

PART II

Chapter 1

".... that the foundation be laid by the people"

Building a church in Peninsula had been considered in 1840 when the Sandy Beach church was planned. In the succeeding thirty years, changes brought new forces into action to influence the clergy and people. Little Gaspé was still remote and difficult to serve from either Gaspé Basin or Sandy Beach. No doubt the work of the Methodist ministers on the north side of the Bay made the locating of a Church of England clergyman here seem more necessary. More clergymen were available, too, to serve missions like Peninsula.

In 1870, in his annual report to the Church Society, the Reverend Mr. Richmond wrote that he had been requested by the secretary of the Diocesan Board to take steps to organize the mission of Peninsula and Little Gaspé. He said he "found the people anxious and willing to do all they could".

In the back of the little Church Book which I described in the last chapter is written in pencil:

At a meeting held at Peninsula November 18th, 1872 that the church frame be reduced 5 feet in length 2 do (ditto) in width and 2 do in height.

Also that the foundation be laid by the people

Also purposed to hire a foreman to conduct the framing

It appears that these resolutions were acted upon almost immediately because the clergyman's report to Church Society for the year 1872 says in reference to Peninsula:

"Here, some years ago, a site was given for a Church, on which a stout frame, 45 feet by 28, has just been erected by the congregation..."

The site referred to is, of course, the site of the church today and it was given to the Church Society by William Ascah in 1865. Mr. Ascah was a grandson of the first Ascah, Richard.

At the same time that the Peninsula people set about getting a church, they also got a minister. In "One Hundred Years by the Sea", Mr. Apps quotes from the Mal Bay vestry minutes:

"Proposed and seconded - that from the First of July next (1872-3) for two successive years that the Peninsula Mission be joined with this Mission for two years. Services held each alternate Sunday; our assessment to Diocesan Board to be made up half by Peninsula, also Peninsula to defray Mr. Mathers' ferry expenses, etc..."

This arrangement was carried out and Mr. Mathers wrote in his annual report for 1874: "This mission dates its separate existence from July last."

The Reverend Richard Mathers was, in a sense, ahead of his time. He was resident here before there was a church and he started a parsonage about twenty years before it was actually built. His reports give no indication of where he held services; old people have told me they were held in Captain Baker's house. This was located approximately on the site of the house recently owned by Mr. Bertram Phillips. As he had a wife and family, Mr. Mathers was very much concerned about a dwelling place. He used Mr. Edward Coffin's house, Mr. Coffin being away for a few years, and made it unique in the community by plastering one room in it. In his 1873 report, Mr. Mathers wrote:

"Whilst in Quebec in the fall I presented an appeal, on behalf of this new Mission, for a glebe and Parsonage, which met with a hearty response, realizing in a short time \$296, about half the sum required."

The following year he wrote:

"Last spring we quarried and hauled a quantity of very fine stone for a parsonage..."

My father could remember this stone and I think he told me it was piled in the vicinity of where the Scout Hall used to be (Lot 30) and that it was used eventually in underpinning the church.

Mr. Mathers seems to have been a very energetic man. His comments in his annual reports indicate that besides initiating work on the church and parsonage in Peninsula, attending to his family's welfare, and going to Mal Bay every alternate week, he also went to Little Gaspé frequently, held cottage services at Indian Cove and Ship Head and encouraged Sunday Schools. In addition he kept civil registers which are kept in Percé. The first register is entitled "Register of Baptisms, Marriages and Burials of the Protestant Congregation of Peninsula and

and parts adjacent for 1873". Mrs. George Miller (née Maud Ascah) wrote me that her father, George Ascah, described Mr. Mathers as austere. In spite of this severe manner, his congregations no doubt gave him and his wife every sympathy when one of their children died at the age of two years. The stone still lying over the grave in the Peninsula cemetery reads:

DICKEY

Died Feb. 1st 1875

Of Such is the Kingdom of Heaven

The Mathers left the area in 1875. A letter from them written in January 1877 congratulating my grandmother on her engagement came from Saint John, N.B. In Saint John, Mr. Mathers became warden of the Wiggins Orphan Asylum, a position he held for about thirty years. He died in 1911.

To return to the building of the church, I am fortunate in having before me the vestry book begun in 1872, but I am handicapped in not having another little book in which the steps in the construction of the church were recorded. This book existed not many years ago, but vanished before I could make use of it. The vestry book is, however, a wonderful source of information, as is the Church Book in which collections at church services and a few disbursements are recorded. My grandfather, Wyndham Miller, kept the little Church Book and also the Vestry Book. In the latter, all the money is recorded in dollars and cents; in the former, English money was used until 1878 although Canada had adopted decimal currency officially in 1858.

One of the first entries in the Vestry Book is a subscription list from July 1st, 1872 to July 1st, 1873. The men whose names are on that list might be said to be the founders of the church; they were joined by others in the following years. The names on the first list were:

John Annett	Frederick Miller & Sons
James Annett	George W. Miller
Robert Ascah	Wyndham Miller
W.J. Ascah	Frederick Miller
James Ascah	Philip Mullin
Richard Ascah	William Ascah
Alexander Ascah	Alfred Mullin
George Ascah	David Phillips & Sons

John Ascah	Charles Patterson
Thomas Baker	Henry Patterson
William Baker	Robert Price
Edward Coffin	Frederick Viet
Philip & George Coffin	Charles Ascah
Felix Miller	Henry Mullin
Richard Miller & Sons	

The actual builders of the church were many, but, for lack of formal lists I can name only ones I have heard of. Mrs. George Miller wrote: "I got the impression Mr. Henry Annett was the master builder." Mrs. Miller's father, George Ascah, and his brother, Alexander did much of the work.

I asked Mr. Alex Coffin to tell me what tools would have been used in construction work in the 1870s and he supplied me with the following list.

For cutting and preparing the logs: a double bitted axe, a single bitted axe, a buck saw, a crosscut saw, a broad axe, a whipsaw, two iron dogs to hold the logs in the sawing pit, a chalk line, and an ochre box.

To dress the lumber: a 4-foot jointer plane, ordinary planes, a plough plane, a small axe to "spot" the boards, that is, chop off any thick parts.

For finishing the boards: a 9-inch smooth plane, a 12-inch jack plane, and an 18-inch jointer plane.

For the inside work: a mortise chisel for sashes and doors, cages, a hand rip saw, 2 or 3 types of finishing saws, and hammers.

The power behind every one of these tools was the muscle of the man who held it in his hands.

In the year the church was begun (1872), two payments of twenty-five dollars each were made to the Diocesan Board. Various individuals contributed toward the "minister's board" and there were small contributions to the Widows' and Orphans' Fund, the Mission Fund, and the Heathen Mission. In the spring of 1873, to raise money for the building of the church, the men and women of the community held a bazaar. It was planned early in the year as Mr. Mathers referred to it when he wrote his report for 1872. The project was headed by Mrs. Alexander Ascah. According to the financial report included with the minister's 1873 report, the bazaar resulted in \$120. In addition, \$94 came from a bazaar held the year before and \$40 resulted from a tea held by the ladies early in 1873.

One wishes for a description of the bazaars and teas. Where were they held? What was sold or served? Who attended? The sums taken in seem large even by today's standards and the affairs must have involved a great deal of work, work that was appreciated as the following indicates. Mr. Mathers wrote:

"The lady superintendent, Mrs. Alexander Ascah, I am pleased to state, was presented with a handsome copy of the Holy Scriptures by the gentlemen of the congregation in appreciation of her valuable services."

This Bible is now in the possession of Mrs. Ascah's granddaughter, Mrs. Albert Ricketts (née Cynthia Ascah) of Saint John, N.B. The inscription in the Bible reads:

*Presented to Mrs. A. Ascah
by
The young men of Peninsula
for her kindness and close attention
to the "Bazaar" of 1873*

While these activities were going on in Peninsula, Little Gaspé was struggling to build a new church. Mr. Mathers says in his first report (1872): "Here a fine new Church waits completion to replace an older and humbler one at its side." I do not know when this new church was begun, but the struggle to complete it went on for many years. In 1873, Mr. Mathers reported that little progress had been made and in 1874 he wrote: "...it was found impossible to raise the \$100 required by the Diocesan Board."

When Mr. Mathers left, Mr. Ker again took up the work on this side of the Bay for a time in addition to his work in Sandy Beach. It was resolved at a meeting of the congregation of Peninsula in 1875 that the minister attend every third Sunday and the congregation "will find a passage across from Peninsula to Sandy Beach for the Minister". Minutes of a meeting held on February 26th, 1876 contained the following resolutions:

That the flooring be laid by the Congregation.
That George Ascah make and hang the door for the sum of \$5.
That Messrs. John and Charles Phillips do find the lumber and ceil the church for the sum of \$160.
That there will be 3 rows of pews.

Another important resolution was passed at a meeting on April 10th, 1877. It read: "...it was unanimously resolved that the Pews are to be free."

A person with a good eye notices today that the church is not quite plumb. When John and Charles Phillips were working at the church (I suppose when they were ceiling it), there was a heavy gale of wind. After one particularly heavy squall, they found the door was jammed and they had to pry it open to get out. The whole frame was moved a little and the men could never get it back to be exactly plumb.

In his report for 1876, Mr. Ker wrote:

"When Mr. Mathers left the mission the skeleton, merely, of the building was erected. Since, the windows have been glazed and put in, the floor laid, the walls lined with matched boarding, which is to be papered, stove and stove pipes set in place, and the whole of the work so far advanced as to make the building available for Divine service so that latterly I have officiated there."

This building was, of course, simply the nave of the church. There was no chancel, no porch, and no steeple.

We have no record of the first service held in the church, but the above comments by Mr. Ker make it clear that it came into use in 1876. It is known that the marriage of George Ascah and Helen Miller on November 7, 1876, was the first marriage ceremony conducted in the church, and the first baptism was that of Robert Gordon Ascah on January 27, 1878.

Church services, tea meetings, and other activities went on during the latter part of the 1870s. The Diocesan Board was paid and examples of other payments are:

Nov ^{br} 9, 1875	Glass and tar for church	\$20.64
Dec ^{br} 31st, 1878	Paid Ministers salary	35.00
August 16, 1879	Paid Ministers Salary	27.00

The accompanying letter of that time from Mr. Ker will indicate how close and deep a relationship existed between minister and congregation. Margaret Ascah, a young woman who was soon to become Mrs. John Phillips, my grandmother, evidently asked Mr. Ker's permission to hold a tea meeting during Lent in 1876. His reply was apparently in the affirmative, but was then followed by this letter. I do not know if she

heeded his advice, but I expect she did. She evidently valued it as she kept the letter all her life.

Even though the Peninsula church was in use, the people did not stop going to the Sandy Beach church on occasion for many years, as the following two accounts show. John Phillips and Margaret Ascah were married in the Sandy Beach church by Mr. Ker on February 1, 1877. Friends and relatives who attended the marriage drove back across the Bay for the wedding reception at the Phillips house. There must have been very little snow that winter as they drove to the Bottom of the Beach. The story goes that the horse driving the bride and groom was so much faster than the other horses that he was already taking them up the hill when the others were coming in over the bar.

Years after this, according to a story told me by Mrs. Elton McAfee, née Eileen Mullin, her grandmother, Mrs. Philip Mullin, took her baby son Thomas to the Sandy Beach Church to be baptized. She put him in a box on a handsleigh and walked across the Bay and down to the church and walked back again. His baptism is recorded in the Sandy Beach register on January 6, 1885.

To conclude this chapter on the founding of the Peninsula church I would like to add that, if houses could talk, only two remain which could say they witnessed the building of the church. The house next to the Church Hall, owned now by Mr. Joseph Patterson had been built by James Ascah about twenty years before the church was begun. The second old house is the main part of the one now owned by Mr. James Miller. It was being built, I believe, about the same time as the church, by George Ascah, the man who was the first groom of the church. Every other house now standing in what was then the Parish of Peninsula (from Three Runs to Mosher's Brook) post dates the church.

Chapter 2
Other Aspects of the 1870s

During the 1870s, several Methodist ministers came, served for a time, and went away. The Reverend A. Drennan succeeded Mr. Tallman. He took a rather gloomy view of things. "We have around us much of the fruits of a fallen and corrupt Church" was one of his earliest comments. Work on the church in the Basin continued and he was able to write in the Missionary Society Report of 1870-71:

"We have succeeded in clap-boarding and painting the outsideand also putting up the chimneys, and arranging the heating of it, so that we have been enabled to worship in it during the winter...."

The next clergyman was the Reverend Thomas Haddon. In his time, more money was spent on the Basin church and a parsonage and two acres of land were "deeded to the church; the parsonage being so far finished as to be fit for habitation and a debt of only \$50 remaining". In 1873, he reported tea meetings at St. George's Cove and Barachois, and "a concert at the Basin for the pewing of the Church". In the following year, he reported further improvements, but noted:

"There is one appointment on the Mission at which there were, a few years ago, about fourteen families, adherents of our church, but they have all 'moved west' so that now there is not a Protestant family left in the neighbourhood except one, and they intend leaving in the spring."

I think this appointment must have been Jersey Cove as it is not mentioned in the reports from this time onward.

In the "Christian Guardian", Mr. Haddon wrote in a letter dated April 15, 1874, that it had been a very hard winter as several schooners loaded with provisions for Gaspé were ice-bound in Quebec the previous fall. He also says, "We have let the contract for the pewing of the Roseville church" and "a church is to be erected at Cape Ozo". His last comment was:

"This is a good appointment for any minister desiring the benefit of the sea air. I now desire the benefit of the inland."

His desire must have been realized as the Reverend J. ^{Laurence}Lawrence was here before the year was out. It was in this year, 1874, that the two

Methodist Churches in Canada, the Wesleyan Methodist Church to which the Gaspé congregations belonged and the Methodist New Connexion of Canada united and formed the Methodist Church of Canada.

By this time two little settlements of Methodists were located at English Bay and at Fox Bay on Anticosti Island. Mr. ^{Laurence} Lawrence, who took the visiting Dr. Douglas to see Mr. Pierre Simon (Part I, Chapter 3), also took him to Anticosti Island. They travelled in a fishboat and intended to return in a day or two. Owing to bad weather they were gone ^{three weeks} ~~seventeen days~~ and were blown all the way to Esquimaux Point on the North Shore. More details about this trip can be found in Appendix ~~VIII~~ ^{IX}.

In 1874-75, Mr. ^{Laurence} Lawrence reported further work on the Basin church: "During the year we succeeded in painting the interior ..., carpeted the communion and pulpit, and placed a beautiful harmonium therein...". It was Captain Johnson of the "Zigzag" from Brixham, England, and his mate and some seamen who did the painting while they were in port. He also stated: "The church at Roseville has been pewed and other improve-^{Laurence}ments made thereon, and all paid for". By the next year, Mr. ^{Laurence} Lawrence had been joined by another minister, the Reverend W.F. Marceau, whose principal work was at Barachois where a church was being built.

Mr. ^{Laurence's} Lawrence's letters to the "Christian Guardian" in 1876 tell of snowstorms in May and a great shortage of provisions until the arrival of both Gulf-port steamers on May 29th. This was, I think, the year I have heard old people refer to as The Late Spring.

In 1877, he wrote that at "Point Navan" a site for a Methodist church had been donated by a member of the Church of England. It was "a new appointment in a very destitute neighbourhood". This must have been what is now known as Pointe Navarre; as no further mention is made of a Methodist church there, I do not think one was ever built.

The Catholic Church made two significant moves in the decade of the 70s. In Gaspé Basin, St. Albert's Parish was formally begun in 1875 with the arrival of the Reverend Majorique Bolduc as resident priest. By this time, several Catholics, such as Adams from Lobster Cove and Lemieux from Grande Grève, had settled in the North West. In 1877, under the leadership of Mr. Bolduc a church was built on land given by Dominique Lemieux and Cleophas Fournier. The site was just about where

the St. Majorique Hall is today. This was the beginning of the Parish of St. Majorique, although a resident priest did not come until 1914 when the parish was officially founded. In the 1870s, according to a family story, my grandfather Phillips' new house when still uncompleted was used by the Catholics for a bazaar. I presume these would be Cap aux Os people and they may have held the bazaar in Peninsula because there were more people here to attend.

In Chapter 4 of Part I, we looked at the settlements around the Bay as they were in 1831. By the time the Peninsula church was first used, nearly fifty years had passed, during the first half of which new families kept arriving and settling around the Bay. However, in the latter half of the period immigration slowed down, and, in fact, in the last thirty or forty years of the century, in Canada as a whole the increase in the population was small, partly owing to a large exodus of people to the United States. This movement was caused in large measure by the severe depression of the 1870s which affected even the remote parts of Canada such as Gaspé. (Incidentally, the church records I have read make no mention whatsoever of Confederation coming about in 1867.)

The ministers' reports of the 1870s and 1880s make frequent references to the poverty of the people: "poor summer's fishing" (1872), "the greatest financial depression we have ever had on the coast" (1875), "the fishery was a failure" (1880), "Here (Little Gaspé) and at the North West Arm of Gaspé Bay, the Government grant of flour, etc. has been of much service to the people" (1880), "people poor and struggling hard for their livelihood" (1881), "The poverty experienced by the people last winter....has led to a large number leaving the Coast of Gaspé last October and November, many of whom will stay away at least one year" (1882), and "A poor year's fishery - in fact the poorest ever experienced by the oldest residents of this mission" (1886).

In spite of hard times, people managed to spare small amounts for missionary work in various forms. The S.P.G. was still contributing large sums to the various dioceses in Canada, as were the S.P.C.K. and the Church Missionary Society (founded in 1799 to convert non-Christians), but the Church of England in Canada was being encouraged to assume responsibility for its own missionary work. Thus in 1883, the Domestic

and Foreign Missionary Society was formed, to become in 1902 the Missionary Society of the Canadian Church. In the Peninsula church, donations were made to Foreign Missions, Domestic Missions, the Algoma Mission, Bishop's College, Compton Ladies' College, and the Conversion of the Jews.

The congregations also kept on rebuilding and repairing their churches and even building new ones. In Gaspé Basin the old church was replaced with a new one which came into use in 1881. In his report for 1880, Mr. Richmond wrote about the need to repair St. James' Church in the South West, discouraging work because the building moved each year with the frost. A few years later, in June 1886, Mr. Felix William Boyle gave a piece of land for a new church which was completed in November 1891. It is said that the shavings were swept up in time for the first wedding, that of Francis E. Annett and Charlotte Jane Boyle on November 24, 1891. Mr. John Neil Ascah of Peninsula wrote in his diary on Sunday, January 1, 1893:

"The preacher (Mr. Brooke) was up the southwest this morning. They opened their new church up there today."

This is the church still used in Wakeham.

At about this time the people who lived on the south side of the York River were beginning to think about forming a separate congregation. They obtained a plot of land in 1893 (where the present cemetery is) and by 1895 had a church built. It was dedicated to Saint Andrew. The clergyman at Sandy Beach served at St. Andrew's.

The Methodists renovated the St. George's Cove and Roseville churches and the Cap aux Os parsonage, worked at finishing the Cap aux Os church (1885) and, as I shall mention again later, built a church in Haldimand.

Mr. Ker's long period of service in Sandy Beach and the whole area came to an end in 1882 when he left to work elsewhere. He ^{was} as a highly educated man, having studied Divinity at Theological School, Cobourg, Ontario and holding the Degree of Doctor of Divinity, but yet apparently humble enough to do his mission work with pleasure. When he died in 1894, the Rev. Rural Dean Lyster, who was also school inspector on the Gaspé coast, wrote a tribute to Mr. Ker which enables us to see

him through the eyes of a friend. He says he was a faithful minister and very hospitable. He had many good books; and music in his home involved the piano, flute, and voice. Mr. Lyster says:

"Dr. Ker enjoyed a reputation as an eloquent preacher, and he was, I need hardly say, much respected and loved by his parishioners; but his principal charm lay in his gentleness and great kindness of manner..."

He says Mr. Ker had many "domestic sorrows" but does not explain further.

Mr. Richmond, who was something of a doctor as well as a minister, was, by the time of Mr. Ker's departure, very much a part of the Gaspé scene. He had a large family and shared with many of his parishioners the sorrow of losing some of them, one child dying of scarlet fever and two of diphtheria. His greatest grief must have been the drowning of his eldest son, Henry, when he was a student at Bishop's University. The remaining Richmond children grew up in Gaspé Basin and one in particular, Mr. Fred Richmond, came to be depended upon by many local people for legal advice and other help.

Chapter 3
St. Matthew's and St. Peter's

As I have shown, times were hard in the late '70s and early '80s, and, in addition, disease had carried off many Peninsula children. Nevertheless, work on the church continued and commitments were undertaken and fulfilled. At a meeting on Easter Tuesday, 1880, it was decided to apply to Church Society for a grant towards completing the church. A grant must have been received as, in his report for 1882, Mr. Richmond wrote: "....a portion of the Church Society grant has been expended and the balance will complete the outside work". They added another row of pews and built a fence. In 1881, the vestry passed a resolution asking the Bishop or Clerical Secretary to choose "a fit and proper person" in Quebec to act as lay delegate to Synod as it was impossible for anyone from here to go. In that year, too, Mr. Richmond wrote:

"The people (of Peninsula) find it hard to pay church and school rates owing to the failure of salmon and mackerel fisheries, and yet have promised the increase asked for by the Diocesan Board."

Ever since the beginning of the church, Wyndham Miller had been keeping the accounts and writing the minutes. Although this probably means that he had been warden through those years, the first record of his election is in the minutes of the vestry meeting of 1880 at which he was chosen minister's warden and Alexander Ascah was chosen people's warden. They continued in these offices for many years with Mr. Miller keeping the books.

In 1880, the first sexton was hired. The vestry minutes state "... that George Ascah be appointed to take charge of the Church - put on fires, sweep it out, etc. for the sum of four dollars a year the Congregation to provide the wood."

The year before this, the practice of having the church accounts audited had been begun and the first auditors were Charles Phillips and John Annett.

I have found no mention of it elsewhere, but Mr. Richmond, in

his 1881 report, states that the Bishop visited the mission and confirmed 44 in the Basin and 6 in Peninsula. This would be Bishop J.W. Williams and the first visit of a bishop to Peninsula.

A very significant step was taken in 1881 when a formal agreement between the Diocesan Board and the church wardens in the Mission of Peninsula (the church was still unnamed) was signed. A copy of this agreement is on page

An explanation of the Diocesan Board is necessary at this point. It consisted of representatives of the Synod and the Church Society and it administered the money available from all sources to pay the stipend of the clergy serving in parishes such as Peninsula which were unable to pay the minister's entire stipend. Each of the mission parishes agreed to pay a certain sum or "assessment" and the balance was made up from other sources. The treasurer of the Board received the contribution from the parish and paid the clergyman his full stipend, at first quarterly and later monthly. This plan, known as the Quebec Plan, was devised by Bishop George Mountain and has remained in use ever since.

As can be seen one of the terms of Peninsula's agreement with the Board was that the church be insured against loss by fire. Accordingly, Mr. Richmond was asked to take steps to insure it for \$400. This necessitated a special collection to obtain the five dollars to pay the premium. Nineteen people contributed; Mr. Richmond and Mr. John Annett began the list with 50¢ each. All other donations were smaller, several being 5¢. The total came to only \$4.05. Under the total is another name "Grumbler" who contributed the needed 95¢! And so the church was insured and was officially accepted as a part of the Diocese of Quebec.

In 1882 the church acquired a bell. It was the bell from the old St. Paul's Church and was obtained "on liberal terms, from James Collas".

Some members of the congregation were in arrears in 1883; at the vestry meeting on Easter Tuesday it was agreed that the clergyman (Mr. Richmond) and wardens see these people and try to collect from them and pay off the arrears to the Diocesan Board. The church was

paying various amounts to Mr. Richmond (the total in 1882-83 was \$46.50), as well as the \$66 a year to the Diocesan Board.

Further improvements planned in 1883 were that the building was to be ceiled as far as the windows, that it was to be underpinned with cedar which was to be supplied by the people, and that inquiries were to be made about strong paper to paper the walls. The underpinning was put off for three years. In 1886, the minutes state, "The Churchwardens were instructed to see to the underpinning, the meeting preferring the material of stone." In 1887, Elias Rose, a stone mason, was paid \$10.50. The additional ceiling meant that there were then three walls on at least the lower part of the building.

The 1883 vestry meeting was the last one in Peninsula chaired by Mr. Richmond. It must have been a relief to him to hear that a clergyman was coming to Sandy Beach who would also look after Peninsula and Little Gaspé. He had been alone for a year since Mr. Ker's departure, looking after all the five churches; in 1882 there had been no Methodist minister either and so, as he wrote, "the people look to the Church of England for ministrations". His schedule seems to have been to come to Peninsula "once a fortnight" and to go to Little Gaspé once every month "by the assistance of Mr. John Annett". I suppose he had services every Sunday in Gaspé Basin and in the South West. Besides, in 1883, he had 18 services in Sandy Beach. There is a note of pride and happiness in his last report for Peninsula and Little Gaspé. He said the Peninsula Church was now finished and ready for consecration and in this part of the Mission there were about 161 people. (This was a hundred more than there were in 1831, fifty-two years earlier.) Best of all, there was success at last in Little Gaspé.

The development of the church in Little Gaspé had been very slow and painful. In 1880, the congregation was in debt by \$170. Mr. Richmond commented that that year on the first Sunday after Christmas the church was full. The following year he says the Bishop visited Little Gaspé and encouraged the people to lessen the debt. By being in debt the church could get no help from the S.P.C.K. or the Church Society. The efforts the people made that year, 1881, resulted in the

following: Mr. Robert Price collected \$74 in Quebec and the people raised \$54 at a tea meeting and a bazaar. Some very necessary work was done on the church, the assessment was paid as it had always been, and the debt was lessened by \$50. The next year they had a Christmas tree and raised \$46.

Mr. Richmond's report of 1883 tells about the end of the debt:

"At last I am glad to report that the old debt on the Church is paid. For the last three years a little was paid yearly, but last Easter it was determined to make an effort to pay the debt and with clear books to apply for the grant of the S.P.C.K., which had lapsed and also to apply to the Church Society. The people agreed to give the proceeds of St. Peter's day fishery to the Church. It realized about \$70 and quite unexpectedly was supplemented by a cheque for \$100 from Mr. Luce of Jersey, a member of the firm of Messrs. Fruing & Co. The two sums more than paid the debt. The S.P.C.K. made a liberal grant of £25 and Church Society one of \$100, so that now with the labour of the people, the new Church commenced about twenty years ago can be repaired and finished, I hope, in time for consecration this summer."