

8 The development of community in Ogden

Introduction

The following three articles trace the development (and demise) of various aspects of community from Ogden's past.

Apart from the immense physical labour of clearing forests for farmsteads, the biggest challenge for the early pioneer families was the loss of a sense of community. Instinctively, as soon as opportunities arose, the settlers started to re-establish what had been lost and to build anew a sense of community. Of course, "community" comes in many flavours and nuances, some quite tangible, others less so. Working bees (barn raising, corn husking, road building, home textile making) and community worship were often first steps, but the establishment of institutions, however primitive, such as schools and churches would often follow.

The desire for convenience, perhaps security, and the sense of well-being that comes with having neighbours close-by, led to the clustering of some farmsteads. With time these clusters were of sufficient size to be considered hamlets, then maybe villages. Often a mill or a smithy served as the nucleus, but schools, churches and general stores could also be encouraged to be established in these growing centres. Sometimes a cluster of farmsteads never became anything more than a crossroads or a "corner", but in the 19th century, everyone in the Township knew of the place and how long it might take to get there from wherever you were. Today in Ogden, many residents know little of the area beyond their access roads!

At the risk of ending this introduction on a reflective note, but acknowledging that our Municipality appears to have multiple "solitudes" (lakeshore - interior, permanent resident - villégiature, affluent – less affluent, raised here – newly arrived): Is it time to start re-building a sense of community in Ogden?

On hamlets, crossroads and waterways: The imprint of the first occupants on the toponymy of the territory

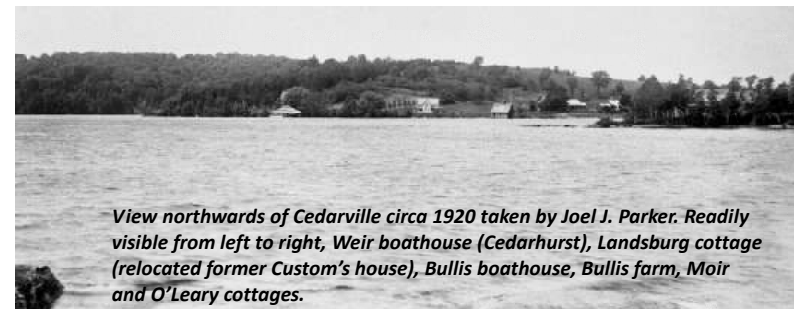
Occupying the territory that is now our municipality on the eve of colonial settlement, were members of the Abenaki nation. They took advantage of the abundance of fish as well as game to ensure the well-being of their families and clans throughout the year. It is from their language that we derive some of the first place names applied to the region. Thus, we have inherited the word Memphremagog, a flawed transcription of mamhlawbagak, which means "the great expanse of water" and which designates our large lake. The words Tomifobia, Missisquoi, Coaticook, and Massawippi are all considered derivations of Abenaki vocabulary, although their meanings remain unclear or controversial. Settlement of Ogden (more correctly for the period, the southern half of the

Township of Stanstead) began in the mid-1790s, and increased markedly into the early 1800s. Settlers often came to prospect the area initially and once a location on the most promising lands was chosen and the clearing had begun, their families joined them. The patent for the Stanstead of Township was granted in 1800 and some of the early settlers were official Associates listed on that patent, but the majority were squatters. Eventually, most were granted legal title to their farmsteads. A legacy of some of these early settlers, apart from cleared forests, was that their family names, or sometimes their original place of origin, live on as placenames applied to various crossroads and corners in Ogden. The following summaries, listed alphabetically by their most current name, briefly describe various Ogden places or waterways, and what we know of their origins.

Apple Grove (very early 1800s) The name of this hamlet appears for the first time on the 1881 Belden map. Its territory probably extended from the shores of Lake Memphremagog to the east of Griffin Road and from the Narrows in the north to the limits of the hamlet of Griffin in the south. A cemetery was established there in 1812. A one-room school was operating there no later than 1863 (probably much earlier). A post office also operated at this location from 1873 to 1915.



Cedarville (1865) The name of this cottage shoreline was coined by David Moir and others involved in the building of a steamboat wharf on the southeastern point of Echo Bay, some forty years before any summer cottages were built. They noted the fine stand of white cedar at this location (many of which doubtlessly ended up as part of the cribwork for the wharf), and hence Cedarville. A customs office and a country inn were the only embellishments beyond the wharf that Cedarville was to see. Gradually cottages were built starting in the early 1900s and the name was adopted more widely by nearby residents, and came to imply the shoreline area stretching from just north of Bullis Point all the way to the international border, plus the farmsteads a short distance back from the Lake. Today, this "hamlet" is home to the Town Hall, Weir Park, and the Ogden public wharf and boat launch. The name first appears on the topographic map published by the Department of the Militia in 1917.



View northwards of Cedarville circa 1920 taken by Joel J. Parker. Readily visible from left to right, Weir boathouse (Cedarhurst), Landsburg cottage (relocated former Custom's house), Bullis boathouse, Bullis farm, Moir and O'Leary cottages.

Comestock Corners (early 1800s) From the very beginning millwrights used the unique configuration of the Tomifobia River to build dams, ponds and mill races to power sawmills, gristmills, and later spinning mills. The places where the mills were situated were named after the owners, and understandably as the owners changed so did the place names. James Bodwell may have built the first grist mill here prior to 1815, but by 1839 the place was known as Mack's Mills. When ownership changed in the 1860s to *Charles Comstock*, it became Comstock Mills. The name first appeared on an official map in 1936, but was misspelled "Comestock". Since 1989 it has been called Comestock Corners and the remains of a dam on the Tomifobia River can still be seen at this location at the intersection of Stanstead and de la Riviere roads.

Glines Corner (early 1800s) This name honours the memory of *James Glines* (1766-1843), who arrived in Stanstead Township from New Hampshire in 1805, and who acquired land near this crossroads at the intersection of Marlinton and Arnold roads. The hamlet in the 1870s was considered to include about twenty farmhouses and a schoolhouse built prior to the 1860s. The placename first appears on the 1839 Colonel Gore military map.

Graniteville (c. 1896) Some place names require little explanation. The first granite quarry was opened here by Jonathan Haselton and others in 1876. Over the next decade, other quarries were also started in the near vicinity, and these required both skilled workers and labourers, who in turn required housing. Families joined the men and soon a small village had developed. The building of the Graniteville Methodist Church in 1896 was reported in the Stanstead Journal and appears to represent one of the first uses of the term for the hamlet. A post office was in operation from 1898 to 1946. By the early 1920s, Graniteville had a store and a one-room school. The name first appears on the topographic map published by the Department of the Militia in 1917, from surveys taken in 1913.



Griffin (very early 1800s) This hamlet is named after *Silas Griffin Sr.*, an early settler on this site (c.1810), although by no means the first. That distinction probably belongs to Eliphalet Bodwell who held Lot 9, Range 6 in 1800. It was certainly called Griffin on the 1839 map by Colonel Gore and because of its relatively central location in the Township, served for council meetings for a time. Griffin was on the Montreal to Stanstead stagecoach route and Eliphalet's son Wellington, ran a stage inn there. It is often referred to as Griffin's Corners and the 1863 map by Putnam & Gray

uses that label. Today, Route 247 (Chemin Griffin) extends from the northern to the southern boundary of the municipality passing through the hamlet. A church was built in 1841, and a school house by 1863. B.F. Hubbard in 1874 indicated that there was also a tavern and a blacksmith shop. He wrote that the hamlet consisted of about four square miles and embraced about 50 farmhouses. A post office operated there from 1887 to 1913.

Harvey Bay (c. 1850) New Englanders David Harvey and his family had arrived in Stanstead Township in 1805, but they settled on Lot 9 Range 3 along the shore of



Fitch Bay (opposite the south end of Whetstone Island). It was his son William who acquired the farmland surrounding the actual bay, and built a substantial wharf there, sufficient to accommodate steamboats. As a consequence, the place was known as Harvey's Landing or Harvey's Wharf but the bay itself remained without a name. This was rectified on the 1917 topographic map.

Canadiens hockey great and avid fisherman, the late Doug Harvey, summered along the bay in the 1960s but it is unclear whether he was related to the pioneer Harveys or this was mere coincidence.

Lineboro (c. 1867) This placename refers to the proximity of this site to the border separating Stanstead Township from the Town of Derby, in Vermont. The name combines the short form for "borough" with slang for the international border ... the "Line". This hamlet developed out of necessity as the *Massawippi Valley Railroad* (that had been under sporadic construction since 1862), was to finally link up in 1870 with the *Passumpsic and Connecticut Rivers Railroad*, which had already reached the border opposite Lineboro (North Derby) in 1867.

A Customs office and examination room, a freight and passenger station, and a post office (in operation from 1869 to 1915) were all required to be built. The Customs office was the first one to be established in the vicinity of Beebe. Today all these are gone and Lineboro, if its residents still call it thus, is somewhat shared by Ogden and the Town of Stanstead.



c.1930 a car stops to report at Lineboro customs. Image courtesy M. Farfan.

Marlington (c. 1800) This placename is ultimately derived from Marlow, a municipality in the hill country of southwestern New Hampshire, from whence the first settlers came. Originally the settlement was called New Marlow, then was referred to as the Marlow Settlement. By 1863, the name Marlington appeared on maps, probably as a result of a phonetic modification of Marlow and an alteration of the word *tun*, which in Old English meant "group of houses or village".

At least four one-room schools have been built in Marlinton since 1804. According to B.F. Hubbard in 1874, the school in Marlow ranked among the best in the Eastern Townships. Apart from the school and a cemetery, Marlinton boasted of little else. A cheese factory operated at the beginning of the 20th century at the intersection of Lamarche Road and Marlinton Road. Its owner, Warren Benjamin Bullcock, became the first mayor of our municipality in 1932 and was also postmaster of the post office in operation from 1887 to 1915.



Ruiter Corners (1800) John Ruiter (1769-1853) was granted land of nearly 1200 acres near what we know today as the intersection of Laflamme and de la Riviere Roads. The Ruiter family still owned their land over 130 years after their arrival in Stanstead Township. A school and cemetery were built on this site in the early 1800s, but the hamlet of farmhouses did not develop beyond that.



(left) Ruiter's Corner cemetery



(right) The farm of Thomas Ruiter, near Ruiter Corners. Thomas was the son of pioneer Captain John Ruiter.

Tea Table Island (c. 1863?) The mists of history do not reveal who first named Tea Table Island, but it was being called that by the early 1860s at least. It appears, unnamed, on the very earliest accurate map of the Lake made in 1772. In vol.2 of *Memphremagog: An Illustrated History*, Louise Abbott notes that the islet was first purchased from the Crown in 1863 by Montrealer Henry Chapman, or possibly in 1864 by his wife. It remained a favourite picnic spot until buildings were erected in the early 1960s by the Reynolds family.



Ticehurst Corners (1845) This crossroads was named after Moses Ticehurst. Moses and his wife Sarah Baker and ten of their eleven children emigrated from England, with their local parish in Sussex helping to defray the cost for the impoverished family. They arrived in 1845 and settled on Lots 15 in Range 8 & 9. Several of their children then settled near their father's land and some of their descendants still live there. In 1995, a gathering of Moses Ticehurst's descendants from as far away as Australia was held on the ancestral land. A commemorative plaque marks this event. Two schools were built in the vicinity in the 19th century. This crossroads is located at the intersection of Laflamme Road and Boynton Road.



Sarah Ticehurst; the c.1870 farm of Caleb Ticehurst; the Ticehurst monument.

Tomifobia (1802) At the beginning of the 19th century, Constant Wright oversaw the building of the first grist and saw mills at this location and it can be presumed that soon a small cluster of houses surrounded the mills. Other industries took advantage of the water power of the Tomifobia River, including a woollen mill built and operated by Osmyn Smith. Smith had previously purchased the grist mill, so understandably the village, initially known as *Smith's Hollow*, then became *Smith's Mills*. The village thrived, even more, when the railroad was built through the town in 1870. The name of the village was changed in 1918 to Tomifobia, largely to avoid confusion with other railroad towns with similar names. The village boasted one Protestant and two Catholic schools, a library, a hotel, a creamery, two general stores, a feed store, a stockyard, a blacksmith, several mills, and of course a railway station. The post office operated until 1969, but the mills and other businesses gradually ceased operations in the period from 1927 to 1950.



c. 1955 Tomifobia general store owned by Théophile Lussier. It closed in the early 1970s, and burned down in 1980.

A region in need of schools

contribution by Christine Renaud et al.

In the early 19th century, the first settlers to arrive in the Eastern Townships were attracted by the cheap land on which they hoped to establish farms. Many of them, coming from the United States, brought with them an experience quite different from that of the French or British settlers already established elsewhere in the province. They left a structured society with well-organized settlements and arrived in an area without roads and still largely covered by forest and swamp. The settlers generally arrived as single unit families, and their lots were widely scattered, making it difficult to develop community, create and maintain roads, mills or other infrastructure. They were culturally, geographically, economically and politically isolated from the rest of Lower Canada. Many lived in poverty and the economy was largely based on the exchange of subsistence goods and services.

A difficult start

At that time, there were no public schools in Lower Canada, and French, British and American views on education clashed. One contentious issue was whether schools should be religious or secular? Until the mid-19th century, schooling in the Eastern Townships was a private, local and often family responsibility. The education of children whose families could afford it was entrusted to non-professional teachers in inhospitable premises where learning was difficult. Education was sporadic and was often only provided for a few months of the year, using a variety of poor quality materials. Nevertheless, many children learned to read and write through these initiatives.



The one-room schoolhouse in Griffin no longer exists but is representative of the small buildings that served to educate so many Ogden youngsters up until the 1950s. It is hard to imagine the teachers, almost always single women, trying to handle, let alone educate, boisterous farm kids ranging from 6 to 16, grades 1 to 7, all in the same classroom at the same time. Image courtesy of Gilbert Elliott

Even if, at the beginning, schooling was done at home and with the family, the colonists wished to offer their children an education at least as advanced as the one they themselves had received. Soon enough, they established local schools in private homes, where children from neighboring families were also welcomed. There are few written accounts of these early schools, but a few people, both men and women, have left texts that give a glimpse of the education of the time. Mary Lovejoy Taylor (1793-1872) recalled her arrival in Hatley from Vermont in 1797. Six adults and 15 children spent their first year in the settlement, and a pioneer school housed the children for two months in the winter and two months in the summer. Some of the more educated people acted as teachers and the students sometimes had to walk great distances in difficult conditions to get to school. They learned to read and write the hard way, with few resources, in a very small, bare room.

Opening of private schools

Private, for-profit schools also sprang up in the area, providing a better education for boarding students. At Rock Island, Mr. Otis Warren opened his own school in 1828. The school closed a year later in 1829 as the settlers who could afford it chose to send their children to the United States to attend academies and colleges in New England.

However, despite this trend, by 1829 there were 15 private schools in Stanstead Township, in addition to the 5 state-regulated Royal Institution schools. Some were opened by well-educated or wealthy individuals, while others were more the result of community work and effort. Perhaps the very first log school was opened in Marlinton (then Marlow) in 1804 followed by a new framed schoolhouse in 1817. There was one built at Ruiter's Corner in 1806 and another at Stanstead Plain in 1822. John Gilman built another on Griffin Road, a mile north of Beebe Plain, that served that community as well. These early schools were often housed in crude buildings, even barns, that also served as town halls and places of worship. They remained the mainstay of the educational system in the region until the emergence of a widespread public school system in the 1840s.

The long road to public education

As early as 1809, citizens (Phineas Hubbard, Charles Kilborn and Israel Wood) petitioned the government to build a free school. Two commissioners, appointed by the governor to investigate the matter, concluded that a two-storey school should be built in the southeast part of the township. Their recommendation was to be approved by the governor. After delays, typical of the time, construction of the school was finally completed in 1817. Reverend Thaddeus Osgood was its first schoolmaster until his resignation in 1819, when Dr. Isaac Whitcher took over, hiring teachers and supervising the school. Poor children were taught free of charge, while those whose parents could afford it were charged a small

fee to contribute to the teacher's salary. In the 1820s, the school had an average attendance of 65 students. Hundreds of children attended the school during its 18 years of existence.

Sunday schools, where education was provided free of charge by charitable organizations to both the poor and the wealthy (although they focused on children from poor families who could not attend school during the week), appeared in the Eastern Townships around 1820. Churches were involved in these Sunday schools since literacy was seen as the best way to acquire religious knowledge. By 1824, Stanstead Township would have had at least two Sunday schools. These were also equipped with a library that offered mostly religious literature and were also used for adult education purposes. Beebe had a particularly popular Sunday school west of the village at Gline's Corner (now part of Ogden), regularly attended by about 40 people in the 1850s.

Academies and colleges began to spring up in the 1830s and 1840s, chief among them the Stanstead Seminary and the Charleston Academy. During the 1840s, Lower Canada moved towards a more established, improved public school system, and Stanstead Township, as a consequence, showed a greater interest in the education of its children.

Until the middle of the twentieth century, one-room schools were the norm and teachers, almost always women, had to perform their task often with few resources. Despite this, some schools like Marlow's, had excellent reputations.

One-room schools in Ogden

There have been numerous one-room schools in the Ogden area and although most of these have disappeared, at least four have survived and been converted into residences. The schoolhouses did not necessarily stay where they were initially built. They were small, of lightweight construction, so moving them by teams of oxen was relatively easy. Such moves were made perhaps, to place a school in a more central location (walking distance for the students). At other times they were on leased land that wasn't renewed and had to find a different venue. The Cedarville schoolhouse, built sometime before 1860, is an example of a schoolhouse apparently moved, but only just across the road.

The oldest of our long-time residents will remember attending these one-room schools, the last of which closed in 1954. In that year all Protestant elementary children in Ogden were to attend the school recently built in Beebe at the SW corner of Junction and Main, or Sunnyside Elementary in Stanstead. French-speaking children had a school in Beebe as of 1914, and then the Academie St. Anges in 1942, but how francophone families in Ogden might have gotten their children to the school is unclear.

With the demise of the one-room schools, rural kids no longer walked, from now on busing was the daily ritual! The smaller schools in Ogden, at least in the 20th

century, only taught grades 1 to 7. Higher grades were available at the Beebe model superior school and after 1909 the Beebe Academy. Horse-drawn sleighs and wagons, the school buses of that era, were arranged to transport Ogden farm kids to and from these higher grade schools.

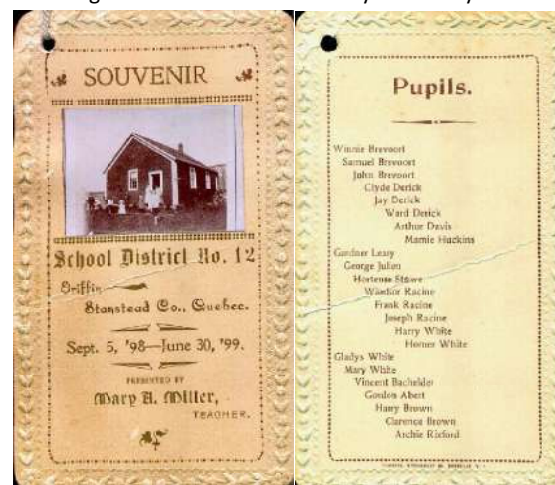
A hard, poorly paid, often short, teaching career

The late Alan Bullock in recounting his days at the "new" Marlinton school in the 1920s and 30s, indicated that in the eight years he spent at the school, only once did a teacher remain for two years. In one year they had three different teachers come and go. It was a pretty brutal job and of course, one of the few professions open to women. In the late 1920s they were paid the handsome wage of \$900 per year and were usually boarded with a local family close by the school. For that they taught about twenty children ranging from six to sixteen, grades one through seven, all in a single classroom at the same time.



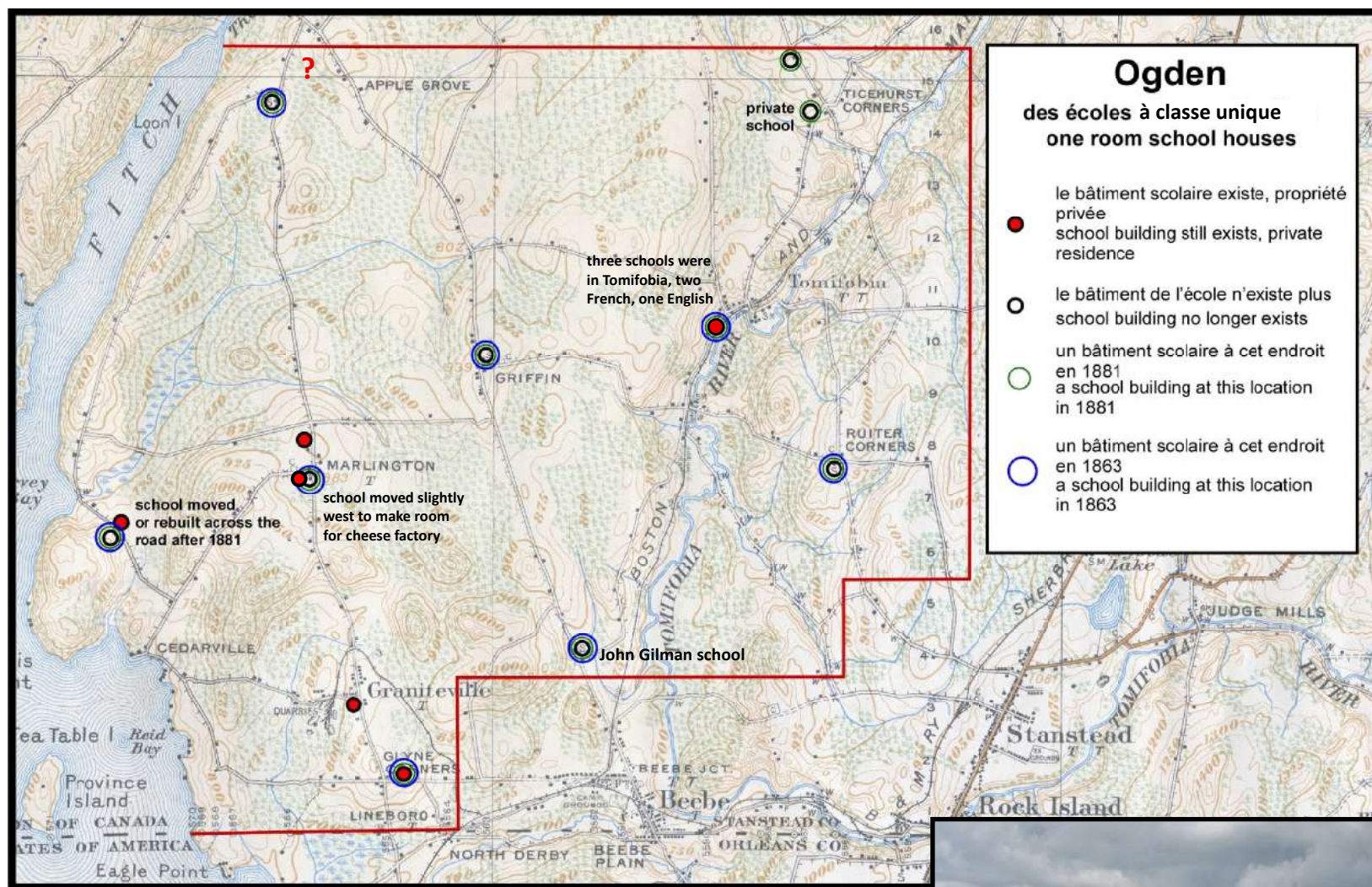
The fourth (or new) Marlinton school located between chemins Lamarche and Davis. It is now a private residence.

Alan quit school after grade seven to help out on the farm, replacing his older brother who had left to work elsewhere. He said he never was particularly fond of school, but ironically he eventually got something out of a one-room school-house his wife! Jessie Corey was a young teacher in the Graniteville school, boarding with Alan's aunt when they met. They married in 1942.



A souvenir small brochure, complete with a pasted photograph, presented by teacher Mary H. Miller to her pupils of the Griffin school (District No.12), presumably on the last day of that school year - 1899. Miller had 23 students, but not all showed up on a given day! Still it must have been crowded.

Image courtesy of Gilbert Elliott.



A map showing the known locations of one-room schools in Ogden. Most of the buildings no longer exist but a number survive and have been transformed into private residences (red dots). There may have been other school buildings, either gone or still existing, that the authors are unaware of.

The red question mark on the map represents the small building in the open field on the west side of route 247, opposite to where Bleu Lavande used to be situated. Could this be a former school, perhaps later moved to this location? A two-storey building would be unusual for a school. Could it be an old workshop or other farm outbuilding? Do any of our readers know what functions it has served over the years?



Faith in the Eastern Townships: diversity and rivalry

The arrival of the first settlers

The first settlers in the Eastern Townships were largely from New England. Although some of them were loyalists to Britain and adhered to the Anglican church, most were neither loyalists nor Anglicans. The majority of the newcomers were at least nominal Christians of various other Protestant denominations: *Congregationalists, Baptists, Methodists, Presbyterians* and *Universalists*. Some of the earliest settlements in Ogden were made by settlers originating from the same part of New England, and importantly, coming from a common doctrine or denomination. For example, the Marlow Settlement (Marlington) was established by adherents to *Universalism*.

At the beginning of colonization, all the churches faced the same basic problem: how to offer their services in this wilderness territory largely deprived of drivable roads and places of worship?

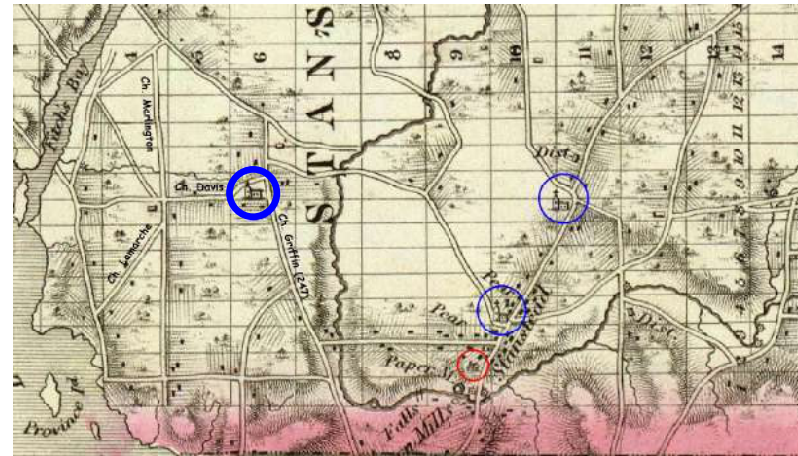
Ecclesiastical rivalries

There was often a strong rivalry between these different branches of Protestantism. The various denominational groups wanted to keep and enlarge their following, and also resist the power of the official Anglican Church. Starting in the mid-19th century, the Roman Catholic Church also became an important regional player, adding to the complexity of the religious mosaic here.

To understand these religious tensions, it is useful to remember that a central doctrine of Protestant churches is the idea of independence. They reject the hierarchy and control of any state church. However, the Constitutional Act of 1791 had proclaimed the Church of England as the state church and had been granted one-seventh of the land in each township open to settlement, the so-called clergy reserves. The Church of England relied on its supremacy to try and take charge of education, officiating at marriages, and official record-keeping. Their clergy denigrated non-Anglican pastors who did not have their theological training and accused them of weakening their position vis-à-vis the Catholic clergy. Despite the political advantages granted to Anglicans, their church was slow to take hold in the Eastern Townships.

An assembly of Congregationalists was held in Stanstead as early as 1796. Like most Protestant denominations, each congregation was autonomous, with no hierarchy other than that of Jesus Christ at the head of the congregation. The fierce independence of these congregations, however, prevented them from organizing themselves effectively. In their churches, there is no pomp: a sober and bare interior, a generally flat ceiling, a simple window. The modest size of the churches does not overwhelm the landscape, they are covered with white clapboard and have a simple and delicate bell tower. For these denominations,

God does not live in the church itself, but rather in their hearts, so there was no harm in using the building as a community hall. As a result, public meetings were held regularly in these churches. In contrast, for Anglicans and Catholics, the church is a sacred place, because it is the house of God and its architecture must bring the faithful closer to God. Proportional to the affluence of the parish, both faiths tended to build places of worship that dominated the landscape, with impressive bell towers and spires.



Faith-based meetings and worship took place in the Township of Stanstead from the very beginning and increased as the population rose and viable congregations were established. However, the record of the building of dedicated churches in the area that is now Ogden, appears to have started with the construction of the Union Church in 1841 in Griffin. Yet on this map published by Joseph Bouchette in 1832 from older data, a church building is shown at Griffin (bold blue circle), as well as one at Stanstead Plain and one at Cassville. Was there a Methodist meeting house at Griffin then as early as the 1820s?

The Methodists, who became a sect distinct from the Church of England in the late 1700s, were quite evangelical and better organized. Before 1835, missionaries organized revivals in various places. In the early 1800s itinerant Methodist preachers attracted large numbers of worshippers at revivals, and the denomination became quite prominent in Stanstead Township. Their rural houses of worship became larger and less austere over time.

In 1925 a degree of ecumenical rapprochement occurred between some of the Protestant sects, with the union of the Methodists, Congregationalists and some Presbyterians and the formation of the United Church of Canada, today our country's largest Protestant denomination.

The Catholic Church was not left out. The House of Assembly of Lower Canada ordered an inquiry into the stunted growth of the church in the Eastern Townships in 1820. It turns out that the Catholic clergy perceived the region as potentially hostile. The parish priest Brodeur of St-Roch-des-Aulnaies wrote

"We would rather see our children in poverty or settle in our seigneuries than to see them rich in the midst of such dangers and for their education and their religion". However, the rapid colonization of the region and the important arrival of French Canadians and Irish forced the Catholic clergy to bring moral relief to their flock. Often very poor, the Irish did not have the means to build a church, and it was necessary to find the rare bilingual priests to serve the two communities.

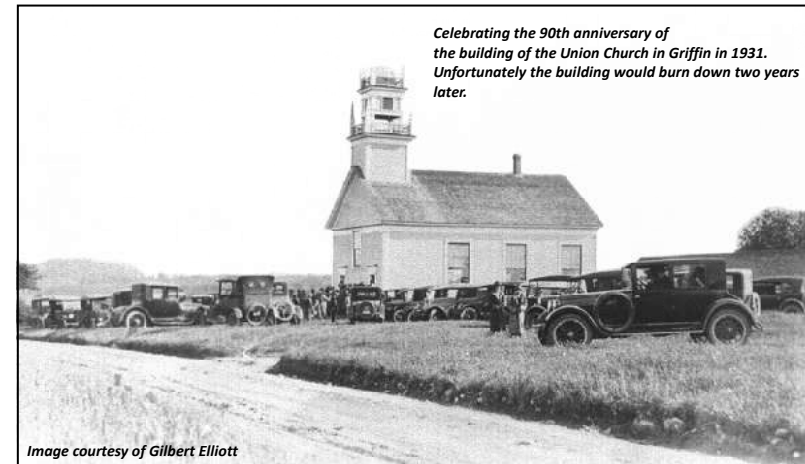
Bishop Bourget of Montreal sent sixteen missionaries to the Townships between 1831 and 1848. The arrival of the Ursulines in Stanstead in 1884 gave another boost to the Catholics in the region. In 1839, Bishop Bourget purchased a two-acre lot to build a chapel in Stanstead and parish priests from Sherbrooke came to say mass. In 1849, the first resident priest of Sacred Heart Parish (Stanstead), Father Champeaux, bought a lot of about ten acres and a 40 square foot building was built as a chapel and presbytery, but it was unfortunately destroyed by fire in 1915. Bishop Laroque of Sherbrooke decided to build a new church which, over the years, would boast a Casavant organ and five paintings depicting the life of the Holy Family. Eventually, the Catholic Church flourished in the Eastern Townships, a region that became predominantly French-speaking in the 1920s. However, the border regions such as Stanstead remained predominantly English-speaking and Protestant until the middle of the century.

The legacy of Ogden's religious heritage

What is left of this religious heritage in Ogden? Religious practice has collapsed in all denominations and the two remaining churches have passed to private hands.

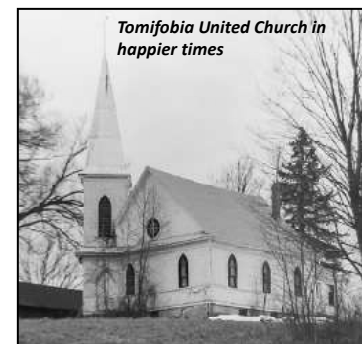
The oldest known church built in Ogden, for which we have a reasonable record is the Union Church in Griffin's Corner. Built in 1841 this beautiful church unfortunately burned down in 1933. It was called a Union Church because it was shared by different denominations, a relatively rare display of cooperation between the sects. Each religious community shared the hours of use according to their financial participation. Thus, at the beginning, the Universalists enjoyed 20 annual celebrations thanks to their contribution of \$861.50, the Methodists were entitled to 19 celebrations (\$643.00) and the Baptists to 12 (\$439.50). This sharing varied from year to year, as the arrival of a charismatic pastor for one community or another could turn the hearts of some congregants. According to an article published in the Sherbrooke Daily Record in 1926, the management of the church by different communities brought its share of tensions and more or less Christian feelings. The church was never rebuilt due to a lack of support since the Canadian Congregational Missionary Society had withdrawn from it. Afterwards, the hamlet of Griffin withered away and only a cemetery and a few houses remain as a testimony to its history.

The church in Tomifobia is still standing. Once quite pretty, this church was built in 1889 by Ben Kezar for a cost of \$8,100. It served the United Church for 71



Celebrating the 90th anniversary of the building of the Union Church in Griffin in 1931. Unfortunately the building would burn down two years later.

Image courtesy of Gilbert Elliott



Tomifobia United Church in happier times

years and ceased its activities in 1960. Completely abandoned since 1968 and now in private hands, it has been allowed to slowly deteriorate, the tower has lost its steeple and is near to collapse. It is a rather ignominious end for what once was a centre of community life in the village.

An Anglican church was also established in Tomifobia, taking over the former Protestant one-room school. Its years of service to the community are unclear.

The Graniteville church located at the intersection of Marlinton Road and Cedarville Road was built by Nathan Beach in 1896-97 for \$1500 with the help of volunteer workers. The land was donated by David Moir, local farmer and granite dealer, and the church sat just to the north of Moir's farmhouse. The village had come into existence in the previous decade due to the development of the quarries, and the church was a fitting symbol of Graniteville's coming of age. The church (originally Methodist) was consecrated on July 8th 1897. In 1905 the building was raised and a basement dining hall was provided. Quite surprisingly no wedding was held at this church until 1940. Electricity came in 1946, and in 1986 the steeple was toppled in a tornado. After over 100 years of service the church was deconsecrated, and in 2015 was purchased by a young musician from Montreal.



the former Graniteville United Church