latter was started by Green. In 1828, the general council in the city of Pittsburg consented to the desire of the Canadians to be independent of the church in United States, with Wm. Case the first general superintendent. This year the Canadian government allowed five acres of land to be given the Methodist church trustees, previously churches were built on private property, and by 1831 the church was allowed, for the first time, to perform the marriage ceremony.

In 1833 the name Wesleyan Methodist church was adopted, but many were not satisfied and the next year organized a church with the name formerly used, Methodist Episcopal church, which existed until union in 1883. There were many branches of the Methodist church in Ontario but this was always Wesleyan Methodist, with Bible Christian churches east and west of it on the lakeshore.

Much better organized now, protracted meetings were held in the winter, possibly because snow made good roads, for two to six weeks, every evening but Saturday. The chairman of the district was paid his expenses by the local stations when he was called upon to travel to settle disputes. Folk were not all of one mind in those days either.

In 1840, Port Hope was made a separate circuit and we come closer to knowing what went on in our own

community. An era had come to an end, and although we do not know what actually happened to the men as they travelled to the homes here, we know they did come, through incredible hardships, so we will record their names here and the very little that we know of them.

Saddle Bag Preachers From 1805

Although men travelled as far as Smith's Creek as early as 1801, we have no assurance they came farther, but from 1805 they did, and Thomas Madden, a courtly man whose preaching was methodical and logic convincing, was appointed to Smith's Creek.

1806 - Luther Bishop

1807 - Robert Perry

1808 - Elias Pattie. A very bustling man.

1809 - Cephas Hulbert. A more rewarding worker.

1810 - John Reynolds

1811 - Joseph Gatchell. Faithful, but boisterous.

1812 - Thomas Whitehead. Another preacher who spent his life in the Canadian church.

1813 - Rev. Isaac Smith. Naturalised, spent the war years in Canada and could have cared for this district. His mental power and eloquence were far above the average itinerant of this day.

1816 - Nath. Reeder. Circuit from Whitby to Belleville, he was pious and happy, giving great life to the class and other society meetings. His sermons would be considered quaint now, but he fascinated people with spiritual songs.

1817 - Wyatt Chamberlain, Ezra Adams (one year). Circuit was called Hallowell.

1818 - Thos. Madden, J. Tuke

1819 - Elijah Boardman. Spoken of as a preacher who delivered finished and elaborate discourses, fairly educated, a little more flexible in his attire than Methodists of the day usually were.

1820 - Philander Smith. A very good preacher, with a great deal of American astuteness.

1821 - Thomas Madden

1822 - Samuel Belton. Born in Ireland, came to Canada when 28 years old. He was a cloth dresser, above middle size, fine appearance, filling respectable clerical habiliments of breeches and stockings in a manner that made him very presentable. His year was one of great activity.

1823 - S. Belton. Assisted by Joseph Atwood, who had laboured one year in America. He was tall, slender and graceful, had never read a chapter in the Bible before conversion but a correct and pleasing speaker, well informed in theology, sermons well prepared and he seemed able to repeat them word for word. He was a good singer and good company, much desired by old settlers on the front. This description would indicate he must have studied diligently on horseback.

1824 - Anson Green

1825 - D. Breakenridge and J. Black

1826 - Wm. Slater. Speaking of his death in 1827, Egerton Ryerson says "he was a true gentleman, a true friend, and a faithful and a cheerful minister."

1827 - Egerton Ryerson. One of Ontario's great men, wrote in his diary, "Hope, Newcastle district, September, 1827", of the weeks it required to go around his circuit, and occasionally tells where he stayed and what was the state of his spirit, but not one mention of the trips he assuredly made out the lakeshore road.

1828 - James Norris, Ephraim Evans. Both these men left the Canada conference in later years to join the British missionary party.

1829 - David Wright and John Carroll

1830 - Davis Wright, Daniel McMullen

1831 - Rowley Heyland and Edmund Shepherd

1832 - Richard Jones, John C. Davidson

1833 - Richard Jones, Thos. Bevitt

1834 - Thos. Bevitt, Herman Davis

1835 - Hamilton Biggar, John Flannagan

1836 - Geo. Poole, Adam Tomley

1837 - John Carroll, John Douse

1838 - John Carroll, Hannibal Mulkins

1839 - Jas. Brock, Wm. Steer

Beginning with 1840, preachers came to this district from Port Hope.

1840 - 1860

Diligent search has failed to find any account of the building of the first church but we know it was on a road, running between lots 28 and 29, and south of the lakeshore. This road must have been the centre of the community at that time for the school was on it, north of the lakeshore road, as well as three or four houses. The only sign of road or houses today is one of Ontario's familiar landmarks of a pioneer home, a lilac bush. We can place the date of the church at least as early as 1845.

The church was a frame building which could have used lumber from Edwin Rice's saw mill which was operating before 1844, on the other side of the lakeshore road, not far from the church. What its furnishings were we do not know but the long pine benches, always used in the basement of the present church, might have come from there. They are plain with two harrow boards for back rests, and for many years a plain pine pulpit higher than that in the church served in the Sunday school, but there is no one left to say whence it came. When the brick church was built, part of the old one was used in the construction of the school prior to the present one, and Simon Barrowclough says he remembers a whitewashed board that was used inside it, so the old church was white, inside or out. It was called Wesley Chapel and the community, Wesley, until 1875 when "ville" was added to give the new post office the name of Wesleyville.

How long the church served on the now abandoned sideroad we do not know, but people attending services there or in someone's house in the thirties must have had many a solemn meeting as they heard of the capture at one of their neighbours, a young man called Erastus Warner, as a rebel. During the rebel years 1837-39, a very present reminder of the troublous times was the sight of a loyal man patrolling the lakeshore road night and day. According to Mr. Wallace, who settled on the lakeshore just across the Clarke boundary in 1831, roads were divided in sections for this purpose.

During some of these early years, Wesley had one of those colourful events, a camp meeting. It was held on the Meadows farm, in a grove by the road leading to the house. It must have been a pleasant spot, for that grove or part of it remained near the lakeshore within the memory of Mr. Will Bird, whose home was at one time on that place in a tenant house. He remembers the huge flocks of passenger pigeons which gathered there in the hardwood trees. It must have taken considerable planning for an occasion like that, for people attended from all over the district, sometimes hundreds in number. There had to be accommodation for several days for people and horses. Usually logs were used for seats, and a platform arranged for speakers. It was a time for witnessing for Christ and for conversions. Meetings lasted for several days, but we have no more details about this particular one. If it was in the early years, no doubt Indians were present from the missions, for they were the special care of the churches.

In our modern space and moon-travel age could anything happen spectacular enough to give us the thrill which must have been experienced by lakeshore residents on September 1st, 1856, when the first train puffed its way up from Port Hope. It was drawn by an engine which had been unloaded at Port Britain, and it passed a few rods east of the church. No stories have been handed down to us of the hustling, rushing weeks preceding that day. The invited passengers saw rails being laid to join two sections of track ahead of them, and surely all the neighbours were watching. The trains have long since taken another road, but we can follow that day's trip on the 'old track,' still clearly visible right across the township.

At this time there was much rivalry between Methodist churches, some of which adhered to the Canadian conference, and some to the English. It seems to matter little now, but it left us one bit of help, they were meticulous in keeping records to show their missionary progress, and today they provide us with the names of active church workers. These lists were kept for many years, but those of the first few years will tell us some of the church people then, and the provincial census for 1848 will tell us where they lived. Needless to say, the collections show only a few names and the census is not a clear picture either, for some names are missing which we know should be there.

Reuben Grant who lived in Port Britain at one time, then later owned land where the first church was, made a donation to missions in 1841-42 of one pound, 15 shillings; in 1842-43 of one pound, ten shillings. As these were just about the amounts given in succeeding collections from the congregation, it is reasonable to suppose it was collected from a group of people. In 1846 the collection was made by Miss

Jacobs, but no list of names was given. The following years and lists of names are given with spelling as it appeared on the record, it varied considerably. These lists and the census will be found at the end of the story.

Other than the fact that they made a regular missionary effort we know nothing of the activities of the local church during the years till 1859, what organizations there were, or what projects they carried out. We know only the names of two trustees, James Jacobs and John Barrowclough. The ministers from 1840 to the present day will be listed at the conclusion also.

1860 - 1960

Recently Wesleyville was fortunate in discovering an old trustees book, sparsely kept, but such a help. A small black book containing the signature of the minister at the time of building, and records of the meetings for some thirty years after. The use of the old form of 'ss' made words difficult to decipher for a time.

There are several possibilities why a new church was needed. The old one may have been too small, or in a bad state of repair, or it may have had to be moved. It was evidently on clergy reserve land, and this vexing old question was settled in 1857 with value going to the municipalities. This lot was granted to King's college in 1828. Reuben Grant had some of it in 1852, and Egerton Ryerson Grant, in 1868. The building was used at least until 1858, for a note in district minutes says a meeting was held in Wesley church to arrange money matters in that year.

In the old book, the first entry gives the following minutes:

Wesleyan Church

Wesley Church Trustee Book

"At a legal meeting of the two surviving trustees of Wesley Church, the Rev. L. Warner in the chair, held at Mr. James Jacob's house, November 17th 1859. It was resolved on nomination of Rev. L. Warner, the superintendent of the circuit, that the following persons be added to the trustee board:

Luke Jacobs

Jonathan Brand

Isaac Brock Ostrom

Thomas Tindall

(signed by)

Lewis Warner, Supt.

James H. Jacobs

John Barrowclough

Surviving Trustees"

This house was situated close by the house now owned by Mrs. Toppin. Rev. Lewis Warner was again in charge of a meeting held in the basement story of the Wesleyan Methodist church in Port Hope, in February, 1860. Eight tenders were received for erection of a new church. Mr. Bennett Janes' tender was accepted, amount 599 (the money sign was \$ but it is reasonable to suppose it should have been £, for it was not long before this date that the monetary system changed.) The understanding was that it was to have the look of Zion church.

And so it was built on land donated by John Barrowclough, but if it were not standing sturdy and strong with 'Wesley Chapel' cut high up over the front door with the date 1860, we might wonder. In spite of long search, no account of its building or opening has been found. A note, in an account of a district meeting, mentioned that ministers were assisted financially with funeral expenses and that Rev. Lewis Warner received such help for his wife in 1859. His loss may have accounted for no report being sent to the church paper.

We talked with only two people who had any personal recollection of its erection. Thomas Brown remembered riding to town with his father Hiram, when he was drawing brick, and Eliza Barrowclough remembered playing around it while men were working. Mrs. A. A. Morden remembered her mother, who was Mrs. Luke Jacobs, telling of baking for days for the tea that followed its opening.

THE BUILDING - Its exterior is somewhat different to-day from its appearance in 1860. Roof, steps,

windows, and interior too have had many Changes. It was built with a full basement, an entry inside the double front doors of the main story, with two doors opening to right and left. Its basement had two enclosures at the S.E. and N.E. corners, to house the heating units, two large box stoves called 'Big Giant', made by John McGee, Toronto, C.W., patented 1858, so they were the latest thing. Heated air was carried in pipes to large registers. There was a bill paid in 1878 for hot air fixtures to 'Millwards', which may have been for the small vents at each pew. In 1899 the stoves were moved upstairs where long strings of pipes hastened the heating process. It was slow from the basement and even in the '90s the caretaker may have felt the 'time' squeeze. The old stoves remained for 93 years, in constant winter use, throwing a great heat when fed good hardwood. In 1951 small wood space heaters replaced them and in 1959 after long and serious discussion, a canvass was made for funds, and an oil furnace was installed.

The heat was turned on in the basement January 3rd, 1960, and in the whole church the following Sunday. So ended the long string of pipes that marred the appearance of the church, and marred many a day too, when they had to be cleaned.

The basement was evidently in use from the beginning, at least the trustees held a meeting there in 1865, but it was not finished until 1875. That year 1000 feet of scantling were purchased from A. Bean, 32 bunches of lathe, and 22 bushels of lime from Elijah Barrowclough which would be from their kiln, remains of which still may be seen near the lake. A. Sanders, plasterer was paid \$14, and S. Winters, carpenter, \$35.60. Well lighted with six windows, it was used for Sunday school till well into the next century when classes were small, especially in the thirties. Its floor was wooden but replaced with cement in 1910 using over 13 barrels of cement. The ladies, weary of serving suppers with little convenience, had some long shelves built in 1932 and seven years later, made a kitchen in the N.W. corner, cementing that window. The willing men of the church did the work. Dampness caused damage to the wainscotting. Classes were overflowing the upstairs as years went by, so in 1954 with an effort that equalled that of 1875, the interior of the basement was torn out, new scantling, five new windows, and plywood walls replaced it. The back entrance was cemented, stairway cut in the N.W. corner, cupboards built beneath, also a counter. The ceiling was newly plastered, and a railing built upstairs around the stairway. A decoration committee of young women, assisted by others, finished the plywood, painted the cement, and made drapes. When they were finished all were proud of the appearance of the basement and felt sure those of another generation would have approved.

Pews in the church were rented and the lists of pew holders from 1872 to 1917, and 1927-28, when for a long time only a few had been renting them, read like a book of who's who. Pews number one and two were free, perhaps for the minister's family and visitors, also four at the back of the church. The organ and choir were at the back, so the pulpit and altar rail would be nearer the front of the church than present day people have known them. There were box pews, for in 1886 John Barrowclough and George Bickle waited on occupiers of box seats to see if they were willing to let them be altered. They must have, for none have been there in modern days. A tin case on the back of the seats held the card with the pew holders name. These were removed in 1959. In 1892 the choir was moved to the front and much renovating was done. Until that year two pews at the back were marked 'taken by the choir,' but now were rented and a new choir box built with two pews facing it on the east and west. Two chairs were purchased from John Walker for \$4.50 and two choir benches for \$2.50, these four pieces of furniture were used until the centennial year when the Rev. A. W. Harding built an oak choir screen, the W.A. purchased a new oak pulpit and a communion table. The old altar rail was likely there from the first and was used by kneeling communicants till a new pulpit platform of Douglas fir was built in 1958 by Mr. J. Staples and Mr. H. Brooking.

Mr. John Darke did some work on a pulpit in 1872 which may have been the one later used in the Sunday school. The pulpit in use till 1960 was purchased in 1883 from N. Hockins for \$4.60. The Bible now used on the pulpit was given to the church by Rev. A. W. Harding in memory of Mrs. Leta Harding and dedicated by Rev. P. F. Gardiner on January 29, 1956. The Bible formerly in use came from Port Britain church when it was closed.

Changes were completed in 1959, when the church was insulated, seats were removed, wainscotting covered and floor sanded. Seats were replaced, leaving some out, so the church will seat many less people than in the beginning.

Small paned windows were replaced in 1901 by the present lights of coloured glass, these were equipped with ropes and pulleys in 1906. A canvass was made in 1901 to pay for the considerable amount of work

done, and the list of donors is pinned to the page with a common pin, rusted after these fifty nine years of binding duty.

A hymn board was made by Carroll Nichols in 1937, and an honour roll unveiled in April, 1944, bearing the names of those boys associated with the church who were in the armed services. It was presented by Mr. and Mrs. Harry Clarke in memory of their son Russell, pilot officer, lost at sea.

The shed was built some time after the church, for when it was built across the back and to the west, at least one grave had to be moved. In 1884, Chas. Byam and Chas. Mounteer were in charge of building an addition. The section north of the church and attached to it was used for storage and the rest, extending to the west of the lot and at right angles to the front of the lot, was used for the many vehicles of all kinds that came to church services, meetings and funerals. There were democrats, double buggies, and surreys with the fringe on top. One of these was driven by Mr. James Nichols and another with a fine team of horses by Mr. Welch. In 1885 there was a very bad storm which blew the shed down, and a bee of 14' men rebuilt it in the spring. Several tomb stones were smashed then too. Cars replaced the horses, and sheds, no longer needed, gradually were removed, first in 1938, then the rest taken down, leaving a wall as a fence which was taken away in 1959.

The church was well built, for chimneys were not replaced till 1938; roof was shingled by Elijah Barrowclough in 1884, and re-shingled about every 25 years till an aluminum roof was put on in 1949.

The Church Grounds

In the spring of 1932, vines were planted around the church which have grown to cover one side and the front. These were the gift of Mr. E. Abbott of Toronto, a former resident, and at the planting three generations of John Barrowclough's family took part, as well as several Sunday School children.

Shrubs and flowers were planted by Mr. Hayden and Mr. Harry Brooking in the corners by the steps. At that time the steps were of plank, built in 1909, the original steps had been replaced in 1883, and the present cement steps were built in 1948.

There are still two of the ninety maple trees, planted around the church yard and cemetery by Frank Little and Elijah Barrowclough in 1884.

Shortly before this a far-seeing Hope township council paid for trees planted along the roadways, payment made two years after planting for trees which grew. This was the time when all the maples were planted which made the road by the church so lovely. They grew to an immense size but most have succumbed to old age. In 1953 the recreation club planted a hedge on two sides of the west lawn, which has now grown to make an effective border.

In all this story of church changes, and ground improvement we must not forget the fine picket fence that adorned the front of the lawn in days gone by. Six years after the church was built, James Parker was commissioned to build a board and picket fence around the chapel yard and hang two gates. He was to case the posts, trustees to furnish 1000 feet in boards, and he was paid \$20 for his work which was to be done as soon as he finished Poland's barn. More work was done on this fence in later years, but in modern days it was in the way of cars, and as it needed repair, gradually came down till the last was gone in 1929. In its day it appeared very attractive.

Church Care

If church members were accustomed to whitewash the old church, they carried on the same way with the new . . . Albert Meadows, then a young man, was paid \$5 to whitewash the chapel in 1872. The first kalsomining is mentioned in 1886, and from then to our own day was regularly painted and cleaned. Each time brings mounting costs, till now a thorough decorating will be about half the original building cost.

The first caretaker of the church was John Barrowclough, who was paid \$30 for cleaning, lighting chapel, and chopping wood. There is no word of the type of lighting but in pre-hydro and gasoline days there were brass coal oil lamps suspended from the ceiling which cost \$14 in 1876; bracket lamps were on the arch at the front and also on the basement wall. In 1877 the voluntary system of caring for the church was adopted because of lack of funds. No reason is given but that was the year the cemetery records so many deaths from an epidemic. After three years the same sexton was re-appointed; in 1886 Richard Brock was appointed and his signed agreement is in the trustee book. Robert Battle, John Hinton, H. Rayner, Milton Oughtred, then for many years Mr. and Mrs. T. Oughtred, were caretakers. Others who have taken this

work include Mr. Harry Brooking whose years of service prompted visiting ministers to say they liked to come to Wesleyville church, it always showed such loving care. At present the church is cared for by families in turn. There has been much variation in duties; there were so many weekly meetings in early days, extra pay was allowed for each. Coal oil was an expensive item in 1876 at 41c a gallon, gradually coming down to 15c in 1912. On December 16, 1945, hydro was turned on in the church, the gift of Mr. W. A. Meadows. At the service, he spoke of the beginning of the church and the long years it had been his church home for he was appointed trustee as a young man in 1886 and acted in that capacity till he moved to Port Hope in 1918. The work of installation was donated by three local boys, Carroll and Clarence Nichols and Harold Best.

Finances

Pew rents were one source of income, not an easy one but whatever way money was raised, the very good accounts kept from 1872 show bills promptly paid. If money was not available, it was borrowed from members. They were very careful to keep accounts straight, and once in 1866, local board re-audited the books, then Chas. Harris and Thos. Currelly of Canton went over them. At this date use is made of the half cent - 22½¢.

Evidently there was a different account for the minister's salary, for in 1871 it was recorded that seven dollars be taken from the regular fund, as salary funds were not coming in regularly. Money had been borrowed to finance building and mention was made eight years later that payment must be finished. The figures for 1872 show a balance from the previous year of \$2.52, seat rent and bonus \$67.25, and sale of burying lots \$21.00. Expenses were \$92.50, but there is no account of minister's salary or missions. For 1869-70 missionary collections were \$46.10. Later there are records of salary money received from John Barrowclough and Luke Jacobs and their classes. These two men were the class leaders spoken of in the first story of Methodism. The main source of extra money was from teas, and in 1876 there were proceeds of \$6.80 from a beach picnic in September. In 1883 the treasurer tells of a tea, social and 'begging' \$1.00. We are not sure what this means, although the old way of collecting was occasionally given that name. Advertising was done for the teas by posters and \$2.00 or more was paid annually to Geo. Wilson & Son for Guide printing and one bill in 1886 to J. T. George. Entertainers were paid horse hire; in 1894 it was \$1.50 which would compare with taxi fare today, although the taxi would not wait for the return trip. In 1890 the Newtonville brass band was hired for \$3.00.

Wesleyville's share of parsonage expense was first mentioned in 1888, after Welcome charge was formed. In the years following 1900 there were many funds requiring Sunday collections; conference, educational, temperance and moral reform, most of which were united in the Missionary and Maintenance after 1925. The envelope system was used in 1892 with S. E. Keats secretary for weekly offering, and is used at the present time.

The minister's salary in 1860 was \$568.82 and the pound was valued at \$4.00; there were several appointments on the circuit. After 1883 union, Port Britain and Port Granby, former Bible Christian churches, were on the same circuit. Both these churches closed later, and in 1915 Wesleyville received \$32.28 from the committee on sale of Port Granby church. Today Wesleyville, Morrish, Zion and Welcome share circuit expenses.

Insurance premium in 1874 was \$4.00; insurance was \$900 on the church, and \$100.00 on the shed in 1887.

Canton Circuit

Although Rev. Lewis Warner of Port Hope was here for the arranging and possibly building of the church, another minister would open the new church. Canton circuit was formed in 1861, and John Hunt with Alex T. Green were the last ministers to come here from Port Hope. Since Mr. Warner attended a trustee meeting in February, 1860, he must have left that June. The new circuit was paid \$100.00 in 1862, as recommended by the district meeting. This was customary to help a new group of churches with organization.

Services and Social Life

For the activities of the church people we have to rely on a diary, old scrap books and copies of the Port Hope Guide. During the eighties, meetings were held on week nights, missionary Sundays with special speakers, and special missionary meetings in the week. Class meetings and love feasts were a very

important part of the church life. Indeed at one time church membership was in danger of being lost, if absent. There were occasions of witnessing for Christ, and one very old lady said she remembered them with pleasure, "you always felt so good when you had been there."

Anniversaries were held in the fall with a tea afterward, on Monday night. Ministers remained for meals in the homes, and often all night for it was a long drive to Canton in an open buggy, especially if it was teeming rain. We have forgotten what problems there were for lack of communication, for instance, in February 1884, a church member drove to Canton in freezing rain to ask Rev. Mr. Seymour to conduct funeral services for Mr. John Gifford. There were 70 teams and sleighs at the funeral the next day.

When there was a special concert, it was necessary, also, to take the announcement to the minister. There were two ministers on the circuit, one called a young man, and beside these, laymen acted who were called local preachers. Two very active men we know were George Bickle Sr., and Mr. C. Mounteer. They were often called upon in bad weather as this item shows: "George Bickle officiated, Jan. 6, 1884, bitterly cold and deep snow." Roads were better than in saddle bag days, but once when "Father Corson" was coming from Cobourg on horseback, both he and horse had to be dug out of snow on Austin's hill, or Bice's hill as it was called then. On the following Sunday after Mr. Bickle's sermon, roads must have been better for Rev. Taylor of Garden Hill preached the missionary sermon. The following Wednesday night, Mr. Learoyd from Port Hope held a missionary meeting. In the following weeks, J. J. Ferguson of Cobourg, preached on Sunday and during the week, and in July, Rev. Seymour preached his last sermon. This same summer, '84, Rev. Courtice began his ministry, the first after union, and that August the first quarterly board met in Wesleyville; there were 16 buggies. Rev. Young of Cobourg preached anniversary services this year. Church was full for both services. There is mention that a young student, Sproule, preached here in 1885, and then was driven to Port Britain, presumably to speak there. Conference was in Port Hope in June, 1886, and speakers came from there to speak in this church, so there was plenty of variety in the '80s.

There was a lively social life, and at the teas, there was fellowship with other churches, even as today with better means of travel. At the tea in 1884 there were 25 from Port Hope. We mentioned an early beach picnic in 1876, another was held on Barrowclough's beach on June 26, '85 for funds for the organ. It was a lovely day and George Elliott of Port Granby came down with his yacht and twenty people with him. Among them, James Wade and wife, Miss Bradley, Miss Twigg, John Elliott, John Bradley and John Wade, Besides sailing, they enjoyed lawn croquet, table croquet, storm the fort, and quoits. Of course there was a sumptuous meal. Lawn croquet was a favourite game judging by the pictures in the Durham atlas of those days, we may learn much of the appearance and activities of the countryside from it. At a concert in July of that year, the Misses Hawthorne of Newtonville church took part.

In another effort to boost the organ fund, a troupe of coloured musicians put on two concerts. They came by train, stayed next door to the church from the day of the concert till the afternoon of the second day after, when they went to Bowmanville on the 'mixed.'

At an oyster supper that year, they used five gallons of oysters. An old gentleman who was there, said the basement was crowded, and he was serving two young ladies, whom he was escorting. He was almost at the table with two plates, when some one bumped his elbow, and away went the oysters, down the back of the minister's coat. Even sixty years after, his terrible embarrassment was vividly recalled. "There I was," he said, "trying to be so nice and such a thing to happen!"

In all the happy accounts of parties at each others' homes, and frequent trips to all surrounding churches to hear other speakers and choirs, there was no mention of to-day's most common complaint, "there isn't time ..."

After union of Methodist and Bible Christian churches in 1883, a new circuit was formed at Welcome, on which Wesleyville has remained.

The gay nineties were very busy we know, but no one has written the story for us to repeat. There was a great change in the neighbourhood with many leaving, but others took their vacant offices and church life carried on. There are accounts of surprise parties when many of the church people throughout the years were shown appreciation by their fellow workers.

In the 1920's there was a fine orchestra conducted by Fred Greenfield and Mr. Tripp, agent and night operator at the station. They provided music on many occasions for the church. Through many years, the church has been affected much by the railroads which run nearby. Workers living here permanently or temporarily shared in its life. Maintenance workers remain, but the station, which was the centre of the

farmers' shipping before the days of trucks, is long gone.

The 1930's were the years of many special services; for George V's Jubilee, his death, George VI's coronation, and Canadian visit. They were called the hungry years too, and nowhere was there more hardship than in our Canadian west, where no rain fell for so long, and coupled with world depression, made life very grim. The church made special efforts on their behalf - clothing and food were gathered and shipped from Port Hope. Orald (Tufford) Ford put her name in a bag of potatoes, received a reply from one of the recipients, and is today still a corresponding friend. One reply from these efforts said, "Faith in God was restored through help and encouragement."

There were circuit picnics held at Zion for closer fellowship during Dr. Milson's ministry, but these had to be abandoned when war years came.

The seventy-fifth anniversary was celebrated in 1935 with Rev. Wm. Bunner, a former minister, in charge. The choir was led by Mr. F. W. Hayden with Ruby Thorndyke, organist. Also during these years there was a series of special services prior to Easter of one year, and an effort was made to provide services when the minister was on holiday, conducted by lay speakers, Y.P.U. and W.A.

Just before Rev. R. R. Elliott was called to service in 1942, he conducted a series of mid-week Bible studies. Shortly after this, in 1944, the address of the church was changed to Port Hope, R.R. No. 3, when mail was delivered for the last time to Wesleyville Post Office on March 14th.

1945 is noted for bad weather and roads, so much so the regular annual meeting could not be held.

Alternating services have always been held except the years since the mid thirties when Welcome kindly accepted all evening services during the winter months.

Beginning in 1954 the four appointments observe World Communion in rotation, all uniting in one church, this year in Morrisih.

No one will forget the anniversary services of October 17, 1954, following 'Hurricane Hazel' of the previous Friday. People had left their mums in the garden so Sunday morning there was nothing but a few bedraggled bouquets. The caretaker, used to the magnificent floral arrangements put there these years from the Oughtred gardens, threw the poor things out. He thought they had been left from another service, so they had to be rescued.

It has been a temptation to tell at length of activities of the last 40 years for they are so well known. From the brief accounts we have, there was just as much to tell of previous years, for there has been no break in the services of the church in its long life.

The Choir

O, Come let us sing unto the Lord

Let us make a joyful noise to the rock of our salvation.

There are no records to give us an inkling if there was an organ and choir to assist in the dedication of the new church. In 1872 E. R. Grant was paid \$43.00 for an organ, and the one in use in 1884 was rented from Mr. R. B. Williamson, Port Hope. A committee of Rev. Courtice, Chas. Mounteer, Frank Little and Elijah Barrowctough, was appointed to purchase a new organ, and the business of choice, purchase, and payment was a serious affair. We read of the minister conferring with committtee members in the field as they worked; a tryout of Bean's new organ in the church; inspection of organs in Bowmanville factory, a trial one in the church, and finally, a larger one that could be operated with a pump to rest the organist's weary leg muscles. It was first used February 22nd, 1885. This organ did valiant duty till the 1950's, when in spite of all efforts to keep its wheezes from showing, the day came when it had to go the way of all things. The young people had purchased a piano from proceeds of a play and it did duty when the organ failed, and at times, played by Dr. Oke, accompanied the organ music.

A committee of Mrs. Harold Reeve, Truman Austin and Carroll Nichols was appointed to purchase the next organ. With an initial donation of \$500 from the W.A., a canvass of the congregaiton was made to secure the rest of the necessary \$1200 for an electric Minshall. It was played for the first time at Mr. Thorndyke's funeral in December 1953, and dedicated at a special service, June 6, 1954. At that service the choir sang 'Let the earth rejoice,' and 'There is a Prayer in My Heart.' Mrs. Carroll Nichols sang a solo, 'Think on Me.'

The first we hear of a choir is in a letter, still in good condition, as follows: Canton, April 9/79. To Mr. Elijah Barrowclough. Dear Sir: I am very creditably informed that Miss Bean has fully decided to give up the position as organist at Wesley church and that it is the wish of the leading members that you obtain

the services of a few parties and lead the singing in the said church. I hope you may feel willing to comply with this wish and that you may have no trouble in obtaining help. All well. Kind regards etc.
Yours truly, E. S. Rupert (Rev.)

Pews at the back of the church marked "taken by the choir," show it was always present from at least 1874, and they stood on a slightly raised platform which is still there. This is again becoming the custom, for some modern churches have the choir in a gallery at the back. In 1892 they were moved to the present position at the front.

Mr. Barrowclough did accept the position and was organist and choir leader for the next twelve years. Some of the members of that choir in the '80s were: W. A. Meadows, George Bickle, Jr., Eliza and Carrie Barrowclough and Minnie Winslow. Miss Winslow was the school teacher, and one item mentions her returning to her duties in Wesleyville school, August 15, 1884.

Besides providing music for regular services, the choir was present at week-night meetings. Regular practice was held for a time on Sundays, with extra practice for outside engagements. On Sunday, July 13, 1885, they sang twice for Morrish Sunday school anniversary and again for their strawberry festival the next day, when the church was filled to the doors. That choir had much opportunity for practice and often assisted other churches. Its echoes carried through the years to 1949, when Eliza Barrowclough Keats had been confined to bed for some years. It was her delight to recall the old choir hymns, and her still sweet soprano carried the words and tones of many, including 'The Sweet Bye and Bye,' to comfort the last days of her long life.

The choir continued regularly as records of purchase of music show, and in 1907 evidently folk were not getting enough music for they requested an anthem after the sermon.

After Mr. Barrowclough left, his sister, Carrie, was organist for a time and later, Mrs. W. Meadows; at a social evening in February, 1900, she was presented with a book of sacred songs.

Vera Bee (Mrs. Stan Brooking) was organist for some years too, for her services were also recognized with a gift. Audrey Bee (Mrs. E. Bunn) and Reg Bee followed her in later years. In 1934 Mrs. Stan Brooking and Ruby Thorndyke; in 1935 Ruby with Mrs. Reeve assistant. In 1937 Ruby was honoured on her departure for Normal School and from September 1937 to 1960 Mrs. Reeve has remained organist without a break. It is the longest service in that position in the church's century. Her assistants have been Muriel Mason (Mrs. Geo. Martin), Mrs. Carroll Nichols and Muriel Austin. It is hard to record with accuracy all who have served the church in this way, for many have acted for short periods, and to fill in absences. Some we do know were: Mrs. Evelyn Nicholls, Mrs. C. Payne, Mrs. J. Woolacott, Mrs. Pennington.

Some of those who sang in the '90s choir were: Mrs. Wm. Thorndyke and later three daughters Flossie, Pearl and Ethel; Mrs. Bert Wakelin, W. T., Harry and Thos. Nichols, Belle Sharpe.

In 1923 Mr. F. W. Hayden purchased the home formerly owned by Cecil Carscadden and his name has been synonymous with church music. Many of the older members of the community were led by him in the choir in the 1920's. In 1933 he was appointed choir leader and leader of congregational singing as well, with the privilege of conducting a song service when opportunity offered. Conscious of the enrichment of his own life through magnificent church music, he was anxious that others should find uplift with it too.

At Sunday school, at young peoples, at social gatherings, wherever music was appropos, he was ready to sing and help others sing. If echoes of the 1880's choir still live, so, down the years all of us who knew him will hear the roll of St. George's Edinborough, in 'Ye Gates, Lift Up Your Heads on High,' and the beautiful lament for his own boy on Armistice day, in 'O, Valiant Hearts.' At his memorial service in December, 1940 the young people with whom he worked so long paid their own tribute before the regular service; "You taught me scorn for methods that are cheap, for flashy work, unworshipfully done, and gave me too the sacred flame to keep and share, with many a spiritual son."

The group of young people who had served in the choir in the thirties lessened through employment away from home, and there was a choir only at intervals till Mrs. Carroll Nichols assisted in 1947.

Fritz Theysmeyer, a new Canadian from Holland was asked to lead the choir in 1955. Able to hold practice regularly, the choir soon enriched the service every Sunday, and as well, presented some excellent musical evenings. In 1958 he and his family moved to a new home in Port Hope, after a farewell party when the community presented them with gifts and said good-bye with regret. John Groeneveld, another gift from Holland, accepted the position and is the present choir leader. Regular choir members at the beginning of the centennial year are: Mesdames A. Austin, Percy Snell, Allan Clarke, Ken Dinner,

A. Thorndyke, B. Dinner, Misses Muriel, Marie, Bonnie and Pearl Austin, Donna Oughtred and Carol Thorndyke, John Groeneveld and Allan Clarke. Surely in all these hundred years, much credit is due for the get-up-and-go that keeps the anthems ringing.

We know few of the incidents of long ago practices .but we thought you'd like to hear of one told some years ago by the choir boy himself. It happened some time before 1889, George Bickle lived on the farm now owned by Roy Nichols, and his son George borrowed Dad's grey driver to ride to choir practice one wintry night. During the evening one of those terrific snowstorms filled the roads, and as it was still storming the Barrowclough boys persuaded him to put his horse in the stable and stay the night with them, next door to the church. But it was a bad storm and Dad and Mother became worried, so Mr. Bickle Sr. walked all the weary miles to the church without finding a stranded horse and rider. Worry changed to provocation as he thought of his long and somewhat waist deep plunge through the snow, so without waking anyone he went to the stable and got his horse. In the morning there was great consternation when Simon returned from the barn and reported the horse stolen. We hope the congregation appreciated the anthem the next Sunday morning.

Sunday School

"Train up a Child in the way he should go and he will not depart from it."

In 1824 our government made a grant for the encouragement of Sunday Schools and a charter was drawn up in 1829, so it is reasonable to suppose there has been one here as long as there has been a church. Since the basement was used for trustee meetings as early as 1865, it is likely the Sunday School met here from the first. Earliest mention we have found was on the fly leaf of a book presented to Mary Ann Bassett (Mr. Jos. Darke) from Wesley Sunday School in 1873. Her sister also received one from Wesley church school in October 1876, and Clara Darke has one presented to herself in 1890, so Sunday School awards have a long history. In 1880 the church paid \$4.40 for Sunday School papers, and in 1896 some of those used were the primary Sunday School Teacher and later, 'Pleasant Hours' in 1903.

They were having Christmas concerts in 1885, for in that year "Mr. Harris came down to practice the violin with E. Barrowclough at the organ. As is so often the case they had a real white Christmas for it stormed all day of the 'Christmas Tree in the church, for the Sunday School.'

They used the Canadian hymnal in 1885, it was published in 1883, had many of our familiar hymns and many now forgotten.

Mr. Geo. Bickle was superintendent in 1883; Mr. Jas. Bassett was also in that position before 1900; Mr. Peter Bryce taught Clara Darke; Carrie Barrowclough taught a class of boys, including Wm. Walton-Ball; Eliza Barrowclough taught a class of young women before her marriage in 1894 as an address with a gift to her was signed by Mrs. T. Nichols and Mrs. A. Ellis. Mrs. Sid Bee was also a teacher in these years. Beginning in the '90s Mr. W. A. Meadows was Bible class teacher for many years, being presented in 1900 with a Bible. Mr. Wm. Glover was superintendent for many years in this century and is always spoken of by those who knew him, with great respect. He is held in loving memory by many and recently Mrs. Thos. Crossley of Welcome presented a Bible to the Sunday School in his memory. This is used each Sunday by the children who read a passage of scripture in turn. His son, Herb Glover, was superintendent for a short time, also Messers. Wm. Smale, Harry Nichols, V. Thorndyke, Wilfrid Bee, and in 1950 Murray Payne was appointed. Mr. Thos. Nichols, Jr. served his Sunday School faithfully but records of dates are missing.

Formerly held in the afternoon, Sunday School now meets at 10:30 a.m. (theoretically), before church service. When the basement became damp and attendance was small, classes were held upstairs, but since the 1955 renovations, are held in the comfortable cheery basement.

The Sunday School conventions held annually for the eight schools in the township were held here in 1930 and 1939. These afternoon and evening sessions have been reduced to evening sessions, twice a year. A banner is given for the best attendance there, and Wesleyville has won this, five years.

In 1935 to encourage attendance locally, Mr. and Mrs. Clarke of Toronto presented books to the Sunday school. This has been carried on with variations every year, with Mrs. Clarke continuing since Mr. Clarke's death in 1948.

Teachers who have given their time and talents in this century are in part: Mr. Geo. Bye who taught a class of girls; W. E. Smith, Mrs. Harry Nichols, Mrs. T. Oughtred, Mrs. L. Oughtred, Clara Darke, Amelia Nichols (Mrs. S. Lancaster); Mrs C. Payne, Mrs. L. Holdaway. Besides to-day's staff, some of those acting

as Secretary-treasurer were: Thos. Nichols, Jr. 1887; Edgar Barrowclough, Arnold Thorndyke, Leonard Oughtred, Harold Best. Miss Isabella Wallace (Mrs. Thorndyke) taught the Bible Class many years, as long as health would permit. Two of the legacies of thought she left were, that a non-missionary church is a dead church; and in times of discouragement she reminded us of God's question to Elijah, hiding under the bush. Mr. Hayden, Mrs. Reeve, Wilfrid Bee, Carroll Nichols and Clarence Nichols, also taught this class.

There is always an annual picnic at the beach for the children's pleasure. A White Gift Service at Christmas so the children may share in the pleasure of giving without thought of return.

Trail Rangers under Clarence Nichols' leadership carried on for some years till time would not permit, and two years of C.G.I.T. under the leadership of Berniece Best and Mrs. E. Barrowclough, and one summer of Hi-C with Donna Oughtred as President seemed to be all the extra activity besides regular school work. These boys presented the Sunday School with new hymnals in 1958, and the C.G.I.T. presented the church with two silver plates for communion in 1957.

About 1933 the intermediate class was organized and its major project was the cleaning of the cemetery. As they grew older they became the young peoples' class, were called the Class in the Corner, added 'but not cornered' for a motto, as they met in the corner where the stairway now is. Carroll Nichols made a plaque in burnt wood, bearing the name. The activities were many, they met once a month for study and recreation, had a ball team, presented plays, and perhaps their most smashing performance came one Christmas concert night when about 18 young men and women presented a play which had been written for them - the platform broke. Mrs. E. Barrowclough led the class, and Carroll Nichols for a short time.

This class continued without interruption till 1945.

The average attendance for 1959 was 50.

Teachers and Officers for 19660 are (second names are assistants):

Superintendent - Murray Payne, Truman Austin, Bill Barrowclough

Secretary-treasurer - George Tufford, Pearl and Bonnie Austin

Organist - Donna Oughtred, Marie Austin

Bible Class teacher - Mrs. E. Barrowclough, Mrs. H. Reeve, Carroll Nichols

Senior Girls - Mrs. P. Snell

Intermediate Girls - Mrs. Clarence Nichols, Donna Oughtred

Senior Boys - Clarence Nichols, George Tufford

Junior Girls and Boys - Mrs. A. Austin, Mrs. H. Austin

Primary - Berniece Best, Mrs. A. Thorndyke

Beginners - Muriel Austin, Mrs. M. Payne

Young Peoples' Union

"Apply Thine Heart Unto Instruction and Thine Ears to The Ways of Knowledge"

There does not seem to have been any youth organization in the early days other than the choir but they managed to have social times through it. They attended other churches to hear speakers and choirs and, we suppose, for an opportunity to be together as young people. They also went in sleighloads in the nineties to revival meetings in Port Hope. The Christian Endeavours of the township met for picnics annually, often at Sylvan Glen. The Epworth League contributed financial aid to the church in 1915, and in 1920. None of the records of these groups is available, but they produced a play about 1922, here and at other places.

After 1925 union, the name was changed to Young People's Union, but in Methodist communities such as this the name 'League' persisted many years. John Willerton was president in the twenties and another member was Jim Munroe. These were two English boys in Canada to learn Canadian farming. Jim is now in a responsible position in Fredericton, N.B.

After a lapse, it was re-organized by Rev. W. E. Honey about 1930, and it was supported by several older members of the congregation. The weekly meetings were well planned, with active discussion, current happenings, and special evenings. One was a display of antiques in 1933, with the story of the church as then known. It had many errors, discovered with the finding of two record books. The display included a fine collection of arrow heads, hunting and war points, and skinning knives, also a cannon ball weighing about four pounds. These were found on the old Walton farm by the owner, A. J. Nichols. The next year, Mrs. Wm. Turner, a lady living here, described her life in Shanghai and Canton where she lived, the

daughter of a wealthy Chinese. She made her descriptions live with showing of Chinese objects and by her appearance in lovely Chinese dress and jewels. Mrs. Tunnicliffe did the same on another evening for her native Belgium. Among Mr. Hayden's many contributions was his annual presentation of 'The Christmas Carol' in dramatic reading. There were many plays given and one winter's effort must be told. It was one of those hearty winters that form the backbone of oldtimers' stories and the play was acted in several places. Roads, already blocked in places so that trails were made through the fields, were saturated with a heavy rainstorm at the beginning of the week. On the morning of March 10th, 1936, when the play was to be presented in Port Hope Baptist church, snow and freezing winds took over. By late afternoon it was discovered cars could not go and there wasn't a team of horses shod to stand on the ice. Word was phoned to town that players couldn't go. Consternation! How would they notify an audience? Finally a shod horse belonging to Shirley Vannatto was hitched with one unshod, belonging to Clarence Nichols. The sleigh started off on the long trip to town with each player wrapped in all the clothes he or she could get on, and a buffalo robe. They were warm, but an audience had been waiting for one full hour, entertained by Douglas Millson, son of the young peoples' own minister. They rushed on stage, forgetting many properties but gave a spirited performance to an appreciative audience. They arrived home about 4 a.m. the next morning, and the director held her breath every time a horse slipped, but they neither fell nor cut their legs on crusty snow. However the boys kept to themselves the knowledge that one horse had come from working in the woods, and went to town without any supper. Worse still, strange fodder and its big meal in town caused an almost fatal illness the next day. Shortly afterward these same young people determined there would be no slip when they went to Newtonville. There was. Roads again, and George Tufford, Carroll Nichols, Harold Best and Orald Tufford walked five miles carrying their stage properties, then put on a two and half hour play. Happy Days!

Young people frequently conducted church service in the minister's absence and on other occasions. They always appreciated the help of talented visitors, as when Molly Cable sang 'Love Lifted Me,' with her cousin, Helen Snell; and long before when Myrtle Glover, daughter of Herb, lent her gift of song to the choir in the thirties of this century. They did the usual things to carry on the work of God's church; services for other communities, including the Indian church at Alderville and entertained the older folk in the county home in Coboung. The last complete list of officers before disbanding during the war which we have, are:

President - Carroll Nichols

Secretary - Eleanor Retallick

Treasurer - Howard Barrowclough

Conveners - Arnold Thorndyke, Truman Austin, Clarence Nichols, and Mrs. A. Thorndyke

Dr. Oke re-organized the union in 1947 with:

President, Carroll Nichols

Vice-president, Murray Payne

Secretary - Anita Nichols

Treasurer - Harold Best

and conveners - Dora Anderson, Clarence Nichols, Geo. Tufford and Berniece Best

Murray Payne carried on as president as long after 1948 as young people were available to attend. A last play was presented in 1950 with Allan Holdaway, Milton Baulch and Doug Barnett of Port Britain a welcome addition to young peoples.

Presidents:

1933 - Mrs. A. Austin

1934 - Wilfrid Bee

1935-1938 - Carroll Nichols

1938 - George Tufford

1939, 1940, 1941, 1942 - Carroll Nichols

1943, Clarence Niohols

Weddings

Evidently none of the young people of the last century were married in the church, at least the first

wedding we know, was in 1901 when 120 guests were present in the church for the marriage of Ethel Thorndyke and Harry Meeking of Port Hope. Since then there have been several, with the old church and spacious grounds making a fine setting for these happy occasions. The next wedding was not until 1943 when Helen Snell and Ken Dinner, both local young people, were married.

Other weddings have been:

Olive Mason - George Martin

Binsted sisters, Helen - Trevor Miles, Laura - Keith Miles

Anita Nidhols - Earl McBride

Jane Reeves - Don McColl

Lois Parnell - John Nichols

Helene Barrowclough - Edwin Karvonen

Helen Austin - Douglas Jarvis

Woman's Association

Let the Beauty of the Lord Our God be upon Us

And Establish Thou the Work of Our Hands Upon Us;

Yea, the Work of Our Hands, Establish Thou it.

One of the women's organizations in the Methodist church was called the Ladies' Aid, but there is no record of one in Wesley church. Organized or not, we know the women did what was required, even if no one wrote it down. When the missionary collections were made in the 1840's, ladies did it, walking to neighbours or using what available transportation there might be.

We may be sure they had committee meetings to plan for all the teas and picnic suppers. From 1881 on there are bills for tea, sugar, butter, cheese and meat, so all food was not donated.

A list of officers of some group was found in the back of a Bible, neither its name nor date was given. It was possibly before 1900:

President - Mrs. Davey

Vice-president - Mrs. Meadows

Secretary - Miss Sharpe

Pri C - Mrs. T. Nichols

Lookout - Mrs. Bragg

Social - Mrs. Meadows

Treasurer - Mrs. H. Nichols

About the year 1906, Mrs. N. Dodds was president of a woman's group.

In 1909 an auxiliary of the Bay of Quinte Branch of the W.M.S. was formed with Mrs. Watt, then teaching school here:

President - Mrs. C. Carscadden

Vice-president - Miss A. F. Wade

Recording Secretary -

Corresponding Secretary - Mrs. C. Darke

Treasurer - Miss Mary Best

Members 23

Evidently the society had not lapsed, but there are no minutes until 1919 and the officers for 1920 were:

President - Mrs. Harry Nicholls

Vice-president - Mrs. C. Carscadden

Corresponding Secretary - Mrs. Cyril Darke

Treasurer - Mary Best

Recording Secretary - Ms. C. Payne

Watch Tower - Miss Wallace

Organist - Mrs. R. Nichols

Other members were:

Mesdames T. Oughtred, Mabel Thorndyke, McCullough, S. Barrowclough, Geo. Brooking, H. Brooking, J. Darke, Meadows, C. Burley, Miss E. Jones.

A girls mission club was formed in 1923, and both they and the ladies did much sewing in each others' homes. They packed a missionary bale annually. In 1926 they recorded hearing the first report of the United Church Presbyterial. These meetings were attended by delegates annually. Mrs. John Woolacott was president from 1924-27 when she moved to town. The organization ceased to function until re-organized in 1931 at the home of Mrs. W. T. Nichols, and called the Ladies' Auxilliary, with Mrs. W. T. Nichols as president. Although the ladies had carried on the work of social events and suppers, the work was limited in scope, but with organization began to grow and develop the life of the people and church alike.

With very limited equipment the ladies provided strawberry socials and fowl suppers and catered to Sunday School conventions. In 1882 there had been 360 feet of lumber purchased, with screws to make tables, we suppose these were the same old fellows doing duty for all the years till the '50s, doubling as platforms for concerts. They were simply boards nailed together with a cross piece. When placed on horses, covered first with paper then a white cloth, dressed up with flowers and laden with food, they passed muster, but many a person wished he could put his knees under the table without straddling a horse.

In 1933 the ladies were proud to present the church with its first communion service, prior to that, one was borrowed.

By 1936 the name 'Woman's Association' was in use, and for it those thirties were years to remember. Besides aid to the Canadian West much help was given to the Fred Victor Mission and the Children's Aid, Mrs. S. Lockhart and Mrs. H. Brooking being representatives on its board.

With 1939 and the coming of war began a period of intense activity. Functioning as a unit of the Port Hope branch of the Red Cross from 1940, the ladies poured their energy into packing food parcels, sending comforts, filling ditty bags, making quilts, sewing and knitting. Quilting was so much the order of the day that in response to a roll call for names of famous women, Mrs. C. Beighton said, "Wesleyville war quilters." A flock of letters came back from sailors, soldiers and airmen, recipients of parcels. A reading of the annual reports of those years causes wonderment at the work done and money raised. Food parcels were continued to Britain after the war. They also served in the Red Cross tea rooms in town. Many ways were used to raise money; V-pins, made from a V-shaped twig, were trimmed, flag painted on two faces, shellacked and sold mostly at five cents, and realized over \$200. It was a time when no money was spent on home or person beyond absolute necessity and there was even much heart searching concerning the extra food eaten on sewing afternoons. The only relief from the pressure of the world's agony was in going the second and third mile to relieve it.

It was in 1945 that the W.A. sponsored a child through the Save the Children Fund. She was Marika Malkov, a little girl who escaped with her mother and sister from Estonia to Stockholm, across the dark water, one bitter stormy night in November. After the war the Red Cross located the father. By 1951 they wanted to come to Canada, with promise of help if needed; they came. The W.A. arranged temporary accommodation but the Malkovs established themselves without aid, and now are proud home owners, with Marika in University. Mrs. Tutt has been in charge of this work since the beginning and is still carrying on. Bales of used clothing are shipped twice a year.

Money making projects continued after the war of course and included the presentation of plays. One of them "Susie Swings It," was presented many times. The cast was made up from W.A. members, with at least one well past the allotted span in years. They were directed by Mrs. Robert Sculthorpe, Jr., of Port Britain. The old term of 'tea' was changed to suppers, these were stopped in 1936 for pot luck suppers and garden parties. One of those to remember was on July 19, 1952, when weather was extremely cold; it was held on Howard Payne's lawn.

There have been ofiher girls' groups as well as the mission circle. The 'Six Ifs'; in the thirties were Amelia Nichols, Verna Austin, Berniece Best, Dorothy Brooking, Dorothy Mason and Catherine Dinner. They made the care of the small furnishings of the church their concern. During the war another group made several quilts for the war effort, and were known as the Victory Boosters.

The Association joined the Cobourg Presbytery Woman's Association in 1933, its inaugural year.

Past Presidents:

1909 - Mrs. Watt

1940-1942 - Mrs. A. Austin

1920 - Mrs. Harry Nichols
1943-1945 - Mrs. Reeve
1924-1927 - Mrs. J. Woolacott
1946-1949 - Mrs. E. Inch
1931-1932 - Mrs. W. T. Nichols
1950-1954 - Mrs. E. Barrowclough
1933-1936 - Mrs. H. .Reeve
1955-1960 - Mrs. A. Austin
1937-1939 - Mrs. L. Holdaway

OFFICERS FOR, 1960:

Honourary President - Mrs. A. W. Harding
Past President - Mrs. H. Reeve
President - Mrs. Arnold Austin
Vice-President - Mrs. Clarence Nichols, Mrs. Arnold Thorndyke
Treasurer - Mrs. Ken Ashby
Recording Secretary - Berniece Best
Corresponding Secretary - Mrs. Geo. Tufford
Save the Children Fund - Mrs. Tutt
Representative on Golden Plough Lodge Auxiliary - Mrs. A. Austin, Mrs. Harold Best
Representative on Red Cross - Mrs. A. Austin
Organist - Mrs. Harold Reeve

The Cemetery

Because man goeth to his long home, and the mourners go about the streets;
Or even the silver cord be loosed, or the golden bowl be broken,
Or the pitcher be broken at the fountain, or the wheel broken at the cistern.
Then shall the dust return to the earth as it was,
And the spirit shall return unto God who gave it.

Land was given for a cemetery as well as for church grounds in 1860, and in 1881 more land was purchased from Mr. Barrowclough, the same width from east to west and running north to the Grand Trunk, now the "old track." In 1869 the trustees met in April to regulate the burying lots, and there is no other mention till 1880 when John Barrowclough was to have oversight of the cemetery and to be entrusted with the selling of lots.

Without lawn mowers it must have been a problem to keep the cemetery neat. In 1882, two dollars were paid John Kinsley, either for mowing the cemetery, or church yard, or both, and in 1904 Mr. T. Oughtred was paid one dollar for the same purpose; this was increased to four dollars for some years afterward. It must have been stopped for by 1920 only a few lots were cut when owners paid for them annually. In most cases no provision had been made and the cemetery was such a wilderness, those requiring a lot purchased one in Port Hope or Welcome.

Dr. W. W. Ball of Toronto had the lots belonging to his family cared for by his workmen. These four were enclosed on three sides by an iron railing and a brick wall with ornamental gateway on the south side. It was an interesting structure but its mortar loosened by weather, and the cement ornaments at the top were in danger of falling, so the family had the wall and railing removed in 1959.

In 1933, the intermediate class of the Sunday School, known as the Class in the Corner, undertook the clean up. It was covered with sweet clover, raspberry bushes, chokecherry, wild roses, bunch grass and a woody plant hardest of all to eradicate. Nature had taken over, and many tomb stones could hardly be seen. Several bees were held, some of the unused part was cleared with machines and horses but most of the roots and bunch grass was removed with spades by men of the community, and ground was seeded. The east roadway, cut by Dr. Ball for many years, was smooth and green, and when someone remarked "Wouldn't it be wonderful if it were all like that?" Clarence Nichols, then a young boy, replied, "We'll keep at it until it is." It was a long story before that day came.

The unoccupied part was ploughed and seeded, but there was no money for upkeep and it looked as if

labour would be lost. Members of the Wade family offered to put their lots in perpetuity if the cemetery were cleaned, so on July 24th, 1939, a congregational meeting was called by Dr. Millson and the following cemetery board appointed:

Leonard Oughtred

Harry Austin

Carroll Nichols

Wilfrid Bee, treasurer

Mrs. E. Barrowclough, secretary

with several members of the CIC acting with them, including George Tufford and Clarence Nichols.

The CIC secured permission from the church board to plant trees at the north and west, to keep down unwanted growth. On Thursday evening, May 2nd, 1940, about twenty young people planted 500 white pine and some spruce trees, and replaced 200 the following spring. A few fell victim to fire in one spring clean up, but most grew and for many years now, have been supplying the Christmas tree for the concert. Money for care came in a little at a time, and grass was cut voluntarily for many years, so that all contributions were turned into the perpetuity fund. Once a week young people brought their own lawn mowers and cut the large expanse of grass, often finishing by moonlight. Older members of the community assisted too, but finally pressure of time in the war years made it necessary to hire a caretaker in 1946. Mr. Alvin Bee, Mr. Cyril Darke and Mr. W. A. Meadows all left money to the church to care for their lots in perpetuity.

From a map drawn from an old book, by measurements, and by checking by Mr. S. Barrowclough, a blueprint was secured through the kindness of Mr. J. T. George of Port Hope and a copy approved by the department of health. Also a tariff of rates and a set of by-laws were established.

For the last few years grass has been cut by Mr. and Mrs. Archie Ford, two of the young people who first started the project. There are few burials now but the resting place of many of the church's first people is a quiet neat spot with a background of pines and at least two of the old mapletrees planted 75 years ago. The objective set in 1939 for the perpetuity fund was \$1500. At present there is \$1300 invested.

To read epitaphs and inscriptions on the tombstones is an education in the times of the community; in the conditions of living and the changes in peoples' faith. Perhaps burials took place on the home farm prior to the building of the church, for there are at least eleven deaths before 1860. In the Durham atlas for 1878, there is a picture of a tombstone on the farm formerly owned by Gordon Walton who died in 1859. This stone is now in the cemetery. There is an interesting story of this man's name which will be told later. Of these deaths, nine were children and young people in a period of seven years, and there would be others without a memorial. One epitaph reads, "Here sleepeth, awaiting the resurrection of the just," this is very much in harmony with the teaching in 'Life and Death,' a study in Faith by church leaders of today.

Little graves remind us how thankful we should be for modern communication, medicine and all other factors which have eliminated so much of early death and constant fear of so many unknown enemies in the world of illness. 1877 was evidently an epidemic year, S. Barrowclough thought diptheria, for there were six deaths shown by monuments, besides those unrecorded. A tragic year for one small community. A son of the church brought home for burial in 1915 was Rev. Hedley Munteer whose family had moved away before 1900, but had been living here for perhaps sixty years before that date. There had been some delay in transportation and it was after dark when the funeral arrived here. His son, Douglas, said it was an awesome experience for him to watch his father's funeral by the light of cars, so turned that headlight beams made the grave a glowing spot in the lonely surrounding dark.

The part of the cemetery reserved for those not owning lots is full, but except for two names, none are known. There is one tombstone bearing the name of James Harding, native of Devonshire, who died in 1873, aged 21 years.

It is the custom now, to use a cement outside casket, but long ago when Moses Thompson was buried, the grave was bricked higher than the casket, then three inch planks laid across, and an arch made above with brick and mortar . . . when his grave was being dug, another was discovered in the same place, apparently of a young boy. Even at that time nothing was known of this burial.

Funerals now come to the cemetery in motor vehicles and somehow are not so mournful appearing as the hearse drawn by black horses. One of the senior Misses Wallace told of the first funeral she remembers here. The casket was drawn in a wagon.

Wesleyville Missionary Collections

[in shillings and pence]

1847-48 by Miss Jacobs:

Wm. Mounteer - 2s 7d

Luke Jacobs - 5s

James Brownskill - 5s

Wm. Tisdale - 2s 6d

Miss Allan - 5s

Mrs. Brownscombe - 2s

Small sums - 10s

1848-49 by Mrs. and Miss Jacobs:

Jas. Jacobs - 5s

L. Jacobs - 5s

Small sums - 5s 7½d

by Mrs. Walsh and Miss Mounteer 6

M. Mounteer - 2s 6d

Mr. Walsh - 5s

Mrs. Walsh - 2s 6d

Small sums - 9s 5d

1849-50 by Misses Grant and Mounteer:

No list

1850-51 by Misses Grant and Mounteer:

James Brunscombe - 10s

W. Mounteer - 7

L. Jacobs and wife - 10

J. H. Jacobs - 5

Mrs. Lyall - 5

Mrs. Grant - 2

Thos. Oughtred - 2s 6d

Mrs. Thos. Oughtred - 2s 6d

Chas. Mounteer - 2s 6d

Wm. Gifford - 2s 6d

Geo. Guillet - 2s 6d

Small sums - 18s 2½d

Collection at Wesley Church - 11s 7½d

1851-52 by Misses Grant and Mounteer:

Wesley Chapel anniversary collection - 16s 3d

Luke Jacobs - 10s

Wm. Mounteer - 5s

Mrs. Lyall - 5s

Chas. Mounteer - 3s 9d

John Mounteer - 3s 9d

John Ogley - 3s 9d

Mrs. W. Mounteer - 2s 6d

Hannah Mounteer - 2s 6d

Mrs. R. Grant - 2s 6d

Miss Potts - 2s 6d

Thos. Outridge - 2s 6d

Mrs. S. Outridge - 2s 6d

Mrs. Welch - 2s 6d
Jas. Brownscombe - 5s
Small Sums - 17s

The collection was sometimes headed 'Wesley Church Branch' or 'Lake Shore Branch,' likely meaning branch of the missionary society.

1852-53 by Eliza Munteer and Miss Grant and the only new name was Joseph Peach.

1853-54 by Misses Hanna Munteer and Ann Tyndall and new names are Thos., John and Richard Tyndall; Charles Byce, Edward Braund.

1854-55 new names are Abraham and John Bean, J. Brand, Robert Wakelin, John Jarvis, Mrs .Bragg and Mrs. Ostrom.

1856-57 Finances must have been good for the collection amounted to £12, 15s, 10d and names of G. T. and J. Welch were added as well as Huntingtons, Littles, Thos. Nicholls and others.

These records are in the United Church archives and continue for many years.

Circuit Ministers, Trustees and Sessions

Or ministry, let us wait on our ministering.

Port Hope Circuit, 1840-1860:

1840 - Wm. Ham
1841 - Asheal Hurlburt
1843-44 - Wm. McFadden
1845-46 - J. Gemley
1847 - C. Lovelle, S. S. Nelles
1848 - J. Scott, S. C. Slater
1849-51 - George Goodison
1851-53 - Wm. McCullough
1853-54 - Wm. McCullough, Edward H. Dewart
1854-55 - Jos. W. McCallum, Wm. Tomblin
1855-56 - Jos. W. McCallum, Wm. Byers
1856-57 - Richard Whiting, Samuel Tucker
1857-58 - Richard Whiting, A. E. Ross, W. C. Henderson, B.A.
1858-60 - Lewis Warner, Wm. Andrews, J. H. Stinson
1860-61 - John Hunt, Alex T. Green

Canton Circuit 1851-1884

1861-62 - A. T. Green, John C. Willmott
1862-68 - A. T. Green, W. F. Morrison, B.A.
1863-65 - Thos. Stobbs, John iDumwash, B.A.
1865-68 - Chas. Sylvester
1868-70 - Jas. Graham
1870-72 - Wm. J. Hewitt
1872-73 - Stephen Bond
1873-76 - Arthur Browning, J. M. Wilkinson (2nd year), John A. McCamus (3rd year)
1876-78 - Edmund S. Rupert, M.A., A. Wilson (1st year), S. C. Edmunds, B.A. (2nd year)
1879-82 - Edward Cragg, Henry S. Jenkinson (1st year), Robert H. Leitch (2nd year), David McCamus (3rd year)
1882-84 - Jas. C. Seymour, Wesley A. V. Pattison (1st year), James M'cMullen (2nd year)

Welcome Circuit 1884-1960

1884-1891 - R. Hurly (superannuated)

1884-85 - R. T. Courtice, W. H. Learoyd
 1885-86 - A. Doxee, David Balfour
 1886-88 - A. Doxee, M. E. Wilson, C. H. Coon
 1888-91 - Jos. Kilgour, Wilmott Clarice, Q. B. Osterhout, Simon V. R. Pentland
 1891-92 - W. C. Beer, John R. Peake
 1892-94 - W. C. Beer, Geo. E. Ross
 1894-96 - J. Thom, B.A.; W. Slater Sanderson, J. P. Perry
 1896-98 - Francis Johnson, Arthur Irwin, F. H. Howard
 1898-1901 - J. A. Jewell, B.A., T. W. Price, Richard S. Anderson, David R. Clare
 1901-1905 - Robert L. Edwards
 1905-1908 - Frank J. Anderson
 1908-1910 - John F. Mears
 1910-13 - Samuel G. Rorke, John F. Meairs (sup.)
 1913-14 - Antony Hill
 1914-1917 - Rufus Garrett
 1917-21 - W. A. Bunner
 1921-25 - F. W. White
 1925-27 - D. R. Clare
 1927-34 - W. E. Honey
 1934-37 - B. F. Green
 1937-40 - W. E. Millson
 1940-42 - R. R. Elliott
 1942-51 - C. Clare Oke
 1951-1952 - P. F. Gardiner
 1952-1960 - A. W. Harding

(Wesleyville) beside Q B. Osterhout's name may mean he was stationed here. No assistant except Wm. Andrews remained more than one year.

Following 1860, trustees seem to be the only officials, and they served with a great sense of duty. One of their first rules was "There shall be no public demonstration in Wesley Chapel without consent of majority of trustees," also in 1868 they decided to change the doors to comply with the law. The same thing has been decided many times since.

Trustees

The year is of appointment, (x) removed by death, (v) left the district.

1858 and before - James Jacobs, secretary (v), John Barrowclough (x)
 1859 - Also Jonathan Brand (x), Isaac Brock Ostrom, Luke Jacobs (v), Thomas Tyndall (x)
 1865 - Abram Bean (v), Robert Wakelin (x), Chas. Meadows (x)
 1870 - First meeting with a local chairman, John Barrowclough
 1871 - Thos. Wade (died the same year), Egerton Ryerson Grant, secretary
 1877 - Francis Little (x), Thos. Nichols, Sr. (appointed between 1872-1877) (v)
 1880 - Chas. Mounteer, secretary-treasurer, Albert Meadows (v).
 1885 - Henry Bryce, replaced A. Meadows.
 1886 - Chas. Mounteer resigned, G. Bickle (v), replaced H. Bryce; W. A. Meadows, secretary-treasurer.
 1887 - James Nichols (x).
 1888 - Albert Mounteer (v).

(Stewards for 1889 were H. Nichols, S. Bee, Thos. Nichols, Jr.)

1892 - Thos. Nichols, Jr. (x), Chas. Meadows, Jr. (v), Geo. Bassett (v) T. Richards (v), Wm. Glover (x), Harry Nichols

January 5, 1892 was the first meeting recorded without John Barrowclough's presence since 1859. His death occurred within three weeks of that date.

1911 - Harry Nichols, Francis Little, W. A. Meadows, Wm. Glover (x)

and some time in the intervening years Wm. Nichols, C. Darke, V. Thorndyke (x), H. Brooking

1916 - C. Burley (v)

1918 - Cecil Carscadden (x), (W. A. Meadows moved to Port Hope).

1919 - Herb Glover (v), V. Thorndyke, secretary-treasurer (x)
1926 - V. Thorndyke, H. Brooking, Carlton Payne
1929 - Reg Bee (v)
1938 - Wilfrid Bee, secretary
1939 - V. Thorndyke, H. Brooking, Harry Austin, Wilfrid Bee, Leonard Oughtred.
1951 - Percy Snell, Carroll Nichols
1954 - Truman Austin, Leonard Oughtred, secretary

Session

1925 - Mrs. L. Holdaway, Miss Isabella Wallace (x)
1928 - Mrs. T. Oughtred (x)
1925 - Mrs. Carlton Payne
1934 - Mrs. E. Barrowclough
1938 - Percy Snell, V. Thorndyke (x)
1939 - Carroll Nichols
1946 - Mrs. A. Thorndyke to replace Mrs. V. Thorndyke (Miss Wallace)
1958 - Clarence Nichols
1960 Session remains the same with absent Mrs. C. Payne honorary life member.
Stewards - Clarence Nichols, George Tufford, Harold Best, Allan Clarke, John Groeneveld.
Secretary - Leonard Oughtred
Treasurer - Arnold Thorndyke.

The People

Some bided long, and some for just a Wee.

Unless otherwise stated, lot, is on concession 1, Hope. The years are from roll of pew holders, and other sources, and only indicate period of residence. 'The station,' refers to the former CNR station, about two miles west of the present church, once a busy spot with agent and night operator.

ATKINSON, CHAS. - Lot 29, north, before 1920, for a short time.

AUSTIN, HARRY - A name of the present day church, and the part played by sons Arnold, Harold and Truman and their families is well known; purchased the Bee estate, and the home is on lot 27.

BALL, A. N. - Son of Alexander Ball and Maria Walton, born at Walton Manor; married Anna Harris, built a fine home on Lot 26, called Revelstoke Manor; two sons, Wm. and Howard, became dental surgeons, and Ernest remained on the farm. A brother, Edward, lived his latter years on the old Rice farm, where it was his great pleasure to keep the trees and lawns well groomed, a delight to see. A. Ball's name appears on the first existing pew roll, 1872, and every year without a break till 1917. Although there was no special connection with the church, two who spent most of their lives with the Ball family were Wm. Dempsey and Mary Neal.

BARROWCLOUGH, JOHN - with his wife, Ann Lumley, and daughter Ann, came from Yorkshire, England in 1844 to live on Lot 31S, by the sideroad. He worked at Rice's mill till 1847 when he bought a farm on Lot 30 from Luke Jacobs. He made additions to the house, but the original remains, and keeps unchanged the front doorway. Eight children, Ann married John Heard; George married Grace Greenaway; Nelson taught school in Wesley in 1869; Elijah; John married Rilla Bassett; Eliza; Carrie; Simon married Ellen Brightwell and remained on the farm, their son Harold still on the home place and his son Bill, a fourth generation in the church.

BASSETT, JAMES - Came from Norfolk, England in early days and purchased farm on Lot 30. He did considerable clearing of the land with a stump puller, and built a house high on the hill north of the lakeshore road. Several houses were built back along that sideroad and a sister, Mrs. Brown, lived in one of them. James'; daughter, Mary Ann, married Joseph Darke, Louise never married and son James married Ella Burley. George lived at one time on Lot 24 and at what is now known as Willow Beach, went to New Ontario later. His son Percy survives. Walter married Florence Meadows, died in 1859, at the age of 31 years. Both James Bassett and George were honoured by the community for their services, especially in the Sunday school.

BAILEY, JOHN and Hannah Bailey lost an 8 year old son in 1856, and the names James and Sarah Bailey appear on farm papers for Lot 29 in 1855.

BATTLE, ROBERT - Lived on the old sideroad at one time; name first appears on the pew roll in 1887-1896. A daughter, Lillie, married Will Austin.

BEAN, ABRAHAM - Came from Yorkshire to Clarke, B.F. North Lot 1. The name first appears in the missionary collections in 1854. Although his name appears on the pew roll only until 1872, a Miss Bean was organist in 1879.

BEE, JOHN - Purchased a farm on lots 27-28, but was not a newcomer to Canada, the family having operated a mill in Cavan. They built the large home on 27. Name, first appearing in 1876, is Hiram and Alvin Bee from then on. Sidney married Mattie Young, a school teacher and bought south Lot 29 where Mr. and Mrs. Wilfrid Bee and son Douglas live at present. One of Sid's daughters, Rose, also taught school here. Eldest son, Loren, died some time ago.

BELLAMY, THOS. - Name appears in 1881. Geo. Bellamy, wife and two sons are buried here; his name on the pew roll in 1872.

BEST, GEORGE - Before he purchased Lot 23, his people lived near Orono. He came to this church following closing of Port Britain, and daughter Mary was active in church work. Richard and family still on the place where George Sr. built the extensive barns and house. Harold's son Wesley makes another fourth generation family in the church. This land was originally Soper property and their private cemetery, like the Indian one on Lot 33, has disappeared.

BIRD, JOHN - Lived in different homes, but perhaps longest on the hill north of the church. Three sons, Les, Frank and William, the last named now in Cobourg.

BICKLE, GEORGE and WILLIAM - George was a local preacher and his family is mentioned in the story. Clarke, B.F. Lot 1. Wm. Bickle 1878-1881.

BOUGHEN, THOS. - At one time in a house on North Lot 23. His wife Elizabeth Coup. Also Jas. Boughen for a time on Lot 24.

BOWEN, WILLIAM - Lived for a time on Lot 32, then the family bought North Lot 34. Ernest farmed here till his retirement with sisiter, Mrs. L. Holdaway to Lot 25.

BRAGG, ROBERT - West house on Lot 28. Name appears in 1872 only, and same pew is taken by Elizabeth Bragg, later Elizabeth Edwards, possibly same person. Jabez Bragg lived on north half of Lot 33 in the '90s.

BRAND, JONATHAN - Was made a trustee in time to accept responsibility for the new church. He lived on Lot 34, and was a member of the family who settled nearer Port Hope. George Brand's name appears until 1877, also Edward.

BRIMACOMBE, JOS. - North Lot 29 for a short time before 1920.

BROCK, RICHARD - South of the road on Lot 33 in 1886. A brother Jack lived in a small house in Wallace's Hollow, but no record of church association.

BROOKING, WILLIAM - and sons, Fred, George and Harry. Names appearing since 1896. Fred and George on Lots 33 and 34; Fred went to Treherne, Man., George remained till his death; Harry lived on Lot 28, then moved to Port Britain. Mrs. Hector Darke is Emma, George's daughter and since her husband's retirement and return from Toronto is once again a welcome part of the church.

BROWN, JONATHAN - We have already told that he settled on Lot 33, coming from Ireland. He made a dugout in the lake bank till he had a log house built. Like most pioneer homes it had a huge fireplace to hold a good sized log. He was a tailor and made clothes for settlers, from cloth woven by his wife. Once when a bear attacked, his pigs, he called his wife, Charity, to bring a coal from the fireplace to light the powder in his gun. They got the bear. There was an Indian burying ground on the place, and when they came there, a spot about an acre in size was clear, evidently an Indian meeting place. His children were born here, one son was found dead along the sideroad to the south, after the team of oxen returned from a trip to Decker Hollow. The sack of flour was on the cart but no driver. Son Hiram died in 1861, and a daughter Mary, born in 1806 married Gardiner Gifford. Hiram's son Thomas moved to Port Granby and he provided this information.

BRYCE, THOS. - Sometimes spelled Brice - as early as 1857. Family lived long on north Lot 29. Peter, Henry, Joseph and William. Mrs. Joseph Bryce, the last name appearing on the pew roll in 1915. In the nineties the name was closely associated with Sunday School work. Henry on 25N, in 1880.

BURLEY, ROBERT - Cecil and Roy all lived on B.F., Clarke, Lot 5. W. H. Burley kept store at the Station, name appearing 1908-1917.

BYAM, WILLIAM - South Lot 29. On the roll 1874-1880, then Chas. to 1884.

BROWNSCOMBE, JAMES - Contributed regularly in the 1850s but the only name found in a location is in farm papers of the north half of 34, a clergy reserve.

CARSCADDEN, ROBERT - Here at least in 1872 on South Lot 30. His son Cecil built the brick house on the north side of the road about 1921. He died shortly after and his widow and daughters, Helen and Ruth, went to Port Hope. A sister, Lena, was Mrs. J. Greenaway. The farm was subdivided about 1923 and sold to summer residents and the house to Mr. Hayden. Allan Clarke, who built a new brick home south of the road, John Groeneveld and Mesdames Ida and Mary Toppin are permanent residents.

COCKBURN, WILL - 1909 at one time on Con 2, Lot 32.

COLE, F. C. - 1899-1901, Lot 28, north.

COWLARD, FRANK - At the station, section foreman. At retirement moved to Ajax. Came here before 1920.

DARKE, JOSEPH - On Lot 30, son of John Darke, Port Britain. Three children, Cyril, Clara and Hector. The latter two in Port Britain still share the church life. Name first appears on pew roll in 1883.

DINNER, GEORGE - Lot 33. Son of Geo. Dinner, Sr.; married Irene Payne. Two of his sons, Bruce and Ken, farm on Lot 34 and 33.

DODDS, NICHOLAS - Lot 34, married Minnie Grey. Here till his death in 1917.

ELLIS, A. C. - At one time owned part of Lot 29, later lived in the Mounteer house till it burned, then last years on Lot 35. His name first in 1882.

GIFFORD, WM. and JOHN - Sons of Gardiner Gifford and his wife Mary Brown. They lived on Lot 35 at least as early as 1848. They were both Justices of the Peace and were associated with the church from the beginning of records.

GREY, HENRY - From Townland in county Cavan, Ireland, bought north 34 in 1872, name on pew roll from 1873. Sons George and Frederick died while quite young. Minnie, Mrs. Dodds, and sister Angelina moved to Port Hope.

GRANT, REUBEN - First lived in Port Britain, then Lot 28, South. Egerton Ryerson Grant lived on the old sideroad. Reuben was acquainted with Rev. E. Ryerson when he was stationed in this district, or admired him enough to give his son, his name. Mentioned elsewhere.

GREENAWAY, THOS. - Lot 29, 1872-73.

GLOVER, WM. - Came here in the early '90's. He lived in different places but finally in his own home on Lot 35, at the station. Sons Herb and Allan married Hattie and Cassie Bowen, a third son, Ernest, married a daughter of Mr. and Mrs. John Lord.

GOODENOUGH, RICHARD - Lived at the station, on Clarke side of the road. A daughter Ann married Nelson Beebe.

HAYDEN, F. W. - Lot 30, mentioned elsewhere.

HEARD, AARON - Clarke B.F. Lot 3, sometimes spelled Hurd. Both he and John rented pews in 1874. Moved away in the nineties, John to Port Hope.

HENNING, FRED - Small house west part of Lot 28. Came sometime before 1920. Both he and his wife remained here for the rest of their lives, but family all moved away.

HINTON, JOHN - 1878-1884, on west of Lot 28.

HARRIS, W. H - Name appears in 1885. On lot 34, was a J.P. Daughter married Albert Ball.

HOLDAWAY, L. - Name appears in the '90s. Married Phoebe Bowen. He died when his three girls were young. The fourth generation of his family here are great grandchildren, Bonnie, and Paul Austin. Youngest brother, Alf, Lot 22.

HALE, ARTHUR - On Lot 34, north. Came in the 1920s.

HUNTINGTON, GEORGE - Blacksmith, on corner southwest of present church. Here from early days, moved away some time after 1860, but he, his wife Sarah and five children brought here for burial.

INCH, WM. and FRED - William, North Lot 23, Con 2 in 1878, Fred later, and William on Lot 22S. Fred married Gertrude Meadows. Has name on pew roll in 1899-1914.

JACOBS, JAMES and LUKE - On Lots 30 and 31. Luke's wife was Susanna Quay. Both families moved away, Luke in 1880 to Wellington where his daughter Maria, Mrs. A. A. Morden, lived past her five score years. As long as she was able, she came back to visit her birthplace and sent membership to the W.A. A few years before her death she returned the clock presented to her parents when they left, still in working order.

JONES, GEORGE - Lot 33 South. On pew roll 1907.

JENKINS, ISAAC - Owned a cemetery lot in common with Stevens, died in 1865, and evidently lived somewhere on the lakeshore road.

KEATS, S. - On Lot 34 in the '90s. Edson married Eliza Barrowclough.

KINSLET, JOHN - On sideroad north of the church, 1882.

KEARNAN, JOHN - North Lot 32. 1903-7. George married Alice Brooking. Mrs. Kearnan on the pew roll till 1910.

LITTLE, FRANCIS - George Little's name appears on census for 1848 on Lot 25. Francis lived on Lot 28 and was succeeded there by his son of the same name. Always closely connected with the church till shortly before death of Francis Jr. in 1922. A cousin, Belle Sharpe, lived with them.

LUMSDEN, GEORGE - In Clarke, B.F. Lot 1, North. Came in 1920s.

LYALL, JOHN - Name appears on census for Hope in 1825. The first house was north of the creek on Lot 25, and depression is still there. Later two houses were built right at the road with landscaping that made them the show places of the district. Some years ago a descendant, C. H. Lyall, found among some papers a tax bill of \$1.05 for 200 acres; it included a tax for a lunatic asylum. There was also a receipt for schooling in Port Hope in 1827. Mrs. Lyall's name appears on early church reports and Edwin's is on the pew rolls for 1902-03. Also built house North 25.

MARTIN, LEO - For a short time on Lot 33 North, in the 1930s.

MEADOWS, CHARLES - and his wife Mary came from England about 1831. His grandson said the horses he brought had to be unloaded in the water and made to swim ashore at Port Hope. He settled on Lot 32 and lived there till his death in 1885. Sons Joseph, Fred and George, moved away, Albert farmed part of Lot 31 for a time, and Francis also, on Clarke B.F. Lot 3. The latter's twin daughters Mrs. Gertrude Inch, and Mrs. Florence Christie live in Port Hope. His son Will has been mentioned. Mrs. Carlton Payne is a daughter of Will's, and her sons, Murray and Howard have eight children, the sixth generation in the church. Ernest, Will's brother was on the old place till about 1909, and in 1915, another brother of Will's, Charles, went west.

McCULLOUGH, JAMES - Clarke Con. 1, Lot 1. Name on pew roll 1908-1911.

McHOLM, JAMES - On Lot 33, with his sister, Mrs. W. Uglow, and his family. 1899-1906.

MOUNTEER, WM. - On Lot 34. CHARLES and his family on Lot 28. Trustee and local preacher. One of the daughters married G. Beebe; Albert and Rev. Hedley, sons.

MOORE, THOS. - North of the present church on the sideroad. He was said to have driven a team of horses from Dakota. 1903-06; also Robert Moore on Lot 24.

MASON, WILL - Lot 32 South; came to Wesleyville in the early 1920s. Three daughters now live in nearby Port Hope.

LOCKHART, SIDNEY - Clarke, B.F. Lot 2. Married Gertie Nichols, moved to Port Hope after her death in the 1940s.

NICHOLS, THOS. - From Devonshire, England, about 1852. North part of Lot 38, land previously farmed by Varcoes. Thos., Jr. married Harriet Miller. After his death at an early age, his family moved to Winnipeg in 1912. James married a Miss Parsons and lived on North 32, buildings now gone. His sons W. T. and A. J. lived on Lot 24 and the former's son still farms east part. Harry married Susanna Bamsey and lived on the home place, his son Roy on Clarke B.F. Lot 1, and Roy's son, Clarence B.F. Lot 2, north.

Carroll's and Clarence's children are also fifth generation in the church. Three daughters, Polly, Rena and Elizabeth married Jabez Bragg, Chas. Byam and Phil Edwards.

OUGHTRED, THOMAS - One of the oldest names in the community, also came from England sometime in the early forties or before. First home was north of present one where Leonard lives. Next door to the church, the several generations have always had its welfare at heart. Other members of the family are mentioned elsewhere. Donna is another fifth generation.

OSTROM, ISAAC BROCK - Name appears on missionary collections till 1859.

POLAND, JOHN - In district at least 1866. On Lot 35 North. Also J. Polan, Lot 212.

PAYNE, WM. - Clarke, B.F. Lot 2. Name appears on pew roll in 1902. Son Carlton remained on a nearby farm until recently. Grandson Howard on home place.

PETHICK, S. BROCK - Con. 2, Lot 34, at least from 1880-1892.

PAEDEN, JOHN - First lived on lakeshore, then on Lot 34, North; son Herb remains.

PENNINGTON, MRS. - Kept store at the station, around 1920.

POTTS, WM - Called squire. On Lot 31, one of several houses on the present church side road, south. He

came from Drumlene, county Cavan, Ireland. A son taught school here, possibly Charles. After the mother's death the family moved away and the youngest son Edward, writing in 1912, recalls his boyhood seventy years before. He spoke of the rigorous climate of Hope Township and the husky people who lived there, particularly Gordon Walton and Tim Soper. They enjoyed sleighriding down the hills in winter and woe betide any boy who wore underwear to school, if he did he'd have none when he went home.

PARSONS, ARTHUR - Clarke B.F. Lot 2, on the pew roll 1873-1887. W. A. PARSONS - 1888-9.

PALMER, ELIAS - Built the house west of the church. Mathew and Thomazin may have been his parents. Men were painters. 1872-1880.

PARKER, JOHN - On pew roll, 1872. James, carpenter, 1860 or before. They had a machine shop, Lot 31S., built a threshing mill and field rollers.

RACE, ROBERT - House south of road on Lot 33, 1880-85. A relative, Mattie Young (Mrs. Sid Bee), boarded there while teaching school.

REEVE, JAMES - From Port Britain after church closing about 1902; Lot 22S., succeeding generations to the fourth with Harold Reeve's children.

RICE, EDWIN - Family operated saw mill by the creek on 27 in 1844 and before. House now gone, was built of two inch plank, put together with wooden pegs. Upright saw was used in the mill; Austin's operate a saw near the same spot but not with water power.

ROSE, FRANCIS - South of the road on 25, in 1891. William, George, Robert and Gordon lived on 34 north of the R.R. track. Francis and wife buried here.

RYAN, JAMES - House south of the road, Lot 28, in the '90s. Also George Ryan.

RUNNALS, SILAS - Lot 34N. In the 1920s.

SALSBURY or SAISBURY, WILLIAM - Name appears 1878-1884. North half 22.

SANGUIN, WILL - Lot 25S, in the 1920s; daughter Hazel is Mrs. George Tufford.

SELLECK, JOHN - At the station in the 1920s; married Gertie Oughtred.

SNELL, CHARLES - Con. 2, Lot 35. Pew roll in 1907. Son Percy on farm now.

SMITH, W. E. - West house, Lot 25 in 1911-13; Grandfather of Mrs. A. Thorndyke.

SMALE, WM. - Lot 29 N., sometime between 1900-20. Remembered for service to Sunday School. Mrs. T. Austin is a granddaughter.

SAXBY, MARY - Remembered as a dear old lady living on 31, north of the church. Name appears on pew roll from 1881 till her death in 1893.

SYMONS, BLAKE - From north of the highway in early years of this century.

TOPPIN, LEONARD - Purchased house north of the road on Loft 30 in the 1940s. Mrs. Ida and Mrs. Mary Toppin, remained throughout 1959.

THORNDYKE, WM. - Purchased part of Lot 31, married a daughter of Joseph Meadows. Name on pew roll in 1889. Son Victor continued on the farm till his death. Four daughters, three of them mentioned, and Ruby. Arnold and family, another fourth generation.

TUFFORD, WM. - North Lot 25, since 1919. Son George on south lot, both daughters in the community, Mrs. Harold Austin and Mrs. A. Ford.

TURNER, WM. - North Lot 29, in the 1920s and '30s.

VANNATTO, DAVID - Lot 34, South. 1927. Daughter Ethel is Mrs. L. Oughtred.

VARCOE, JOHN and Mary, still here in 1857, J. Stevens in 1858; farmed Lot 33N.

WARMINGTON, GEORGE - Store at the station in 1894-95.

WATSON, WM. - Name first appears in the community in 1841. Shingle maker. On lot 31, south by sideroad. Had cemetery lot but no record of burials.

WALLACE'S HOLLOW - Is still a famous road block on the lakeshore near the homestead on Clarke B.F. Lot 1 where they settled in 1831. They went to the Presbyterian Church in Port Hope, first by ox team. Isabella was a later generation and her contribution to Wesley is told elsewhere.

WALTON, NATHAN - Petitioned government, Aug. 17, 1796: "Certify Nathan Walton has been a settler in Township of Hope since first of April last . . . please to confirm following lots: Con. 1-24, 7, 14, 22, 25, 26." Government minutes for October 6, 1796 read: "Nathan Walton praying for 1200 acres of land. Prayer granted, to be located in the Township of Hope." Name does not appear on papers of Lot 22 or 14.

During the war of 1812 Commander-in-Chief, later governor, Gordon Drummond, with his retinue, stayed overnight on the Walton farm. He bestowed his name on the new baby in the home, as is shown by

the name, Gordon Drummond Walton, on his tombstone in Wesleyville cemetery. According to it, he died in 1859 at the age of forty-seven. Walton's descendants told of the family being able to see the sun glistening on the soldiers' bayonets as they came over Port Britain Hill. Traffic in those days would appear strange to our eyes. In January 1813 Fitzgibbon left Kingston with 45 sleighs with supplies for Niagara. They may have been drawn by oxen, as loads of ammunition were. Cannon balls have been found on farms along the lakeshore road in this century. One of Nathan's daughters married Wm. Sisson, and East Lot 24 became the 'Sisson farm.'

WAKELIN, ROBERT - Con. 2, Lot 34 from 1865 at least. Son Henry continued on the farm; daughter Mabel married Will Dixon. W. H. Wakelin last on roll in 1908.

WRAGG, CHAS. from Yorkshire in 1846; wife died in 1856, and he moved to Clarke.

WADE, THOS - On Lot 33S. in 1865; died in 1871; John Wade's name on same lot, 1878; James Wade and wife, Betsy Jenkins, on pew roll 1902-1909.

WILLCOCKS, ROBERT - Granted several hundred acres here in 1801. Also a Joseph.

WALKEY, WM. - South of road on Lot 33; 1892-95, moved away, left kindly memories.

WELCH, THOS. - B.F. Clarke, Lot 3; name on records of old church; from Yorkshire.

ZEALAND, MITCHELL - B.F. Clarke, Lot 1N., daughter Evelyn, Mrs. R. Nichols; Agnes, Mrs. C. Burley; also home for Gordon Smith and Clarence Pearce; moved in '20s.

WATT, MRS. and son ELMO; she was teacher about 1910; shared church life, as did many other resident teachers; lived in house on Lot 81.

YOUNG PEOPLE from England who grew up and married here: Madge Haven, who called Barrowclough's home; Geo. Knott from the same place, who married Katie Leithwood from Thorndyke's; also George Coe from the latter home.

OTHERS on the pew roll: Wm. and Silas Beer 1872; Wm. Bigelow, Granger, R. Mollon, Thos. Barnes, Ed. Abbott, Jas. Hobbs, J. L. Bradshaw, all before 1900. Fred S. Allin '09-'10; P. C. Brown '11-'12; B. A. Elliott 1915. Many of these were station agents, Fred Greenfield was one of the last. After 1902, Jas. Reeve, Wm. Reeve, Geo. Bye, and others came from Port Britain, and in later years, John Woolacott, J. Staples, C. Williams, E. Bamsey, E. Eley, Ira Beebe, H. Peters. Some railroad workers have been: B. Binsted, C. Pearson, H. Mounteney.

Names of present day Port Britain people are found under '1960 Residents of Lakeshore Road.'

Some names mentioned elsewhere, not repeated. An effort has been made to record families associated with the church through Sunday School or Woman's Association as well as membership. Over such a long period of time it is certain some are missed, and for this we are very sorry.

Residents of Lakeshore Road

These are residents of the Lakeshore Road at three different periods. A few have not been adherents of this church.

1848

• Hope, Con. 1

Lot 22 - Wm. Haton

Lot 23 -

Lot 24 - Nathan Walton, Wm. Hutcheson (labourer), Wm. Hore, John Cunningham

Lot 25 - John Lile, Geo. Little, John Farrow

Lot 26 - Gordon Walton, Wm. Ewing

Lot 27 - Edwin Rice

Lot 28 - Clergy Reserve

Lot 29 - Francis Little, Wm. Morgan (labourer), Geo. Tisdale, Wm. Oagley, Wm. Pepper

Lot 30 - James Jacobs, J. Barrowclough, Geo. Douglas

Lot 31 - Luke Jacobs, John Keeler, Wm. Potts, Wm. Sterling (labourer), Wm. Watson (shingle maker), Thos. Oughtred

Lot 32 - Chas. Meadows, John McChesney (farmer), Eliza Watson (school mistress)

Lot 33 - Robert Russell

Lot 34 - Wm. Mounteer

Lot 35 - Mrs. Mary Gifford, Francis O'Hara, Geo. Riddal

- Hope, Con. 2
- Lot 23 - Warner
- Clarke, Break Front
- Lot 1 - Wallace

1878

- Hope, Con. 1
- Lot 22 - J. Poland, T. Welch
- Lot 23 - George Best
- Lot 24 - Mrs. Eliza Walton, Eliza A. Sisson
- Lot 25 - George Lyall, Isabella Lyall, Hiram Lyall
- Lot 26 - A. N. Ball, R. E. Sculthorpe
- Lot 27 - John Bee, Edward Ball
- Lot 28 - John Bee, Francis Little
- Lot 29 - Wm. Tisdall, E. R. Grant, Thos. Bryce, R. B.
- Lot 30 - John Barrowclough, R. Carscadden, Jas. Bassett, J. Kinsley
- Lot 31 - Luke Jacobs, Mrs. S. Oughtred, Mrs. Thornhill, T. M.
- Lot 32 - Chas. Meadows, James Nichols
- Lot 33 - John Wade, Mrs. John Jarvis
- Lot 34 - George Brand, H. Grey
- Lot 35 - Wm. and J. Gifford, J. Poland
- Hope, Con. 2
- Lot 23 - Wm. Inch
- Lot 34 - Henry Wakelin
- Lot 35 - S. B. Pethick
- Clarke, Break Front
- Lot 1 - T. Wallace, R. Goodenough, A. Bean
- Lot 2 - A. Parsons, R. & J. Gray
- Lot 3 - John Heard, F. Meadows

1960

- Hope, Con. 1
- Lot 22 - H. Reeve, A. Holdaway
- Lot 23 - Richard Best
- Lot 24 - E. J. Barrowclough, Carroll Nichols
- Lot 25 - George Tufford, Wm. Tufford, Ernest Bowen
- Lot 26 - Truman Austin, Harold Austin
- Lot 27 - Harry Austin, Arnold Austin
- Lot 28 - R. Vogelgesang (tenant), Roy Lazier
- Lot 29 - Wilfrid Bee, C. Parnell
- Lot 30 - Harold Barrowclough, Allan Clarke, J. Groeneveld, Mrs. Ida Toppin
- Lot 31 - Arnold Thorndyke, Leonard Oughtred, Archie Ford
- Lot 32 - Will Mason, Bill White (tenant)
- Lot 33 - Ken Dinner
- Lot 34 - Bruce Dinner
- Lot 35 - J. Dickerson, K. Green, Art Hale
- Hope, Con. 2
- Lot 23 - Harold Best
- Lot 34 - Herb Paeden
- Lot 35 - Percy Snell
- Clarke, Break Front
- Lot 1 - Wm. Eyden, Roy Nichols
- Lot 2 - Howard Payne, Clarence Nichols
- Lot 3 - Murray Payne

1960

Port Britain - J. Walter, C. Beighton, F. Clarke, K. Ashby, B. Ashby, Mrs. H. Brooking, Hector Darke, Clara Darke