



History
of
Ridgeway Memorial
United Church

and the
Point Abino, Bertie, Ridgeway, Community

by R. M. Disher

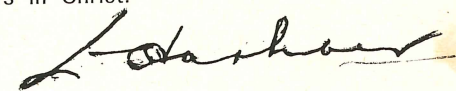
R. M. Desher

**A Message from the Hamilton Conference President, Rev. Leonard T. C. Harbor, B.Sc.
Minister St. Paul Street United Church, St. Catharines, Ontario.**

Remembering is a great experience. It teaches us the lessons of the past, and, if we are wise, we learn from them. The memory of the Church carries it back to the place of Christ's crucifixion and in that memory we find basis for our faith. The memory of Memorial United Church, Ridgeway, hearkens to the first Easter, too, for it was the faith that comes from that event which inspired the beginning of a Congregation as a witness to the name of Christ. What a fine witness these one hundred years have seen! Thanks be to God!

May the next century you are beginning be blessed with the fullness of our ever-living Lord being present in the life of your Congregation, leading you to great new things in the exciting future.

Yours in Christ.



A Message from the Minister, Rev. Gordon Legge.

Dear Christian Friends:

I am glad to write briefly for your booklet re the 100th Anniversary of Ridgeway Memorial United Church.

I do not have any of the history of the church. BUT this I do know, that a church sinks or swims on its belief in Christ as God and Savior. Without such a belief we may have success as the world measures it, but we will have failure as God measures it! I know that when your forefathers decided that a church was "a must" at Ridgeway, they had to sacrifice in order that it might be built, but the sacrifice was worth it. And all down through the years this must have been the inspiration, the cement, holding you together as a worshipping congregation.

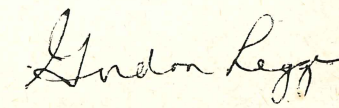
100 years! What a wonderful amount of history has been encompassed in that time. But God is the same God as the God our forefathers worshipped. He changes not - the Same yesterday, today and forever.

100 years! Are we to look back with nostalgia and sigh for the "good old days" or is this a challenge to look ahead to the future? May the NEXT 100 years be even more thrilling than that which is now closing.

Let me close with the words of that beautiful, majestic psalm:

"O God, our help in ages past, our hope for years to come,
Our shelter from the stormy blast, and our eternal home:
A thousand ages in thy sight are as an evening gone,
Short as the watch that ends the night before the rising sun."

Rest in His love and care, and may all be well with you.





Methodist Church, Ridgeway, Ontario,

FOREWORD

In doing this story perhaps the most rewarding experience has been the opportunity to chat with so many. In the time spent chasing clues the prize has always been a renewed old acquaintance or a new-found personality.

To try to thank each would be to miss some. Without even the smallest bits collected, the story would be the poorer, and the lending of old photographs, has made much of the illustrating possible. However, special thanks must be said to five:

Mrs. Roy Summers, Fonthill, who did so much to ease the task of digging up source material. Mrs. Dorothy Nesbitt who has typed and retyped the whole. Miss Mildred Mathewson who has read and acted as detailed critic of everything written. Mr. Fred Mathews whose generous processing of the picture work has done much to make the illustrations so acceptable. (Fred is the grandson of Charles Mathews mentioned in our story). Mr. Garvin Dell whose excellently crafted Centennial sign, by photocopying, gives to our cover most of its attractiveness.

It may be that some of the ideas or pictures will reawaken your awareness of things too long taken for granted. Myself, looking at the Hymn and Psalm board in the church, I am reminded that in 1927 I printed the numeral cards used in this board. (Note the old board in the "old" choir picture on page 22).

If you find what you know is an error the writer will be happy to hear from you - he takes full responsibility for all errors and omissions.

Another person would have told this story differently - have included things not mentioned - have omitted things included. However, it is hoped that you may enjoy at least parts of this telling of the Ridgeway Memorial United Church story.

July 18, 1972

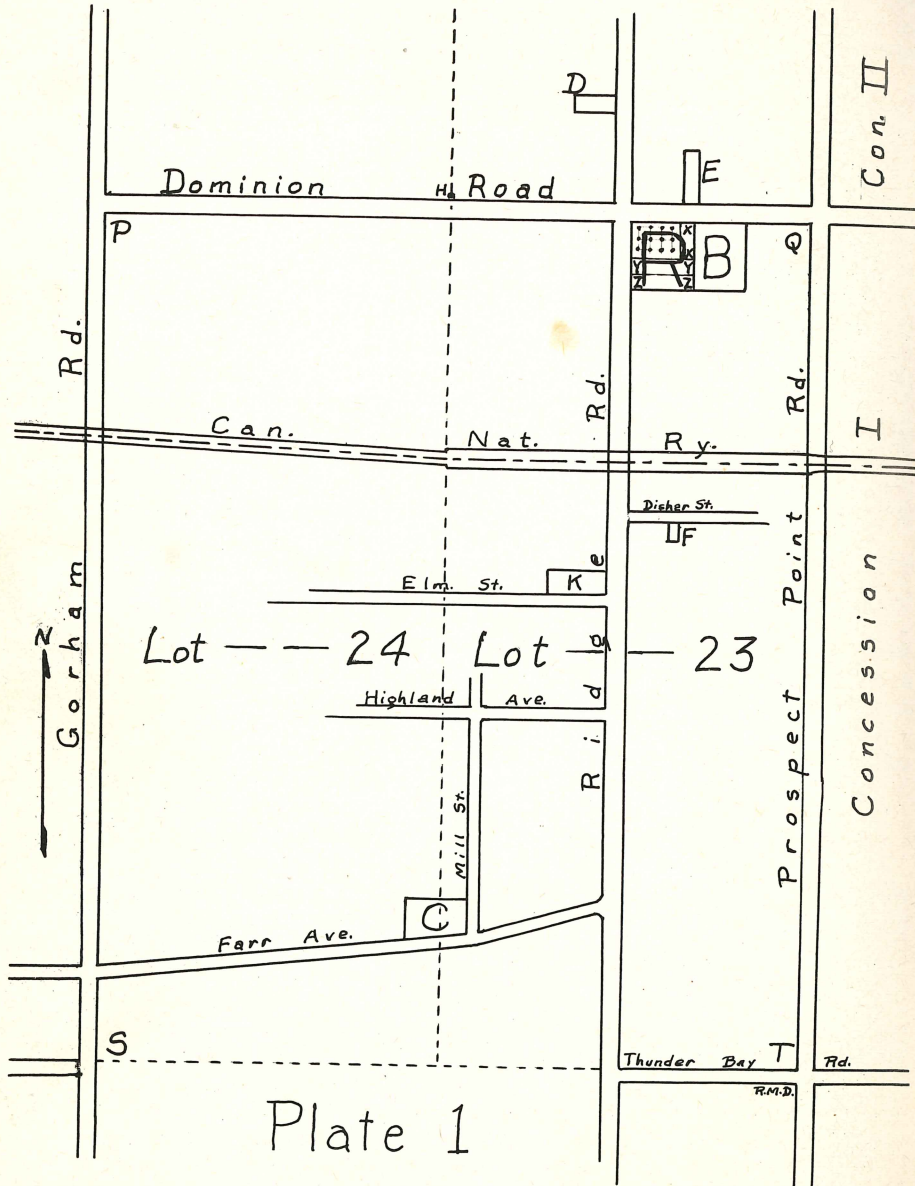
R. Mc Eisher

THE STORY BEGINS

The Church pictured facing this page was built one hundred years ago, in 1872. Yet to start its centennial story in that year would not be fair either to those who made the building possible or to the community in which it stands.

Other tellers of our story have stated, "the earliest history of this congregation in this community is unknown." However, our United Church Archives help us in our search for beginnings. In an 1875 issue of the Wesleyan Methodist paper, the Christian Guardian there appears, "this (Ridgeway) has been a mission ground for 50 years"; which of course means that some congregational activity was going on as early as 1825.

A booklet in the reference section of the St. Catharines Public Library, "Ontario History", Volume XLIII, No. 2, in an article, "Early Methodism in the Niagara Peninsula", has this: a "Methodist preacher was with General Brock at the fatal battle of Queenston Heights. - The return to peace in 1815 created new problems for Ca-



nadian Methodism . . . The feeling of animosity against . . . Americans . . . was sometimes directed against the American connexion of Canadian Methodism. . . Narrow-minded opponents continued to make political capital out of this Methodist connexion . . . The last links with American Methodism were broken in 1828. . . From the scattered handful of Methodists, 65 strong in 1795, membership had risen to over, 2,800 by 1828; from log cabins the itinerating preachers had progressed to substantial and permanently erected chapels . . . The Niagara circuit (had become) the mother circuit of Western Ontario."

And we were part of that Circuit. Thus let us try to trace and verify some of the events of those earlier years that we may know what our real roots in this community are.

LAND FOR ROOTS

Roots need land, a base on which to develop. So let us get in mind a 200 acre "parcel," Lots 23 and 24 in Concession I from Lake Erie in the Township of Bertie, as outlined in the lower half of Plate 1, the corners marked P, Q, T, S. It has its eastern boundary along what we now call Prospect Point Road, the original road allowance between Lots 22 and 23. The northern boundary is present Dominion Road, the original road allowance between Concessions I and II. The western boundary, our present Gorham Road, was also an allowance. For the southern boundary we find ourselves in some difficulty since there is no road. However, if we project westward the line of Thunder Bay Road we will have the south boundary of our "parcel."

This block measures 40 chains (66 feet per chain) east to west, by 50 chains south to north; 2,000 square chains, or 200 acres. It was first owned, by grant from the Crown, by Daniel Pound, born Jan. 1, 1751. He was the great, great, great grandfather of our Janet Boyce whose mother, Hazel Hamilton was a Pound.

Now Daniel had served in the British Army during the war of the American Revolution. This fact is certified in his petition of June 26, 1796 for land. He had moved into the province of Canada in 1783 with his wife Hannah and three children " and hath had three children since in the Province." His land grant was recommended July 14, 1796.

This grant of 200 acres has within its bounds the sites of all of the Church buildings at present in our village: Memorial United, Free Methodist, Lutheran, Anglican. The only church property outside this area is the present parsonage of the United Church marked D on Plate 1, in Lot 23, Concession II.

THE SOCIETY OF FRIENDS

The Daniel of our story was a Quaker, or member of The Society of Friends, in which by October 1799 the "members of our religious society have united in judgement that it may be best to establish a monthly meeting among us." And so in the even months at Pelham, in the odd months at Black Creek these meetings were set up.

At the even month (October) meeting in Pelham our Daniel Pound requested that his now seven children: Sarah, William, Elijah, Elizabeth, David, John and Rachel "come under the Society of Friends care."

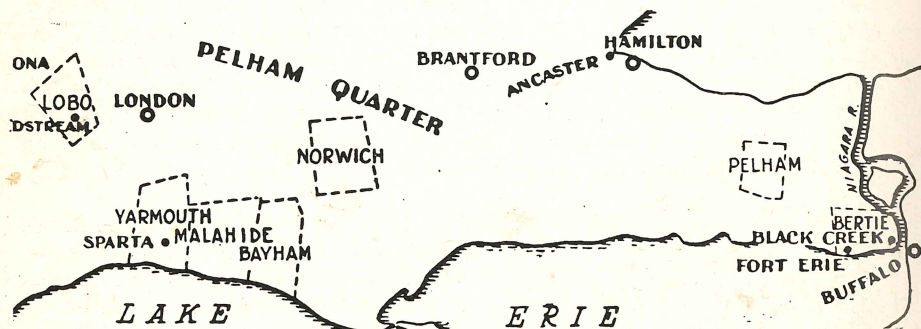
Other Friends members were Benjamin Cutler, Joseph Marsh and Isaac Laing who became Trustees of a piece of the above "parcel" in the amount of three acres (Plate 1, R.B.) extending east along Dominion Road from Ridge Road to include what we now know as the Friends Burying Grounds and Mrs. Gladys Albach's property; and south along Ridge Road to include what is now Maple Brae Lodge, both the Dr. Stackhouse and the W. K. Brown former homes. These acres were deeded by Daniel Pound, and wife Prudence, to the Society March 4, 1805. (And the records of the Friends leave little doubt that a meeting house was built on this property in the year 1805 and that this was the Black Creek meeting house).

BLACK CREEK

When today we think of this name, Black Creek, we may have in mind the community at the mouth of the creek, where it joins the Niagara River, in old Willoughby Township. However, as with names like Point Abino, Bertie, Ridgeway, it helps to keep an open mind when reading records of many years ago.

In the "History of the Brethren in Christ," telling of their coming to the Niagara area after 1783, on page 95, is this, "From the name of this creek came the name Black Creek District, instead of Bertie District, as it should be called."

Also the "History of the Society of Friends in Canada" by Arthur G. Dorland has a map, a portion of which is reproduced here:



Note, in our area, the two dots associated with the names Black Creek and Fort Erie. Obviously the name Fort Erie is incorrectly placed. If we interchange these two names then it is not difficult to feel that the Black Creek meeting house of the Friends was in the three acres deeded to them by Daniel Pound.

Of course this Dominion-Ridge corner is where our one hundred year old building was erected. But how did we get this corner?

DANIEL'S TWO WIVES

To clarify an earlier confusion, and some later parts of our story, we need to know that between 1799 and 1805 Daniel's first wife Hannah had died and he had married again, his second wife's name being Prudence. Also the family now embraced ten children, the seven named earlier, and Daniel Jr., Mary S., and Benjamin F. We will

be interested in the fourth child, Elizabeth, who married Jacob Zavitz, and also in Benjamin F.

Now another Friends name must be introduced - Charles Hill. To him Daniel Pound, in 1821, sold Lot 24, "the whole lot save the width of one chain from off the east side and extending the whole length," an amount of 95 acres.

By this time Daniel was more than 70 years of age and so in 1829 he willed Lot 23 plus "the width of one chain from off the east side" of what had been sold to Hill, to his youngest and tenth child Benjamin F. "for the support of mother Prudence."

AN APPARENT DIGRESSION

The nature of growth and development implies competition, rivalry. About 1825 to 1830, as told in two unrelated accounts in issues of the Christian Guardian we read that a "Joseph Messmore planted the standard of Methodism in a new settlement, preaching in a log schoolhouse. A substantial and thrifty family, named Baxter, gave a home to the early preachers and a name to the first Methodist church in this part of the country." Here we see that it was Baxters which gave the impetus to Memorial Church rather than the reverse, as some of us may have imagined. But more of Baxters later.

OUR 1848 LAND BIT

To return to Benjamin F., we find that before 1845 he and his family had moved to New York State and that mother Prudence had died. Thus in this year my copy of the deed shows that he sold his 105 acres (less the three acres on Dominion Road sold to the Quakers) to Thomas Disher, the writer's great grandfather. It seems that this Thomas, like Daniel Pound, had not heard about population explosion; even went Daniel one better with eleven children. My grandfather Benjamin was the tenth, but we now fix our attention on the third child Enos.



To Enos in 1846 father Thomas willed Lot 23, in which our interest now centres, especially that part toward the south and west of the Lot. That part was of course beside the south-east part of Lot 24 which, as already told, now belonged to Charles Hill.

Refer Plate 1 where the vertical dotted line is the boundary between Lots 23 and 24. The stone pictured here is on the north side of Dominion Road and is one of the original Lot boundary markers. It can be seen between Dominion Road house numbers 3736 and 3742 (Plate 1 at H).

This Enos is tied into the present Memorial community as the grandfather of the man who helped make our gymnasium possible (whose mother, by the way, was a Baxter); and great grandfather of Ted Jewson (Chairman of Stewards in 1965 and other years).

And whether or not Charles Hill had "married out" of the Society of Friends, the Society itself was dwindling in members, while at the same time the Wesleyan Methodists (Baxters) were gathering a congregation. The Society's records indicate that in such circumstances the Friends tended to go to the Methodist meetings.

In any case the deed of 1848 shows that Charles Hill and Enos Disher sold adjacent parts of their Lots 24 and 23 respectively to Trustees of the Wesleyan Methodist Church for the purpose of a chapel and burying ground. The amount sold was "three roods or three quarters of an acre," which the deed states was "to include the grave yard situated in Lot 23." It has been told that Thomas Disher was the first burial in

WESLEYAN METHODIST CONTRIBUTORS 1844 - 1872

Duncan Bain	Jacob Baxter	George Hershey
Burch Baxter	Ann Bender	Margaret Jansen
Jesse Baxter	Ebenezer Felton	Benjamin Learn
Melinda Baxter	J. Gonder	Catharine Learn
William Baxter	S. A. Gonder	Edna Learn
Edward Baxter	Margaret Graham	Peter Learn
Elizabeth Baxter	Richard Graham	Henry Teal

Henry Dickout	Charles Ellsworth	Abigail Rathvon
Phoebe Dickout	Jacob Jansen	Levi Schooley
Thomas Disher	Robert Jansen	Susan Thompson
Peter J. Edsal	John Onon	Benjamin Troup
Robert Edsal	Samuel Pound	

METHODIST EPISCOPAL CONTRIBUTORS 1859 - 1873

Mrs. F. Anger	Aurella House	Delilah Teal
John N. Anger	Mrs. E. House	Joseph Teal
Mrs. W. Anger	Isaac House	Melinda Teal
E. Disher	I. M. House	Eliza Tuttle
D. Fullmer	James House	James Tuttle
Mrs. Mary Haren	J. R. House	Sarah Tuttle
Henry N. Hibbard	Nancy Jamieson	J. Zavitz

Catharine Anger	E. H. Groff	Samuel Ringer
H. C. Anger	Michael Hill	G. Shrigley
G. L. Bratt	Isaac Huffman	A. Spades
E. Carter	M. E. House	John Teal
Nathan Cutler	C. M. Hibbard	H. Wilks
E. Cutler	John W. Lee	P. Woolever
Joseph Fill	L. Morningstar	L. Zavitz
C. Groff	J. Near	

PLATE 2

this cemetery. This old story is correct only in that he died in 1848 after the above sale. However, there were burials in the graveyard as early as 1837. The old grave stones have the facts. (These three roods, at C on Plate 1, are roughly the south east one-quarter of the old Ridgeway cemetery).

The fact that this land was sold is stated to correct older accounts which say that Enos Disher gave this property. Not only did he not give it, but was not alone in the land transfer, as his neighbor Hill was party to the transaction. The old deeds make clear that Thomas Disher had paid close to £6 per acre in 1845, while only three years later his son, Enos, sold at about £16 - 13s per acre.

Also we must not overlook the Wesleyan Trustees in this purchase - William Baxter, Jesse Baxter, Jacob Baxter, Charles Ellsworth, Peter Learn. All of these trustees are shown on Plate 2, as being contributors to the Baxter Chapel Branch of the Methodists and so were helping in the beginning of a meeting place in Ridgeway.

And Jacob Baxter was the great, great grandfather of Mary (Baxter) Butler. William Baxter was Jacob's brother. Jesse Baxter was a relation that has not yet been traced. Charles Ellsworth was the great grandfather of Mrs. Evelyn Kinsman. Peter Learn was the great grandfather of Mrs. Nora Champion, Mrs. Fern Landerkin and Mr. Gordon Zavitz and was Superintendent of Ridgeway Union Sabbath School (possibly Baxters and Ridgeway).

Now that property had been acquired we note in an 1849 Christian Guardian that, "A neat and commodious Church has been erected during the past year at Point Abino, in Bertie. We are very much indebted to the building committee, Messrs. Wm. Baxter, H. Dickout, and J. Moore in carrying on this work." Wm. Baxter was as stated above; Henry Dickout was one of my great grandfathers - his home was where Harlow Day now lives; J. Moore was Jim Pickard's grandfather.

THE NAME POINT ABINO WAY BACK THEN

But Point Abino - we must look at this name, along with Bertie and Ridgeway. As far back as about 1790, or fifty to sixty years before the years we are now thinking about, we find in old documents, even in a single old document, the names: Township of Point Abino, and Township of Fort Erie, used interchangeably. This suggests the broad application of a name to an area with some known prominent feature: as the Point of Abino, or the Fort of Erie. Officially about 1793 "the settlement south of Chippawa Creek was divided into two Townships named Willoughby and Bertie in compliment to the fourth Earl of Abington who had supported the Canada Bill in the British House of Lords. His name was Willoughby Bertie." But the name Point Abino continued for years to be used interchangeably with Bertie and with Ridgeway. A record of 1870 says that in what we now call Ridgeway the Post Office was called Point Abino and the station, on the Buffalo and Lake Huron Railway and beside what is now Young's Lumber, was called Bertie. The station master and telegraph operator, Wm. W. Thom, was one of the early choir leaders in Memorial. Let us cherish and maintain the historic names - Point Abino, Bertie, Ridgeway, but let us not be utterly confused by their use in the old records.

Thus far then, we have established that the first Point Abino (Ridgeway) Wesleyan Methodist Chapel was built somewhere in the south-east area of our old Ridgeway Cemetery.

THE TWO METHODISTS

A Christian Guardian issue of 1856, speaking of the whole Welland County Mission, including Bertie of course, says, - it may appear strange that this circuit should still be dependent upon the Mission Fund. To explain this, it may be necessary to state that Methodism is nearly equally divided between the Wesleyan and Canadian Episcopal Methodists, and thus for years its strength has been weakened."

Some proof of this comes from the church papers of both of these groups. The Guardian lists a total of 89 contributors during the years 1844 and 1872 for the Wesleyans; while the Canada Christian Advocate has a total of 103 for the Episcopalians. (Names are listed on Plate 2 for both denominations but only where the full names or initials are given. Listings of family-names-only are omitted). Some of these names have already taken their place in our account. You may find it of interest to see if any of your forbears are listed here.

The dotted line about halfway down each list is for a purpose. Above the line in the case of the Wesleyan Methodists it shows the listings of contributors to Baxters Branch; for the Methodist Episcopalians of contributors to Zion Chapel Branch. The later listings are of names from Bertie Branch, or Point Abino Branch or Ridgeway Branch. The really significant point here is that Baxters not Ridgeway was the Wesleyan starting place and that Zion's not Ridgeway was the Episcopalians place of beginning.

Where is Baxters? (This spelling was used in board minutes 1884 to 1920). It is now the Church of Christ Disciples on Stonemill Road north of Dominion Road. And Zion's? It was a chapel, sometimes called the Ridge Chapel, and was located about across from the Mausoleum on the Garrison Road or Hwy. 3. This building, turned, moved and converted is now about in the same location, but is a home.

THE WESLEYAN PARSONAGE GROUNDS

By 1862 too many of the younger members of the Society of Friends were "marrying out of the meeting and so were disowned", while the older members were being laid to rest in the burying ground on Dominion Road. (Names from the gravestones include: Jeremiah Tuttle died 1835; Mary Jane, wife of Samuel Pound, died 1851; Rebecca, wife of Geo. Learn, died 1855). And since the "married out" Friends tended to go to the Methodist meetings it is not surprising that over half of their three acres on Ridge and Dominion Roads was deeded over, Feb. 7, 1862 to the Wesleyan Methodists "for a parsonage." The deed shows Joseph Zavitz, and wife Laura as sellers. You recall, from page 5, Elizabeth Pound, fourth child of Daniel and that on page 7 she married Jacob Zavitz. Well this Jacob begat John, who begat Joseph and so our present Joseph was the grandson of Jacob. (Corinne and Eva Sahs, related to this Zavitz family, supplied the information). It may interest some to know that the Trustees of the Society of Friends had sold part of their original three acres to Philip

Lown, who sold it to Joseph I. Zavitz who, as stated, sold it to the Trustees of the Wesleyan Methodists (From an Abstract dated Aug. 14, 1876).

In this 1862 year the Christian Guardian gives this report from the Rev. W.M.C. Luke: "In presenting this . . . we would becomingly acknowledge our gratitude to Almighty God . . . We commenced the labours of the year under the most discouraging circumstances . . . When we arrived we found not even a shadow of an arrangement had been made to provide for us a place of residence, but with the unanimous and praiseworthy efforts of our small Official Board, a most suitable property was purchased in the Village of Ridgeway at a cost of about \$750, and beautiful for situation, adorned and enriched with a goodly number and variety of the choicest of fruit trees. The whole is secured to Conference by a deed duly registered (Feb. 25, 1862) held in trust by nine trustees."

The agreement of the above "Guardian" report and the Deed of sale (copy of which the author has) leaves no doubt that on (or near) the Lot where our church now stands there was the first Wesleyan Mission parsonage in this area.

Two more items of interest appear in the Guardian at this time: "Ridgeway is rapidly gathering up inhabitants and has become a thriving business place; and, an excellent barn has been built on the parsonage lot and other improvement have been made.

WAS THE "OLD CEMETERY CHAPEL" MOVED?

Recall that it was in 1848 that the Point Abino Mission built a chapel in the south-east area of our old Ridgeway Cemetery. Now in 1862 we have the large parsonage lot with parsonage and barn as just recorded. Also in ten years, in 1872, the new Church will be built whose centennial we, this year, celebrate.

This poses the question: during the 24 years between 1848 and 1872 what happened to the original chapel?

Miss Hettie S. Box's 75th anniversary article in the 1947 local papers says: "That first church was later moved to Disher (Street) where the Public Library now stands, and was then called "The Temperance Hall." (Of course that was the Old Public Library, a delightful pen and ink sketch of which now hangs in Ridgeway's new 1967 Centennial Library).

No real verification, or contradiction, of this story seems to be available, nor is the date of the moving known. However, the Registry Office in Welland does yield these facts: In 1853 a part of Lot 25, Plan 227, of Bertie Township (where the Old Library stood) was transferred from Enos Disher to Ralph Disher, his one year younger brother. Ralph in 1856 transferred it to Joseph Johnston who passed it back to Ralph in 1871. And so we get to 1872 when Memorial Church was built. Next on March 12, 1874 Ralph passed the property to The Corporation of the Abino Temple No. 48, Independent Order of the Good Templars of Canada, who were in possession for four years. Thus Miss Box's story stating "a small building used for lodge and other meetings" has some foundations; and from 1874 to 1947, when she wrote, the name Templar could have become Temperance.

BATTLE OF RIDGEWAY, 1866

This story would lack an essential element if no mention were made of the Battle of Ridgeway, June 1, 1866. This was an important skirmish in the Fenian Raid. The commemorative tablet in our church reminds us why our church was called Memorial.

The year following the Battle we find in the old mission records: "This (Point Abino) Mission is situated at the extreme S. E. corner of the Niagara Peninsula; the parsonage being in the **now famous** Village of Ridgeway."

This famous village had by 1873 built two large Churches; one by the Wesleyan Methodists, the other by the Methodist Episcopal. And so at this point it is well to note again the names of contributors to these branches of Methodism, especially those below the dotted lines in Plate 2.

THE METHODIST EPISCOPAL CHURCH

Since this is the story of "our" church we may dwell more on its century-ago building efforts, yet because of the 1884 union of "ours" with "theirs" to make "us" we need to look also at the building efforts of the Methodist Episcopal group.

If we recall that Enos Disher had owned Lot 23 in 1846 we can follow an Abstract of 1875, in the possession of the Clarence Hilborn's. This shows that on Nov. 10, 1853 Lot 23, except parts already sold, was by Enos sold to Ralph Disher. Ralph, and others, were responsible for the DeCew Plan 227, which perhaps is mentioned in the deed of property you may own in Ridgeway. This plan shows Lot "A" and the east part of Lot 10, 9/16 of an acre, (Plate 1 at K) which Ralph sold to the Trustees of the Methodist Episcopal Church on Feb. 13, 1871.

The M. E. Church paper, The Canada Christian Advocate, in its March 26, 1873 issue gives this account of the opening services of their new building: "The dedicatory service of the new church in Ridgeway, Erie Circuit, came off as advertised on Sun-



day, Feb. 9th (1873). The Rev. J. Gardiner preached twice. The sermons were masterly and appropriate to the time and occasion. The Tea-meeting on Monday evening was a complete success. The house was full, good speeches were made, good music by the M. E. choir. The good sisters in their excellent and abundant provision out-did themselves. The church is of brick and handsomely finished in walnut and furnished. The total cost was \$3,000. All honor to the noble men and women who have by toil and sacrifice reared up and presented this house of prayer to God."

THE WESLEYAN METHODIST CHURCH

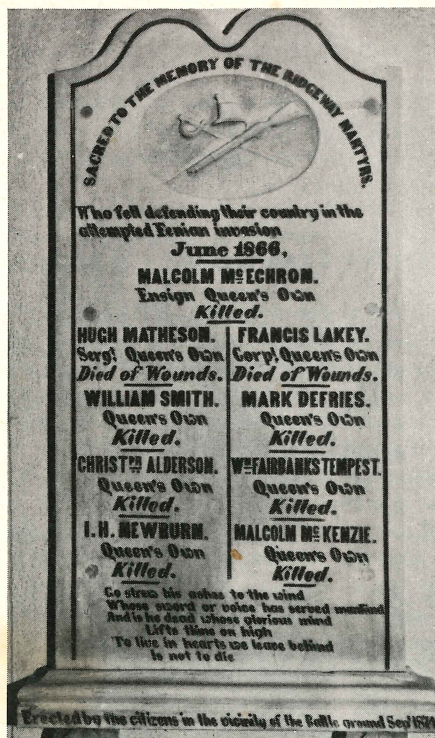
Two years before the above-recorded dedication the Wesleyan Methodists were well into their building programme so that The Christian Guardian of Sept. 27, 1871 could report: "The services connected with the laying of the cornerstone of the Methodist Church at Ridgeway, Point Abino Mission, were held on the 14th inst. The Rev. James Brock, Chairman of the District conducted the service and laid the stone, assisted by Rev. John Baxter, the pastor of the Mission. The day was raw and chilly. The bottle deposited in the cavity of the stone contained a copy of the Christian Guardian, Globe, Welland Tribune, and a document containing the usual statements, and the following special matter: "This church is intended to be a memorial of the fallen braves who sacrificed their lives near this place in defence of their country against the Fenian invaders on the 2nd day of June, 1866."

RIDGEWAY CHURCH DEDICATION

The Guardian a year later on Oct. 9, 1872 reported: The "Volunteer Memorial Church", in the village of Ridgeway, was opened for Divine service on Thursday, 19th Sept. (perhaps it is nearer this date we should have our Anniversary Services each year) by the President of Conference, the Rev. W. M. Puns-hon, M.A., L.L.D. The Tea-meeting, the same evening, was addressed by the President, and the Rev. W. R. Parker, M.A. Chairman of the District. The three services of the following Sabbath were conducted by the Chairman of the District and the Editor of the Christian Guardian, Rev. E. H. Dewart.

The church is of frame, on a stone foundation, 35 feet by 56, with an end gallery, and a well-proportioned tower and steeple rising to the height of 94 feet. Eleven gothic windows, of stained glass, of a tasteful pattern, adorn the building, (windows the same as those at present in the west end of the church). The aisles are matted and the pulpit and communion beautifully carpeted and trimmed. Eighteen bronze lamps, including the chandelier, provide for artificial lighting. The entire cost of building and furnishings is about \$3,000. Considering the smallness of our membership - only 78 in the whole mission - the effort has been a great one, the responsibility of the building committee heavy."

Two years after the church was dedicated it contained "a tablet erected in memory of the volunteers slain at the Battle of Ridgeway" (1887 History of Welland County, p. 211). "This tablet owed its inception to the Rev. T. M. Campbell, who was at the time pastor of the church. The base of the tablet was laid on the 15th September, 1874, under the auspices of the Grand Lodge, Ancient, Free and Accepted Masons of Canada.



RIDGEWAY BECOMES A CIRCUIT, INCLUDING BAXTERS

Whether or not the new \$3,000 Memorial Church with its almost 100' steeple produced a dominating appearance, the fact is that in 1875 Ridgeway took on a new position in the Methodist area of the time. Always before this it was a Mission in the Welland Circuit called variously Point Abino, Bertie, Ridgeway. However, it now became the Ridgeway Circuit with its own mission branches: Ridgeway, Baxters, McAfee's, total membership now 95.

BAXTERS

You will recall, at the start of this account, that the beginnings of Wesleyan Methodism were under Joseph Messmore with strong support from the Baxter family and in a log school-house. Between 1835 and 1875 a (Baxters) frame church had been built and used. By 1875 the bequest of \$500 from the late Burch Baxter, Esq., supplemented by other members of the Baxter family, resulted in the dedication of a new stone edifice to supersede the old frame church. It was 28 feet by 40, cost \$1,200, on an acre and a half of grounds secured by a proper title. Rev. John Baxter, born on the farm on which the church stands assisted in the dedication. Mention of the above bequest prompts the inclusion here of an extract from Burch Baxter's will, "my younger brother Thomas - I could wish would be willing to add such sums as to him would seem necessary to my bequest herein stated for the refitting the Methodist Chapple

"The scroll deposited at the foot of the tablet had written upon it:

IN MEMORIAM

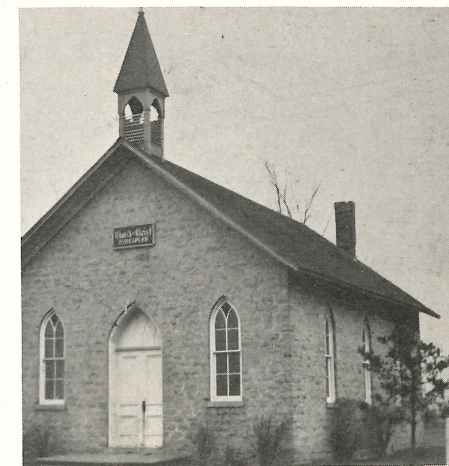
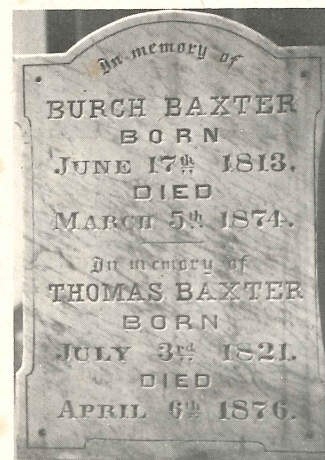
Battle of Ridgeway and its Victims

"In the skirmishing which took place, nine brave young men laid on their country's altar a soldier's costliest offering. The citizens of this community, to perpetuate their memories and tell the rising generation who they were and what they did, have procured a marble tablet bearing the following inscription: (see picture here)

At the time the church was being built it is also recorded that \$107 was spent in improving the parsonage and adding to its furniture. This comment suggests that the parsonage was still on the "Parsonage Grounds," somewhere near the new church.

The following year, in 1873, the Point Abino Mission expressed a strong desire to supply Methodist ministrations to the incorporated villages of Port Colborne and Fort Erie.

so as to provide a House of Worship in the family name in the neighborhood where our father worshipped."



The old frame church was given to the Roman Catholic operator of a stone quarry just east of the Church in exchange for the stone needed to build the new Church. (The stone masons who did the work also built the S. S. No. 5 School, St. Paul's Anglican Church in Fort Erie, and the Bertie Town Hall here in Ridgeway).

M. E.'s LAST STRUGGLES

We shall now take a look at the last years of the Methodist Episcopal struggles in the Ridgeway area. While there is pathos because of the dwindling group, yet there are chuckles because of the flowery phrasing. They had completed their new church in 1873 as already told. Then their Canada Christian Advocate had these:

- (1) Jan. 31, 1877, Dear Editor, Our head centre is Ridgeway. Our extreme outpost is on the ridge (Zion) fully a mile and a quarter from Ridgeway. The names of sixty persons are enrolled. We do not claim that each of these members possesses all the graces pertaining to a full-orbed Christian character. Some of us have hung our harps upon the willows and ceased to "sing the Lord's song" as passionately as we once did, but have become admirable grumblers. A few are extremely loquacious and seem to have the care of all the neighbors, while others are wretchedly stingy, and allow other good brethren to pay what they sinfully withhold from the Lord's cause. But there are a few faithful souls here, - notwithstanding the plaintive notes of pity from Canboro, that have been borne to us gently as the fragrance of the primrose floats upon the evening zephyr.

We have experienced some dark days, a magnificent church debt has been overshadowing us, but better financiering has restored confidence. (This magnificent

church debt which had been overshadowing them, seems to have included a mortgage held by the Canada Permanent Loan & Savings Co. in the amount of \$1,000 drawn Nov. 3, 1875 and to be repaid \$159.71 per year for 10 years. This was not discharged until Jan. 28, 1886). Our Conference claims are nearly all raised. To these funds Bro. Tuttle generously donated the proceeds of a social held at his residence. Let others do ditto.

- (2) Again in the Aug. 21, 1878 issue of the Advocate: Dear Editor, On coming to this Circuit last spring . . . we found the numerical, financial and spiritual condition of the church anything but encouraging, the membership small and congregations less . . . It was easy to discover that nothing but hard work and mighty faith in God would save our cause in this place. Our Church here in Ridgeway has been greatly oppressed by an old debt of \$1,800. To raise this amount, bleached by the dews and dried and scorched by the sunbeams of six or seven years, appears very much like attempting to resurrect a valley of dry bones.
- (3) April 2, 1879, A grand and timely rally was made by the members and friends of Erie and Humberstone circuits, and Ridgeway's beautiful (brick) church was saved from the sheriff's hammer.
- (4) Lastly, Feb. 11, 1880, Ridgeway (M. E. congregation) is exceedingly hedged in in consequence of so many members and friends selling out to a German population, who are of Lutheran or Roman Catholic proclivities. The drain on us is heavily felt by all identified with the work; finances low; future prospects moderate.

Fortunately we have the early minutes of their "Quarterly Conference Record for Ridgeway Circuit" from July 19, 1880 to March 3, 1884. These minutes show:

Recording Steward, J. Frank Dunn; other board members, **Jacob I. Zavitz**, Henry Teal, **Henry N. Hibbard**, John Phillips, Chas. Briggs, Erwin H. Ellsworth, Wm. M. Teal, Jacob Teal, **Benj. Troup**, Samuel Baxter, James Baxter, Geo. B. Teal, Robert Teal. Their meetings were held alternately at Ridgeway and at Zion. (Only the few in bold type appear on Plate 2, but this is natural when you compare the years). Among the list of contributors is Lt. Col. James E. Morin, M.P.P. who appears later in our story. Their minutes also show the sending of financial support to Albert College and to Alma College, which are now United Church Collegés.

And finally this in their 1883, Feb. 19 minutes: "The Bans of Union of the Methodist Churches of Canada, adopted by the last General Conference and notice given that vote would be taken at the next meeting of this Quarterly Conference." In the minutes of this next meeting "The vote was taken according to the notice on Union and resulted as follows: Members present 10; yays 2; nays 6!"

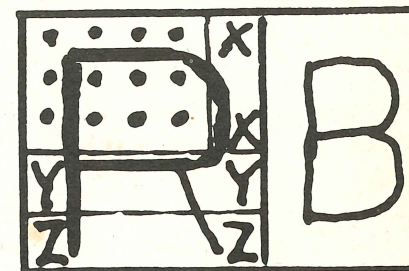
From which it seems that the local Methodist Episcopal group, in spite of their difficulties, voted against union with the Wesleyan Methodists. This union, however, became effective in 1884.

DISPOSIAL OF PARTS OF WESLEYAN PARSONAGE GROUNDS (at R, Plate 1) AQUISITION OF DOMINION ROAD PARSONAGE (at E, Plate 1)

Miss Hettie S. Box wrote at the time of our 75th Anniversary: "At this time the parsonage stood on the ground between this church corner, where the present bulletin board stands. Most of this block had belonged to the Church, but part of it had been sold and the funds were to be used to erect in the basement of the Dr. W. R. Stackhouse home, which was erected there by the late Col. James Morin in the 1890's. However, the treasurer of the Church needed and used the money in his own business and when officers of the law went to apprehend him, he escaped to the United States. The old parsonage had been moved across Dominion Avenue and was used by our Ministers and their families for many years."

(We must not blame Miss Box for some of the hopeless, confusing phrases in this newspaper extract. The paper must take the blame for poor, or perhaps no, proof-reading of their own work).

Here comes opportunity for mystery unravellers as no one alive today seems to be sure of any part of this oft-quoted account. However, the writer has found impartial records in the Bertie Township Assessment Roll Books which go back to 1857. Not till 1884 do these books mention the Wesleyan Parsonage Grounds. (Church property, no tax). But in 1884, property, described as the north-east corner of the Wesleyan Parsonage Grounds, was assessed to Charles W. Mathews, age 42, for \$450, being 1/5 acre (R of Plate 1 at XX). This Charles was the great grandfather of Harvey Mathews. He lived here until at least 1903, with his family, which means that there was a house on his 1/5 acre. In recent years this has been known as the Kieffer property.



Next the Rolls tell us that Parts of Lots 8 & 9 (Plate 1 at E) on the north side of Dominion Road had been lived on from 1874 through 1878 by a Thos. W. Fite, age 33 through 37, with 6 in the family, also 3 dogs, 2 hogs and 1 horse. The area was 1/4 acre, valued at \$400. There must have been a "home" there of some kind. By 1882, Peter W. Anthony, occupation given as builder, was assessed for this 1/4 acre whose value had risen to \$700. Next year, 1883, it was assessed to a Pattison for \$1200.

About this time the Church board paid \$25 for plans from "Balfour, Architect, Hamilton" for a parsonage. The cost was not to exceed \$1200, but a builder submitted a tender for \$1725; the plans were cut back to \$1600. The builder would not sign a contract. The plans were abandoned. Just then Jane Pattison offered the 1/4 acre lot with house for \$1200, which the Church Trustees bought.

Now where is the story about moving the old parsonage off the 1/5 acre, across Dominion to the 1/4 acre which had a newly rebuilt home on it? Also it seems that the "Kieffer" house and barn were the 1862 Wesleyan Parsonage.

It was promised that Lt. Col. James Morin would appear again. Well the Assessment Roll of 1888 tells us that he was assessed for 1/2 acre of the Wesleyan Parsonage Grounds, (R at YY) for \$200. He was associated with Mr. Eber Cutler and they were in the building supplies business (The History of the County of Welland, 1887). And so by 1890 the Roll gives the value of his 1/2 acre as \$1900. In 1895 he sold to Mr. Hugh Sherk (Jerry's grandfather) for \$2200. Now it is Maple Brae Lodge property.

Finally in 1899 Eber Cutler, age 74, got the remaining 1/2 acre (R at ZZ), which until very recently was owned and lived in by Mr. and Mrs. W. K. Brown.

Thus to conclude - these property exchanges leave Memorial United Church in 1972 sitting on about 7/15 of an acre at the corner of Ridge and Dominion Roads (R - the area with dots).

So much of the story to this point about property would have been easily told if the little green box containing some 20 documents dating back to 1798, and found in a church "cubby-hole", had come into my hands before June 9, 1972. Yet "to travel is better than to arrive", and I would have been denied part of the patient persistent pursuit of clues.

THE METHODIST CHURCH, CANADA

But to pick up the main thread again we have, in 1884, The Methodist Church, Canada, worshipping locally in the Memorial "White" Church on the corner of Ridge and Dominion Roads.

The minutes of Quarterly Meetings now tell: Recording Steward, **J. Frank Dunn**; Board members, Duncan Schooley, R. Graham, **J. I. Zavitz**, **Henry N. Hibbard**, George Sexsmith, J. A. Beeshy, Enoc and Peter Learn, George Disher, **Wm. M. Teal**, **Erwin H. Ellsworth**, E. O. Disher. (Those in bold type had been Episcopal, the others Wesleyan).

The apportioning of the ministers salary of \$625 was Ridgeway \$350, Baxters \$150, Zion \$125. (The brick M. E. Church was not now used). Names of Contributors (unfortunately only family names are given) - Sherk, Cutler, Box, Brewster, Haun, Jansen, Burger, Fortner, Johnston, Brackbill, Leiffer, Hibbard, Bowen, names of course from Ridgeway, Baxters and Zion. Already by 1886 it was decided that "Zion services be discontinued for the present and that financial arrangements of Ridgeway and Zion be united."

Also in 1887, Dec. 8, the trustees of the unused M. E. brick Church sold it to the recently-organized Free Methodist congregation, as attested by the Hilborn Abstract already mentioned.

It would seem that by 1888 for the first time the minister's reduced salary of \$600 was met without outside help from Mission funds and that it was now decided to print a financial statement and to show the amount paid by each contributor. About 1890, at the time of a change of pastors, the new minister asking about "transportation" was answered, "The pastor to use his own judgement as to keeping a horse." The next board meeting was held at the parsonage and opened with, not only a prayer, but also singing.

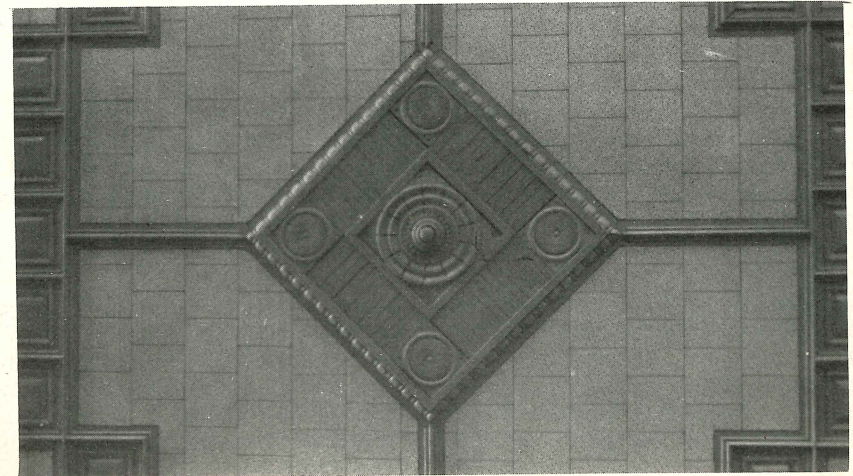
Times must have been brightening, or perhaps the congregation included many stockholders, for in 1892 we learn that the Bertie Natural Gas Co. was thanked for free gas during the year. (How many of us remember those huge cast-iron cord-wood-burning stoves with the added much-punctured pipes, providing the gas whose tongues of flame played fantastically over the wood ashes. And that it was too hot to sit near the stoves - too cold not to!

Records of the year 1892-1893 show what must have been an unsuccessful experiment. Two Ministers, Rev. C. Stringfellow \$600 and Rev. Parsons \$350, were to minister to the combined appointments of Ridgeway (to pay \$350), Baxters (\$125), Stevensville (\$100), Kennedy's (\$75), Bethel (\$75), the balance (\$225) to be made up by the Missionary Fund. However, the summer of 1893 shows Ridgeway (\$450), Baxters (\$150) paying one minister \$600, which included horse keep. At the final board meeting of this church year, "The pastor, Rev. J. E. S. Baillie read the list of members on the circuit and several names were struck off by order of the board." These last or 4th quarterly meetings, at that time, were invariably adjourned, to meet again soon, so that the lagging finances might be tidied up before the end of the year. Often with the invitation to the minister to remain another year was the statement that the balance of his salary was paid.

THE BEAUTIFUL CEILING

Some time after 1893 some artist or craftsman or both, perhaps with the cooperation or prodding of those who could have been displeased with the simple 1872 ceiling, got busy.

Miss Box's 1947 account has this where she was listing the ministers, "Rev. J.E.S. Baillie, the new panelled ceiling financed by the Christian Endeavor Society." Now Rev. Baillie had been with us from 1893 to 1895, and the Christian Endeavour Society in Memorial Church had been organized during the term of the minister just before Rev. Baillie.



Mrs. Clarence Hilborn remembers that as the girl Jessie Brown she often heard her mother say that Mr. Joshua O. Young had been active in the work of this ceiling. This Mr. Young was Jessie's grandfather and it was he who originally had the wood-working mill on Hibbard St., now owned by Young Lumber. The wood of this ceiling has often been said to be chestnut. In recent years parts of it were covered with acoustic tiling, the intricate and beautiful parts painted. The loveliness of the design and workmanship can be studied in the accompanying picture of the central portion of the ceiling.

Small items at this point should not be overlooked. August, 1896, the board approved the reopening of the Ridge (Zion) Church for a Sunday School. In 1898 Clyo Jackson was appointed an Exhorter. We shall hear of Clyo again, but will mention here that his farm home was where the Ridgeway Public School now stands. And a third item - Ridgeway and Baxters had adopted the envelope system for contributions, with the minutes reporting the minister's salary fully met even with a substantial, almost 17%, raise, to \$700.

THE LADIES

(L) This (L) symbol at the start of many later paragraphs will indicate that we are not overlooking the records of the Ladies' groups. Their annual report of 1898, among other things, states that the then Ladies Aid gave \$35 to the pastor's salary, \$18 to interest on the current Mortgage and \$10 to cover an insurance policy on parsonage contents. Such (L) paragraphs have been lifted, in parts, from a history of the women's work as written a few years ago by Mrs. Vida Collard. These inclusions, interspersed through this story, help us to feel that the Church's work is a cooperative effort.

THE PARSON'S HORSE GETS SHOD

In this same year '98 the Rev. J. H. McBain became minister. Here is a tale from a 1965 tape recording, told by Mr. Geo. Rebstock, Crystal Beach. He recalled Mr. McBain coming down the Main Road with his horse, and leading a cow. Some time after arriving the horse needed to be shod and the pastor took it to the shop of Mr. Oliver Nicks, on the corner where our Ridgeway library now stands. It was a stormy winter day - too bleak for fishing on the ice of Lake Erie and thus many men were in the shop to indulge in a bit of boxing. Mr. Nicks challenged Mr. McBain to join in, but he demurred stating that his congregation might talk. However, when it appeared that he would be ridiculed by the men, he at last consented and donned the gloves. Almost at once the men had to pick Mr. Nicks up out of a pile of scrap-iron in the corner. The result was that the horse was shod and Mr. Nicks was in regular attendance at Church during the rest of Mr. McBain's pastorate.

By 1900 Miss May MaGee was organist. She was given \$10 in appreciation of her work. (Miss MaGee was Jim Pickard's mother's first cousin). An address to Rev. Mc Bain in 1902 is revealing. In part, the newspaper clipping reads, "A year of unprecedented prosperity in the history of our Church . . . God has wonderfully blessed your labors in leading us nearer our Divine Master and also in the ingathering of souls for the Kingdom of God. Resolved that we extend a unanimous invitation to remain with us for

the fifth year. (Salary had already been raised to \$800). The minister replied accepting the invitation, subject to the approval of the stationing committee." In the same year the minister and his wife were thanked for the beautiful communion service presented to the congregation. Although a board committee met with the stationing committee, yet a new minister took up his duties the next year.

Bro. Clyo Jackson was granted a local preacher's license. Faint evidence of a change to more modern times is shown in the minutes of May 3, 1909, where a motion was carried "That a telephone be placed in the parsonage." (L) Lest the board be given over-much credit for this advance it is only fair to copy from the history of the Ladies Aid, "passed that it undertake payment of the parsonage telephone bills."

ACTIVE 1910

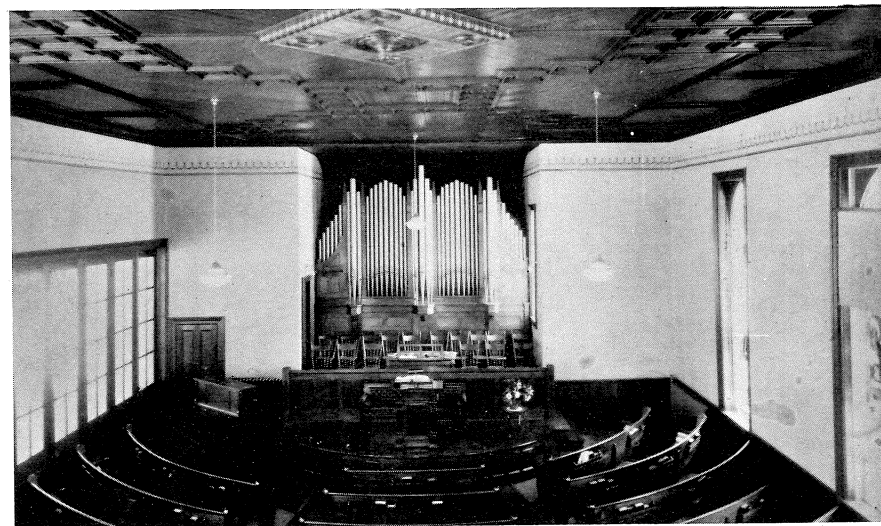
A committee of the Trustee Board recommended the removal of the imposing 1872 spire, replacing it by a square belfry to cost \$132. However, a new committee was to make a very thorough examination and report. At the next meeting the report resulted in keeping the spire; just doing needed repair work. Next a frosted glass partition was to create a vestibule below the gallery. The ceiling of this vestibule and all the auditorium walls were to be covered with metal surfacing, while the pulpit platform was to be squared; all to cost \$446. Then a 28' x 28' Sunday School Room on the north side (\$1066) and a 10' x 12' room, where now are the stairs to the basement, were to be built. The small room became a kitchen for suppers served in the Sunday School Room, also a beginners class-room. (Do you remember!)



Mr. Frank Dell became the first regular caretaker. The church was to be re-seated with circular pews. \$2357 was collected through subscriptions to apply on building costs of \$2911 which did not include \$690 still to pay on the pews. Yet a stovepipe hole was cut in the new partition so that stove heat might warm the vestibule for an infant class; and a "shanty" was built over the north door entrance to the Sunday School Room (where the fireplace now is).

(L) First mention of a hot plate for a church kitchen, a boiler, tea kettle and dipper. It was decided to hold a Supper in the new School Room immediately after the reopening of the Church.

(L) A June 1911 motion shows dissatisfaction of the Ladies with the men, "that a resolution be sent to the Trustee Board asking them to reshingle the parsonage



and rebuild the chimney," and "begging the favour of a reply to this petition on or before the first Thursday in October." No reply was reported. In 1917 "the troublesome chimney was repaired."

When in 1911 it came time again for a change of ministers, in the words of appreciation for four years of faithful service, it was pointed out that Church law now limited a pastor's stay to four years.

This historic account would be incomplete without recognizing the formation of another denominational group in this community. It was in 1911 that the Lutheran congregation was organized.

BOY SCOUTS BEGINNING IN RIDGEWAY

The outstanding community happening in 1911, for more than forty boys, was the coming of the new minister, the Rev. Dr. Samuel A. Laidman. To us he was a real friend and leader as he established the Ridgeway Boy Scouts. Of those boys only these remain: LaVerne Leiffer, George Smith, Orval Nicks, Ken Ellsworth, Leon Claus, Harris Claus and the writer. It was in 1912 that the Trustee Board gave permission to the Trustees of the Boy Scouts to build a scout hall on the north-east corner of the

CHOIR, about 1909, left to right

Front Row: May Magee; Harry Woolever; Rev. Jabus Waas; J. Frank Dunn.
 2nd Row: Bessie Clark; Pearl Bowen; Hettie Box; Alice Shisler; Clara Leiffer.
 3rd Row: E. P. Lamping; Lewis Baker; Norm E. House; William Grant; Elmer Teal; William Mathewson; Wesley Bowen.

And Note: Gas Lights; Memorial Tablet in original location; old Choir Rail; Communion Rail; old Hymn Board; No pipe organ.



church property. This building was nearly all built by the boys themselves. However, after Dr. Laidman left, and in 1921, a public petition to the Church Trustees declared the Scout House a public nuisance because of noise. It took till about 1923 at least for the Trustees of both Scouts and Church finally to have the hall moved away.

"On ballots being distributed, eleven ballots were marked, all favorable to Church Union, 21 being on the board, making 10 not present." So does a 1912 board minute show Memorial's feeling about union even thirteen years before its accomplishment.

The minister's salary had by 1912 risen to \$1000 "including horse keep". Looking back it is hard to believe that less than 60 years later man was to travel to the moon. In those horse and buggy days the board was giving thought to such problems as paying five dollars toward oiling the street near the church.

When the decision was made in 1914 to close Baxters during the winter months it was also decided that the Rev. Mr. Boyd would conduct services at Crystal Beach; Mr. O. Loomis, Mr. C. Wood and Mr. G. Rebstock were appointed members of the board which met at Ridgeway. The work at the Beach must have developed more than anticipated as Mr. Boyd was to interview Rev. Mr. Plante, minister of the Congregational Church in Sherkston (now the United Church there) about supplying at the Beach on alternate Sundays.

(L) Through the 1914-18 World War Years concerts were given, the proceeds being divided with the Red Cross. Boxes were packed for the soldiers, and a supper given for the enlisted men.

That Dr. Laidman was appreciated and respected, beyond the circle of boys in the Scouts, is evident in the fact that he was invited back to conduct the Anniversary Services in the fall of 1915.

The Board at its quarterly meeting Feb. 3, 1916 was prepared to shed light in two ways; preparations were made for the holding of Evangelistic Services for three Sundays; a committee was selected to procure a suitable light for the pulpit.

MEN'S BIBLE CLASS, about 1912, left to right

Front Row: Rev. Dr. Samuel A. Laidman; Jack Ellethorpe (teacher) ;
Wm. H. Mathewson.

2nd Row: Harrison Young; Kenzie Sexsmith; LaVerne Leiffer; Wesley Bowen;
Mr. Matchett; Stanley Prestige; unknown; Roy Sexsmith; Earl Sherk, Milton Beeshy;
Enos Disher; Mr. Windecker.

3rd Row: Gordon Rathvon; Wm. Mathews; George McCaulley; Reesor Laidman;
Glenn Teal; Grant Near; Joshua Young.

Back Row: Herb Teal; Ezra Johnston; Ernest Bowen.

50th ANNIVERSARY, BATTLE OF RIDGEWAY; AND ENTHUSIASM

This year 1916 also found the Memorial Church decorated, June 2nd in celebration of the 50th Anniversary of the Battle of Ridgeway. Yet it is evident that the spirit of celebration grew out of much enthusiasm and activity because the year-end reports show: an Epworth League of 116 members (and a new League at Baxters of 24); a Sunday School of 270 with 25 teachers and officers; a larger average church attendance than last year, with missionary givings greatly increased.

A final attempt was made in 1917 to get the Bertie Council to fill in the Church shed with stone. This effort had been started in 1915. At last the Council's answer stated that they could not see their way clear in this matter. But the stoning project was not abandoned. A committee of the Trustee Board was thanked for stoning the shed and the approach to it, and for the electric light put in the shed. The weight of this stoning and electrical work is evident from the size of the committee: E. O. Disher, T. Medlar G. Sexsmith, F. Sexsmith, I. L. Pound, H. Box.

A LABOR OF LOVE

Ridgeway, August 6th, 1917

To the Quarterly Board, Memorial Methodist Church.

For thirty-five years, or nearly half my life, I have furnished the elements for the sacramental services of our church. This has been to me not only a pleasant duty, it has been a labour of love. But I now feel that the time has come when someone; probably a younger person, should relieve me. I, therefore, ask that you kindly allow me to retire and appoint someone to take my place.

Georgia Dunn.

(L) The first baked goods sale recorded was postponed from October 1918 till November on account of influenza. It netted \$32.67. In May 1943 the sale was on Miss Box's lawn where it was held the rest of her lifetime.

By 1918 the change to the next minister, Rev. Mr. Moyer, brought this added change - salary no longer included "horse keep", but spoke of "livery hire". And at this time the old organ was sold for \$2.00! It was in this year too that a deputation, Mrs. Shepard, Mrs. Woolever, C. E. Shepard and Geo. Rebstock, from Crystal Beach brought a resolution asking that they be taken into the Ridgeway Circuit as a Methodist congregation. This request was accepted at the same board meeting. Does this suggest a local autonomy which no longer exists? The new apportioning of Board members for each of, Stewards, and Society Representatives was: Ridgeway 3, Baxters 2, Crystal Beach 2, while salary responsibility was divided: Ridgeway \$1050, Baxters \$150, Crystal Beach \$200. The new appointments to the board from the Beach were: Geo. Rebstock, O. Loomis, C. Shepard, Mrs. H. Woolever. In April a committee was to select and purchase wrist watches for Church members serving in the armed forces. The year ended with wiring the church for electric lights.

In 1919 with the war over, the energies of the congregation moved to securing a lot and building a new parsonage. That all was not easy-going in this work is plain from this, in one of the many special board meetings, "a new appeal for subscriptions to

raise \$1500 more for the parsonage." The financial pressure may have been somewhat relieved when, May 17, 1920, nine trustees sold the old Dominion Road parsonage (Plate 1 at E) for \$2500. to Mr. and Mrs. Silas Werry.

The Trustees signed a document concerning the paving of Ridge Street. No longer, as in 1912, would the church be "paying five dollars toward oiling the street." And already it was necessary to lower the lights in the Sunday School Room and put in stronger bulbs.

The same year a gift of appreciation for his 35 years of service as Recording Steward was presented to Mr. J. Frank Dunn (husband of the Georgia who for 35 years had prepared the elements for communion). Actually Mr. Dunn had, before the 1884 union, served as R. S. in the M. E. Church back at least to 1880 and perhaps before.

A new committee took on the problem of better heating for the auditorium, S. S. Room, kitchen, and vestibule, and to get fuel. (Likely coal stoves and coal).



SUNDAY SCHOOL ORCHESTRA, about 1919 left to right

Front Row: Orpha Teal; Muriel Thom; Hazel Pound; Ora Disher.
Mid Row: Milton Colborn; J. Frank Dunn; Orval Nicks; Jacob Claus.
Back Row: Benjamin Nicks; Elmer Teal; Henry Dunn; Will Mathews.
At a practice in Mr. Dunn, the leader's home.

WOMEN'S EQUAL RIGHTS

By Methodist District Stationing practices, an illegal move was made by the Board at the next change of ministers. However, this was all at last straightened out and in 1921 the new parsonage had a new family - the Springer's. This family, of one girl and five boys, could have had no influence on the decision at the board meeting of Nov. 8 when a vote was taken concerning, "Are you in favour of extending to women



equal rights and privileges with men to become probationers and ministers of the Church?" The vote - For 6; Against 9. (At last in 1972 that girl, now Mrs. Vida Col-lard, is one of the two women members of our session - the first time that a woman has held this office in our congregation).

Details were not overlooked. Hooks for the collection plates were placed at the back of the church "for the ushers to get them there." And the new heating was "not so hot" in some areas apparently because this decision was taken, "move stove in S.S. Room nearer the kitchen door to help heat the kitchen." Finally at this point weariness seems to have set in for, after renting a Safety Deposit Box for the Church papers, this decision, "so much going on, no anniversary services this year."

The new parsonage played a role in the disposal of Baxters building: any proceeds of the sale were to be applied on the parsonage debt. A possible buyer, the Bridge-burg Church of Christ, Disciples, was granted the use of Baxters for 60 days. The sale was completed in 1923 for \$800 "to be paid over in a short time."

Interest by 1923 was increasingly centred on Church Union. However, we may look at other items before coming back to Union considerations at Memorial. J. Ross Springer was given a local preacher's license; the selling of Zion Church was dis-cussed; a special offering was taken for the Miner's Relief Fund in relation to the disastrous Springhill, N. S., mine explosion. And we might note here an oft-repeated assignment: "moved that M. I. Beeshy compose a letter to be sent . . . etc." Milt was for a long time the letter composer.

In the Jan. 16, 1924 minutes of the Trustee Board it was moved to acknowledge "letters from Miss Thom and Hugh Sherk." These letters are pasted in the minute book:

"Dear Friends: I was greatly pleased today (July 24/23) to receive such a gener-ous gift of money (\$50) from Ridgeway Methodist Church. It was always a real pleasure to me to act as Church organist. I shall always be deeply interested in the welfare of my home church, and have only the pleasantest of memories of my con-nection with it. Sincerely yours, Muriel Thom." (written in a young and lovely hand) (Next day Muriel and Reesor Laidman were married. The week before Muriel had played our wedding march, Reesor had been the writer's best man).

"My dear friends: We enjoyed the beautiful flowers you sent us on our sixtieth anni-versary and thank you very much for the same. We are happy to be with you so many years and hope to remain many more. Hugh Sherk - Harriet Sherk" (written in an old and somewhat shaky, but sure hand).

WOMEN'S BIBLE CLASS, about 1921, left to right

Front Row: Rev. A. R. Springer; Ella Teal; Merinda Fortner; Sarah Sherk;
Emma C. Price; Mary Disher; Alice Shisler.

Mid Row: Charlotte Ann Pickard; Maude Mathewson; Naomi White; Margaret Disher;
Jennie Medlar; Minnie Talbot; Mary Nicks.

Back Row: Edna Sweet; May Schooley; Lucinda Springer; Bertha Pound;
Clara Disher; Belle Zavitz; Hazel Pound; Ethel Winger; J. Frank Dunn (teacher);
Georgia Dunn; Mary Snow; Florence Disher; Mrs. Flora Grant.

FULL-TIME CHURCH WORKERS

Miss Sara C. Brackbill. The great aunt of Audrey Deterling, Evelyn Middler and Winifred Beeshy, Sara went, in about the year 1892, to Chengtu, West China. She became one of the two W.M.S. pioneer workers for women by women. As a Methodist Missionary she laid the foundation of educational work in this remote area. To reach their destination her party travelled the long journey up the Yangtze river through treacherous rapids, awesome gorges, delayed by storms, suffered shipwreck and other hardships including the loss of much of their personal property. From her passport is pictured on page 64 the Chinese characters for her name.

Rev. Dr. Clyo Jackson. He was the brother of Ruth Jackson (some of you will remember her) and the great grandson of Thomas Disher. Clyo is mentioned in our story. Born in Ridgeway in 1880 he, in 1906, became a Probationer of the Methodist Church. Graduated in 1909 from Victoria University, Toronto, he was ordained by the Saskatchewan Conference. He ministered for a year each at Hanley and Rosetown, Sask., and then became head of the preparatory Department of Alberta College, Edmonton, Alta. After 1920 he was Dean of Theology, St. Stephen's College, Edmonton, and professor of New Testament Languages and Church History. He obtained his Ph.D in 1923. Recognized as one of the foremost New Testament scholars of our Church, he also possessed unusual gifts as a teacher. The charm of his person, his gentle laughter and subtle wit made him winsome and beloved of his students.

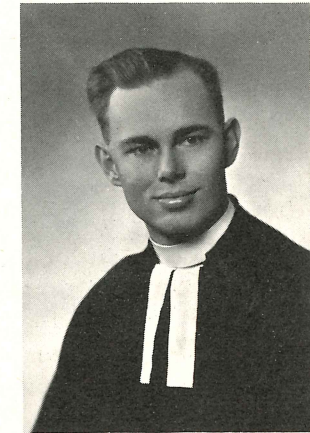
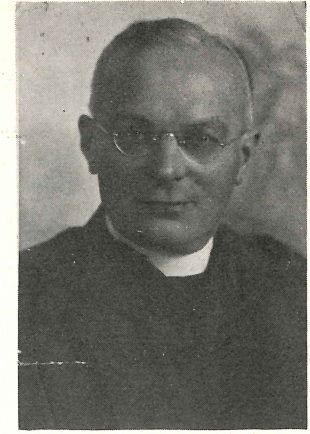
Miss Mildred E. Mathewson. Living now in Ridgeway, her missionary services included:

- 1936-41 Two years language study; three years teaching in the Kofu Girls' School.
- 1942 During Summer - Student Mission Minister-in-charge, South Sask.
- 1942-44 Dean of Women, United College, Winnipeg, Man.
- 1944-47 Teaching Naparima Girls' High School in Trinidad.
- 1948-60 Teaching in Toyo Eiwa Girls' School, Tokyo, Japan.

Rev. Ralph E. Clark. He became a member of our congregation in 1945. In 1946 he was received as a candidate for the ministry by the Niagara Presbytery on the recommendation of the Session of Ridgeway Memorial Church. After graduating from McMaster in 1949 he served at La Riviere, Man., for three years while attending United Theological College in Winnipeg. Ordained in the Winnipeg Conference in 1952 he served in Manitoba, first for six years at Lauder, then for fourteen years at Hamiota. This summer he moved to Dugald, some fifteen miles east of the centre of Winnipeg. He has held many offices in Presbytery and Conference and represented the United Church of Canada at National and International gatherings.

Miss Josephine Kucman. She graduated from Mac Nurse Training School, St. Catharines, winning her R.N., in 1957. After nursing in St. Catharines and Port Colborne she went as Nurse to the Mission Hospital in Bonnyville, Alta. in 1959. Returning east next year she graduated from the United Church Training School and was Commissioned a Missionary May 29, 1960. She then went back to Bonnyville. At present she is married and living at 168 Juniper Ave. W., Sherwood Park, Alta. (Mrs. Ron Petesky).

Rev. David Reid. Graduating with B.Sc. Degree from Queen's in 1967 he then finished his Theological Training at Queen's and was ordained in the Hamilton Conference in 1970. Serving on Manitoulin Island he has the three preaching points: Manitowaning, Tekhummah and South Baymouth. David was married in 1969 and is the son of "Scotty" and Aimea Reid.



MEMORIAL AND THE 1925 UNION

To return to Church Union - a thoughtful follower of Memorial's story might agree with what this present chronicler wrote for our 40th Anniversary of Union: "It is not unnatural to find in the Board's minutes just a minimum of reference to events connected with the transition to Union. Four items, only, record the change - and you will need to note these carefully to observe that the change is happening.

- (1) Nov. 6/23 - a communication from the Church Union Committee was read, asking for a certain sum of money to help meet the expenses of Union.
- (2) May 5/25 - The fourth (and last) meeting of the year of the Official Board of the Memorial Methodist Church was held.
- (3) Aug. 11/25 - the first meeting of the Official Board of the Memorial United Church was held.
- (4) Jan. 18/26 - Reorganization on the basis of the New United Church discussed. Moved and carried that this be recommended to the congregation."

This seeming minimum of interest might have arisen from the very nature of Memorial's story back to its beginning, even before it was Memorial.

- (a) Baxters had "mothered" us (1848), then we became the "mother" (1875). The minutes of Feb. 1912 reveal the cooperative union spirit between these two. It is reported that Memorial raised \$490, Baxters \$51, yet it was decided that the Board of Stewards should be: Ridgeway 4 members, Baxters 3 members.
- (b) The 1884 union of the two Methodist groups in Ridgeway, and after '84 the absorbing of Zion, gave a tradition of uniting.
- (c) The long cooperation with the People's Church, Crystal Beach.
- (d) The fact that the community had neither a Presbyterian nor a Congregational congregation.

So it would seem that we took Union in our stride and at once meshed into the Niagara Presbytery gears by asking permission to mortgage Memorial Church to obtain money: to provide a basement by raising the whole church; to put in a complete new heating system; to do extensive alterations that the new Beeshy memorial organ might be installed.

THE BELL AND THE TEXT

The May 7/23 minutes of the Board of Trustees instructs that the "board send a note of appreciation to Miss Young's class and to work in conjunction with the committee of repairing the church in reference to installing bell." (This one to replace the old cracked bell).

Again Feb. 5/24, "heartily endorse the action taken by Miss (Mildred) Young and her Willing Workers Class in the purchase of a Bell for M. M. Church and express our appreciation on behalf of the board and people."

Mildred, now Mrs. Stamp, recalls that the bell cost \$500, was made in Croydon, England and is the same as the "Tenor Bell" in Metropolitan Church, Toronto, that the date may be on the bell and that the names of the girls who worked to raise the large amount to pay for it are inscribed on the bell.

Neither Mildred nor many of the girls remember exactly who were in the Class at the time, but they believed that the evidence was on the Bell.

Beating me to it, our nimble Treasurer went aloft to report to me only "Gillette and Johnston, 1924" on the bell - no girls' names!

Not doubting Russell Robins, yet knowing this is a Church History, and adhering to my text, II Corinthians 13:1 - "In the mouth of two or three witnesses shall every word be established." I climbed the tower. Sorry - no names.

Some of the girls recall the minister was tall and thin; it took a long time for the bell to get here from England; Mr. Cooper was here 1925-31. Thus it seems that the bell was installed during these years.

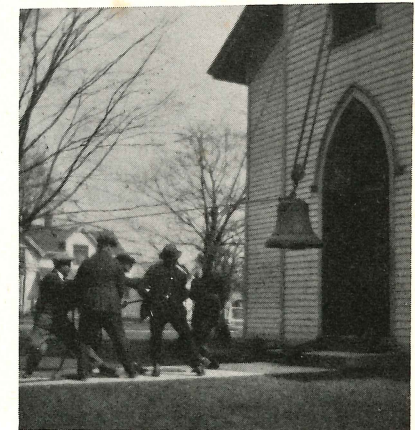
The Teacher Miss Mildred Young

The Girls

Orpha Belfield
Della Davidson
Vera Dell
Helen Ellsworth
Ruth Ellsworth
Myrtle Green
Viola Green

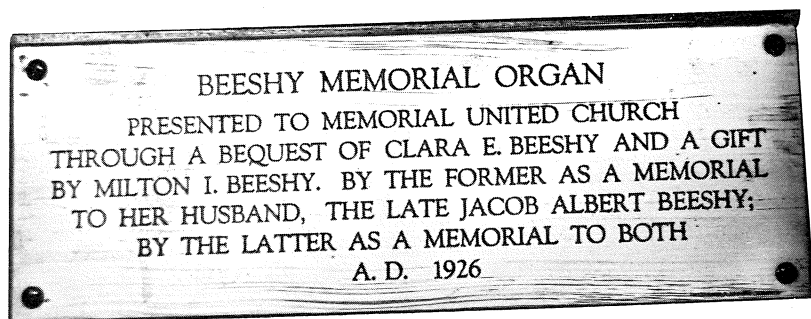
Laura Leiffer
Marion Mann
Violet Millington
Estella Minnemeyer
Marion Pickard
Ruth Prince
Alice Sexsmith

Marion Sherk
Candace Shisler
Elsie Swartz
Marguerite Teal
Grace White



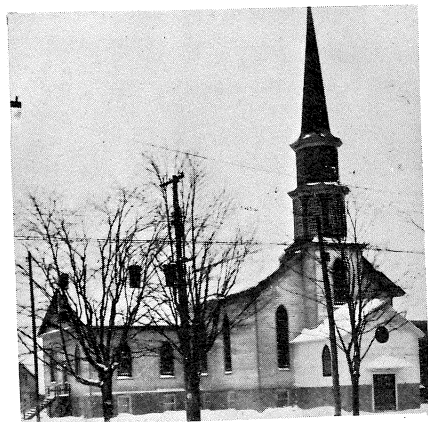
THE BEESHY MEMORIAL ORGAN

"That a resolution be drawn up in appreciation of the donation of a Pipe Organ for M. M. Church from Mrs. Beeshy estate," is lifted from minutes of Dec. 10/24. The same meeting moved "that we have a committee of five to arrange for the purchase and installation of the Pipe Organ, - and to look after the building of annex for same." Then Jan. 10/25 "that the purchase and installation of organ be put to the congregation." Almost at once this project became part of other projects and so let us at this point read the plaque affixed to the organ. The organ as originally installed is pictured page 23.



THE CHURCH IS RAISED

A joint meeting of the Trustee Board and the Official Board, Mar. 24/25 decided "that we adjourn for 2 weeks to get plans for raising and rearranging the church." Also, "Mr. Mathewson consented to draw plans and have them at the meeting in 2 weeks," "the proposed plans to be hung in the vestibule for 3 weeks for inspection by the congregation." At a special Congregational meeting, Sept. 2, 1925, "After



much discussion" it was carried "that a committee be appointed to canvas the congregation to see if \$7,000 could be raised for the purpose. If so the plans as shown in the vestibule are to be accepted by the congregation." The canvas must have succeeded because Sept. 28/25 the Trustees decided "that the contract for foundations and raising church be let to Clarence Foreman for Three Thousand and Eighty Dollars, and that the Ladies appoint a committee to look after the kitchen fixtures, etc. and arranging of same." The coal stoves, bought only about five years earlier were to be sold "for \$20 each."

(L) The Ladies Aid assisted with \$200 toward the church building fund - when the first real kitchen was built as part of the new basement. Here a tribute must be paid to the caretaker, Mr. E. O. Bowen. He must have carried hundreds of pails of water for the women to use for cooking and dish-washing. (This kitchen was of course where the Pre-Kindergarten Children now have their class).

BEQUESTS

The minutes of many boards and groups, through the years, tell of numerous bequests. Knowing that it is not possible to list all of these, the writer feels that it is better to make only this general reference to these acts of thoughtfulness rather than risk overlooking any by trying to list all.

AGAIN REMEMBERING THE COMMUNITY

Near the start of this story a 200 acre land grant was said to contain the sites of Ridgeway's four Churches. Three of these have crept into this story - at least about their beginnings. We have come to the year, 1926, in which the cornerstone of the fourth, All Saints' Anglican Church, was laid. In some of the old group pictures reproduced herein you may be able to identify individuals who made our Memorial Church their place of worship before 1926.

Some may become nostalgic when told that the old minutes say, on April 20/26, "plans are being made to have a joint Sunday School and Church service on Mother's day." And mention of Sunday School in that year reminds us of the steps up to the north entrance from Dominion Road into what was still called the Sunday School Room. This north door was closed, the steps removed, a door opened at the north-east corner and steps built inside. It was also at this time that the front entrance as we know it now was completed.

By 1928 the sanctuary was to have "urgently, within two months, a hardwood floor 13/16" No. 1 Birch". Early in the next year the Sunday School began to use the new basement. However, there was uncertainty about other matters. Discussion and in structions concerned ventilation of the auditorium and disposal of the old organ in the gallery. (This must have been even older than the one sold ten years before for \$2.00).

Yet soon it was moved and carried "that we rescind the former instructions - no ventilators to be ordered." Very much later (1945 minutes) say "old organ still in the balcony."

THE MUCH-LOVED COOPER'S

Nevertheless the same group of people met the Moderator's request for an extra \$1.00 per member in the M & M givings and also made a gift of appreciation, together with a \$75 cheque, to the much-loved couple Rev. & Mrs. A. N. Cooper. The annual

congregational supper meeting in the basement, with 200 present, reviewing 1929 showed all departments active and successful with givings to Local of \$3090 and to M & M \$3200 (Note the relation of Local to M & M). That the Cooper's had endeared themselves to the congregation was abundantly clear when in 1930 \$100 was given the minister as a bonus.

Here is part of a delightful note we received, dated May 23/72, "I loved the six years we lived in that town. The new organ was installed the first year we were there and to me the passing of the keys from one to another was something new and to be remembered. Then people attended church and Hettie Box had the group of younger women, and it was a joy to belong. The boys keep reminding me of things that didn't exactly belong to the Church, incidents connected with Brown's store; they both worked there and Mr. Brown was good for them. Love, Clara Cooper."

A new urge was developing in the congregation and so discussions revolved around building and equipping a gymnasium. In the midst of this Rev. Cooper suggested an exchange with Dr. Morrow of Hanover. This exchange was accomplished. Another exchange, old hymn books for the new United Church Hymnary - 100 @ \$1.25 for the pews, 18 @ \$2.00 with music for the choir. And perhaps because many of the new hymns would not be familiar, and so need closer reading, a committee was to correct the inadequate lighting of the Church auditorium. Nor did the needs at the parsonage escape attention. The poor draft for the coal-burning furnace was to be corrected by adding two tile lengths to the chimney, while the construction of a garage called for yet another committee.

Session appointments, in the way we still arrange them were started in 1932. That is three members for each of a three, two and one year term. The system was begun by putting numbered slips in a hat and all of the new appointees drawing a slip for his term as elder. It was also decided that the elders, in rotation, act as greeters at the Church door. (This practice may have lapsed as it is mentioned again in 1949).

WE HAVE A GYMNASIUM

By the end of the year the gymnasium was completed, the old Church Shed torn down and a gymnasium Dedication service held. The committee, Dr. W. R. Stackhouse, Dr. G. E. Teal, F. C. Brown, M. W. Disher and W. W. Bowen, reported the cost as \$6858. Insurance of \$8000 was arranged. A supervision committee was appointed and a letter of thanks was sent to Mr. Clark Disher of Disher Steel, Toronto, for his generous donation of steel pillars and beams for the framework. It seems that during this time the basement flooring was put in. This may mean that up till then the floor had been the native rock surface of the area.

While we were doing these things for ourselves and the community we were also meeting an added request from outside and were making regular contributions to the financial difficulties of Westminster United Church in St. Catharines.

For the first time, in minutes of 1933, mention is made of Daylight Saving Time. The board decided to observe it from May 1st to Labor Day. It took three years to accept the decision of the Bertie Council about beginning and ending dates each summer.

An almost completely faded copy, dated Dec. 15, 1933 of a note that went out to over 25 young men in the village reads, "This note comes to you as a personal invitation for you to become part of a Sunday Group. You are invited to bring not only yourself, but also your "tillicum" - the chap with whom you spend your spare hours. We shall meet Sunday mornings at a quarter to twelve in the small room in the north east corner of the United Church gymnasium. Sincerely, Bob Disher." About a dozen were in reasonably regular attendance for several years. A happy experience, I believe for all of us.

Mr. J. F. Dunn and Mr. Wm. Burger were made honorary members of the Board. And not forgetting, as a congregation, that we were United of Canada, as well as Memorial of Ridgeway, we in 1935 held, on June 9th a service recognizing the 10th Anniversary of Union.

TAP WATER AT LAST

(L) Not till June 1936 was a committee appointed to carry out "The piping of water into the Church from Dr. Stackhouse's" as discussed in 1934 by the ladies. Mrs. Stackhouse says this would have been Stutzman's water. The ladies got "other organizations to help pay the cost which was \$32.00."

Those responsible for attending to the finances reported: General Treasurer \$910 in debt; Gym Committee still owing \$3050; yet the total values had been carefully estimated to show the worth of

Auditorium and Annex	\$13,800
Gymnasium	11,300
Parsonage	8,900
Total	\$34,000

with insurance carried of \$27,000.

A continuing problem seem to have been arranging certain and continuous transportation for the choir leader, Mrs. Geo. Young, who lived at Crystal Beach. The noting of this problem causes the writer to wish that the old records revealed a bit more on the humorous side. There must have been much to laugh about, but such bits did not too often get into the written record. It does seem that the choir was having difficulties, yet in spite of resignations and reconsiderations and undoubtedly much ill-informed talk, during four or five years, the work of the choir went on. The board introduced into the budget an annual amount for choir expenses and by 1939 the leader was given \$50, the organist \$25. During these years our minister, Rev. Mr. Poole, was quite ill and Mr. Springer, retired and living in Ridgeway, was able to supply.

(L) In Feb. 1939 the name Ladies Aid disappeared from the minutes. The organization became "The Woman's Association."

Of Course by '39 Memorial was involved in the Second World War activities. A Red Cross Unit was given the use of the Sunday School Room, with a cupboard supplied. Within two years the unit had 50 active workers and 1660 articles had been made and sent. The Church basement was used regularly for blood donor clinics. Appro-

privately a new flag for the church auditorium, was purchased by the Who-Do-Class. Also a committee was chosen to sell War Savings Certificates registered in the name of the Church. Later records show that over \$1000 was loaned to aid the war effort, which 7 1/2 years later helped the Church finances by over \$1200.

(L) Catering became a good method of raising money. Among the many and varied efforts we shall note one: the first wedding, that of Fern Zavitz and Geo. Landerkin in 1941. Fern, in this our Centennial year, is president of the United Church Women.

ASSOCIATION OF POOLED EFFORTS

On Oct. 11, 1941 sixteen young people gathered at Geneva's Tea Room, Ridgeway, for a dinner party. Their guests, the Rev. and Mrs. C. L. Poole, they wanted to honour in a special way. Present that night were Mabel (Scott) and Merritt Davison; Emma (Gorham) and George Fenwick; Hazel (Ryther) and Ewart Henderson; Margaret (Fretz) and Leonard Heximer; Fern (Zavitz) and George Landerkin; Almeda (Gorham) and Robert Reid; Misses Dorothy Lawson and Louise Rebstock; and Walter Ryther and George Poole. Nearly all of these young people Mr. Poole had served as friend, counsellor and, in many instances, matchmaker.

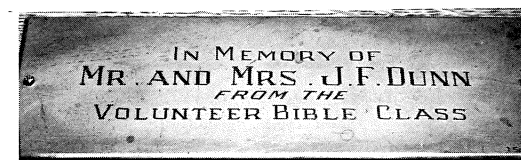
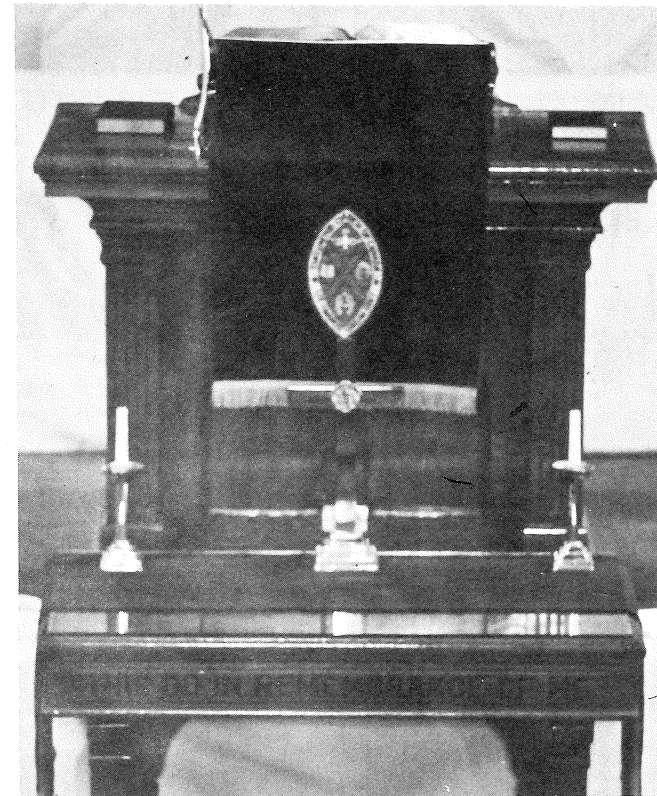
Leonard Heximer thanked Mr. Poole for his great effort in tying so many knots, and then suggested we organize under the name "Association of Pooled Efforts." After loud applause officers were elected. Later members were Colin Smillie, husband of Louise; Mary Poole, wife of George; and Audrey (Ellsworth) and Harvey Troup. Meeting highlights included our annual trek to Moffat, where the Poole's lived after retirement. One gathering we all enjoyed was the annual family picnic at Niagara Falls or Queenston. We fondly recall "Grandma" Poole proudly pushing the youngest child in its buggy, and "Grandpa" Poole having his picture taken with his grandchildren gathered around him. At our annual meeting Mr. Poole always gave a little talk, and his eyes would fill with tears as he recalled the good times we had spent together - the nicest thing in his many years in the ministry.

(Contributed by Almeda Reid)

PULPIT AND COMMUNION TABLE

It was during 1941 and early 1942 that Mr. Wm. H. Mathewson did his labor of love in building the Pulpit and then the Communion Table. Minutes of Jan. 6, 1941 say "a certain party had offered a sum of \$25 toward a new pulpit, and Mr. Mathewson had stated that if the material was furnished, he would build one." It was then moved "that we vote \$15 toward material for the building of this pulpit." And since a plaque is on the Communion Table, it can be assumed that the Volunteer Class paid for the material for it. Mr. Mathewson wrote under each of these pieces that he had made them. His daughter, Mildred, remembers that the carving on the table was done with a set of carving tools, which she had used in a crafts class in Japan, which she brought home with her, and which fascinated her father. Will also built the matching rail separating the pulpit and choir areas, and the oak stands for plants.

A happy note from the annual meeting of Jan. 20, 1942 tells of the thanks extended to the Poole's for their 7 years of capable leadership, and also their expressions of enjoyment of the years with us. In June of the same year a farewell presentation was



made of radio to Mrs. Poole and purse to Mr. Poole. Leaving us for retirement one of his last comments was to thank the board for their cooperation.

A sad note is next - messages of sympathy were sent to the mother (Mrs. Minnie Jackson) and to the wife and family of the late Dr. Clyo Jackson of Edmonton, Alberta. Clyo was first mentioned in this account in 1898.

By 1943 we had presented Testaments to 36 boys in the Armed Forces. Any family with a copy of such Testaments might be happy to make it available for display in the Church. It was in this year that E. O. Disher and Fred Sexsmith were made honorary members of session.

The Red Cross Unit now had 96 active workers. A temporary honor roll was being prepared, and gasoline rationing came in to add to the problems of transportation for the choir leader. As if this were not enough an unpleasant anonymous letter did nothing to make easy the work of music leadership. Another letter from the Fuel Controller was read to the congregation re the conservation of coal, resulting in a time-tabling of the activities of the various organizations to meet this new need. A cost-of-living bonus of \$100 paid to the minister, reminds us of the war-time inflation of those years. Yet the annual meeting of Jan. 18, 1944 reports a church membership of 321, average attendance at communion of 164, receipts for local purposes \$4022, M & M receipts up 22% and the balance of the original debt on the gymnasium down to \$1200.

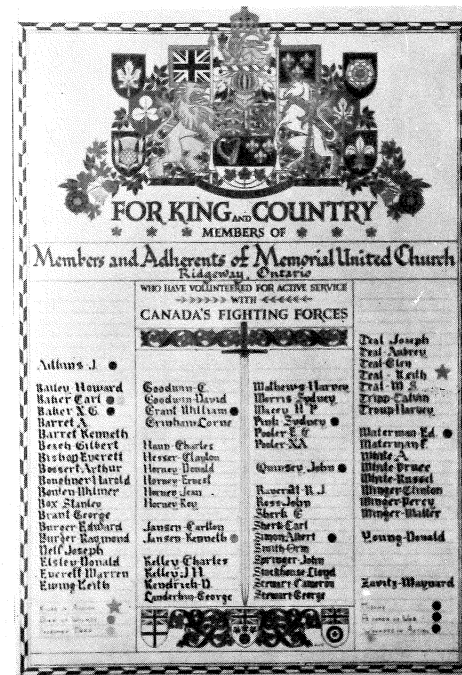
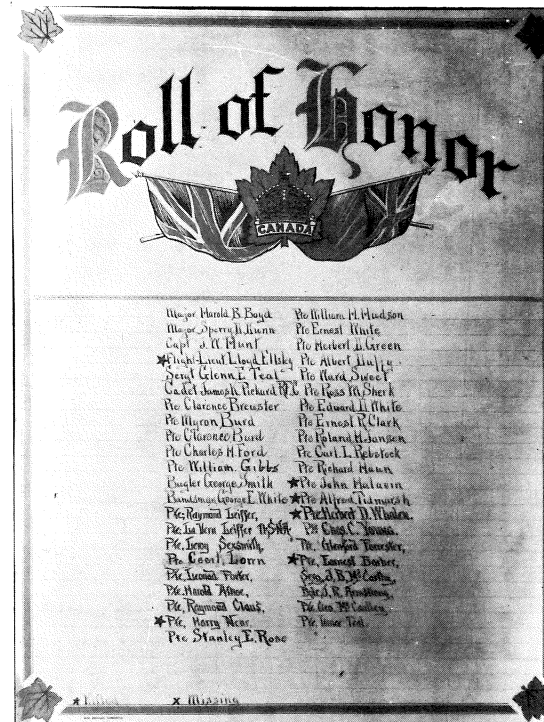
The church exterior including the spire was in need of painting and repairs. The exterior would cost \$140 but the needed spire scaffolding would be extra - an uncertain amount. It may be that this year 1945 was the first year in which the Bertie Horticultural Society used the gym for its flower shows and meetings. The show has become a traditional event in the gym.

The Honor Roll having been completed a gift of appreciation was presented to Edgar Winger for the excellent work he had done in preparing it. (First World War Roll pictured at top. Second War Roll, that done by Edgar, below. Names readable with magnifying glass).

At the regular board meeting of Oct. 15, a committee was set up to arrange a banquet during Christmas week for the returned men. For a rental of \$100 per year the Public School Board arranged to use the gymnasium two afternoons each week. New pews were ordered for the choir to cost about \$200. Members of session contributed to a fund to send each year an amount to pay for the education of a boy in India. Minutes of ten years later show that \$80 was still being sent.

CAN GALES BE GOOD?

1945 was the start of the eleven year pastorate of the Rev. James A. Gale. This more than a decade of happy association of parsonage family and congregation shines forth in much variety in the records of the next few years. In his second year when, having fallen while trimming a tree, he was in hospital with a broken hip and arm, the board advised him that it was handling things - he was just to get well! Warm votes of appreciation each year were tendered the Gales. About five years after their coming



to us, in reply to such a vote, Mr. Gale said that, "his work had been most pleasant and he did not know of a place where a minister could find more cooperation." When in a special board meeting consideration was given to a call received by Mr. Gale to come to another appointment, a secret ballot of the 22 members present gave 22 asking him to remain with us. At the next regular meeting of the board, in referring to this unanimous vote, Mr. Gale said, "this is our home and we can more readily identify ourselves with Ridgeway." The salary was then raised to that offered by the calling charge, \$3200. In his 11th year the salary was raised to \$3600. Mr. Gale in his words of appreciation, said "especially now that I am older and cannot do as much as I once could." In the Apr. 9, 1956 meeting Mr. Gale reported "his holidays last summer had not benefitted him very much and the doctor had advised him to retire this year, instead of in June 1957; however, financial reasons were preventing him." It was suggested by the board that we help him out for the next four months. However, Mr. Gale asked for the appointment of a pulpit supply committee; this was appointed. In 1957 he was made Pastor Emeritus of the Congregation. In 1959 he indicated his surprise and thankfulness for the cards of sympathy on the death of his youngest sister. And finally in 1961, in a congregational meeting, happiness was expressed that Mr. Gale was again physically able to act as pulpit supply in the sudden pulpit vacancy, and until a new minister was obtained. When it was moved that Mr. Gale be paid at the same rate as the leaving minister he declined to accept payments except in proportion to the work done.

This lengthy and detailed record of relations between our congregation and a much-loved minister and his wife is given to dispel the false statement too often heard recently that this congregation has driven away many of its ministers - even including Mr. Gale.

MORE 1945 THROUGH 1961

These years of course had many things occurring other than the excellent relations with the Gales. Beautification in 1946 - shrubs around the parsonage, evergreens around the Church, painting the sanctuary. To these were added insulation of the ceiling. The morning service hour was changed from 10:30 to 11:00 with Sunday School changed from 11:30 to 10:00. Then started the first planning for a "Ladies" parlor.

THE MEMORIAL CHIMES

The next year the decision was made to purchase chimes and an amplifier with speakers in the bell tower; proposed cost \$1750. A memorial plaque to accompany the chimes was also ordered. Insurance was increased to cover these new additions and all were dedicated at the Anniversary Service in 1947. The crisp air of the Christmas Season that year vibrated with the chime-filled joy of the Carols - and Miss Teal had \$15 extra for Santa's sock, courtesy of the board.

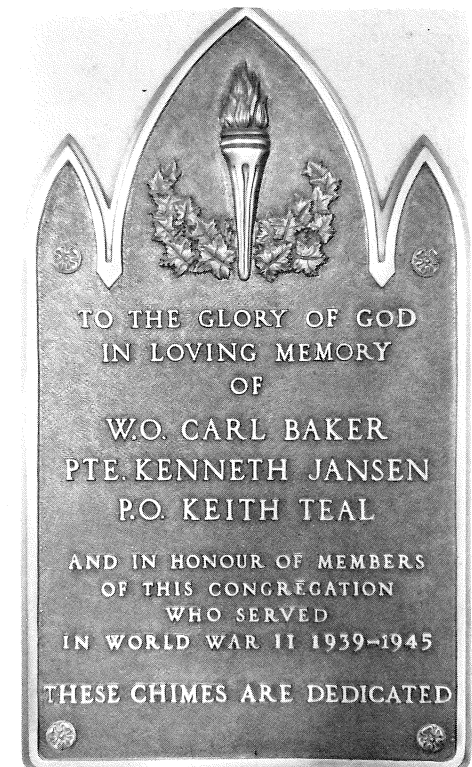
Not concerned alone with ourselves, the Trustees cooperated with the local Lions Club and the Bertie Council to put the cemetery on a perpetual care basis.

At Communion in January 1948 the new silver wine trays, "Presented to Ridgeway Memorial United Church in loving memory of Rev. and Mrs. A. R. Springer by their family," were dedicated. (and see p. 55).

The same spring Miss Teal's resignation as organist was accepted by the Session. The Congregation subscribed to a purse presented in appreciation of her long and faithful service. Next an estimate of \$2500 was obtained to supply steam heat to the gymnasium from the central furnace. Up to this time there had been a number of gas floor furnaces in the gym. Evidence is still seen in the gym floor.

At the 1949 Annual Meeting and pot-luck supper Church membership was reported as 356 with average attendance at Communion of 168. Arrangements were made to have a member of Session at the door to welcome worshippers each Sunday morning, each elder to be assigned one month. The financial report indicated health, with the M & M sending in \$2461, a 16% increase over last year and 100% over 1941. For local expenses \$5878 was contributed leaving a year-end balance of \$571. We must note that the Men's Club had 44 members, but also this note from the Ladies, "that the kitchen and stoves are now clean and to see that they remain so."

1950 was of course the 25th anniversary of Union. In this year Crystal Beach voted to join the United Church of Canada. This same year Mr. Ralph Clark, our candidate for the Ministry, married to the writer's daughter, Jean, and preaching at LaRiviere, Manitoba, was sent a \$100 gift. Ralph was happy to take, and put into use the now





TO THE GLORY OF GOD AND IN LOVING MEMORY OF
HARRIET SHERK
BORN JAN 16TH 1846 - DIED JUNE 13TH 1928.
ERECTED BY THE FAMILY

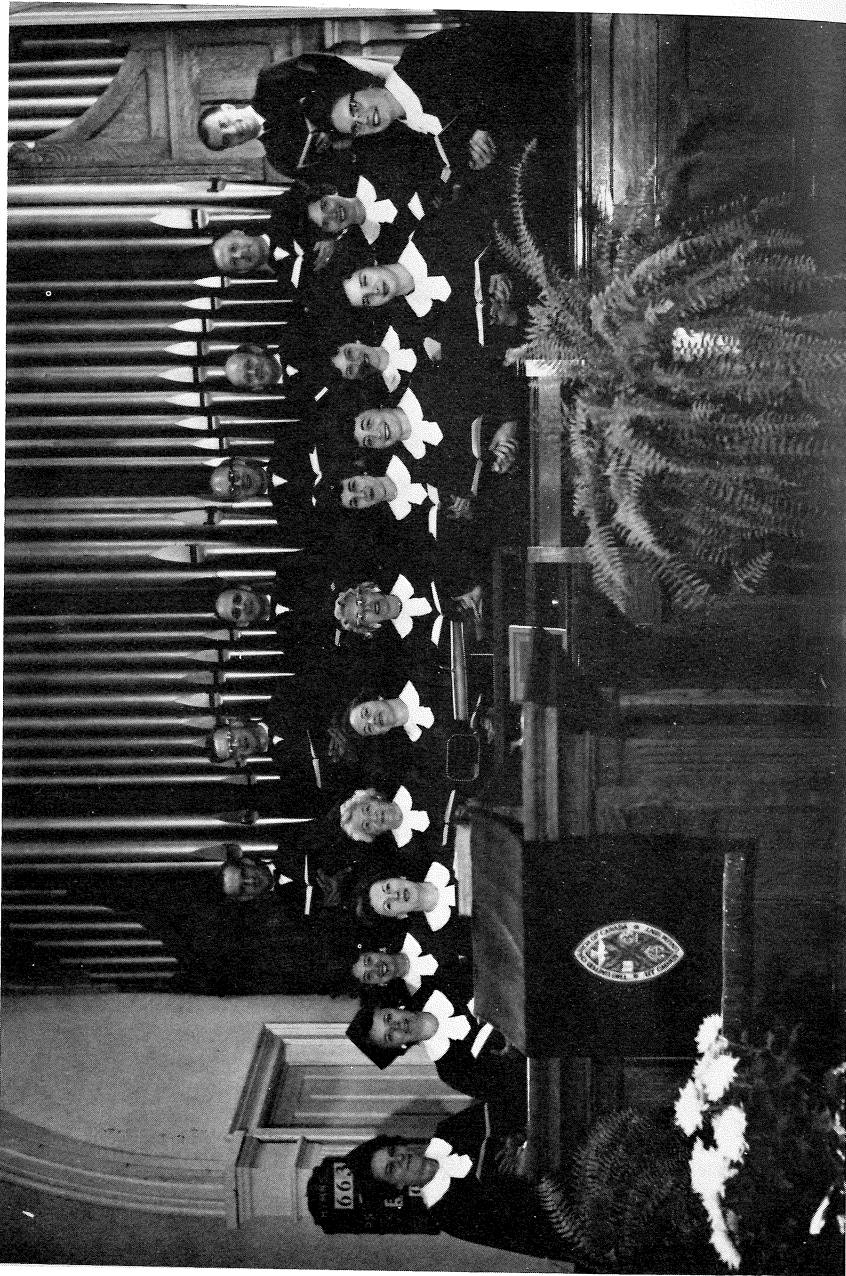
TO THE GLORY OF GOD AND IN LOVING
MEMORY OF HUGH SHERK
BORN JULY 5TH 1842 DIED APRIL 21ST 1926
ERECTED BY THE FAMILY.

IN LOVING MEMORY OF FATHER AND MOTHER
JOHN YOUNG BORN MAY 1ST 1855. DIED MARCH 25TH 1932.
CORA YOUNG BORN JULY 22ND 1858 DIED SEPT 13RD 1930.

In loving memory of Sara Brackbill
late missionary in China, and her mother
Martha. Erected by Florence Brackbill Disber

In loving memory of
Father & Mother
Ernest Adolph Mann + Eliza Mann

In loving memory of Wilhelmina Kennedy
died May 7th 1916. erected by G. Maude Fortner.



bute to a deepening spiritual life in the congregation.

Since 1948 an annual Christmas Candlelight Carol Service has been held. The choir has also been responsible for decorating the sanctuary for the Christmas Season.

Other musical presentations have been Hymn Festivals, Easter Musicales and concerts. Outside Choral groups have given concerts also, e.g. The Welsh Choir of Buffalo, and the Lutheran Chorale of Buffalo.

Many people have entertained the choir over the years, and in 1969 Mrs. R. M. Disher and Mrs. K. S. Ellsworth were presented with engraved silver trays for 50 years devoted service to the choir.

During recent years the lady members of the Senior Choir, the Teens, and Junior Choirs have presented annual music programmes to the U. C. W. This year a programme was also presented to the Senior Citizens. (Contributed by Mrs. Myrna Burger, Secretary).

CHOIR, about 1963, left to right

Ladies:

Violet Ellsworth; Dora Thompson; Doris Lund; Joan Mathews; Gladys Disher; Myrna Burger; June Savage; Linda Tatarnuk; Billie Blackwood; Carolyn Climenhaga; Donna Mortimer; Vera Brodie; Janet Wilkinson.

Men:

Philip Morphy; Dr. Victor Thompson; Jerry Hesser; Dick Lund; Alan Blackwood; Harvey Mathews; Cyril Wilkinson.

THE VOLUNTEER CLASS

This group of ladies was organized in Jan. 1916 as a Sunday School Class. Their Wednesday afternoon meetings were spent in sewing and knitting, first for war work, then for the Canadian Save the Children Fund. With quilting frames in the middle of the Primary Room, three sewing machines - the treadle type, boxes of remants of all kinds, the ladies would be busy making items ready for someone in Korea, Greece or some other land.

The ladies themselves suggested, for special mention Mrs. Beitz and Mrs. Boughner. The former became interested, as a summer resident from Buffalo, while attending our Church services. She did a great deal of extra sewing at home; one year making 90 suits for little boys and girls. Mrs. Boughner's job was a big one - sewing convener. She made trips to Toronto to talk to Mrs. Tanner of the Save the Children Fund to discover the exact needs. She also saw to all the packing and shipping.

In 1954, for example, these ladies sent 1407 lbs. of finished articles, including 82 pieced quilts, 17 blankets, 97 boys' new pants, 87 boys' new shirts, 17 girls' new dresses. The picture was taken when Miss Mathewson was home on furlough from Japan and was being entertained. During the tea hour she was presented with a quilt from the Volunteer members. (Picture page 50.)

As an organized group they disbanded in 1971, but individual members are still knitting articles.

WOMAN'S MISSIONARY SOCIETY

In place of the regular prayer meeting on Tues. Apr. 6, 1897, the Rev. Mr. Bowers presided at the organization of a branch of the Woman's Missionary Society.

At the second meeting letters were read from Miss Brackbill in Chengtu, China. In 1905 the Sara Brackbill Mission Circle was organized.

For the next fifty years these two groups worked earnestly to fulfill the W. M. S. aim, "Study, Pray, Give."

In 1908 the Circle decided "to make a quilt to send to China with Miss Brackbill when she returns." A Social in the Town Hall was planned. Lillian Babion, writing the story says, "my job was to look after the dishes, good old ironstone, borrowed from Beeshy's store, to be carried to the hall."

Miss Hettie Box was president of the Sara Brackbill 1907 to 1916, and later of the Senior Auxiliary for 22 years. The W.M.S. convention was held for the first time in Memorial Church in 1916. The Circle voted in 1930 to become the Sara Brackbill Young Woman's Auxiliary.

Women's Lib perhaps had its Ridgeway debut in 1932 when the Sr. Auxiliary president, Miss Box, became the first woman to sit on the Official Board of the Church.

Dr. Kilborn, who as Dr. Retta Gifford, was one of the two first women missionaries (Miss Brackbill was the other) sent by the W.M.S. to China, addressed, in 1933, the two auxiliaries sitting as a body at the morning church service. The next year Miss Thelma Rebstock (sister of Geo. Rebstock) was present at the July picnic meeting and told of her work in India.

Jan. 1935 Mrs. R. Disher reported some 60 visits made during the past year to the sick. On June 24, 1936, a farewell for Mildred Mathewson was held in the church before she left for Japan. Her mother, Maude, was long-time treasurer of the W.M.S. In 1937 the Auxiliary cooperated with the W.M.S. in serving supper to the pastors and official boards of the district.

Mrs. G. Hanna and Mrs. P. Sexsmith organized the first Mission Band in 1939, the S. B. Auxiliary promising to give it every support. Miss Box, in 1940, became the

This 1955 Volunteer Quilting Picture shows:

Sitting:

Left: Pearl Bowen; Edith Disher. Front: Minnie Gonder; Ethel Winger; Estalla Chambers. Right: Gladys Disher; Belle Teal. Back: Helen Deterling; Luella Box; Sara Horney; Mildred Mathewson. (Mildred Boughner was absent).

Standing:

Minnie Beam; Mabel Stackhouse; Orpha Teal; Clara Merrifield; Fanny Sparks; Myrtle Neil; Ruth Mathewson; Cora Waterman; Elizabeth Schaffer.



president of the Hamilton Conference branch of the W.M.S. Miss Mildred Mathewson, home on furlough from Japan spoke to the April, 1941 meeting. Aug. 11, 1944, a surprise party and gift for Mildred helped start her way on her way to Trinidad. (War in Japan).

In 1947, Apr. 9, the S. B Auxiliary served tea at the "At Home" of the 50th anniversary of the W.M.S. in Ridgeway. From 1950 to 1954 more joint meetings of the two Auxiliaries were held so that at the death of Miss Box May 21, 1955 the W.M.S. voted to disband and join the S.B. Evening Auxiliary.

1953 Miss M. Mathewson. on leave again, spoke of her work in post-war Japan and of the changes since she first went there in 1936. Sept. 1958 a Hymnary was presented to Miss Josephine Kucman leaving to be staff nurse in the Mission Hospital in Bonnyville, Alta.

The last joint meeting of the W.M.S. and the W.A. was a pot-luck supper followed by a History Night in which a one hour panel "Highlights of the Years" was conducted by three women from each of the Woman's Missionary Society and the Woman's Association. Out of these two groups was born the United Church Women.

ACROSS THE PACIFIC

From Japan a letter came to the Board. At the request of her Japanese Church Miss Mathewson was asking that we, Memorial, become "a brother Church" to Torii Zaka, United Church of Christ, Tokyo. A picture of their congregation at that time is in the vestibule of Memorial. Dr. Y. Sujita, an internationally recognized Astronomer, visited Mildred here both in 1970 and in 1971.

Not to lose our place in the story, it was at the Annual Meeting of Jan. 29, 1956 when Mr. Jerry Sherk said that the boys in his S. S. Class were asking why Elders were all men, and how old they have to be? Have the men, who were boys in that class, found the answers yet?

From a June 26, 1956, entry in the Diary of a deceased church member: Pot-luck supper at Church. It was a full house and they gave Mr. Gale a T.V. set and a purse of \$100.00."

While the 1957 M & M allocation was set at \$3600, yet the end-of-year report showed \$3823 sent in.

These present pages seem to have such an endless variety of items that it is impossible to give a "smooth" relating of them. But then Church life does not always move in a smooth way either. A necessary smoothing part of the physical operation of the church building is the caretaking. Thus it is fitting to note here the thanks of Mr. Ernest Bowen, and his wife Bessie, for the prayers and gifts at the time of their both being confined to hospital.

It was at this time that Mr. Edgar J. Horney became caretaker.

We participated in the Niagara Presbytery Extension Council bond sale. Sales in the whole Presbytery totalled \$85,000; we bought \$2,850. It was in the 1959 Christmas

season that the Choir began erecting a nativity scene at the Church corner.

A levy of 35c per member was approved to be paid toward the completion of the Ina Grafton Gage Home in Grantham. The Annual meeting of Jan. 24, 1960 was happy to hear the report that the building committee was out of debt.

At this same meeting it was told that just before Christmas a cheque for \$53 had been sent to Miss Josephine Kucman, another of our young people going into full-time church service. Before this in the W. A. history is written: (L) In July (1958) when it was known that Miss J. Kucman, R.N., was being sent as a staff nurse to Bonnyville, Alta., a special meeting was called after Church to vote a gift of \$50. to assist her with her preparation for the year in the West.

A suitable bronze plaque was in 1961 placed on the pulpit reminding us of the many services to the Church done by Mr. Wm. H. Mathewson, (see page 39) including building the pulpit, communion table and choir rail, all in enduring oak.

By this year the M & M allocation had climbed to \$5,000, exceeded at year end by \$660. Average attendance at communion was 207. The decision was made to leave the old Sunday School Room permanently open which resulted in the removal of the big, heavy, sliding doors which, in any case, had become very difficult to close or open. Somewhere in these years a kneeling bench, to be used at weddings, was built and presented to the Church by Mr. Ward Snerk, He recalls too that, when the three oak pulpit chairs were bought, he paid for one.

THE SECTOR PLAN

With 1962 came the decision to try the Sector Plan of visitation. This was well organized and carried through, with the report that "most gratifying objectives were reached." One of the reasons for this success was that the plan was fully explained to 275 members present at a Congregational Meeting, and that the "visitors" met at four training sessions, spaced one week apart before the actual visitations were made.

SUCCESS AND FAILURE

With the sector committee discharged, two new groups were set up - the organ committee and the church extension committee.

The organ committee proceeded quite smoothly with its assigned work resulting in a much improved and more versatile instrument. The church extension committee dissolved; new group appointed with directions supplied; detailed report submitted to congregation; report turned back for enlargement; same report resubmitted; committee resigned; extension work passed to the board.

A year passed, Receipts were up almost 25%, M & M up \$800. Vote of thanks to and confidence in the minister the Rev. Mr. Louie.

In 1964 the Sunday School Room became known as the Annex. Mrs. Kieffer permitted the senior class of the school to meet in her living room, and by 1965 nego-

tations were proceeding to buy this property. That is "buy back" so that it might again be part of the Wesleyan Parsonage Grounds from which it had been parted in 1884 when it was sold to Charles H. Mathews. However, two years later, the board was told that the property was not at present for sale.

1965 to 1967

While in 1965 a church deficit of about \$1600 was reported, yet Maple Brae Lodge Nursing Home sent a letter of appreciation for the Church Services wired into their speakers through the amplifying system used with our Memorial Chimes. Also Mr. Clarence Disher of Vancouver, B.C. offered \$1000 which, however, was not for current expenses. The possible purchase of the Kieffer property satisfied Mr. Disher; the \$1000 still awaits use. 1965 activities were reviewed in moving pictures presented at the Annual Meeting by Kenneth Dell.

Of course 1966, the 100th year after the Battle of Ridgeway, found us inviting the local Masonic Lodge to come to worship with us; asking how we might cooperate with the Bertie Council in any plans they might be making.

At the service on Sun. June 5, Mr. V. Smith of Niagara Falls presented old original medals - one to the Queen's Own Rifles - one to our Church. A representative of the Queen's Own presented a medallion and Queen's Own History to the Church, and one of each to Rev. Mr. Louie. Suitable mountings for the Medal and Medallion were arranged by Mr. Louie. These items are on display near the Memorial Tablet erected 1874.

It was at this time that a Gym committee was set up to formulate a policy for approval, and then to act, in allocating the use of the gymnasium. The policy was presented and approved. It is most regrettable that this committee was later (1968) set aside without suitable action by the board who set it up.

The Annual Meeting, while thanking Mr. Louie for his good work, also thanked Brian Ellsworth for his efforts and wished him God-speed in his award trip: the Nuffield Study Scholarship in agriculture in the British Isles.

At a special meeting May 14, 1967 a letter was read from Rev. Mr. Douglas Louie asking for a change in pastoral relations, to pursue graduate studies. This was accepted with regrets while wishing Mr. Louie every success. He has, in the past five years, been preaching in Millville, Livona, and now in Rochester, (all New York State) while pursuing his studies and also working in a counselling clinic. He has also maintained his membership in the Niagara Presbytery. On his leaving in June '67 a good-bye, pot-luck supper gave opportunity to present him with a gift of \$300. His successor was the Rev. Mr. Wm. Slinn.

Arriving at 1968 so close to the close of our 100 year use of this Memorial Church, it becomes more difficult to think of events as history.

THE LAST LAP

A discussion of restructuring of the congregation's organizations; a Spring every-member visitation by letter; needed alterations in the heating and lighting of the

gymnasium; these are carried on during '68. '69 opens with the decision to place suitable cards in the Funeral Home for the use of those wishing to donate to our Church's Memorial Fund. Then we are caught up in the Niagara Presbytery Realignment work. We unanimously agree to work with Stevensville, each as an independent congregation, but with the same minister, Mr. Slinn; the details to be worked out.

About the time that this is being arranged we are to pursue similar details with Crystal Beach rather than Stevensville, as the Presbytery Realignment Committee's proposals are not acceptable to all congregations. Our arrangements with Crystal Beach have so far shown: that former partners can in later years be partners again, and that Memorial Church wants to be cooperative.

The 70's find our board investigating the cost of new pews for the sanctuary with a possible use of the five-year-old \$1000 gift from the west coast. When the investigating committee reports a cost of \$9000 the old pews begin to appear less shop-worn and more comfortable.

At Communion in Oct. 1971 the new silver bread trays presented "In loving memory of Alan W. Collard by his Family," are dedicated.



The inauguration of the Live-Love program provides a fitting close for this Ridgeway Memorial Church story. At the final board meeting in 1971 the Centennial Committee is appointed to set in motion appropriate plans and activities for 1972. Members are: Mrs. A. W. Collard; Garvin E. Dell; Jerry W. Sherk; Mrs. G. H. Landerkin; Mrs. H. Mathews; Robert M. Disher; while the following will assist in specific projects: Miss Ruth Ellsworth; Mr. Ken Ellsworth; Mrs. Beverly Jewson; Mrs. Betty Ellsworth; Mrs. Eila Lawson.

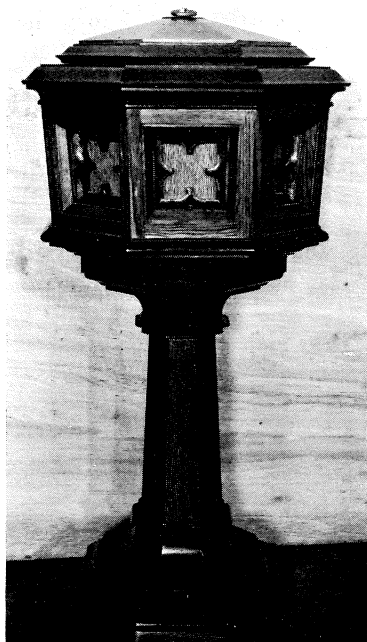
The final picture, taken May 10, 1972, is Memorial with its steeple built one hundred years ago, and including the additions through the years of: Sunday School Room; Basement; Gymnasium; Parlour and Kitchen. (see p. 58).

And so a labor of some frustration, much pleasure and great reward brings the writer to the close of this story. But perhaps the most fitting close is the oft-discovered bit in the minutes of board, congregation, or session meetings, "Moved by Geo. Landerkin that we adjourn."

PRESENTATIONS

(Not otherwise mentioned in this story)

King James Version of **The Bible** for the pulpit. "Presented to Memorial United Church", Oct. 24 1937. Florence E. Disher.

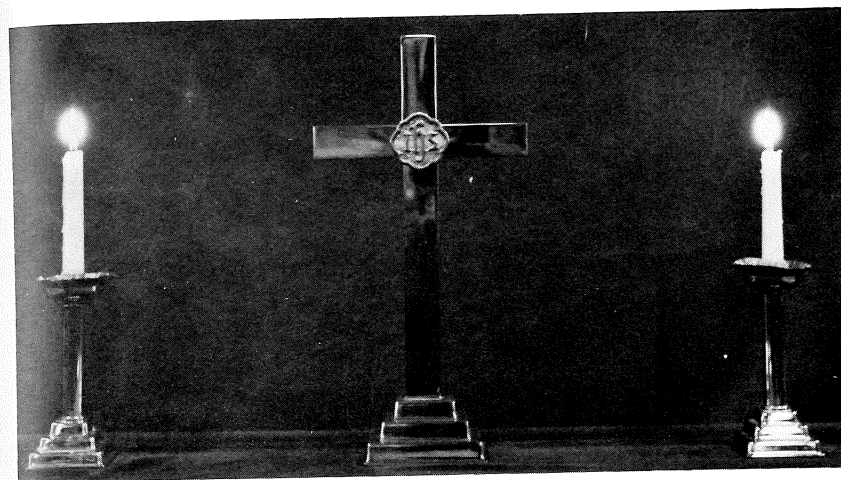


Baptismal Font. Presented by Miss Winnifred Beeshey, 1951.

Parlor Chair. "Presented in Fond Memory of Lottio Sherk Hopkins, 1875-1955, daughter of Hugh and Harriet Sherk, sister of Ward H. Sherk, wife of Dr. John R. Hopkins."

Piano "Presented (to the) Ladies' Parlor in memory of H. S. Box" by the family about the year 1956.

Parlor Table "Presented, Ladies' Parlor, in memory of Ethel M. Winger 1879-1957," by the family using money left for the purpose.

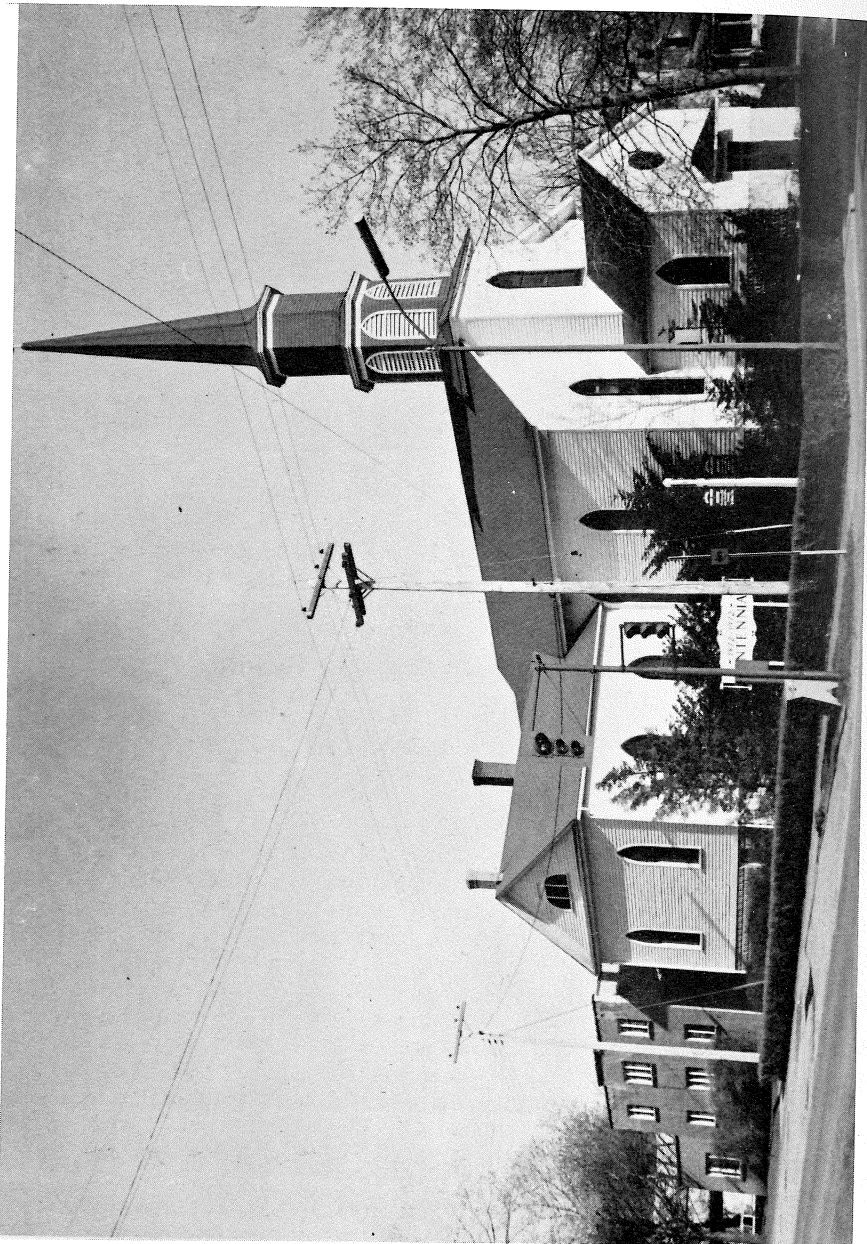


Cross and Candle Sticks. Presented in memory of James E. Jewson by the Jewson Family, 1966.



Nativity Figurines. Crafted in glazed porcelain by Miss Davina Johnston and given to the Church in 1967.

Revised Standard Version of **The Bible** for the pulpit. "Presented to Memorial United Church by Mr. and Mrs. Edward Sims, in memory of their daughter, Karen Elaine Sims, May 25, 1969."



MINISTERS

Wesleyan Methodist

- 187- John Baxter
 1874 T. M. Campbell
 1877 V. T. Mooney
 Asst. D. W. Snider
 1880 R. T. Elliott
 Asst. Mr. Joscelyn

Methodist Episcopal

- 1880 H. A. Cook
 1883 D. Kearns

Methodist, Canada

- 1883 R. Burns

- 1885 J. Masson
 1888 S. Willson
 1890 C. Stringfellow
 1892 (and) Mr. Parsons
 1893 J. E. S. Baillie
 1895 A. A. Bowers
 1898 J. H. McBain
 1902 J. M. Wright
 1905 A. E. Smith
 1906 T. L. Wilkinson
 1907 J. B. Waas
 1911 S. A. Laidman

- 1914 Thos. Boyd
 1918 E. S. Moyer
 1921 A. R. Springer
United Church
 1925 A. N. Cooper
 1931 E. M. Morrow
 1935 C. L. Poole
 1942 E. J. Robertson
 1945 J. A. Gale
 1956 J. E. Scharf
 1962 D. Louie
 1967 W. Slinn
 1972 G. Legge

Note: In all of the following lists names are put down only in the year first appointed with no indication of length of service, or if ever reappointed.

UNITED CHURCH OF CANADA SESSION

- | | | |
|----------------------------|-------------------------|----------------------|
| 1926 Wm. H. Mathewson | 1943 Kenneth Ellsworth | 1965 Ken Christie |
| John Baxter | Tracy H. Zavitz | Clem Ervine |
| Fred C. Brown | 1944 Alan W. Collard | Philip Morphy |
| Edw. O. Disher | 1946 Ira Nigh | Robert K. Reid |
| John Young | 1947 George Hanna | W. Frank Savage |
| Elmer W. Teal | 1953 Dr. H. Percy Macey | Murray Scouler |
| Fred W. Sexsmith | Charles C. Young | Brian Ellsworth |
| Wm. Mathews | Clarence S. Hilborn | 1968 Harvey Mathews |
| Wesley W. Bowen | Donald D. Kinsman | Jack McLeod |
| J. Frank Dunn | Edgar J. Horney | Garvin Dell |
| 1930 C. D. Chamberlain | 1956 E. Kenneth Dell | Robert Fitzpatrick |
| H. Melford Hershey | Russell Robins | William Kieffer |
| 1932 Dr. W. Roy Stackhouse | 1957 Charles McLeod | 1969 Harry O'Neal |
| 1933 John M. Sherk | Jack Johnston | Frank Clendenning |
| Orland F. Dell | 1959 Alan Blackwood | George Landerkin |
| 1935 Roy E. Boughner | William K. Brown | Ronald Hawkey |
| Omar Hoover | Charles Shisler | 1970 Ray Haddon |
| 1936 Gerald S. Grant | Frank Merrifield | Wm. Tetzlaff |
| 1941 Robert M. Disher | Wm. B. Fitzpatrick | 1971 Elmer Miskolczi |
| Ernest O. Bowen | 1960 Chas. Coulthurst | 1972 Fran Lawson |
| A. Young | 1961 Jerry W. Sherk | Mrs. Alan Collard |
| 1942 Robert Burse | Clarence Jones | Miss Winnifred |
| Ward H. Sherk | 1962 Douglas Kendrick | Beeshy |

WESLEYAN METHODIST AND UNITED CHURCH STEWARDS

- | | | |
|---------------------------|--------------------------|--------------------------|
| 1884 Duncan Schooley | 1933 William E. Quinsey | 1960 John Mangan |
| Henry N. Hibbard | Harrison Young | Clem Ervine |
| Edward O. Disher | Herbert H. Teal | Garvin Dell |
| George Sexsmith | Roy Connibear | Arden Climenhaga |
| J. Frank Dunn | Stanley Rose | Brian Ellsworth |
| Erwin H. Ellsworth | 1934 Laurie B. Hyde | Philipp Morphy |
| Wm. Teal | John A. Clark | Ralph Blatchford |
| 1888 Henry Johnston | 1936 Earl Sherk | 1961 James Athoe |
| 1891 William Burger | 1940 William K. Brown | Orval Climenhaga |
| 1892 J. Doan | 1941 Harvey Mathews | Carlton Jansen |
| Edgeworth | 1942 Clarence S. Hilborn | Jack McLeod |
| Zavitz | 1943 Ira Nigh | Brian Harris |
| 1895 Hugh Sherk | Orland F. Dell | Ted C. Hebbel |
| 1901 William Graham | 1944 George Hanna | 1962 Harry O'Neal |
| 1904 Dr. Geo. B. Snyder | Dr. H. Percy Macey | Edward Brost |
| Isaac L. Pound | Albert E. Champion | B. Eggleton |
| Mat Sexsmith | 1948 Edward J. Horney | James Holt |
| 1911 Harry Box | 1949 George Landerkin | Len Lewis |
| David Leiffer | Edward H. Rubel | Robert Bailey |
| 1916 Joshua O. Young | Sidney Morris | Mrs. C. C. Young |
| Edward Jewson | Jerry W. Sherk | 1965 Robt. Fitzpatrick |
| 1920 Ernest O. Bowen | 1953 Alan Blackwood | Miss M. Mathewson |
| Enos Disher | Douglas Kendrick | Ron Winger |
| Orland Loomis | Lee Sherk | William Kieffer |
| George J. Rebstock | Clarence Jones | Fran Lawson |
| 1921 H. U. Box | Wilfred D. Landon | Mrs. J. W. Sherk |
| John Young | Wm. B. Fitzpatrick | Dr. Taylor Wilson |
| 1922 Wesley W. Bowen | 1955 Russell Robins | 1967 Dan Cameron |
| 1923 Milton I. Beeshy | 1956 Alan Boyce | Mrs. T. O. Jones |
| 1926 Dr. W. R. Stackhouse | Frank Merrifield | Alvin Sider |
| Charles C. Young | Jerry W. Hesser | 1968 Miss Winnifred |
| Dr. Geo. R. Stewart | Robert K. Reid | Beeshy |
| Robert M. Disher | Murray Scouler | John Lubberts |
| Ward H. Sherk | Howard Bailey | 1969 Charles Grassie |
| Ken S. Ellsworth | 1957 Edward Jewson | Edward Sims |
| Roland H. Jansen | Douglas Young | 1970 Miss Ruth Ellsworth |
| 1928 Gerald S. Grant | Dr. Victor Thompson | Charles Cowie |
| Alan W. Collard | Charles Shisler | 1971 Elmer Miskolczi |
| Donald D. Kinsman | 1959 Owen Schweyer | Mrs. Geo. Landerkin |
| Merrils W. Disher | Ray Haddon | 1972 Ron Kentle |
| Tracy H. Zavitz | Ken Christie | |
| Dr. Glenn E. Teal | Ronald Hawkey | |
| 1932 E. Kenneth Dell | W. Frank Savage | |

WESLEYAN METHODIST SOCIETY REPRESENTATIVES

- | | | |
|--------------------|-----------------------|------------------------|
| 1901 Wm. W. Thom | 1904 Duncan Schooley | 1913 Ed. O. Disher |
| Dr. Geo. B. Snyder | Wm. Teal | 1923 Samuel McRoberts |
| J. H. Jackson | Thos. A. Medlar | Dr. V. E. Pound |
| I. L. Pound | Benj. F. Nicks | Geo. Sexsmith |
| Fred Sexsmith | 1909 John Young | 1924 Dr. G. R. Stewart |
| David Leiffer | Elmer W. Teal | 1925 Dr. G. E. Teal |
| | Joshua O. Young | F. C. Brown |
| | Mat Sexsmith | G. Rogers |
| | 1917 Wm. H. Mathewson | |

WESLEYAN METHODIST DISTRICT VISITORS

- | | | |
|-----------------------|--------------------|-----------------------|
| 1917 Wm. H. Mathewson | 1918 Harry Box | 1921 J. Frank Dunn |
| Geo. McCauley | John Young | John M. Sherk |
| Ernest O. Bowen | Thos. A. Medlar | Dr. W. Roy Stackhouse |
| Herbert H. Teal | Chas. Shepard | Elmer W. Teal |
| Benj. F. Nicks | Mrs. Chas. Wood | Fred Sexsmith |
| Milton I. Beeshy | Mrs. Orland Loomis | Norman J. Zavitz |
| Fred C. Brown | Frank Burger | Orland F. Dell |
| Ward H. Sherk | Mat. W. Sexsmith | 1925 Tracy Zavitz |
| Benj. F. Sherk | Percy Sexsmith | |

SUNDAY SCHOOL SUPERINTENDENTS

- | | | |
|---------------------------|---------------------------|----------------------|
| John H. Jackson | 1931 Dr. Glenn E. Teal | 1961 Alan Blackwood |
| 1898 Jacob A. Beeshy (Ry) | 1942 Alan W. Collard | 1964 Philip Morphy |
| Edw. O. Disher (Bax) | 1944 Dr. W. R. Stackhouse | 1967 Brian Ellsworth |
| 1910 Wm. H. Mathewson | 1946 Harvey Mathews | 1968 Robt. M. Disher |
| 1927 Wesley W. Bowen | (Asst) | 1971 Elmer Miskolczi |
| 1929 Robt. M. Disher | 1948 Dr. H. Percy Macey | |
| | 1950 Ira Nigh | |

LADIES AID OR WOMANS ASSOCIATION OR U. C. W. PRESIDENTS

- | | | |
|------------------|-----------------------|------------------------|
| Mrs. N. Brewster | Mrs. C. C. Young | Mrs. A. W. Collard |
| Mrs. J. F. Dunn | Mrs. W. R. Stackhouse | Mrs. K. S. Ellsworth |
| Mrs. John Young | Mrs. W. E. Quinsey | Mrs. R. K. Reid |
| Mrs. Elmer Teal | Mrs. H. H. Teal | Mrs. J. W. Sherk |
| Mrs. F. C. Brown | Mrs. R. Kieffer | Miss Mildred Mathewson |
| Mrs. Earl Sherk | Mrs. D. D. Kinsman | Mrs. A. W. Collard |
| Mrs. R. Boughner | Mrs. W. E. Quinsey | Mrs. G. Landerkin |
| Mrs. H. Young | Mrs. A. E. Campion | |

RECORDING STEWARDS

Methodist Episcopal	1920 Ernest O. Bowen	1963 Robt. M. Disher
1880 J. Frank Dunn	United Church	1967 Ira Nigh
1883 Erwin H. Ellsworth	1929 Tracy H. Zavitz	1969 Robt. Fitzpatrick
Methodist Canada	1942 Ken S. Ellsworth	1972 Ron Kentle
1884 J. Frank Dunn		

SUNDAY FLOWER ARRANGERS

Mrs. Stanley Rose	Mrs. Vida Collard	Mrs. Betty Young
Mrs. LaVerne Leiffer	Mrs. Nora Campion	

A special thank you for flowers in season given by Mrs. Florence Reavely, a Church neighbor.

COMMUNION ELEMENTS PREPARERS

1882 Georgia Dunn (Mrs. J. F.)	Mrs. R. Kieffer
1917 Mr. & Mrs. Elmer Teal Miss Orpha Teal	Mrs. Ken Dell
1932 Mr. & Mrs. Tracy Zavitz	Mr. & Mrs. Ken Ellsworth
1944 Mr. & Mrs. Alan Collard	1968 Mr. & Mrs. Murray Scouler

REPRESENTATIVES TO DISTRICT MEETINGS

Methodist Episcopal	1889 Jacob A. Beeshy	1918 Fred C. Brown
1882 H. N. Hibbard	1895 Hugh Sherk	1919 Milton I. Beeshy
1883 Robt. Teal	1897 Isaac L. Pound	1920 John Young
Methodist Church, Canada	1901 J. Frank Dunn	1922 Chas. Shepard
1885 Richard Graham	1905 Ed. O. Disher	Orland Loomis
Duncan Schooley	1906 Wm. W. Thom	1923 Joshua O. Young
1886 H. N. Hibbard	1914 Wm. H. Mathewson	1924 Samuel McRoberts
1887 Geo. Sexsmith		

UNITED CHURCH NIAGARA PRESBYTERY REPRESENTATIVES

1925 Ed. O. Disher	1929 Fred C. Brown	1956 Alan W. Collard
1926 John Young	1935 Donald D. Kinsman	1968 Robt. M. Disher

METHODIST CANADA TRUSTEES

(only until 1925 and only if names not with Stewards)

1882 Thomas Bales	1901 Benjamin M. Disher	1921 Vivian E. Pound
Jacob A. Beeshy	Edward Baxter	1923 Wm. H. Mathewson
Peter W. Anthony	Benjamin F. Nicks	1924 Melford Hershey
Peter Learn	Thomas A. Medlar	1925 Wm. Mathews
Richard Graham	1917 Fred C. Brown	Ezra Johnston
	1918 Benjamin Zavitz	Elmer Teal

CHURCH TREASURERS

1913 J. A. Beeshy	1921 M. I. Beeshy	1963 F. Lawson
1917 F. C. Brown	1924 H. U. Box	1964 R. Robins
	1949 W. E. Quinsey	

M. & M. or M. & E. TREASURERS

1927 Dr. W. R. Stackhouse	1932 A. W. Collard	1959 R. Reid
	1943 E. K. Dell	

CHOIR LEADERS

1880? J. A. Beeshy	1908? August J. Learn	1913 Miss Hettie S. Box
1900? Wm. W. Thom	1910? J. Frank Dunn	1935 Mrs. George Young

ORGANISTS

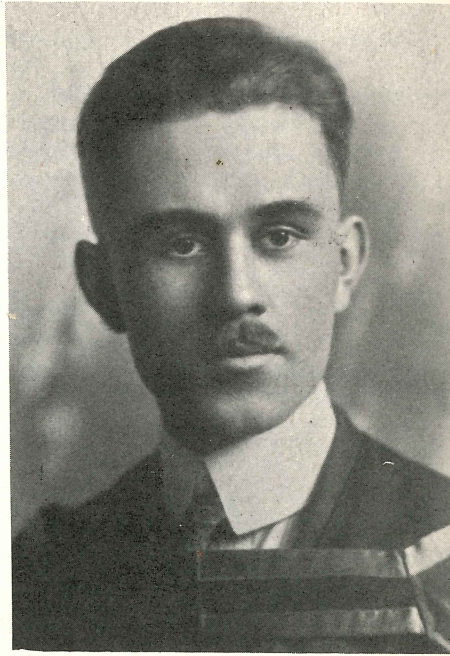
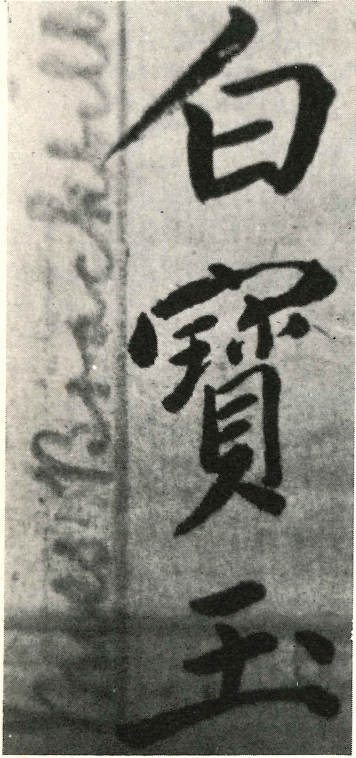
1880? Mrs. J. A. Beeshy	1914 Miss Muriel Thom	1924 Miss Orpha Teal
1900 Miss May Magee	1923 Mrs. Ora Beeshy	

COMBINED CHOIR LEADER AND ORGANIST

1942 Mrs. George Hanna	1954 Mrs. Joan Mathews
------------------------	------------------------

SPONORS OF THIS BOOK

Mrs. Viola Young Fulsom	Mr. & Mrs. G. Landerkin	Mr. & Mrs. C. S. Hilborn
Mrs. C. C. Young	Yoga Health Group	Mrs. Geo. Kleinfelder
Mrs. A. W. Collard	Miss Marjorie Burger	Mr. & Mrs. W. D. Landon
Mr. & Mrs. E. Ken Dell	Mr. & Mrs. Ira Nigh	Mr. & Mrs. Harvey Mathews
Mrs. Jack H. Johnston	Mr. & Mrs. R. M. Disher	Mr. & Mrs. Patrick W. Sherk
Mr. & Mrs. Jerry W. Sherk	Mrs. J. E. Jewson	Mr. & Mrs. Ward H. Sherk
Mrs. Edgar J. Horney	Miss May B. Swartz	Miss Mildred Mathewson



THE AUTHOR 1921

Robert Merritt Disher whose wife Gladys helped with the final proof-reading and corrections. She is in pictures p. 48 and 50.

CHURCH, COMMUNITY AND PUBLISHER ARE INTERWOVEN IN HISTORY

A community historical note involves our generous Publisher, Smith Davison Litho Ltd. of Ridgeway. The building where their office and plant is housed, corner Ridge and Cutler streets was built by W. G. Willson, M.P.P. who was the first Ford dealer in this area. It was in this building that the first local motor busses were made. This was done by modifying Model T Fords. The two busses, the first built in 1913, were used by W.G.'s father Alfred, who was reeve of Bertie for 13 years between 1907 and 1925. Their ancestor John Willson got Lots 23 and 24, Con. II, Bertie by Patent, two years after Daniel Pound got Lots 23 and 24, Con I, Bertie by Crown Grant. The Willson property was north of Dominion Road, Refer Plate I, and its north boundary was the Nye Road. It is in Lot 23, Con. II, that our present manse is situated, at D of Plate 1.

ERRATA

These may be clipped cut and pasted inside the History book cover. (errors mentioned here are mostly concerning omissions)

PAGE 20 - at end of first paragraph add: (see also picture page 23)

PAGE 23 - at bottom: 3rd row should read - Orpha Teal Maude Mathewson; Ella Teal; Hazel Pound; Viola Sherk; Luella Dell. And what is now called the 3rd Row should read Back Row.

PAGE 51 - at bottom in last line: after Ruth Mathewson insert - Lybia Beitz.

PAGE 37 - in "TAP WATER" third paragraph seem should be seems.

And there are other typographical errors in spelling.