

## Chapter 13

## The Years of the First World War

The decade from 1910 to 1920 saw so many important events in world history that it is not surprising that many local events were significant, too. The Roman Catholic Church was strengthening around the Bay. One indication of this is that in 1914 the Parish of St. Majorique was founded with its own resident priest who also served the mission of Cap aux Os. In Gaspé Basin, a new Catholic Church was erected a little to the west of the old one. This fine new church was completed in 1916. The old one was left standing and converted into a hall.

In Indian Cove, a new Methodist church was constructed. It was completed in 1916 and cost about \$2500. Mr. Irwin Simon says that at this time the historic little "Chapelle de la Cove St. Georges" which his ancestor noted "fut Batie ...1819" was torn down and the lumber in it used to make a dwelling house. From then on the one church in Indian Cove served all the Methodist (after 1925, the United Church) people of Grande Grève, St. George's Cove, and Indian Cove. As it was across the road from and higher up the slope than the Roman Catholic church, the joke was sometimes made that it was the only Methodist or United Church in Canada "higher" than a Roman Catholic church. Both the old cemetery in St. George's Cove and the one in Indian Cove continued to be used.

Meanwhile, Peninsula had a new minister. In 1910, the Reverend David Horner was appointed to the Mission of Peninsula and Little Gaspé. I am not sure if he had been born in Newfoundland but he had been ordained there in 1887<sup>1</sup>. He had come to the Diocese of Quebec in 1891. Prior to coming to Peninsula, he had served at Sandy Beach for several years. He remained in Peninsula for sixteen years, the longest period by far that any clergyman stayed here.

Mr. and Mrs. Horner must have been glad that the parsonage was large as their family consisted of six sons and daughters ranging from grown up to very young. Their names were Violet, Percy, Edwin, Ernest, Gladys and Leslie. They all gradually went away to train or work. Percy and Ernest went to the war. Of the whole family, Ernest was the

1. The Year Book of the Church of England in the Dominion of Canada 1923.

only one to return to Gaspé and remain here throughout his life. At the time I am writing Leslie is the only one still living. His home is in Detroit.

Mr. Horner was a rather nervous man, inclined to expect his horse to run away, afraid that the improvised stage at a concert would not support the piano, and in general apt to borrow trouble. However, he was also a scholarly man and he became very much a part of the community, sharing an interest in reading, politics, music, etc. with his parishioners. In the years leading up to World War I, he and my father had many long discussions about the events of the time. He could not believe that the Kaiser, a grandson of Queen Victoria, could be planning to fight Britain. However, one Sunday morning after some particularly significant event had become known Mr. Horner walked down the road to meet my father coming to church and said, "I have taken his picture down off the wall."

Mrs. Horner became president of the Guild, of course, soon after coming to Peninsula and remained in that office until she left the parish. Both she and Mr. Horner were musical. When she would start to play the piano, he would take his violin and they would play together. Mr. Horner had a fine voice as well. The Horners were highly regarded and are affectionately remembered by the many still living who were here in their time.

It was a time of stability in the church when Mr. Horner was here as there was so little change in leadership. The minister, the Guild president, the Sunday School superintendent, the sexton, and the organist carried on year after year. I have already mentioned the Sunday School superintendent, Mr. Lewis Ascah. Mr. Edward Annett continued as sexton. For many years, the church accounts record paying him in the following manner:

2-1/2 cords of wood @ \$2.50 per cord	\$6.25
Keeping road in repair	3.00
Keeping horse shed opened	5.00

By 1913, wood was \$3.00 a cord and \$3.50 by 1917. The road was maintained by statute labour then and this meant that even the church had to keep up its stretch. After snowstorms or gales in winter, Mr.

Annett would have considerable work to get the road and the horse shed opened up. In addition, the sexton's work involved keeping the lamps filled and cleaned. His family would help him by carrying the chimneys up the hill to the house and cleaning them.

Mrs. Louis Annett continued as organist for many years. She was paid \$10 annually for a long time. If she could not be present, Miss Gladys Horner or some other person sometimes played. However, her most frequent replacement was Maud Ascah who later married George Miller. Mrs. Miller began helping out at a very early age and later succeeded Mrs. Annett as organist. She wrote me in answer to my question about her time as organist:

*"I have no idea how long I was organist, it was such an off and on performance. I know I started playing the Hymns when I was twelve or thirteen & still remember the agony I went through standing at the window watching & praying that Mrs. Annett would come to church. It was no use saying I was sick, which I was with fright. I had to go. Mr. Bayne and Ed Ascah would sing their loudest to cover up my mistakes, so did the choir."*

Some special services were held at this time. In 1911, the first Oddfellow's Service in St. Matthew's Church was held on July 2. From then on, this service was an annual event for a considerable period. A Children's Service was often held in October. Other special services were a Coronation Service on June 22, 1911, and a service for those at war on August 20, 1914. Confirmation Services were held every two or three years. Special collections in this period went to such funds as: Bishop's College, Foreign Missions, Clergy Pension Fund, Army Chaplains' Fund, Domestic Missions, Red Cross Fund, Mission to the Jews, Widows' and Orphans' Funds, Syrian and Armenian Christians, and the Prayer Book Fund for the Soldiers.

Over the years, the annual contribution of St. Matthew's Church to the Diocesan Board had increased from the \$66 of 1881 to \$250. In 1918, a request was made by Church House that the contribution be raised to \$300 annually. An agreement to furnish this amount was signed by the wardens, Roland M. Miller and Albert E. Ascah.

In 1918, the Church Missionary Society in England, which for over a hundred years had been contributing to the maintenance of Indian



and Eskimo missions in Canada, withdrew its support. The dioceses of Canada assumed the responsibility for these missions and apportioned the cost to each diocese where a further apportionment was made to each congregation. This apportionment system for missions is still in effect.

From about the time of the setting up of the apportionment system, the use of envelopes for individual contributions was encouraged. In St. Matthew's Church envelopes were soon introduced and adopted by many of the congregation, although not by all. With the use of the envelope system, the church year, which had formerly run from Easter to Easter, was changed to coincide with the calendar year. Eventually an envelope secretary was chosen each year to receive and record the envelope offerings.

One other very significant change in the Church of England in Canada had been in preparation for several years. As I mentioned earlier, our own Canadian hymn book, "The Book of Common Praise", was put into use in 1908. A revision of the Church of England prayer book to suit the church in Canada and conditions of the early Twentieth Century was a natural sequel as this book had last been revised in 1662 in England. When the revision was completed, "The Book of Common Prayer" for use in "The Church of England in the Dominion of Canada" was accepted for use in 1918. In St. Matthew's Church, the Guild bought one dozen prayer and hymn books in 1923, probably the first of the revised books used in the church.

In 1915, Bishop A.H. Dunn, who had been elected Bishop of the Diocese of Quebec in 1892, retired and the Reverend Lennox Waldron Williams became the new Bishop. He was a son of the earlier Bishop Williams.

The Ladies' Guild of St. Matthew's Church, Peninsula, was now in the third decade of its existence. On the 1913 list of members, there were 31 names, 9 of which were among the signatures to the original Guild rules. Under Mrs. Horner's leadership, the Guild continued to provide an unfailing source of funds raised by the usual activities. A successful concert in 1911 resulted in money to buy new lamps for the church. They were purchased from Robin, Jones and Whitman

at a cost of \$44.45 and were called Rayo Lamps. In 1912, it was decided that the church and the parsonage would be painted at the expense of the Guilds. The Junior Guild contributed \$50 and St. Peter's Ladies' Guild helped with the expenses on the parsonage. The total cost of painting both the church and parsonage was about \$180.00. The following year the parsonage kitchen was painted and the drawing-room papered; the paper cost \$4. The Guild, responding to trouble in other parishes, sent a contribution to the Campbellton Relief Fund after the great fire in that town in 1910 and also sent a donation in 1913 to Fernie, B.C. where a newly-built church and rectory had burned.

In the spring of 1914, a new organ was purchased by the Guild for the church. The cost was \$125. I believe this is the same organ still in the church. Three interesting purchases made at about this time by the church were: a pulpit Bible (\$7.05) which may still be seen in the church inscribed in Mr. Horner's neat handwriting, a "street lamp" for the church (\$10.95), and an offertory plate (\$3.50).

When the First World War broke out in 1914, the Guild decided to suspend its regular activities and work for the Quebec City branch of the Red Cross Society. What were called Red Cross Guilds were held during the four years of the War. All the regular members opened their homes for meetings which were usually held every two weeks, and in addition meetings were held by Mrs. Adolphus Collas, Mrs. Charles Roberts, Mrs. Adelard Briard, Mrs. Eli Handy, Mrs. Dillon, and also at the Methodist parsonage. Mrs. Sewell in Quebec sent parcels of material to be made up to the secretary here who was then Miss Flora Ascah. Miss Ascah was assisted by her sister-in-law, Mrs. Albert Ascah. These two women packed the finished articles, mailed them to Mrs. Sewell, sent in the money collected, and kept detailed accounts of all the work done and the funds raised. Some of the articles made for the soldiers were pyjamas, dressing-gowns, shirts, socks, gloves, wristlets, hot water bottle covers, bandages, surgical shirts, and bed jackets. Altogether, during the four years, the women made 1229 articles and raised \$442.26. In this way, the women of Peninsula and Cap aux Os made their contribution to Canada's war effort.

When the war was over and thought was given to paying tribute

to the men of the parish who had been in the services, it was the Guild which paid for the fine Honour Roll which hangs above the choir seats. It is a wooden plaque with the lettering in brass and reads as follows:

## HONOUR ROLL

1914      1918

Percival D. Horner  
 Charles H. Phillips \*  
 Clifford G. Patterson  
 Sydney C. Annett  
 Harold G. Phillips  
 R. Ernest Horner  
 Robert J. Ascah  
 George W. Miller  
 Leslie W. Annett  
 A. Eric Ascah \*  
 Arnold E. Coffin  
 Neil H. Ascah

Three other memorials were placed in the church at the time. The Ascah families bought a bishop's chair for the chancel in memory of Eric Ascah who died of wounds received at Arras, September 3rd, 1918. The Phillips families erected a plaque in memory of Charles Phillips who was killed at Vimy Ridge, April 9th, 1917. A third memorial, the wooden plaque above the pulpit steps, also commemorates the loss of these two men and is inscribed "Sun. Sc. War Mem."

Several months before the war ended, a meeting of the ladies of St. Matthew's Church, held at Mrs. Edward Annett's, saw the reorganization of St. Matthew's Ladies Guild. It was decided to meet on Wednesday instead of Thursday and to work for the church, parsonage and Sunday School. In other respects the old rules were adopted and they were signed by 17 women, all of them young and single and formerly members of the Junior Guild. However, when the membership list was made up, all the older women were also on the list. Just ~~has~~ she had twenty-five years earlier, Mrs. Alpheus Ascah held the first meeting of the reorganized Guild. The old activities to raise money were resumed. The minutes of February 26, 1919, tell that a fifteen cent tea was held at Mr. Charles Patterson's and "a very pleasant evening was spent with music, singing, and Phonola selections". At a sale of goods and tea held on the school grounds on July 25, 1919, \$100.05 was realized. Some of this



money was used to repair the graveyard fence and buy fifteen new blinds for the parsonage.

Thus, while the world was never quite the same as it had been before 1914, the Ladies' Guild of Peninsula in a way typified the world after 1918 by re-organizing and carrying on with the old work and the old aims.

As mentioned earlier, when Mr. Richmond died, his permanent replacement at St. Paul's Church, Gaspé Basin, was the Reverend John Wayman. The word permanent is used advisedly here as he followed the example of the two earlier clergymen, Mr. Arnold and Mr. Richmond, and stayed until his death which came in the year 1945. He was an Englishman but he received his education at Bishop's University, Lennoxville. He came to Gaspé in the year 1904 and lived a bachelor, and, in the eyes of many of his fellow clergymen although probably not of his parishioners, something of a recluse in the village of Gaspé Basin all the rest of his life. In the words of his obituary<sup>1</sup>, he was "universally loved, honoured, and revered" during his life here and I think it is true to say he knew everyone and was known by everyone in the area. He did not have to devote as much time and energy to long journeys as his predecessors because the other parishes around the Bay were well served most of the time by their own clergy. However, he held services and performed burials and other ceremonies many times over the years in churches other than his own two, St. Paul's and St. James'. I think that most of those who came under his influence would say that a wish he expressed once when he was studying for the ministry, "May the Lord make me a good parish priest", was well fulfilled.

Mr. Wayman took part in World War I by going in 1916 as Chaplain to the Grenadier Guards. He was one of many Gaspé men who went to the War, involving this part of Canada in that terrible episode in history as deeply as any other region was involved. After the war, it was decided to erect a war memorial to the men who did not return. At the unveiling of the memorial in Gaspé Basin on July 7, 1921, a service was held in St. Paul's Church at which Mr. Wayman preached. The following are a few paragraphs from his address<sup>2</sup>:

1. Québec Diocesan Gazette, Vol. LII, No. 2, April 1945
2. The Québec Telegraph, July 19, 1921.

*"We meet today for a purpose which has all the solemnity and tenderness of a funeral service, without its sadness. It is not a new bereavement, but one which time has softened, which brings us here. We meet, not around a newly-opened grave, but about a monument which speaks to us eloquently of the glory of self-sacrifice, and the certainty of never-ending life.*

.....

*Our greatest poet has told us that there are "sermons in stones". Of what does this monument preach to us? It speaks of the immortal principle of patriotism. It speaks to us of love of country. It speaks to us of sacrifice for the country we love. It speaks to us not only of love of country but of love of liberty.*

.....

*To die young, clean, ardent; to die swiftly, in perfect health; to die saving others from death or worse - disgrace - to die scaling heights; to die and to carry with you into the fuller, ampler life beyond, unembittered memories, all the freshness and gladness of May - is not that a cause for joy rather than sorrow? I say yes. They are one stage ahead of us upon a journey which we must all take....."*

The Reverend Mr. Wayman probably never had a larger audience than he had that day as the crowd at the unveiling was estimated at four thousand and a large number of these people attended the service in his church<sup>1</sup>; however, the smaller groups at his usual Sunday services also derived, over the years, much help from his inspiring sermons.

1. Mr. Elmer Ascah tells me that the Boy Scout Troop from Peninsula, of which he was a member, was assigned to do messenger duties at the event. He wrote me "I believe that the founding of this troop was instigated by Mr. Horner and I know that we were a very excited group of boys."



## Chapter 14

"....Driving the Bishop \$1.00"  
 "....Bishop's Taxi Fare \$12.00"

The two items quoted in this chapter title demonstrate the changes experienced by St. Matthew's Church and much of the rest of the world in the 1920's. The first item was dated August 24, 1914, and in full read "To Ben Mullin for driving the Bishop \$1.00". Perhaps Mr. Mullin drove Bishop Dunn to Little Gaspé and back or perhaps he drove him only from the Point where the ferry from Gaspé Basin landed to the church and back to catch the ferry. In either case, the transportation was by horse and buggy or waggon and was probably an excellent drive as Mr. Mullin was well known about this time for having one of the fastest horses around the Bay.

The second item was dated July 30, 1926. How much more modern "taxi fare" sounds than "for driving"! The motor car had come and values had changed. Little Gaspé, incidentally, paid half of this \$12.00 fare indicating that the taxi brought Bishop Williams from Gaspé Basin to Peninsula and on to Little Gaspé. By about this time, Mr. Ben Mullin was himself running the ferry to the Basin, but a few more years would prove that neither horses nor ferries could hold their own against expensive but convenient cars.

The decade of the '20s saw much expenditure on the church property. The painting of the church was one of the first projects. The Guild minutes for August 1920 read in part:

"It was granted that the Guild should give the money to paint the church. To date \$45.90 has been paid for paint for the outside and \$5.90 for paint for the floor."

In November, the minutes state:

"A total of \$79.27 has been paid by the Guild for paint, etc. for the church and \$70.02 for the work of painting it."

The following year, 1921, the Guild paid \$163.27 for the "cost of paint and work done on the parsonage", one third of which was contributed by Little Gaspé. At about the same time, repairs were also made on the parsonage barn, 300 ft. of lumber for it being supplied

by Little Gaspé and this lumber being transported by Mr. Fournier, the mail driver, for \$3.00.

The wooden steps built in 1907 were replaced with concrete steps in 1923. The making of the steps was paid for by the Guild. "\$86.91 was paid by the Secretary Treasurer to Mr. Roland Miller (Warden) for the concrete steps at the church." (June 21, 1923) These steps, now rather sunken and cracked, are the ones which still, at the time of writing, lead us into the church.

At a meeting at Mrs. John Ascah's in August 1923, the Guild decided to re-ceil the "winter kitchen" of the parsonage and lay a hardwood floor. As with most of the Guild undertakings, the work was soon done and in October it was recorded that \$68.01 was paid Mr. Lewis Ascah and Mr. E. Annett for "lumber, paint, varnish and work".

Other work done soon after this was the repairing of the church roof and the procuring of linoleum for the church aisle and, I believe, also a carpet for the chancel floor. The summary in the Guild accounts of the cost of the work on the roof is interesting:

Oct. 3, 1924	25,000 shingles for Ch. roof at \$3.25	\$81.25
	Sales tax	4.10
	25 gals. shingle stain	33.80
	Nails	9.21
	66 ft. boards, planing & ripping	2.75
	Shingling & painting roof of Ch.	<u>45.00</u>
	Total	\$176.11

During these years the Guild ladies held quarterly teas as well as the usual Christmas and summer sales. They continued their support of the Sunday School by buying supplies, and they also made generous contributions to families in which sickness or death had caused hardship. They purchased much material to make goods for sale and the ingredients for candy and ice cream. One interesting little item in the minutes of the July 1921 meeting is as follows: "A pair of pillowslips were bought by the members and sent to Miss Frances Bayne as a gift on the occasion of her marriage."

A sample of the monthly accounts of the Guild will show a little of the business carried on:

May 1924 To	12 yds French Val Lace	.72	May 1924 By	Guild	3.35
"	6 balls Coats' Mercer Thread	.20	"	Balance	<u>18.41</u>
"	6 skeins Floss (blue & pink)	.24			\$21.76
"	2 skeins Emb. Floss	.10			
"	3 spools Thread	.27			
"	3 Emb. Hoops	.29			
"	1 Book of Common Prayer for Church	10.00			
"	Postage	.10			
"	Cash on Hand	<u>9.84</u>			
		\$21.76			

The list of purchases was often much longer than this and included yarn, towelling, buttons, doll heads, ribbon, ice cream cones, flavouring, bananas, sugar, butter paper, nuts, gingham, chambray, etc.

The Guild began to use the top floor of the school as a hall at this time and fitted it up with dishes and an oil stove. They referred to it as the parish hall. The school was still only an elementary school with one teacher, but the two-storey building had been put up in 1914. Only in 1929 did it become an intermediate school with two teachers. It is the same building which is owned by the church today and used as a hall and an apartment for the clergyman.

In 1925 it was recorded that the Ladies' Guild had decided not to "change the name to the W.A." The W.A. or Women's Auxiliary was the organization of the women of the Church of England in Canada which had been founded in 1885 to assist with missionary work. It had become a very strong organization with branches all across Canada, successfully carrying out its purpose in many missionary fields at home and abroad. The women of Peninsula no doubt realized that to change the name of their Guild would also mean to change its purpose and they were dedicated to its purpose with thirty-two successful years behind them. The 1925 minutes added: "... starting of a separate W.A. ... would be considered later".

A great effort on a national scale which was undertaken after World War I by the Church of England in Canada was the Anglican Forward Movement. Its aim was to put the finances of the Church on a safer and more solid basis. The total objective of \$2,607,000 was well surpassed by 1924 when \$3,089,468.49 was reported paid in.<sup>1</sup> St. Matthew's Church,

1. Vernon, C.W. "The Old Church in the New Dominion"



Peninsula participated in this campaign under the leadership, I believe, of Mr. Sydney Annett, but I found no record of the amount collected.

Mr. Horner must have been pleased at all the evidence of sustained interest and enthusiasm within the church during his last years here. He was approaching retirement age and he and Mrs. Horner decided to move to Detroit to be with their daughter Violet who was nursing there. I found no account of their departure from Peninsula except this brief note in the Guild minutes of October 7, 1926: "It was decided to have a tea before Mr. Horner left." As ministers no longer came and went on the "Admiral" as she was a thing of the past by this time, I expect the Horners left by train, a means of transportation which, like the motor car, had come to Gaspé during their incumbency in Peninsula. Mr. Horner died in Detroit only two years after moving away from Peninsula.

Chapter 15  
From "Eclipse" to "Boxer"

As suggested in the previous chapter, the horse was the principal means by which the clergy travelled around the Bay until the 1920s. The very earliest clergymen had to go on foot very often because there were long stretches where there was no trail good enough even for horseback riding. On the north side of the Bay especially, there were numerous deep gulches. It was not until the latter half of the nineteenth century that all of them were bridged enabling horses to be driven the whole way around the Bay.

The Bay itself was a bridge, linking all the people around its shores, much more than it is today when it often seems more like a barrier than a bridge. Families on each side of the Bay were inter-married; for example, Ascachs married Harbours, a Cassivi married a Bond, a LeHuquet married an Alexander, and a Miller married a Thompson. Almost every family had a flat, dory, fishboat, whaleboat, or some other means of travel on the water and could row or sail to any part of the shore quite independently. The Church itself owned a boat, but the brief references to it in the S.P.G. files being the only ones I found, it could not have been long in use. The references are:

"March 24, 1842 - necessity of mission boat - Bishop agrees if people form crew."

"June 28, 1842 - Gaspé Bay mission boat has been purchased."

One of Mr. Bayne's arrivals, as described by Mr. John Neil Ascah in his diary, impresses on us how different travel was in the nineteenth century from our motor and air travel of today.

*"September 6, 1891: S.S. Admiral came in at ten last night, stopped at lightship and landed Mr. Bayne and his wife who came on her."*

Perhaps the Baynes stayed aboard the lightship all night and came ashore in the morning, or perhaps Mr. Ascah rowed them ashore when they arrived.

When the ice froze in the winter, the people travelled on it, on foot, or by horse, ox, or dog hitched to one of the many kinds of sleighs - driving sleigh, pung, high-sleigh, block-sleigh, dog sleigh,

etc. For a long period of time a road was blazed across the Bay, as were all roads on land in winter, with small fir or spruce trees limbed except for a few branches at the top. Gaspé Basin and the Municipality of Gaspé Bay North shared the responsibility and cost of having this done. On this side of the Bay, the ice road began at Annetts, just in front of where I live now, and landed in the Basin at Lowndes' wharf, where the north end of the new bridge is being built today. Often the road was excellent and many a good drive was enjoyed on it. However, the going could be very bad and hauling loads across the Bay or even travelling light a real hardship. Of course, when possible, crossings were made at many other places. The older people could tell frightening stories of risks taken on thin ice in early winter or when the ice was breaking up in the spring.

Every young man's aim in those days was to own a good horse and the horse was often remembered years later almost as a member of the family. Thus the names and characteristics of some of the clergymen's horses have come down to us. Mr. Arnold had a horse called Eclipse. Mrs. Mills tells of her father going to Quebec to attend a meeting. She wrote:

*"... and he rode our own horse, Eclipse, all the five hundred miles from Gaspé to Quebec and he was very proud to think that he did it in eight days....He did not ride home but came in Bernier's schooner, Eclipse in the hold."*

My mother says that Mr. Bayne had a beautiful horse, medium bay in colour with white on its forehead. Miss Dutton wrote me the following description of one of her father's horses:

*"We had a horse, Maude, that they bought down there (Gaspé) and drove to Drummondville when they moved. She had a funny sideways almost dance when going down hill which they told me all horses on the Gaspé had because the hills were so steep. She was a lovely horse and lived to be almost 29."*

Mr. LeGallais had a horse named Pet and, as mentioned earlier, Mr. Roy had a black horse whose name is forgotten.

Many people can still remember Mr. Horner's horses, Boxer and Fan. Mr. Elmer Ascah in commenting on Boxer described him as a "little brown horse". He wrote:



*"The poor man (Mr. Horner) was terrified of that horse and it took him just the way it wanted to go and at the speed that it elected. He had little to say about it once the horse was on the road."*

My mother tells of milking her cow one evening at the edge of the road. Mr. Horner, approaching, could not see well enough to make out what he was coming to and was nearly frightened to death in case the horse bolted. The horse, however, knew what he was seeing and was not at all nervous. Mr. Howard Mullin tells me that both Boxer and Fan really were difficult horses.

During the 1930s the clergymen usually had both a horse and a car, the Reverend A.E. Godwin being the last one to have both. Mr. William McAfee lent him a horse for the winter months which Mr. Godwin described as "a small French horse named Bonnie".

The Methodist ministers here as elsewhere were "circuit riders" and were well known for their tireless horseback riding. On long trips over familiar roads, they would often read a book as they rode along. Of course, they used vehicles, too, such as buggies and sleighs, and, in the course of time, the automobile.