

THE LITTLE CHURCH IN THE VALLEY

BURGOYNE UNITED CHURCH

Fulford-Ganges Road, Salt Spring Island, B.C.

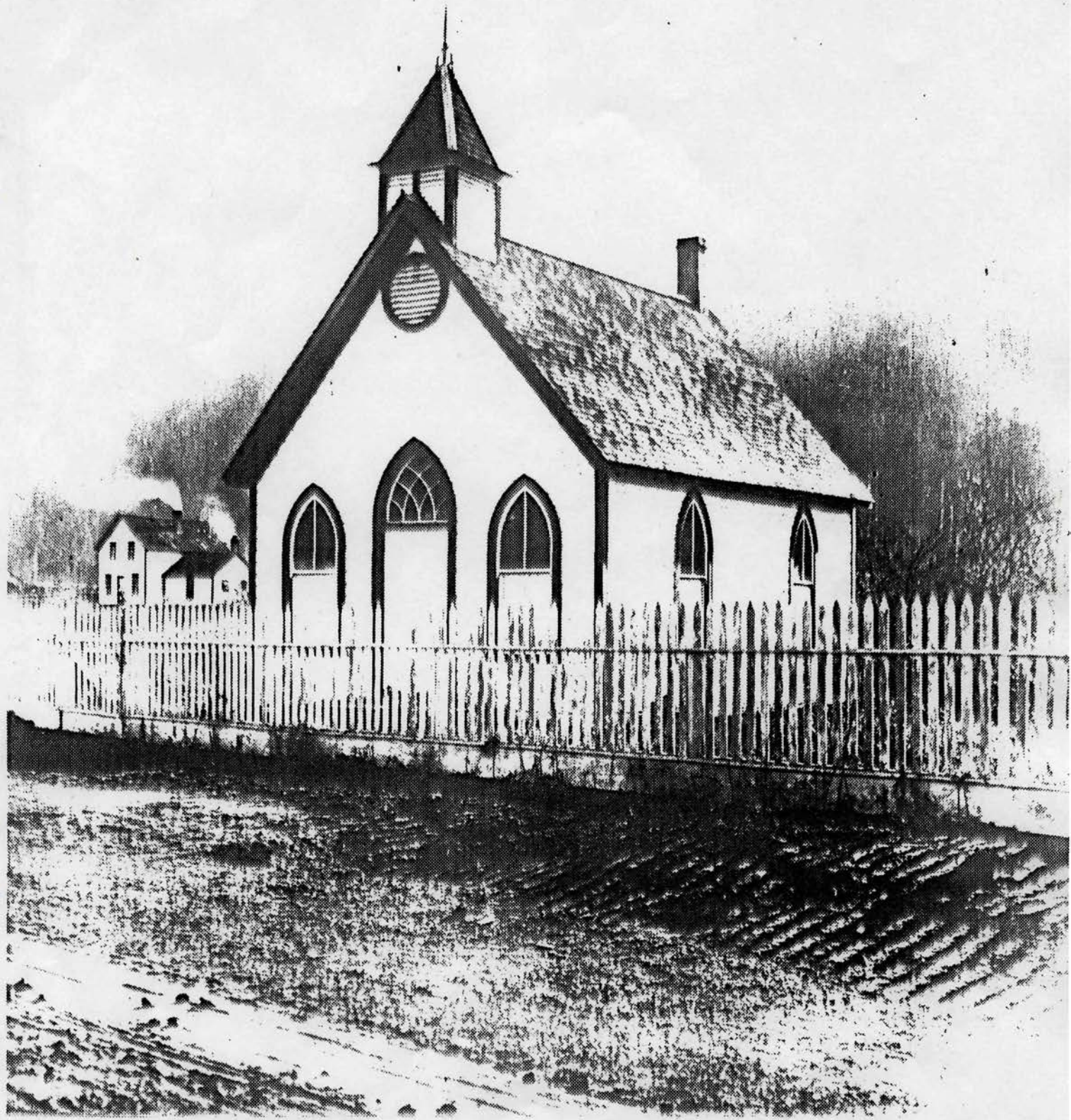
TO THE GLORY OF GOD

AND

DEDICATED TO THE MEMORY
OF THE
PIONEERS OF BURGOYNE
UNITED CHURCH

Researched and Written by:
Mary E. (McLennan) Davidson
Roland Road, Fulford Harbour, B. C.
1987

BRLT # 201168



BURGOYNE UNITED CHURCH

1887 - 1987

1987 Marks the 100th anniversary of the "Little Church in the Burgoyne Valley".

Built during the summer of 1887 in the shadow of Mt. Bruce, it is the oldest protestant church on Salt Spring Island, predated only by St. Paul's Roman Catholic church at Fulford.

In celebration of its centennial the Burgoyne United Church Women, who take care of this monument to the history of Salt Spring Island, have prepared a re-dedication ceremony and open house. The public is invited to attend on 28th August 1987, to look back on the past one hundred years and to help us begin the second century. Reverend Allister Skinner will officiate at the re-dedication at 2:00 p.m. in the Church, followed by a display of historic documents and a gallery of photographs. Tea will be served.

BEGINNINGS

Burgoyne Bay Church was founded by a group of Salt Spring Island pioneers to serve the needs of all Protestant sects and faiths on the Island. While manned by Methodist missionaries and referred to in legal documents as a Methodist Church, it was called a Union Church by the people signifying that every persuasion was en-

couraged to come to hear God's Word and to join in the worship of Him.

No highly paid or famous architect was needed to design the small, one room building. It was constructed in a plain rectangular shape with arched double doors at one end and a chimney at the other. Several arched windows decorated each side of the structure and each side of the double doors at the front. A belfry was set on the roof above the doors, giving the unassuming little building a church-like appearance.

The little Church was built by colourful Salt Spring Island pioneer **Charles Horel**, who also, on occasion, preached in it when no minister was available. Mr. Horel, born in Somerset, England, came to the Island in 1878. His farm was on the south side of Fulford-Ganges Road at the top of Lee's Hill. The house he built beside the big rock to house his large family still stands there today. On the 1891 Census for Salt Spring Island the Horel family appears thus: Charles Horel, his wife Sarah and children James, George, Georgina, Susan, Samuel, May and Howard. Descendants of Charles Horel still reside on the Island.

In the years since the initial construction the Burgoyne Church, which originally rested on posts, has undergone some extensive repairs and renovations. The belfry is gone, probably taken down in 1938 when the church was re-roofed. The chimney has

been moved to the south side and a cement foundation was added in 1975.

According to the Indenture dated 12th September 1887, "Part of Section 7, Range I and II, South Division of Salt Spring Island, Cowichan District" on the farm of Arthur J. Robinson was turned over by him "to the Trustees of the Methodist Church at Burgoyne Bay, Salt Spring Island, British Columbia," for "the sum of Five Dollars". In other words, the land was donated by Mr. Robinson, with a \$5.00 exchange merely a legal formality.

A certificate of Title was issued on 24th November 1887.

THE TRUSTEES

The first Trustees of Burgoyne Bay Methodist Church were: Edward Lee, Henry Pollard, David Jenkins, Henry Ruckle, William Fredison and Thomas Mouat, all of Salt Spring Island. These men, not necessarily Methodists themselves, believed that a church was an essential part of the pioneer community. With the idea of one church for all, they were a good example of the ecumenical characteristics of our pioneer forebears.

EDWARD LEE came from Owen Sound, Ontario, where his family had lived for several generations, coming originally from either England or Ireland.

Married in Ontario to Martha Pollard, Ed Lee came west in 1884 with his wife and infant daughter, Bertha Eleanor. They settled on the land on the east side of Fulford-Ganges Road in the Burgoyne Valley. A glimpse of their home, the large white farm house set well back from the road, can still be seen as one approaches the turn to climb

Lee's Hill. Ed's brother, Tom, settled later on the north side of Lee's Hill.

Martha (Pollard) Lee died when quite young, leaving a family of eight small children. Through a friend, Ed Lee heard of a recently widowed woman in Nanaimo who was looking for a position as a housekeeper. He hired, and soon afterwards married, Mrs. Patterson, who had two children from her previous marriage - William and Polly (Ruckle).

The Lee children were: Bertha, Laura, William Hudson, Lillian (Mollet), Newcombe Edward, Winnie, Pina Martha and Olive.

Religion and education were important considerations to Ed Lee, who was one of the founders of Burgoyne Church and gave land on which to build the parsonage. He also donated the land for the original Burgoyne schoolhouse and when it no longer served the needs of the community, for the school that replaced it in 1896.

Descendants of Ed Lee lived on the Island for many years. His daughter-in-law, Maggie (McLennan) Lee was voluntary caretaker of the Burgoyne Church until she moved from the Lee farm to Victoria, from where she still takes an active interest in the little church.

HENRY POLLARD and his wife Elizabeth farmed in the Burgoyne Valley. Henry was the brother of Martha Pollard, who married Ed Lee. They probably came west with Henry's brother, Laben Pollard and the Ed Lee family, settling on Salt Spring Island about the same time.

Although blind in his later years, Henry Pollard managed to get around very well in spite of his handicap. He was still living at Burgoyne in the 1930's and early '40's.

DAVID JENKINS, while listed in the B.C. Directory for 1889 as a farmer, lived for only a short period of time on Salt Spring Island. He does not appear on either the 1881 or 1891 Census.

While his identity is not confirmed, it is thought by Mrs. Maggie Lee that David Jenkins may have been the widowed father of Eva and Myrtle Jenkins. Myrtle was just an infant when her mother died and she was placed with the Beddis family, who adopted her. She is listed as a Beddis on the 1891 Census. Later on, Eva lived with the Stevens family. She is not shown with them on the 1891 Census, however, so must have stayed for a time with her father in Victoria. Eva married Walter Stevens and some of their descendants still live on Salt Spring Island.

Upon searching the 1891 Census for all communities on southern Vancouver Island, only one David Jenkins was found. He was a miner of Welsh origin and a Methodist. He had a large family. It is unlikely, but he could have been on Salt Spring Island for a few years to try his hand at farming. He is not the same man as the father of Eva and Myrtle Jenkins, whose family ties were thought to be in Victoria, but to add to the mystery, no David or Eva Jenkins appear on the 1891 Census for Victoria. They may have been in transition, which would explain their absence from any 1891 Census of the area.

HENRY RUCKLE was born in Ireland to Palatine German parents, came to Ontario with his parents and siblings, and settled there with other families of the same origin, including the Brethours of Sidney.

Originally pre-empting only 27 acres in 1872, Henry Ruckle soon acquired more land, building his farm to 300 acres. This was increased to 1000 acres in later years. When the property was sold to the Province to be-

come Ruckle Provincial Park, the total was 1196 acres.

Henry Ruckle was married in 1874 in Sidney to Norwegian immigrant Ella Anna Christianson. They had four children: Alfred, Ella, Agnes and Henry. Henry's descendants reside still on the Ruckle Farm, which is contained within Ruckle Park.

A community spirited man, Henry Ruckle not only served as a Trustee of Burgoyne Church, but also as postmaster at Beaver Point in 1884 and 1885, as one of the founders and a trustee of Beaver Point School (Little Red Schoolhouse) from 1885-1892-3, as foreman of road construction and maintenance for Beaver Point 1882-92, and as Chairman of the Court of Revision and Appeals on Salt Spring Island in 1877. He was a long time member of the Agricultural and Fruit Growers Association and he and Mrs. Ruckle were among those invited to act as judges in the 1897 Washington fruit Fair in Spokane. In 1898, Henry Ruckle was on the committee to build an agricultural hall at Ganges and in 1899, elected to the Board of Directors.

WILLIAM FREDISON - According to Toynbee's Snapshots of Early Salt Spring, Daniel Fredison preached at times to the Vesuvius Methodist congregation. As no William Fredison has been found, it could be that whoever authored the Indenture and Certificate of Title for Burgoyne Church made an error in the name, substituting William for Daniel.

Daniel Fredison, found on the 1881 and 1891 Census for Salt Spring Island, may have been the father of William Fredison, although no mention of this has been found.

Daniel and his wife Elizabeth were the first settlers on the Island to live on the land that is now the Mansell Farm. Daniel is listed on the Census as a Methodist, Negro, born in the

United States. His wife was born in Mauritius and is listed as French and Roman Catholic. According to Sylvia Stark, as written by her daughter Marie Wallace:

"A small unbarked log cabin stood inside the yard -temporary shelter while (the) big cabin was being built - it was occupied by a pioneer family from the Hawaiian Islands, they were coloured Hawaiians, perhaps the first of their country(s) people to come to the Island. They occupied the cabin until they located a place of their own. They were the first family to take the claim now known as the Mansell Farm.

Whenever I went to their cabin, Mrs. Frederson (sic) would always give me a cookie and one to her grandchild Rene-----"

The Colonist April 7, 1860 reports that Mrs. Fredison and child came on the 'Heather Belle' from Honolulu March 8, 1860. While this child could have been William, it also could have been Rene, the grandchild mentioned above. The mystery remains.

Spokane
THOMAS MOUAT's family left the Shetland Islands in 1884, arriving on Salt Spring Island in February 1885 after brief sojourns in ~~San Francisco~~ and Nanaimo. They established their home beside St. Mary's Lake where Thomas Mouat engaged in mixed farming.

With Thomas came his wife, Jane, his first wife's mother, sons Thomas William, William Manson and Gilbert James; and daughters Margaret (Minnie), and Mary Jane (Wood). Children born after the Mouats settled on Salt Spring Island were Laurence, Lydia (Drake), Gavin Colvin, Jeremiah, Jessie (Toynbee) and Grace who died in infancy.

Thomas Mouat, long suffering from a chronic lung condition, died in 1898 at the age of 45 years.

Driven by her Christian zeal and the duty to raise her large family, Jane Mouat was the mainstay of the Mouat clan and successfully

took over the reins as single parent. She was a sympathetic, compassionate and broad-minded woman, who could relate to the views and the weaknesses of others without malice or condemnation. Through her example, her children grew to be productive, enterprising citizens of Salt Spring Island. They not only founded businesses that are still functioning today, but have contributed unfailingly to the stability and common good of Salt Spring Island.

While Jane Mouat was not an original trustee of the Burgoyne Church, she was an active participant and one of the founders of the first church in the Vesuvius/Central area.

THE MISSIONARIES

The earliest Methodist missionaries who came to Salt Spring Island were a hardy, fearless lot, much devoted to their work of saving souls. They were based in Nanaimo from where they rowed a canoe, or boat towing a canoe, a distance of forty miles to Salt Spring. Once landed they would travel or "circuit" the Island, usually on foot, visiting the settlers. After a day or two of visiting, a service or "preaching" would be held and the sacraments administered to sustain the flock until the next circuit, often a wait of several months. When the work was done, the missionary and his Indian guides would make the return trip to Nanaimo, possibly stopping along the way to -preach to Indians and remote settlements.

The first of these missionaries was probably the **REVEREND DOCTOR EBENEZER ROBSON**, who wrote in his diary:

"Wed Oct 26, 1887

--Found old Mr. Buckner at Walker's. He was converted Feb 21st 1861 on Salt Spring Island when I preached my first sermon to them."

On that first visit to the Island. Dr. Robson walked a total of 18 miles.

There is no known record that **REVEREND A. BROWNING**, Dr. Robson's only predecessor in the Methodist Nanaimo mission, preached on Salt Spring during his term 1859-1860.

Reverend Doctor Ebenezer Robson, born near Perth, Ontario, 17th January 1835, arrived in Victoria from New York by Sea on 10th February 1857, crossing the Isthmus of Panama by railroad and proceeding up the Pacific Coast on the Steamer J.L. Stephens to San Francisco and the Steamer Pacific to Victoria.

He was the first Methodist missionary to be ferried ashore at Esquimalt and is remembered on this coast as the Father of Methodism.

Dr. Robson was a very humble man who loved the people he served and fit in well with the lifestyle of the settlers.

On one occasion when he stayed at her home, Sylvia Stark recalls with pleasure that her guest helped with the farm chores. When night came he would not take their bed, which was offered, but slept on a straw mattress on the floor.

Dr. Robson came to Victoria with three other Methodist missionaries, **WHITE, BROWNING and EVANS**. While he was the first to preach on Salt Spring Island, both Rev. White and Dr. Evans also preached to the Island's early settlers.

Dr. Robson was a member of a well known family in B. C., his brother being John Robson, newspaperman and an early premier of the province. Another brother, David, was a prominent figure in early New Westminster.

On 4th May, 1911, Dr. Ebenezer Robson died. He lived a full life in the "labour of love in the lonely mission fields" of the Northwest Pacific Coast of B. C. (The Daily Colonist, Sunday, Oct 10, 1976)

We are fortunate indeed that Dr. Robson kept a lifetime diary of many volumes, which is in safe keeping at the Provincial Archives. Included in these diaries are numerous mentions of the Salt Spring Island Circuit, as it changed and grew over the years. An example:

"Sat 28 (June 1862) Arrived at Booth's about 6 p.m. after a very hard day's work - went over to Mr. A. Robinson.

Sun 29 Usual number out at preaching. After preaching we had a fellowship meeting and then the Sacrament of the Lord's Supper was administered to 5 persons. We had dinner at Mr. A. R's home and then embarked in our boat--"

In a manuscript dated March 1909, **REV. GEORGE F. CLARK** refers to the first public meeting house, which was secured by Dr. Robson. It was an old deserted log shack, built on "a portion of a quarter section of land set apart by the Governor of the Province for public use."

Dr. Robson probably refers to a meeting in this cabin in the following excerpt from his diary:

Thurs 4 Nov 1862

It took us till 4 p.m. to reach Booth's Canal - a distance of 10 miles. We anchored the boat off the entrance of the canal and taking our canoe which we had in tow we ran up the canal to Booth's a distance of four miles. Sent my interpreter down to Richardsons -tell them of my (being) here for service (he) went up to Mr. Robinson's when through and went on to Copelands, thence to Robinsons on the Lewis claim thence to Starks.

Wed 5 Nov 1862

After breakfast went down - with Mr. Stark to place of service 15 persons in all. Had a pretty good time preaching."

The congregation soon outgrew the shack, so they moved into the original schoolhouse, where they continued to meet until the church was built in 1887.

Other missionaries from Nanaimo following Dr. Robson on the Salt Spring Island Circuit were: **REV. EDWARD WHITE** 1868-71; **REV. EPHRAIM EVANS** 1866-68; **REV. CORNELIUS BRYANT** 1871-?; and **REV. THOMAS DERRICK** 1874.

Sometime during these years, **REV. THOMAS CROSBY** preached on Salt Spring Island. He is recalled by Sylvia Stark as the minister who taught her eldest child to play the organ. When he came to stay with the Starks, he often brought his wife along for the visit.

In 1875 Maple Bay became part of the mission, at which time the whole southern district was called the Cowichan and Salt Spring Island Circuit. The ministers were based at Maple Bay, cutting down on travelling distance and increasing services on Salt Spring from the monthly preachings initiated in 1863 by Dr. Robson, to twice each month. The first minister coming over from Maple Bay was **REV. W. V. SEXSMITH**, followed by lay preachers **J. J. MARTIN**, **CHAPPELLE**, **J. A. WOOD**, **R. B. HEMLAWE** and **W. J. DOWLER**, some of whom may have lived on Salt Spring.

BUILDING AND DEDICATION OF BURGOPYNE CHURCH

During the spring and summer of 1887 the Burgoyne Bay Methodist Church was built by Mr. Charles Horel.

When it was finished, Rev. Dr. Ebenezer Robson, who was now first president of the recently formed British Columbia Conference of the Methodist Church of Canada, came to Salt Spring Island to conduct the dedication service. The following are his own words, from his diary, describing his visit to the Island.

"Sat Aug 27th 1887 Took Str. Rainbow at 7 a.m. but did not get off till 8 and then spent hours in handling freight at the difference canneries on the river before we got out upon the gulf. The movement of the steamer prevailed -- Mrs. T. of Mayne Island was on board and I invited her to dinner and paid for it.

Found Mr. Ruckle's man waiting in the channel off Beaver Point Salt Spring Island with a boat and oars into which I got though it was pretty rough water.

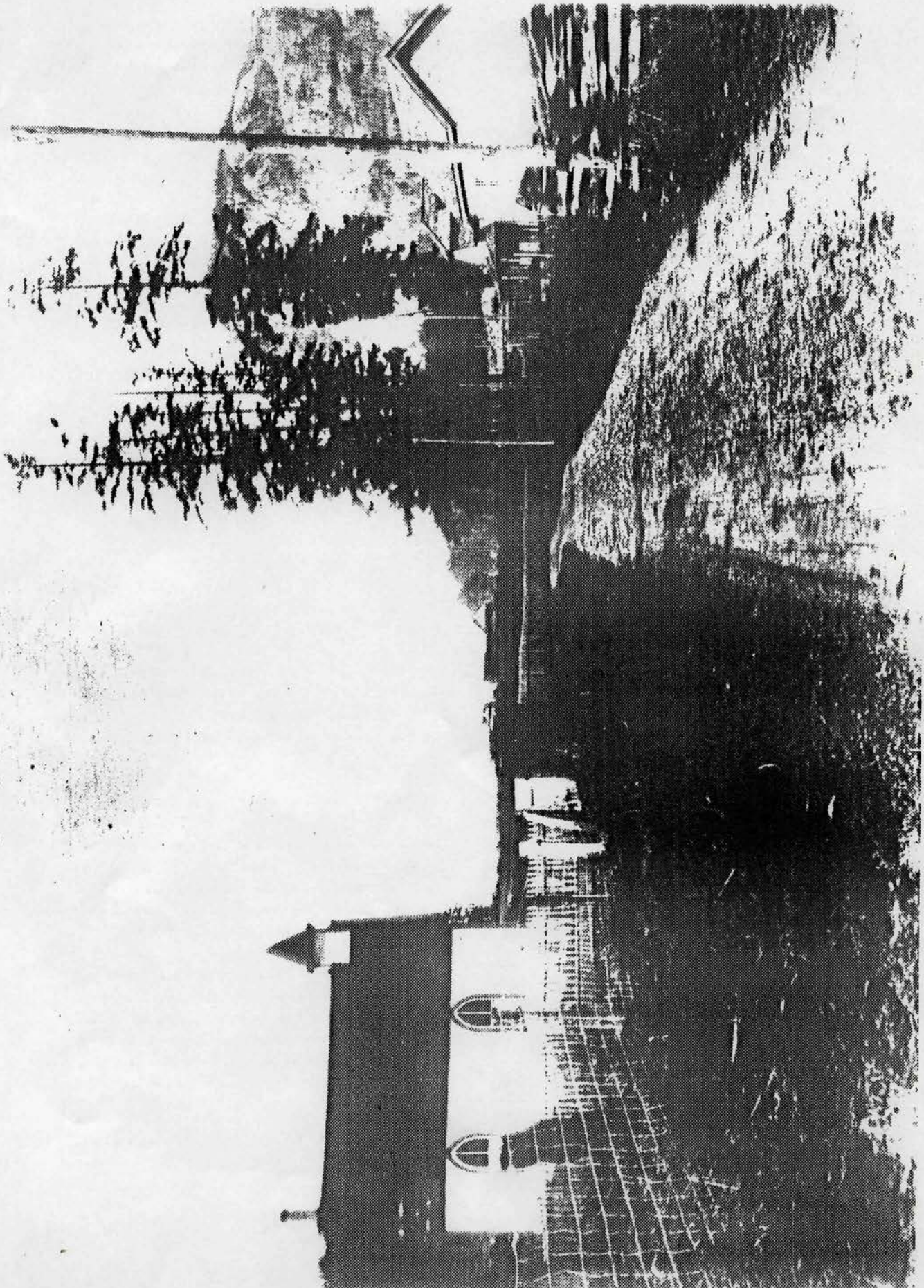
After tea at Mr. R's Mrs. Ruckle and boy along with self and the man went round on the boat to Fulford Harbour where we walked down to Mr. A. Robinson's.

Addressed Blue Ribbon meeting at night - good attendance and program. Slept at Mr. Robinson's. Should add that several took the pledge.

Sun Aug 28 Preached in the new church at 10:30 a.m. The only shower which has fallen for months came down just as the people were coming to church. There was a good attendance and the attention was perfect. "Lord it is good for us to be here" was the text. At close dedication service was read.

Preached again at 2:30 and again at 7 p.m. closing with prayer meeting. All the services were well attended, full of interest and power. "God's will obey" may prove an eternal benediction to the dear people.

Mon Aug 29 Visited several houses and the public school dined at Mr. Lee's and drank tea at Mr. Horel's. He (H) was the builder of the church and gave in his name today as a member of it. He gave me what he considers a valuable prescription for a cough mixture.



Lectured on *Turning Points* to a good number after which the amount required to clear the church debt was readily subscribed in response to Bro Dowler's request.

Tues Aug 30 Rode on horseback to Beaver Point (8 miles) then was rowed out to Str Rainbow which was along in good time.---

From the church dedication in 1887 until 1899, when Salt Spring Island Mission was separated from Cowichan, any records that might be in existence would be with the Cowichan or Vancouver Island holdings. The ministers continued to come from Maple Bay twice each month to preach in the Burgoyne Church. These men were as follows: **REVERENDS J. P. BOWELL, C. H. M. SUTHERLAND** (and T. Neville, student, Salt Spring Island), **JAMES CALVERT, ELIHUE MANUEL** (and T. Neville), **D. W. MISENER, JOSEPH W. WINSLOW, AKNOYD STONEY.**

SALT SPRING ISLAND CIRCUIT

In 1899 Salt Spring Island became a separate charge with its own duly elected board and a non-resident minister supplied under the Home Missionary Board.

The circuit included Beaver Point, Burgoyne, Vesuvius and Divide, but only the Burgoyne Church had been constructed. The other congregations met in schools, community halls and private homes.

Still in existence and held at the United Church Archives in Vancouver, is the first minute book of the Methodist Society of Salt Spring Island, B. C. The first entry is the minutes of the First Quarterly Official Board organized 26th July 1899 and signed by D. W. Scott, student minister. Rev. G. H. Coborne (Supt.) presided as Chairman and D. W. Scott as Secretary. Others

present were: Mr. and Mrs. R. P. Edwards, Ed Lee, Mrs. Wilson and G. A. Horel.

At the meeting, Mrs. Wilson was appointed Society Representative for Burgoyne and Mrs. Edwards for Vesuvius, pro tem. Mr. Lee was appointed as Steward and Mr. Edwards as Trustee Representative.

The meeting proceeded to the business at hand of appointing representatives for the areas of the circuit:

Representatives:

South End.....Mrs. Wilson
Divide.....Mrs. R. P. Edwards
Vesuvius.....Mrs. Mouat
North End.....Mrs. Robertson

Stewards:

Mrs. Ruckles (sic)
Mrs. Ed Lee
Mr. J. Harrison
(with Mr. Page as assistant)
Mr. Robertson

At the second meeting on 30 October 1899 "Br Ed Lee moved that Br G. C. Horel be taken on trial as a local Preacher for three months. Seconded by Bro Harrison."

A periodical of the times, The Columbian Methodist Recorder, gives an insight into the nature of the missionary and his work:

April 1899 Our brethren travel over the field by different conveyances - horse and buggy, bicycle and boat, and many are the adventures that could be related. A short while ago Bro Stoney marvellously escaped while his horse and buggy were overturned. The friends kindly contributed to a new outfit and our brother goes on his way rejoicing."

"December 1899 Salt Spring Island
REV D. W. SCOTT. Pastor

On Sunday October 9th we held our first Harvest Home Services at Burgoyne Bay, The church was beautifully decorated with vegetables, fruits and flowers. Some excellent solos rendered by Miss M. Patterson and Miss L. Mollet, were listened to by a large and attentive audience."

"February 1900 REV. G. H. OSBORNE of Duncans (sic) recently delivered an interesting lantern lecture to a very appreciative audience on Salt Spring Island."

Again our appreciation must go to ministers who kept diaries. At the Provincial Archives are the diaries and reminiscences of **REV. C. M. TATE**, who may have preached on Salt Spring Island for a short term at the beginning of 1899. Later that same year he returned to the Island to deliver a missionary address.

*"1899 Sept 20th
Bros. Osborne and Scott called in the afternoon and arranged for me to give missionary address on Salt Spring Island 30th and 31st October."*

*"Oct 30 Mon
Started with Bro Osborne for Salt Spring Island at 1 p.m. Reached the Island at five. Conducted missionary meeting at Burgoyne Bay at night with the aid of the magic lantern. Good attendance."*

"31st Drove to Vesuvius Bay. Baptized two coloured children - Landoway - at five p.m. and conducted another missionary meeting at 7:30 - with the lantern. Drove back to Burgoyne - arrived near midnight."

*"Nov 99
1 - Wed Returned home from Salt Spring Island arriving at 5 p.m."*

THE WORK CONTINUES

As in any fledgling organization, there were growing pains. The foremost of these was the continual difficulty of raising enough money to pay a minister's salary.

At the First Quarterly Official Board meeting in July 1899, the amount received for ministerial support, from the four points of the circuit were reported as follows:

Beaver Point.....	\$ 6.50
Burgoyne Bay.....	\$17.85
Vesuvius Bay.....	\$16.90
Divide.....	\$ ---
Total.....	\$41.25

While \$41.25 was worth considerably more then than it is today, it was still a sparse living for any minister even with a supplement from the Missionary Board.

A later minister, **REV. G. F. CLARK**, pointed out that while Salt Spring Island "is one of the oldest missions in British Columbia" it has not been able "to become self-supporting and free of outside aid" because "the membership never having been large enough, nor rich enough to stand alone. The work has undoubtedly suffered from the effects of frequent change of the missionaries who have seldom been able to stay longer than one year. Most of them being probationers with their college course before them. But nothing daunted the loyal workers (who) have before them the goal, for which they have been fighting so long, the advantage of an ordained man."

Another more minor problem was obtaining the deed of the Burgoyne Church property, which had not been received by the new board from the Methodist Central Offices. At the 29th January 1900 meeting, it was "moved by R. P. Edwards, seconded by Br. Lee that Rev. Mr. Osborne write to Rev. Mr. Winslow for the deed --- and that he be required to produce (it)"

A change of pastor took place in January 1900, when **REV. R. J. IRWIN** came to Salt Spring Island. His efforts were apparently much appreciated as the Board noted their thanks at the end of the year and moved to "*humbly petition conference to grant us his services -- for another year.*" He was not permitted to stay on, however, being replaced in 1901 by **REV. W. H. BARRACLOUGH**.

Lizzy C. Mollet became secretary of the Board on 12 August 1901 and was long a devoted and tireless worker for the little church. In the words of Rev. Clark, minister in 1909, "*---Miss Mollet, the trusted and faithful organist, who for so many years has led the songs of praise in the little Burgoyne Church.*"

In the meantime, a few names had been added to the list of Stewards, some replacing those who retired or moved away. As of 6th January 1902 the Stewards were:

Burgoyne Bay - Bros. Edwards, Okell and Lee, and Sister Mollet

Vesuvius - Bro. Harrison

Beaver Point - Sister (Ellen) McLennan

Sisters Edwards and Lee were appointed Society Representatives and Sister Mollet, Recording Secretary. In July of the same year Mrs. Ruckle and Mrs. Wilson were added to the list of Society Representatives.

During these years, District meetings were held at various points on Vancouver Island. The Salt Spring Island Representative was often Ed Lee, with other constant members of the Society elected to take their turns from time to time.

REV. T. H. WRIGHT was minister of Salt Spring in 1902 and **REV. SANFORD** in 1903.

It is not mentioned in the minute book where the ministers lived during their services on Salt Spring Island. They may have commuted from Vancouver Island, staying overnight with the parishioners when occasion demanded. In 1904, a parsonage was

built directly across the road from the church, probably in hope that a resident minister would be sent to Salt Spring for an extended period of time. Over the years the parsonage has undergone extensive additions and renovations and is presently the home of Art and Kit Moulton.

The population of the North End was growing and the Methodist congregation was no longer content to hold services in private homes or the community hall. A church was needed

Raising funds for the church was no easy task, so the South End people pitched in to assist their North End brothers and sisters. While only a youngster at the time, Mrs. Jessie Toynbee can remember the fund raising events put on by the Burgoyne congregation. There were concerts and music recitals, usually organized and led by Miss Lizzie Mollet, an accomplished musician.

Mrs. Toynbee recalls accompanying her mother, Jane Mouat, in their horse and buggy and a canvass of the ~~South~~ North End. Everywhere they were warmly greeted and brought into the home for a cup of tea. Whether a large sum or a 'widow's mite', a donation was forthcoming from every household.

When the new church at Vesuvius was dedicated in 1905, The Methodist Recorder notes that "*the singing was led by the young people of Burgoyne Bay and Vesuvius*".

In a short story, Rev. George F. Clark, minister on Salt Spring Island 1909-1910, extols Salt Spring as "*chief amongst the 'Isles of the Blest'*". He mentions Dr. Robson as the "*first missionary to attempt the conquest of this Island for Christ -- the only survivor of the original band of missionaries who fifty years ago began work for the Methodist Church in the province of British Columbia.*"

Rev. Clark points out that "*when a beautiful little church was built -- it was reserved for the*

South End of the Island to take the lead in the building of a church, they having the advantage in membership and in capital".

He remembers "Mr. Edward Lee, now gone home to his reward" as "an enthusiastic and faithful member".

While membership in the church had not increased, Rev. Clark considered "the work -- still as strong". He mentions particularly the few "who are holding the fort so valiantly today -- the Edwards, and the Mouats. The Lees, and last but not least Miss Mollet--".

EARLY MEMBERSHIP

Early membership rolls in the combined Salt Spring Island Methodist Churches included the following names:

Mrs. T. W. Mouat, John Harrison, Mrs. Staff (Baptist), Mrs. A. Stark, Earnest (sic) Harrison (not a member), Minnie Mouat, Ed Lee, Mrs. Ed Lee, Mrs. Janet Wilson, Albert Horel (removed by Letter April 4, 1901), R. P. Edwards, Mrs. R. P. Edwards, Mr. Wm. Robertson (removed to Victoria), Mrs. Wm. Robertson (removed to Victoria), Mrs. H. Ruckle, Miss Pamphlet (removed on 3rd June to Victoria), Miss Lizzie Mollet, Miss Conelly (sic) (on trial), Mrs. Chalmers (on trial).

Additions to membership over the next several years were:

Margaret Mouat (May 1901), Miss E. McLennan (July 1901), Willie Mouat (Sept 1904), Alex McLennan (Sept 1904), Mary Mouat (on trial), J. W. Miller.

Mrs. Chalmers had died and Miss Conelly spelled correctly became Miss Florence Conroy. John Harrison was crossed out.

On May 3rd 1905, members reported to the district meeting included:

Jane and Margaret Mouat, William and Mary Mouat (on trial), Mrs. A. Stark, Florence Conery (on trial), Ellen McLennan, Alex McLennan (on trial), Mrs. H. Ruckle, Edward and Elizabeth Lee, Richard P. and Mary Edwards, Janet Wilson, Lizzie Mollet (Rec. Steward), J. Wesley Miller (Minister).

In 1907 Walter J. Dukes was an On Trial member; Marjorie Robertson was received from Duncan; Rev. Thomas Keyworth was minister; Margaret Mouat died 31st August 1906; Ellen and Alex McLennan removed to Shaniko, Oregon; Duncan McArthur was On Trial and then moved to Keating, B. C.; Mrs. H. Ruckle ceased to be a member; and Florence Conery ceased to meet.

Mr. and Mrs. Francis, Mr. Frank Armstrong and Mrs. McIntyre joined the membership list in 1908. Duncan McArthur returned to the fold and Laurie Mouat was an On Trial member. Mr. and Mrs. Ed Lee and Mrs. Wilson were removed by death.

1909 saw the membership divided into appointments:

In Central there were Mrs., William, Mary, Lydia and Jeremiah Mouat; Mrs. Stark; William and Mrs. W. Francis; Mrs. and Glen McIntyre; Frank Armstrong.

In Burgoyne there were R. P. and Mrs. Edwards; Mrs. H. Lee; Mr. Dukes; Duncan McArthur; Laurie Mouat (on trial); and G. F. Clark (Minister).

In 1907, the Board of the Methodist Church on Salt Spring Island discussed the use of envelopes to encourage donations to the ever present problem of minister's salary and church upkeep. The Methodist Congregation Hymn Book was adopted for use at the Sunday services.

The following members were elected Stewards in April 1908: Mr. Edwards, Mr. Dukes, F. Armstrong, W. Mouat and Miss

Mollet, who was also re-elected recording secretary.

They decided that church furniture must not be loaned for use outside the church, but retained for the use of the church only.

The minister's salary was voted to be \$400 in July 1908, three hundred to be raised by the circuit and one hundred from a missionary grant. The Missionary Board was also going to be asked for \$80 for horse keep.

THE ROARING TWENTIES

There is a large gap at this point in available reference to the Methodist Church on Salt Spring Island. Between 1910 and 1920 the records, if any, apparently have not survived the passage of time.

In the Minute Book for the Board meetings, both quarterly and annual for the period beginning 24 August 1920 to February 13, 1925, we find that the ministers during that time were **Rev. Bishop Black, Rev. James Stoodley and Rev. George W. Dean.** Those appearing regularly as members included the Edwards, Reids, Parsons, Mouats, Nobbs, Mrs. Janet Wilson, Mrs. Bond, Mrs. Drake, Mr. Stanley Dean, Lizzie C. Lee and the Pyatt family. The business of all the Salt Spring appointments was conducted by one Board which included members from all locations on the Island.

As expected, by this time Ganges was the fastest growing area, as evidence by the total collections for one quarter:

Ganges.....	\$60.00
Cranberry.....	\$ 3.00
South Salt Spring..	\$20.00
Beaver Point.....	\$10.00

When the Board met 10 November 1920, Mrs. Reid and Mr. Edwards were authorized to rent the parsonage at Burgoyne, as it was no longer used to house the minister. It seems safe to assume that the minister's residence was now located in Ganges.

The "matter of procuring furniture" was discussed at the May 31st 1921 meeting and a list of items needed was to be canvassed among the members. It was decided that approximately \$100 was the amount necessary to provide furniture for the parsonage.

It was *"moved by Mr. Nobbs and seconded by Mrs. J. Mouat that W. M. Mouat and E. Parsons be authorized to borrow \$125 for buying necessary furniture and paying insurance on Central and Fulford Churches and the parsonage at Fulford and that they be further authorized to administer the money"*.

The next move, in 1923, was to try to sell the parsonage and put the profits towards building a church at Ganges. This plan must have failed because in 1927 the parsonage was still a topic of Board concern and the comment was that *"renters were not in large supply"*.

A sum of \$25 was collected for rent in 1923, \$24 of which went to Mrs. Mouat *"for debt due her for money advanced re furnishing of parsonage"*.

Finally a *"Miss Bain made an offer to purchase parsonage property of Fulford Harbour" in 1928, which was "accepted by Trustees, price being \$250"*.

It would seem that the problem of the parsonage was solved, but in Minutes for 1940, it was noted that *"Mrs. McBain delayed registration of her conveyance from the Trustees, therefore it was necessary to ask (the) meeting to again sanction sale of parsonage property to Mrs. McBain"*.

The Reverend Bishop Black made a list of young people learning their lessons

toward church membership. On 6th May 1921, the list of catechumens included:

Raymond Parsons, Gordon Parsons, Douglas Parsons, Oliver Mouat, Grace Mouat, William Ivan Mouat, Lawrence G. Mouat, William J. Mouat, Eileen Bennett, Eileen Young, Ellen Whims, Ronald Hudson Lee, John Clifford Lee, Kenneth Mollet, Leslie J. Mollet, Gavin Reynolds, Juanita Reynolds, Pearl Reynolds, Myrtle Nobbs, Jessie Nobbs.

At the end of 1921, the Methodist Church was beginning to consider the new idea of women's rights. A vote was requested from the Secretary of the General Conference on the question of admitting women as probationers and ministers of the church. On the Salt Spring Island circuit seven votes were recorded as against granting this privilege. So much for women's lib on Salt Spring.

The total circuit membership for 1924 included Mrs. J. Mouat; Mr. and Mrs. W. M. Mouat; Mr. and Mrs. R. Toynbee; Mrs. A. W. Drake; Mr. and Mrs. E. Parsons; Mr. and Mrs. H. Nobbs; Mrs. R. P. Edwards and the Pyatt Family; with W. M. Mouat, E. Parsons, Frank Pyatt SR., R. Toynbee, W. Nobbs and Mrs. Reid as Stewards. The minister was Reverend James Stoodley.

From The Methodist Recorder we discover that "*Rev. Stoodley preaches at 3 services every Sunday. Some parts of the road are almost impassable, but every Sunday he and his little Ford are on schedule time*".

While there is no indication of where the minister lived, given that the parsonage at Burgoyne was rented, it seems from the foregoing excerpt that he and Mrs. Stoodley must have resided on the Island. At the same time, if 3 services were conducted each Sunday, the Burgoyne Church was probably still in use in 1924.

At the end of 1924, Rev. George W. Dean was minister.

1925 saw church union and the Salt Spring Island circuit of the Methodist Church became the United Church of Canada.

Central Church was moved to Ganges in 1926. The mover was J. A. Bittancourt who did the work for \$495. Trustees were Edwin Parsons, W. M. Mouat and R. Toynbee.

There may have been no resident minister at this time and nothing is found in any minute book concerning the church at Burgoyne Bay.

Reverend McNaughton preached on the Island in 1928, and at the Board meeting reported attendance at services in the new hall at Fulford Wharf and also at Beaver Point encouraging. Again, no mention of the church at Burgoyne, but one might assume that it was not in use, being replaced by the new hall at Fulford Wharf.

When **Reverend William Allan** came to Salt Spring Island in 1929, services were resumed at Burgoyne Church, but Sunday School and a separate service were held at Fulford Wharf and service was continued at Beaver Point, although not every Sunday. Mr. Allan thought the minister should go to the people to compensate for their transportation difficulties.

THE HUNGRY THIRTIES

Sunday School at Fulford wharf enjoyed an increased attendance when the time changed from the afternoon to 10a.m. It was decided that for the 1931 Rally Day a truck would be sent to Fulford and Beaver Point to bring the children to Ganges.

In January 1932 it was reported that the total Fulford/Burgoyne attendance was 2 members, 10 families, 36 members and adherents, 13 in Sunday School and there

were 2 baptisms in Burgoyne area. It is not clear what difference there is between the 2 members and the 36 members and adherents, unless the 36 had not gone through official joining ceremonies.

While there is no earlier mention of a minister's residence in minute books, a baptism took place in the parsonage in Ganges in 1933, so a manse may have been provided there from the time of the rental of the Burgoyne Parsonage.

When **Rev. J. P. Westman** came to the Island in 1932, he initiated services at Burgoyne Church every Sunday afternoon. He and Mrs. Westman also taught the Sunday School classes at Fulford Wharf.

According to the April 10, 1935 minister's report to the Board meeting, a Ladies Aid Society had been organized at Burgoyne Bay Church, Mrs. Margaret F. Reid presiding, and it *"was hoped that this would be of considerable help to the work of the church at the South End"*.

In June of the same year, **Rev. Thompson** reported that funds had been raised and repairs made to the Burgoyne Church, which had increased the *"small but regular and sustained"* attendance and interest. However, there was still a need for further repair and renovation and the Ladies Aid were active in securing funds for this work.

The minister reported in January 1938 that work on Burgoyne Church would be completed before summer. In early May the *"work (was) proceeding in a very satisfactory way -- completed building would be a credit to the community and the members of the Ladies Aid of Fulford Harbour"*. The opening service was held near the end of May with Rev. Dr. Seprell of Victoria officiating.

The Official Board meeting of July 22, 1938 moved *"congratulations to the Ladies*

Aid at Fulford Harbour United Church on the completion of rebuilding the church in so satisfactory a manner".

To further prove their worth, the Ladies Aid at Fulford had cleared the debt on the church rebuilding by the end of 1939, as the January 1940 board meeting minutes stated, by working "very hard".

On several occasions over the years, the parishioners on Salt Spring Island considered themselves duty bound to put down the scourge of the purveying of alcoholic beverages. In *The Methodist Recorder* of 1899 an item appeared rejoicing that *"The saloon, which has long been a blight on our island is now no more, the proprietor having quietly yielded up his license. Our chief annoyance now is the open bars at the wharf. When are they to be closed?"*.

In 1936 there was a movement by the church to have the beer parlour closed and a committee was formed to investigate ways and means of promoting temperance sentiment on the Island.

THE WAR YEARS AND BEYOND

From 1941 to 1950 the minister of the Salt Spring Island Circuit, or Mission, as it was still referred to at that time, was **Reverend James Dewar**. Rev. Dewar carried on the tradition begun by previous ministers, Allan, Thompson and Westman of taking a special interest in the South End and reporting events there to the Official Board meetings, which were held in Ganges.

There was a continuing problem of raising enough funds with which to pay the minister and maintain the churches at Ganges and Burgoyne. During the war, War Savings Certificates were a favoured means of raising

money against the church debt. The Salt Spring Island United Church remained very dependent upon the Home Mission Board during the war years and even beyond.

The Fulford Ladies Aid was a going concern, with a steady membership and regular meetings. They raised money by sales and teas, which paid the insurance and maintained Burgoyne Church, and over and above that, they managed to contribute unflinchingly to the combined church funds. Those involved in the affairs of the little church whose names appeared in various minute books kept during Rev. Dewar's ministry included Mrs. Helen Townsend, Mrs. Lily Mollet, Mrs. Kinder, Mrs. Cearley (who died in 1947), Mrs. Betty Brigden, Mrs. Haynes, Mrs. Graham, Mrs. Forsen, Mrs. David Maxwell, Mrs. Thomas Reid, Mrs. F. Jackson, Mrs. Fergus Reid, Mrs. J. Campbell, Mr. Frank Pyatt, Mr. McLennan, Mr. Brigden.

Burgoyne Church had no official congregation or organization during this period, due to a lack of committed membership. Mr. Dewar reported that he was establishing a membership roll to remedy this situation.

A communion service was held in the Church during the 2nd Quarter of 1942. The Communion Roll contained seven names, but twelve had partaken of the Sacrament. The little church then began to hold a communion service once every quarter.

In the fall of 1942 the congregation at Burgoyne "had undertaken the cleaning up of the Burgoyne Church lot". They also "completed a new fence fronting on the road".

While the little Church in the Valley had few services beyond the monthly preaching, communion once quarterly and an active Ladies Aid, the parishioners were able to join the Ganges congregation for the extra fellowship of weekly services, Sunday School, bible classes, C.G.I.T., boy's clubs and choir. Many of the South End people were actively in-

involved at both Burgoyne and Ganges appointments.

From the minutes of Quarterly and Annual Board meetings of the joint appointments, the following items are noted concerning the Burgoyne Bay Church:

1945

Burgoyne Church had eight members, seven resident and one non-resident.

1947

Mrs. L. Mollet and Mrs. Townsend were appointed a committee to supervise the Burgoyne cemetery along with one other member which they would add. The charge for each plot was set at \$5.00.

1948

A new pulpit cover was presented to the church at Burgoyne Bay by Mrs. Betty Brigden.

1949

The Anglican Church made a donation to the Fulford Sunday School.

1950

Only one service was held at Burgoyne during the previous quarter "owing to bad roads and the fear of polio".

Services were now held regularly twice monthly and there had been three new members added to the roll.

L. H.

In February 1950 Mr. Dewar retired and **Rev. J. S. S. Bompas** of Alberni was chosen to replace him by the Salt Spring Island U.C.L. Committee.

1951

In the fall of 1951 Mrs. Betty Brigden reported that "in the nine weeks since its organization, the Burgoyne Sunday School was showing good progress with thirteen children enrolled with four teachers". Later reports in 1951 stated that cash receipts were more than covering the expenses of the Sunday School.

1952

There was a problem of obtaining enough teachers to staff the Sunday School.

1953

Mrs. J. Campbell donated a linen communion cloth, a cover for the pulpit and some flower vases.

The Sunday School picnic was held at Mrs. Twa's beach.

The Christmas party was held in the Church.

It was hoped that Frank Pyatt would become and elder at Burgoyne. He had assisted previously, but not been formerly asked to become an elder.

1954

At the annual Board meeting in Ganges it was reported that the Sunday School had been in session 37 Sundays in 1953, with a total enrollment of 23 pupils and teachers from 11 families.

Mrs. Betty Brigden recalls the demise of the Burgoyne Sunday School, which came about because it was impossible to obtain enough teachers for the ever growing number of children who attended.

Some of those children were: six Bennetts, seven Twas, five Brigdens, three Reids, six Lees from two families, a Fraser and a Morrison.

THE BURGOYNE UNITED CHURCH WOMEN CARRY ON

In 1967 consolidation was thought to be superior to individual U.C.W. Units, so the Burgoyne Unit of the Salt Spring Island U.C.W. was welcomed into affiliation with the two Ganges groups. Ruth House read their report and Peggy Stewart, as their leader, "gave every indication that they would give whole-hearted support in all matters".

As early as June of the same year, money was sent by the Burgoyne Unit from the proceeds raised by a tea and home cooking sale at the home of Ruth House.

Repairs to the Burgoyne Church were again needed and it was the desire of the Burgoyne Ladies "to get a project started in this respect".

The money raising project was started in 1968 when the Burgoyne U.C.W. held a Garden Tea at the home of Mrs. French. "Plans were underway for repair of building and churchyard of Burgoyne United."

At the January 15, 1971 meeting of the Salt Spring Island joint U.C.W., Gladys Lee and Kit Moulton reported that the repairs were done. The Burgoyne Church had been re-roofed and several ladies had cleaned the cemetery and church.

Another very successful Tea and Bake Sale had been held at Mrs. French's, raising a total of \$76.65. There had been numerous visitors to the church during the summer and several donations. The Burgoyne group had also given \$50 to the General Salt Spring Island United Church fund.

During the following two years, the U.C.W. meetings were held quarterly in the different locations of the branches. When it was the turn of the Burgoyne Unit, the meeting was hosted in the Burgoyne Church.

In March 1972 the joint U.C.W. was suspended for one year with only the presidents of the Burgoyne and Mizpah Units and a treasurer carrying on to report to Church Board meetings. Later in the year, the joint U.C.W. was fully suspended in favour of individual units.

In Burgoyne the executive included:

President	Mrs. R. (Evelyn) Lee
Vice-President	Mrs. Thelma Reynolds
Secretary	Mrs. C. (Gladys) Lee
Treasurer	Mrs. A. (Kit) Moulton
Devotional	Mrs. W. (Betty) Brigden
Gifts & Cards	Mrs. Reynolds

Membership included: Mrs. Alma Williams, Mrs. Laura Stephenson (who later resigned when she moved to Ganges), Mrs. Kate Saunders, Mrs. Patterson, Mrs. Walker, Mrs. Freda LaFortune. There may have been others not mentioned in minute books.

Throughout 1972 and 1973, the ladies carried on the maintenance, and church services were held once a month with tea and refreshments served afterwards. The sign was re-painted by Art Simons and later by Kathy Moulton, and Jimmy Moulton filled in badly caved-in graves.

In 1973 the Burgoyne U.C.W. held a luncheon at the church in September, a sale at Gladys Lee's in October and set up a stall at the Ganges Church annual event in November.

Church services were suspended during the winter of 1973 and in 1974, cancelled completely due to lack of attendance.

AN HISTORIC MONUMENT

Now that there were no more services held in the little church, preservation of the historic building and care of the graveyard was the main concern. Ten members of the Burgoyne United Church Women continued to support and maintain the church.

Burial plots were \$25.00 and other income in 1974 included a Valentine Tea and Sale, card party, November Tea and Sale, donations and meeting contributions. Outgoing was hydro, gifts and flowers, M&S (based in Ganges), a donation to the Full Gospel Sunday School, church and fence painting, grass cutting and yard maintenance and fire insurance.

By 1975 the ladies were again working and saving, this time to put a permanent cement foundation under the church. Mentioned in

the minutes for 1975 were money donations, a bake sale and a visit to the June meeting of Mrs. Helen Townsend, aged 99, original group member and president of the Burgoyne U.C.W. (or Ladies Aid, as it was called then) for twenty years.

The U.C.W. group assisted at the 60th Wedding Anniversary celebrations for William and Emma Patterson. The Rotary Club and Art Moulton, along with other volunteers, cleaned the churchyard.

Visits to nursing homes and hospitals continued to be part of the agenda and gifts and cards were sent to many ill and shut-in.

At the June 1975 Festival of Flowers nearly 100 visitors signed the guest book. A note appeared in the United Church Observer about the Burgoyne Church approaching its 100th year.

The Burgoyne U.C.W. remains active today and with the help of others who are interested in the Little Church in the Valley, continue to care for and maintain the historical site.

The Moultons continue to tend the graveyard, clean and maintain the building and guard the portals.

For many years, while he delivered oil to Island residents, Roy Lee, who was the eldest son of Gladys and Clifford Lee, kept the church oil barrel filled at his own expense.

Last year Leonard Voegeli and Arnold Ryles gave their time and labour to repair, sand and paint the church pews, enabling all who sit to rest assured that former hazards have been overcome.

Past members of the U.C.W., friends and relatives of the present group, send monetary donations, as well as helping with bazaars, teas and bake sales.

A recent acquisition made possible by these fund raising events, is a lovely rose coloured carpet for the aisle and platform of the church.

In March a generous grant was received from the South Salt Spring Residents Association to assist the U.C.W. preparations for the Burgoyne Church Centennial Open House.

As a final tribute to the historical significance of Burgoyne Bay Church, and just in time to mark the centennial celebration, a Provincial Government official historic site plaque will be placed on the building by the Salt Spring Island Historical Society.

YESTERDAY AND TODAY

In days gone by, brides were usually married in their homes and less frequently in the home of the presiding minister. In the parish register for Salt Spring Island there are many instances of such ceremonies. While the register does not contain marriages previous to 1901 it is possible, but unlikely, that any marriages were performed in Burgoyne Bay Church before that time.

The first marriage recorded to have been performed in the Burgoyne Methodist Church was that of Lillias, daughter of R. P. Edwards, to Robert J. Irwin in September 1905. The minister was J.P. Hicks and the witnesses were J. Wesley Miller and Ella Ruckle.

Almost thirty years later, Kenneth Charles Mollet, son of Charles and Lily (Lee) Mollet, was married to Ethel Aileen Carter, daughter of Thomas and Edith Carter of Ganges on 19 July 1935. E. J. Thompson was the minister who performed the ceremony in Bur-

goyne Church. The witnesses were Lorna May Rogers and Joel E. Broadwell.

As weddings moved from home to church, Burgoyne Church became the centre of many such joyous occasions. In more recent times, the little church is looked upon by many brides as a quaint relic of the past and a special place in which to be married.

Baptisms also took place in the home in earlier times, and the Parish Registers are unclear in some instances, as to where the event actually occurred, with place of baptism listed as Salt Spring Island or Fulford Harbour, etc. There appear to be no early baptisms performed in the church at Burgoyne.

The tiny churchyard at Burgoyne holds only thirty graves, with a few reserved plots and a dozen or so cremation plots, some within the grave of a family member.

The first person to be buried in the Burgoyne Church graveyard was Robert Ewen McLennan, who died of blood poisoning in 1901 at the age of 21 years. His monument, the only tall red one in the churchyard, was brought from Scotland around the Horn and up the Pacific Coast by sailing ship. It contains also an inscription on each side for his parents, Alexander and Elizabeth McLennan, who are buried on either side of him. Nearby are his brother Robert Murray, sister Ann Elizabeth (Stewart) and nephew, William Stewart.

The second burial to be performed at the Burgoyne Church is that of a wee girl, Enid Bell, who died in 1915.

Amongst the McLennan graves is a stone slab with no headstone or inscription. It is a mystery grave that could have been a body moved from a previous site, perhaps a Williams or Maxwell child, originally buried on the Maxwell Farm. No one knows for sure.

Other pioneer names that appear on the Burgoyne gravestones include: Cearley, Coopsie, Douglas, Hill, Isherwood, Maxwell, Townsend and Reid. Many of those originally involved with the Burgoyne Church are resting in St. Mary's Anglican Churchyard, a mile or so down the Fulford-Ganges Road.

The Little Church in the Valley no longer rocks to the old revival hymns of the Methodist, nor does it harken to the sonorous tones of missionary preacher or unionized Presbyterian minister. No longer are young voices raised in the chorus of 'Jesus Loves Me' or a Christmas recitation. Our little church is quiet now, opened only for baptism, weddings and funerals, but it reminds us days gone by when it served the religious needs of a thriving pioneer community. It is still there today, beside the Fulford-Ganges Road, a small white building with its tiny graveyard and white picket fence, as a monument to the early days of Salt Spring Island and those who worked so hard to ensure its existence

REFERENCES AND ACKNOWLEDGEMENTS

Minute Books:

Minutes of the quarterly Board for the Methodist Society of Salt Spring Island, B. C., from July 26, 1899 to August 16, 1909. United Church Archives. (with assorted papers, receipts, reports, etc.)

- August 24, 1920 to February 13, 1925
- 1926-1941 S.S.I. United Church
- 1942-1954 S.S.I. United Church
- 1972-1975 S.S.I. United Church
- 1973-1976 S.S.I. Pastoral Charge

Minute Books:

- 'Ladies Aid of Ganges April 1927 - December 1932
- United Church Women January 16, 1963 - December 10, 1970
- United Church women 1971 - 1972

Parish Registers - Salt Spring Island United Church

Columbian Methodist Recorder 1899 Vol 1 and 2

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Robson, Rev. Dr. Ebenezer, Diaries

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Victoria Public Library

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Mouat Family Centennial Reunion

Owens, G.W., Heritage of One Hundred Years 1869-1969.

Updated 1975.

Toynbee, R., Snapshots of Early Salt Spring
Wallace, Marie, Salt Spring Island

Sincere thanks to: Betty Brigden, Margaret Cunningham, Dorothy (Gyves) Dodd, Mrs. Holloman, Charles Horel, Mary Inglin, Evelyn Lee, Gwen, Lotus and Nan Ruckle, Rev. Allister Skinner, James Stevens, Mrs. Jessie Toynbee, Winnie Waterfall, George Wright, The Archivists and Barbara McLennan at the Provincial Archives and Bob Stewart at the United Church Archives, and especially Mrs. Maggie Lee, whose good memory helped me keep the facts straight.

MINISTERS OF THE UNITED CHURCH ON SALT SPRING ISLAND

NANAIMO CIRCUIT

Rev. Dr. Ebenezer Robson 1861-1863
Rev. Edward White 1863-1866
Dr. Ephraim Evans 1866-1868
Rev. Edward White 1868-1871

MAPLE BAY CIRCUIT

Rev. Cornelius Bryant 1871-1874
Rev. Thomas Derrick 1874
Rev. Thomas Crosby 1874

COWICHAN - SALT SPRING ISLAND CIRCUIT

Rev. W.V. Sexsmith 1874-1877
Mr. J.J. Martin (lay preacher) 1877-1878

MAPLE BAY - SAANICH MISSION - ISLAND CIRCUIT

Mr. Chappelle (lay preacher) 1884
Mr. J.A. Wood (lay preacher) 1884-1885
Mr. R.B. Hemlawe (lay preacher) 1885-1887
Mr. W.J. Dowler (lay preacher) 1885-1887
Rev. J.P. Howell 1887-1889

MAPLE BAY - DUNCAN - SALT SPRING ISLAND CIRCUIT

Rev. C.H.M. Sutherland 1890-1893
with Mr. T. Neville (student) 1890-1893
Rev. James Calvert 1893-1894
Rev. Elihu Manuel 1894-1896
with Mr. T. Neville (student) 1894-1896
Rev. W.D. Misener 1896-1897
Rev. Joseph W. Winslow 1897-1898

SALT SPRING ISLAND CIRCUIT

Rev. Aknoyd Stoney 1898-1899
Br. G.A. Horel (lay preacher) 1899
Rev. C.M. Tate 1899
Rev. D.W. Scott 1900
Rev. G.H. Osborne 1900
with Rev. D.W. Scott 1900

Salt Spring Island Circuit continued....

Rev. R.J. Irwin 1901
Rev. W.H. Barraclough 1901-1902
with Mr. F.S. Okell (lay preacher) 1902
Rev T.H. Wright 1902-1904
with Mr. J.E. Fleming & Mr. J. Gillanders
(lay preachers) 1902-1904
Rev. Sanford 1903
Rev J.H. White 1904
with Mr. A. Stephenson & Mr. J.W. Millar
(lay preachers) 1904
Rev. J.P. Hicks 1905
Rev. Thomas Keyworth 1906-1909
with Mr. G. B. Ridland (lay preacher) 1906-1909
Rev. George F. Clark 1909-1910
Rev. J. Henry Hobbins 1910-1912
Rev. W.G. Mawkinney 1912-1913
Rev. T.G. Griffiths 1913-1916
Rev. A.T. Bell 1916-1917
Mr. Dudley Anderson (lay preacher) 1917-1919
Mr. Victor Whitehouse (lay preacher) 1917-1919
Rev. G. W. Dean 1919-1920
Rev. Bishop Black 1921-1924
Rev. James Stoodley 1924-1927
Rev. G. W. Dean 1927-1928

SALT SPRING ISLAND UNITED CHURCH PASTORAL CHARGE

Rev. Wm. Lawson 1928
Rev Wm. Allan 1928-1932
Rev. J.P. Westman 1932-1935
Rev. Wm. Allan 1933
Rev. E.J. Thompson 1935-1940
Rev. Wm. Allan 1940
Rev. James Dewar 1941-1950
Rev. J.G.G. Bompas 1950-1955
Rev. Fred Forster 1955-1957
Mr. D. C. Morton (lay preacher) 1957
Mr. A. Dakin (lay preacher) 1957
Mr. Jim Manly (student) 1957
Mr. Knipe (lay preacher) 1957
Rev. Wm. Z. Van Druten 1957
Rev. C.G. MacKenzie 1957-1959
Mr. Daryl Logan (lay preacher) 1959-1960
Rev. Norah L. Hughes 1960-1965
Rev. E.W. MacQuarrie 1965-1968
Rev. Fred Anderson 1968-1974
Mr. Fred Sibley (lay preacher) 1974
Rev. Vernon McEachern 1974-1980
Rev. Allister Skinner 1980-present