

St. Patrick's Parish Centennial



TUAM • NOBLETON • SCHOMBERG
1876 - 1976

St. Patrick's Parish Centennial

St. Margaret, Queen of Scotland Church
Tuam

St. Mary's Church
Nobleton

St. Patrick's Church
Schomberg

1876 - 1976

Pastor: Rev. Arthur M. McMahon



His Holiness Pope Paul VI



*The Most Rev.
Philip F. Pocock, D.D., J.C.D.,
Archbishop of Toronto*



*The Most Rev.
Francis V. Allen, D.D.,
Auxiliary Bishop of Toronto*



*The Most Rev.
Thomas B. Fulton, D.D., J.C.D.,
Auxiliary Bishop of Toronto*



*The Most Rev.
Aloysius M. Ambrozic
Auxiliary Bishop of Toronto*

Archdiocese of Toronto
Toronto June 2nd 1976

Reverend and dear Sir,

with very great sorrow. Having heard for some time
great distance of Schomberg from the Catholic
Church that there is danger of greater falling
off of the Catholics especially the young people.
We desire most earnestly to remedy this
evil and also to accede to the wishes
of many very good Catholics in Schomberg
to erect a neighbourhood. We are determined
to attach to it the Mission of King & Tempest
and to confide all under your good care
trust that the people themselves seeing the
great advantage of having a priest in
their midst will contribute according to their
means for the love of God and the interests of
their own souls and that of their children to
erect a Church and a Presbytery in Schomberg
our good Lord. I know will largely bless
this undertaking and all those who contribute
towards it.

+ J. J. Lynch
Archbishop



ARCHDIOCESE OF TORONTO
CHANCERY OFFICE

55 GOULD STREET
TORONTO, CANADA
M5B 1G1

On the occasion of the Centennial Celebration of St. Patrick's
Parish in Schomberg, I extend my sincere congratulations to the Pastor,
Father McMahon and to all the parishioners.

Beginning with Archbishop Lynch, succeeding Archbishops
of Toronto have shown their care for the Parish by sending devoted Pastors
to look after the spiritual needs of the faithful and to proclaim the good
news of salvation.

I assure you of my own deep interest in your spiritual welfare
and impart to all the members of the Parish as well as your friends who
will join you in celebrating the Centennial my fervent blessing.

Atchup J. Lynch
Archbishop of Toronto

Feb. 12, 1976.

REV. A. M. McMAHON

PHONE - 939 - 2256

ST. PATRICK'S CHURCH

P.O. BOX 39
SCHOMBERG - - - ONTARIO

Dear Friends:

Our Parish of St. Patrick's, consisting of the Mother Church of St. Patrick in Schomberg and the Church of St. Mary in Nobleton, is happy and proud to be celebrating our centennial during 1976. We reflect with pride on the growth and development of Catholic worship in this parish community during the past 100 years.

However, we cannot gloss over the period of our parish from its establishment on June 6th, 1876 to this present day June 6th, 1976. We must not forget those early pioneers, priests and parishioners who made so many sacrifices to build the first places of worship from which we benefit to-day. We have an obligation to appreciate their labour and difficulties. It is our fervent prayer that God has already granted to them the reward of an eternity of happiness with Him in His Heavenly Kingdom.

What does the second century of St. Patrick's Parish hold for the future? Of course, only Almighty God knows, but we can surmise and possibly forecast what the early years of the second century of St. Patrick's Parish will bring. To forecast events even early in the twenty-first century would be foolhardy. However, it is fairly safe to predict that St. Mary's will be a separate parish because of the great growth in the Nobleton area and the great need of additional Masses and services for the fast growing Catholic population of that district.

Will St. Patrick's Church have to be enlarged or even a new one erected? Hopefully neither avenue will have to be explored as long as the present number of Masses (four every week-end) can be extended to five or six if necessary. However, it is almost certain that major changes might be necessary by the year 2000 or shortly thereafter.

May I conclude with a personal reference to this particular date, June 6th? It was on June 6th, 1937 that Almighty God permitted me to offer my first Mass as one of His unworthy disciples in the little parish church of St. Mary, Star of the Sea, in the then small village of Port Credit. I continue to thank Him for the great privilege of serving Him and His people for thirty-nine years, the last nine and one half of which have been as your shepherd in St. Patrick's Parish.

With great love for all of you, both members of my flock and members of the whole community, I ask God to bless you and yours always.

Arthur M. McMahon

Pentecost Sunday

(Rev.) Arthur M. McMahon

June 6th, 1976

Parish Priest

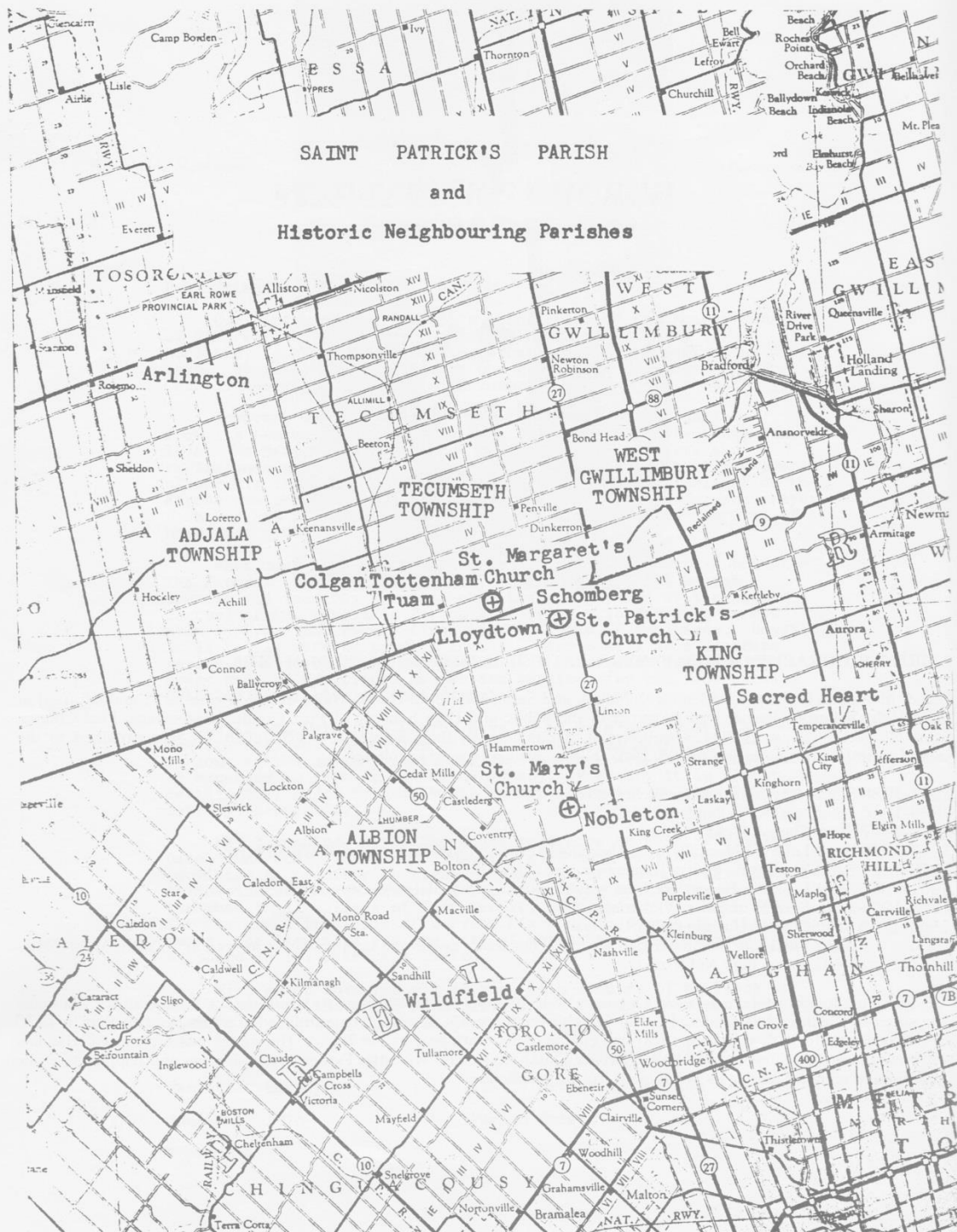


A BRIEF BIOGRAPHY OF OUR PASTOR, FATHER ARTHUR MICHAEL McMAHON.

Father McMahon is the son of James McMahon and Sarah McCulley. He was born in Toronto in 1911 and baptized at Saint Helen's Parish. Father was educated in the public and High Schools of Port Credit, Mississauga, Peel County, Saint Michael's College School, Toronto; and at Saint Augustine's Seminary, Scarborough. He was ordained to the sacred priesthood on Saturday, June 5, 1937. His assignments were as follows:

- 1937-1939 Saint Mary Immaculate, Richmond Hill
- 1939-1946 Saint Mary's, Welland
- 1946-1947 Saint Clare's, West Toronto
- 1947-1950 Saint Luke's, Thornhill, from where he began the Catholic Mission at Woodbridge
- 1950-1951 Saint Vincent de Paul's, Niagara-on-the-Lake
- 1951-1955 Saint Joseph's, Beaverton, from where he built Immaculate Conception Church, Sutton
- 1955-1964 Saint Francis de Sales, Pickering
- 1964-1966 Saint Charles Borromeo, North York
- 1966- Saint Patrick's, Schomberg, to which he has made numerous improvements as well as to Saint Mary's Mission Church near Nobleton.

The parishoners wish to take the opportunity in this our centennial year to thank Father McMahon for the many fine services which he has rendered to our parish over the years. We also congratulate Father on the fact that in 1976 he will begin his fortieth year as a priest and complete his tenth year as our Pastor. During his pastorate our parish has witnessed unprecedented growth both spiritually and physically. We wish Father every success and happiness as he continues to minister among us in his most fruitful apostolate.





Father Edward John Rowell Jackman, o.p., was born in Toronto, February 20, 1940, and attended educational institutions there up to his graduation from the University of Toronto in 1962. He then taught High School for three years both in Canada and in Ghana, West Africa. He entered the Dominican Order at Saint Hyacinthe, Quebec, in 1965 and did his studies in Montreal and the U.S.A. Ordained on May 22, 1971, Father again returned to West Africa, this time to Nigeria, before ill health forced him to return to North America in 1973. He now works in the Archives of the Chancery Office compiling various histories of the Archdiocese of Toronto. Father also prides himself in being a parishoner of our parish living at its southern edge on a farm south of Nobleton.

THE HISTORY OF ST. PATRICK'S PARISH TUAM, NOBLETON, SCHOMBERG

By Father Edward J.R. Jackman, o.p.,
1976.

INTRODUCTION

A church does not simply appear on the map nor does a parish exist from and for all time. The institutions of the church are the result of the labours of ordinary human beings, like ourselves, building little by little until at last we can stand back in admiration at what has been accomplished. The ordinary events of everyday life take on a more coherent meaning as the pattern of development appears and the whole begins to look bigger than the sum of the parts.

Our story in the Schomberg area, Ontario, Canada, may appear as just another ordinary Roman Catholic parish, but we too have our own unique story distinguishing us from our neighbours although we have always been closely linked to them. 1976 marks the centennial of the formal foundation of our parish as a distinct jurisdiction within the church. At the suggestion of the Pastor, Father Arthur Michael McMahon, who this year will be celebrating his tenth anniversary as pastor of the parish, and with the enthusiastic encouragement of our Bishops and parishoners, we have tried to outline the accomplishments of those who have gone before us, or who are still with us and whose deeds and names deserve to be better known.

Not every event of our past can be put into a booklet of this nature, nor indeed has even been rediscovered at the present time, but hopefully all the essentials are present. For aiding in this process of recovery we would particularly like to thank Father James S. McGivern, S.J., the archivist of the Archdiocese of Toronto, his predecessors especially Leslie Clarke, our parish historical committee, and the many others who have helped put together the many scattered pieces of our parish history by their previous writings and present advice. No doubt future historians will be able to add to our story and their contributions will always be welcome by the parish and Archdiocesan archives. Those who contribute to historical writing will, in their own small way, in turn become makers of history themselves.

THE EARLY FRENCH PERIOD

The early Roman Catholic and for that matter Christian history of our parish area is shrouded in mystery. In the seventeenth & eighteenth centuries the French missionaries and traders were the first Europeans to venture into our midst and they brought with them their Roman Catholic faith during their rule over our present province of Ontario. Undoubtedly they passed frequently through our parish since its area included their portages or carrying places between the Humber River which flows south to Lake Ontario and the Holland (Schomberg) River which flows north to Lake Simcoe as well as the Indian Trail circumventing the Marsh. Our parish territory straddles and is divided by this ridge which the early voyageurs had to surmount to reach once navigable waters. To the north lie the Schomberg and Tuam part of our parish where King and Tecumseth Townships meet and to the south lie the Nobleton and King City parts in the southern part of King Township. Whether the early missionaries ever said Mass in our area is unknown at the present time but we are happy to think of our area as being blessed by the frequent coming and goings of these early bearers of the faith.

THE IRISH SETTLEMENTS

There may have been sporadic Roman Catholic settlements in our area from as early as the late 1790's, but our records date back only to the 1820's. The vast majority of our Catholic settlers were immigrants from Ireland who had suffered economically to an extreme degree ever since England had annexed Ireland in 1800. From the time of the Wolfe Tone rebellion in Ireland in 1798 the Catholic Irish had begun to leave their homeland to fight in wars of liberation (such as those of Simon Bolivar in South America) or to work on Ontario's canals, such as the Welland, before settling permanently in our area as farmers. Sometimes they received government grants of land for the services they had rendered. Though the great potato famine of 1846-1847 caused the largest exodus from Ireland, already by the late 1820's and early 1830's the number of Irish coming to Canada had greatly increased. They came by ship either directly to Canada or via the United States in the hope of starting a new life freed from the ever more oppressive and impoverishing conditions at home, encouraged by their Bishops to come to British territories as a result of Catholic emancipation in Great Britain in 1829. This movement was actively promoted by our Lieutenant-Governor, Sir John Colborne, 1828-1836 and Irish Roman Catholics rapidly began to concentrate in the rural areas of our province, then known as Upper Canada. True to the great Irish missionary tradition the people were not long settled before they began to think of building a church of their own, hopefully with a resident priest. In this corner of the home district formed by the meeting place of York, Peel and Simcoe counties and centred about Lloydtown, crossroad settlements sprang up with settlers competing to provide churches and schools for their people. Thus by 1830 the number of Catholic settlements was increasing rapidly with almost every settled township having its own handful of the faithful who wanted their spiritual needs met at least partially, and for that purpose some church or at least temporary structure that would serve as a church was needed.

SAINT PAUL'S - TORONTO AND SAINT PATRICK'S - WILDFIELD.

It is thought that the first priest to visit our parish area was the Right Reverend Alexander MacDonell who in 1826 became the Bishop of Kingston, which Diocese then embraced our entire province of Ontario. Shortly afterwards he briefly visited the Roman Catholics of the Townships of West Gwillimbury, Tecumseth and Adjala on one of his many episcopal visits throughout his immense jurisdiction. Hence the year 1826 or shortly thereafter marks the tentative yet formal beginnings of our parish story. Thus it is somewhat a fortunate coincidence that as we mark our parish centennial we are also noting its sesquicentennial, i.e. its 150th anniversary, 1826-1976.

In the years immediately following the Bishop's visit his various Vicar Generals and Apostolic Missionaries would periodically visit our area on horseback from their base at historic Saint Paul's Church, Toronto, the first and indeed the mother church of all the churches in the Archdiocese of Toronto.

It was one of these travelling priests, Father Edward Gordon, who made the first reference to our present parish, his personal register book reads that he baptized on February 6, 1830, in Tecumseth Township, Michael, age four months, son of Michael and Ellen Ryan. James and Jane Doyle were the sponsors.

We are fortunate to have the above information because church records for these early years are often lacking and one must be careful not to interpret falsely the few that remain to us. Churches in the early days did not always open with the official ceremonies to which we are accustomed today. Parishes or Catholic communities would form as a

result of the occasional visits by missionary priests who would bring on horseback the necessary prayer books, vestments and vessels as well as the heavy altar stone. Mass would first be said in an ordinary residential home or even in a public meeting place indoors or outdoors. Next an ordinary log house might be vacated for the purpose of serving as a temporary church to be replaced later by a log church, the first proper structure of its kind. Many of the early frame churches, such as the one at Tuam, used thick, heavy barn timbers as the basis of its structure, as opposed to the two by four type of framework we know today. By the middle of the last century frame churches were replacing log structures. By the end of the century the brick churches which are so common today became the normal type of church. A typical old parish usually had all three types of church on the one location, e.g. first a log one, secondly a frame one, and thirdly a brick one. Unfortunately, traces of most earlier churches made from wood have all but disappeared so that it is sometimes very difficult to know precisely when or even where a church began in a particular area. The churches of our parish differed somewhat from the above pattern and therein lies part of our uniqueness.

Among our various neighbouring Catholic communities striving to erect the first church, Wildfield in the Township of Toronto Gore, Peel County was the victor and the reward for its frame church was the opportunity to construct a rectory for the priest who would then also serve all the surrounding community mission churches and stations in private homes. Thus by 1833 we find Father Murtagh Lalor residing "permanently" at St. Patrick's Church, Wildfield while at the same time having to struggle with the problem of building a good half dozen or more churches in northern Peel and southern Simcoe counties.

THE FOUNDING OF THE CHURCHES AT TUAM AND COLGAN

It was during the next few years that the first and only Catholic church was built at Tuam, Tecumseth Township, the first Roman Catholic Sanctuary in what is now our parish area. For this purpose ten acres of land was purchased from James Doyle on April 11, 1834, on the north-west corner of Lot Number 15, Concession one, facing the Second Line of Tecumseth Township. The barn-type frame church was dedicated to Saint Margaret, Queen of Scotland, and its construction was begun in 1834 by Father Murtagh Lalor and finished around 1838 by his successor, Father Hugh Fitzpatrick.

The choice of south-east Tecumseth Township as the original area of settlement was quite deliberate. The area which today forms a triangle bound by Dunkerron in the east, Rich Hill (Tuam) in the west and Lloydstown in the south was already settled by the Quakers as can still be seen from their graveyards in the area. The Quakers were unique for this time, in that they were truly tolerant of all other faiths, were peace-loving and were well known for their charity to others in distress. Hence they acted almost like a magnet in attracting Catholics to our parish area in its early years. So attractive was Tecumseth Township for Catholic settlement that it had more baptisms than any other of the approximate twenty townships in Halton, Peel, York and Simcoe Counties listed in Father Edward Gordon's personal register for the 1830-1833 period. In fact, during this period Tecumseth averaged exactly one baptism per month, a rate that compares favourably with the number of baptisms performed over the same area today! By the 1840's Tecumseth had a Roman Catholic population of about 500, the same number as its neighbour, Adjala Township to the west, which was in a way supposed to be the "official" Catholic Township of the area.

Originally Saint Margaret's was simply known as the Catholic Church in Tecumseth Township since it was the only one within its boundaries. But with the building of St. Paul's in Alliston in 1876 and in 1885 of Saint Francis Xavier Catholic Church at Tottenham, also within Tecumseth Township, it became necessary to make a distinction in the place names to avoid confusion. Hence our choice of "Tuam", a name largely forgotten even by ourselves for the area of Saint Margaret's Church and more generally for the area lying half way between Schomberg and Tottenham. Tuam was the official name of the local post office nearest Saint Margaret's Church. It functioned from 1863 to 1914 on the north-west corner of Lot Number 11, Concession 1, of Tecumseth Township, about a mile and a half west of our church. Tuam is certainly a worthy name for the location of our first settlers and one well worth reviving alongside the present name of Rich Hill, a Quaker stronghold in County Armagh, Ireland, used to describe exactly the same crossroads, in Tecumseth Township. Tuam, County Galway, is the name of the Archbishop's See for Connacht, the western province of Ireland, and its most Irish and destitute province. Some of our earliest settlers came from that area because such dire conditions forced them to emigrate. The name Tuam thus proudly takes its place alongside other west Irish place names such as Achill and Athlone in neighbouring Adjala Township.

On the other hand our parish itself is named after Schomberg, a Protestant Duke from the German Palatinate who commanded King William's troops at the Battle of the Boyne, Ireland, 1690. Though he lost his life in the battle, his side triumphed and thereafter his name was held in special reverence by Irish Protestants. Hence its choice as the new name of our community around 1860 which had formerly been called Brownsville after one of its Pennsylvania Quaker founders. Thus even some of our place names bear significant religious overtones of which the present generation may not be aware.

Over the years there has been some question as to whether Colgan in Adjala or Tuam in Tecumseth Townships had the first church and which was the main church of their combined mission. Colgan obtained its land in 1830 compared to 1834 for Tuam and appears to have completed its church in the early 1830's compared to the late 1830's for Tuam and hence Colgan must have formal priority of origin. However, in the earliest years of settlement Tecumseth Township had the larger Catholic population and it appears that another, earlier than Tuam's St. Margaret's in Tecumseth and not St. James in Adjala was the original Catholic worship centre for the two townships. Exactly where its location was or the nature of its structure is not known but official records and local tradition give a certain primacy to Tecumseth over Adjala as the township from which the earliest missionaries departed to visit the neighbouring townships in south Simcoe County.

Perhaps the problem arose from the fact that it may have been the intention to build just one large church to serve the two townships since Catholics were grouped close together along both sides of the Adjala-Tecumseth boundary. The church at Colgan was built just inside Adjala Township right next to its boundary with Tecumseth Township. Despite its popular name as the church of South Adjala, many of its parishoners including John Colgan himself lived on the Tecumseth side of the boundary. Though for years St. Margaret's was the only Catholic Church in Tecumseth Township, at no time did it serve all its Catholic inhabitants.

Tuam's desire for separate status can also be explained by the fact that the relatively heavy concentration of Catholics in the two townships had its approximate centre at what would now be Tottenham and not at Colgan which was just too far, eight miles, for the people at Tuam. Thus they built their own church to serve the needs of Catholics in the south east part of Tecumseth Township. They also continued to use the name of Saint Margaret of Scotland, which they thought to be theirs and which the church at Colgan also used to call itself frequently in its early years. What we now know as Saint James Church in Colgan must also have considered itself as the legitimate successor of the earliest worship centre in that area which had gone by the name of St. Margaret of Tecumseth.

The Tuam Catholic community built a frame church in contrast to the log one built a few years previously at Colgan and fully expected a priest of their own. This was not to be and indeed the new church community was somewhat embarrassed financially from its extravagances at that time. Still it remained a handsome church until its last days. Today Colgan is still thriving while Tuam is now an abandoned graveyard. All the same, the memories of Tuam's and Tecumseth's one-time greatness linger on amidst its quiet fields.

What we know for certain is that by 1833 there was a rectory at Colgan and that a priest resided there frequently. By 1837 it was detached from Wildfield, to which it had been linked as a kind of dual charge to become the headquarters of all missionary activity in the south Simcoe County area. At Tuam, one can only suppose that there may have been a rectory and some crops for the priest on the ten acres set aside as the church property there. Both of these were necessary for the support of a priest in those days and clearly such had been the intention of such a large purchase of land. Regardless of the purpose for which they had been used Father Sheehan in the late 1870's sold the eight surplus acres south of what is the graveyard today and if they ever contained any buildings set aside for church purposes, they have long since disappeared. Only the two acre property as we know it today remained in our possession with the church and the surrounding cemetery.

We also know that for most of this period up to the founding of the Schomberg Parish in 1876 Colgan and Tuam were part of the same charge and that with Colgan having about three quarters of the combined Catholic population of the two churches it was only natural that it should become the main centre of the parish. Over the years Colgan has had three churches: log, frame and brick while Tuam has always retained its original classical frame church. To settle this controversy fairly and evenly we may say that Colgan had the earliest church, appearances to the contrary; while Tecumseth Township had the earliest centre of Catholic worship of the two townships.

Though today Saint Margaret's of Tuam looks desolate, religious services were held there for some one hundred and twenty years and it is still regarded as the historic heart of our parish where so many of our ancestors have been buried. In 1903-1904 Father Carberry renovated it extensively putting in many aids to devotion such as stained glass windows and statues and making the necessary repairs to the square timbered frame and board sided structure. About 1952 the last Masses were said in the church. The automobile had finally put an end to the horse and buggy age. A more important reason for its closing was the fact that there were now two new churches built within five miles of it on either side, Saint Francis Xavier at Tottenham to the north-west in 1885 and Saint Patrick's at Schomberg to the south-east in 1915. Saint Margaret's was no longer the main centre of Catholic attention for the area as it had once been. Unfortunately the ravages of age and more particularly of vandalism necessitated its razing in 1972 but a few of the remains of this former handsome two-storey structure can still be seen on the ground at Tuam surrounded by the many tombstones. In its time it had become one of the oldest still-existing Roman Catholic Churches in Ontario, i.e. from about 1835 to 1972 and it is still regarded by many as something of a parish shrine to be visited from time to time. Lacking to the eye it grows stronger in the heart.



St. Margaret's Church
Tuam — 1970

Baptisms in 1830.

Michael
Ryan.

February 6th Baptized, Michael, aged, four months,
Son of Michael & Ellen Ryan, residents of Tecumseth
Sponsors: James & Jane Diggle My me, & Gordon My

First known
recorded
baptism in
Tecumseth
Township
by Fr. Edward
Gordon



Interior view
St. Margaret's Church
Tuam

THE FOUNDING OF SAINT MARY'S CHURCH NEAR NOBLETON

Following the potato famine in Ireland, 1846-1847, the number of Irish immigrating to Canada increased rapidly and soon a number of Catholics had settled in King Township of York County. To meet the need for a place of worship for the new community, Patrick and Catherine Trainor donated an acre of their land on the east side of Lot Number nine, the Tenth Concession of King Township. On this site about a mile and a half north-west of Nobleton was built Saint Mary's Church. It is still commonly known as the Roman Catholic Church on the Tenth Line of King Township, a more important road then than it is today. St. Mary's was officially opened with its **first** Mass at 11.00 A.M. on Sunday, September 23, 1855. An ecumenical gathering of some three to four hundred people each of whom had to pay two shillings and six pence entrance fee attended this service. The founding priest was Father Patrick Rattigan who also built the frame church at Colgan (South Adjala) in 1852 and had begun the one at Arlington (North Adjala) in 1854-55. He was typical of the great church-building priests of his time. Saint Mary's of Nobleton was also built originally as a frame church but was bricked over in its present form towards the end of the last century. It has held services of worship for over one hundred and twenty years now and thereby has become one of the oldest continuously-worshipped-in churches in King Township.

During the Sunday service of July 13, 1913 its wooden horse and carriage shed burned down taking the lives of eight horses and as many carriages. It was soon replaced with the present cement and steel one which makes such an excellent parking shed for our cars on Sunday mornings. It stands as one of the few reminders of this aspect of rural nineteenth century Ontario still to be found in our area. Over the years the interior of the church has undergone renovations and remodelling especially since the liturgical changes brought about by the Second Vatican Council. To the original church exterior has been added the present porch and formerly there was also a steeple.

The congregation remains most loyal to this historic church which due to its location slightly off the main roads is not as well known as it should be even by Catholics. Originally it was situated near the junction of the main roads leading from the villages it was intended to serve. Thus at its beginning it attracted Catholics from as far away as Lloyd-town in the north, King City in the east, Kleinburg in the south and Bolton in the west. But with newer Catholic Churches having been built to serve each of these four areas it now serves only the immediately surrounding area of Nobleton and the number of Masses said in it has been reduced accordingly. Still, with the recent growth of the Nobleton community area Saint Mary's shows every sign of increasing its congregation to its former size.



*St. Mary's Church
Tenth Line
near Nobleton*

THE TUAM AND NOBLETON CHURCHES JOINED AND SEPARATED

The location of the new church near Nobleton, made the distance from it to Colgan and back too far for a day's journey by horse and so Father Rattigan took steps to be closer to his two charges of Tuam and Nobleton. The adjoining parts of the two Townships of Tecumseth and King were in effect constituted into a parish of their own and separated from Colgan, which would continue to look after Adjala and the neighbouring part of Tecumseth Townships. Father Rattigan thus became our first resident pastor and set the pattern for our future development as a formal parish covering the same area then as it does today. For his residence Father Rattigan purchased a fifty acre farm diagonally across the Tecumseth second line from the Tuam Church, that is on the south-east corner of Lot 14 of the Second Concession of Tecumseth Township. No doubt Father Rattigan chose Tuam as his residence because some 70% of the parishoners attended it in contrast to the 30% who attended the Nobleton Church which never had a rectory of its own.

However, with Father Rattigan's departure in 1860, his farm was sold and our parish lost its independence and reverted to mission status. Tuam was once again served from Colgan, and Nobleton was now served from Wildfield. This situation continued until 1876 with Mass being said in both mission churches about every second Sunday. Such was the fate of being a mission in those days, i.e. a reduction in the frequency of the sacraments. On the other hand the extra pastoral load now imposed upon these two older parishes brought about the division of each of them into two, i.e. Arlington (North Adjala) separated from Colgan (South Adjala) in 1865, and Caledon from Wildfield in 1867. These dates mark the beginning of the modern era for these parishes. At the same time the desire of our parishoners from Tuam and Nobleton to have, once again, a pastor of their own could not be ignored indefinitely.

Father Egan, before entering the priesthood, put his literary talents to work for the Telegram. He won a Citation for the Best Sporting Event, for his article entitled, "Mecca of Turfdom". This was the description of a race in which "Man o' War" was the winner.

* * * *

Father Coleman remains colourful in the eyes of our older parishoners. Regulations of the church prohibited saying Mass in the afternoons. Father Coleman, late, and riding his horse Gyp hard between Schomberg and Nobleton along the 9th concession, started Mass before noon. He then paused for lunch while the congregation recited the rosary. However, he made up for his tardiness by delivering lengthy sermons which often lasted until 3:00 p.m.

* * * *

Schomberg boasted an authentic Farmers Market during the early 1900's, drawing large crowds from Aurora, Weston and Toronto. Produce was sold from the wagons, and the market, while being profitable for the farmers, also increased sales in the town's stores.



*Interior
St. Mary's Church
May, 1972*

THE FOUNDING OF THE PARISH AND BUILDING THE RECTORY AT SCHOMBERG

Indeed, requests for a church in a central location within our parish such as Schomberg had come from its local inhabitants since the 1840's but it was not until 1876, that Most Reverend John Joseph Lynch, Archbishop of Toronto, was finally able to meet this need in another of his many church-building campaigns. Schomberg had by then outgrown its older neighbour, Lloydtown, and had become the dominant agricultural centre for our entire parish area that it still is today. It was the natural choice for the head church of a rural parish and would also differ from its mission churches in that it was in a built-up urban area while they were off by themselves surrounded by farmers' fields. In his official letter of June 2, 1876, our founding day in which our parish was established, Archbishop Lynch clearly had the highest hopes for the success of the new parish jurisdiction which would once again unite Tuam and Nobleton. But now there would be a rectory at Schomberg which would be more accessible to the two older missions than rectories in other parishes.

Father David Joseph Sheehan was our first permanent pastor to reside at Schomberg and he built a frame rectory in 1876 which is still used as the Fathers' House except that it was later bricked over on the outside by Father Carberry about 1905. As the future church and rectory site Father Sheehan purchased two adjoining pieces of property for a total of about four and a quarter acres in Lot Number 33 in the Ninth Concession of King Township at different times in 1876. Today that piece of property constitutes the south side of Schomberg's Church Street from the rectory to the Schomberg water tower and running south to a tributary of the Schomberg River. The church was deliberately situated on the Schomberg-Lloydtown road so as to be equally accessible to these two major settlements and their surrounding farming communities. We also owe our ample parking lot today - minus the easement taken for the water tower in 1961 - to the foresight of the past.

It was intended that a church should be built alongside the new rectory at Schomberg right away but such a project had to be delayed some forty years before our relatively elevated property could be graced with a House dedicated to our Lord. Most of the parishoners still lived in the countryside rather than in the villages and most no doubt found it considerably easier to keep on attending the churches at Tuam and Nobleton which the priest was expected to visit now that he lived between them. Also, the movement of rural depopulation was just beginning at this time, a process which would remove many of the very people upon whom the new parish was counting for support. Thus for some forty years Mass was said in the combined living-room-chapel of the Schomberg rectory to small groups of the faithful. The usual practice these years was for one Mass to be said daily and on Sundays at the Schomberg rectory and on alternate Sundays at Tuam and Nobleton.



*St. Patrick's Parish
Rectory and Grounds*

THE DEDICATION OF THE CHURCH OF SAINT PATRICK AT SCHOMBERG

Our present Saint Patrick's Church in Schomberg was built in 1915 with used red bricks from the former Lloyd-town Methodist Church which had been closed earlier in the century. The priest who oversaw the actual building of the church was Father Stanislaus McGrath who was largely assisted by the fund raising efforts of his predecessor, Father Matthew Wedlock, and his successor, Father Joseph Coleman. As can be seen from the inscriptions below the stained glass windows many former pastors also contributed to the building of the church where once they had served.

Msgr. Martin D. Whelan, Vicar General of the Archdiocese of Toronto, laid the cornerstone on Sunday June 20, 1915. The sermon was delivered by Father J. Burke, C.S.P.

Archbishop Neil McNeil was to have blessed the church on the Feast of the Epiphany, Thursday, January 6, 1916. Dean William Harris was the special preacher for the occasion, and the pastor Fr. McGrath blessed the church.



*Ladies of St. Patrick's
Mrs. Owen McGoldrick, Miss Mary Murphy,
Mrs. Cornelius McCabe, Mrs. Ellen Hanley.*

Henceforth regular worship in dignified and proper surroundings took place in our typical but handsome Gothic church. Seating about 150 people it may appear small in comparison to some of the churches in neighbouring parishes but it should be recalled that it was built during war time restrictions and that originally it was more than adequate for our needs. In 1915 our parish population was some 50 families compared to the more than 150 that we have today and then there were still the Tuam and Nobleton Churches to share the load. However, having a small church does add to the intimacy of our worship and enhances the beauty of the sanctuary which, since the liturgical changes brought about by the Second Vatican Council is especially attractive. Our centennial project of renovating the basement will certainly increase the use of the church by all those groups which contribute so much to the life of a parish. Over the years we have always had a large number of devotional, charitable and social groups within our church body.



GROUP OF ST. PATRICK'S PARISHIONERS ABOUT 1919

Back row: Frank Hanley, Basil Hanley, Miss Margaret Hanley, Mrs. Frank Foran, Mrs. Quinlin, Mrs. Ellen Hanley, Mrs. Cornelius McCabe.

Middle row: Ambrose McGuire, Sarah Graham, Mary Murphy, Mrs. Owen McGoldrick, Elizabeth Murphy, Mrs. Ambrose McGuire, Rita Quinlin, Emmeline Quinlin, Mrs. Bridit O'Neil, Mrs. Joseph Duggan, Richard Murphy, Joseph Duggan, Patrick McCabe, Daniel Reilly, Chris Graham.

Front row: Anna Boyd, Kathy Keaue, Martin McGoldrick, Clarence Boyd, Eddie Wilkie, Jay McGuire, Harold O'Brien, Francis McGuire, Francis McGoldrick, Frank Bologna, Clarence McGuire.

A bitterly cold winter morning in 1916 greeted the faithful as they attended the first mass to be said in the new St. Patrick's Church. Without fanfare, without the attendance of a Bishop, and without much ceremony, the church was blessed. George Hanlon, at 16 years of age, was the only altar boy, and served mass for Father Stan McGrath. He vividly recalls almost tripping on the stairs of the sanctuary, while carrying the very heavy and cumbersome missal.



*Interior view
St. Patrick's Church — 1955*



ST. PATRICK'S CHURCH, SCHOMBERG
UNDER CONSTRUCTION



THE BUILDING OF THE OLD SACRED HEART CHURCH NEAR KING CITY

As early as 1876 at the founding of our parish Father Sheehan mentions there being a visiting station at the McCabe's house near the location of the first Sacred Heart Church, i.e. at the junction of the Fifth Concession and the Sixteenth Sideroad of King Township, more popularly known today as Jane Street and the Green Lane. This meant that the priest would periodically visit the area and say Mass in a private home especially for the sick and the aged at Easter and Christmas. Increased numbers in the area led to the opening for worship on Christmas Day, 1930, of a frame chapel dedicated to the Sacred Heart. It was opened by the pastor and builder, Father Ralph Egan, on land donated by John Joseph McCabe on the north-west corner of the above-mentioned intersection and was known as the Roman Catholic Church on the Fifth Line of King Township.

Following upon the impetus given by Father Egan's summer schools, the first in the Archdiocese, by the mid-1930's this rural area of Catholicism about three miles north-west of King City was already showing signs of its future independence and unique nature. Father Francis J. McGoeys helped develop a special agricultural settlement there, known informally in its early days as Mount Saint Francis. Officially called the Catholic Land Settlement Corporation it aided some forty Catholic families during the mid and late 1930's to leave the depressed economic conditions in the cities for a new start as farmers in the country. This community commonly called the Catholic settlement was based upon the principles of the Papal Social Encyclicals, the co-operative movement, and the motivation that "back to the land" could lead one "back to God". Despite setbacks Father McGoeys's small agricultural community grew, thus necessitating his constant presence there as its manager and pastor of the now active church. Only when he became Pastor at Schomberg in 1946 and was able to obtain assistant priests to look after the community was Father McGoeys able to absent himself from his beloved foundation near King City.



*Old Sacred Heart
Church, Mt. St. Francis*



*Men of
Mt. St. Francis Community*



New Sacred Heart Church showing old church (inset) with roof collapsed.

THE BUILDING OF THE NEW SACRED HEART CHURCH NEAR KING CITY

On Saturday, February 6, 1960, the old frame Sacred Heart Church collapsed from the weight of the heavy snow and ice and a decision had to be made concerning the future of the 100 Catholic families community. A new and most attractive brick Sacred Heart Church was then built diagonally across from the old one, i.e. on a two acre plot of land on the south-east corner of the same intersection where Jane Street and Green Lane meet. The great generosity and enthusiasm of the parishoners and friends of the community enabled the church to be built within the same year. Father John Brennan, the Pastor of Schomberg and its missions and the priest who oversaw the building of the new Sacred Heart Church, celebrated the opening Mass on Christmas Eve, 1960. The church was blessed by the late Most Rev. Francis A. Marrocco, then Auxiliary Bishop of Toronto, on May 29, 1963.

On November 11, 1961, the new Sacred Heart Church became a separate parish in its own right and on the same day was entrusted to the care of the Augustinian Fathers of the nearby Shrine of Our Lady of Grace, commonly known as Marylake. The Augustinians, who arrived in 1942, have made their beautiful rural setting into a most popular centre for retreats and Marian devotions. Today Sacred Heart is a rapidly growing parish of some 250 to 300 families with four Masses per weekend, one of which is in Italian.

The independence of the King City Parish which would now serve the eastern half of King Township left the Schomberg and Nobleton churches to serve its western half. The decrease in duties brought about by the division of our traditional pastoral area into two parishes once again reduced Schomberg to a one priest parish except for weekend duties when many visiting priests have had the privilege of saying Mass in our historic churches. Though now canonically separate, we still feel very close to our King City offspring and are happy to see the children of both parishes so often attending the same schools.

During the early thirties, adult Catholics were encouraged to learn more about their religion through attendance at Study Clubs. They were led here in St. Patrick's by Father Egan. The evening was then given some lighter moments when the members adjourned to a dance and social evening.

* * * *

The depression years, and lack of work in many trades and professions, led Father McGoeys to a spot on the 5th line in King Township where he commenced the building of a sawmill. As the business thrived and prospered, the families of the employees moved into the area — and so began Sacred Heart Parish.

* * * *

Euchre Parties were popular during the late thirties. They were usually followed by the arrival of Italian musicians from Sacred Heart Parish, (who carried their instruments in beautifully embroidered pillowcases) to play for the dance which was then held in the driving shed behind the rectory. The only fee charged was that they be picked up and taken home.



FIRST COMMUNION CLASS — MAY 26, 1957

Back row: Sister Mary Joan, Rose Wood, Mary Ellen Hanley, Susan Hogarth, Margaret Nevins, Irene Hughes, Joan Kennedy, Janet Kennedy, Willie Ann McGuire, Ann McGuire, Rev. Francis McGoeys.
3rd row: Mary Kardas, Barbara McGuire, Patricia Riddell, Marie McGoldrick, Margaret Shier, Helena Van Dyk, Linda MacIntaggart, Clare Rancourt, Patricia Ann Heenan.
2nd row: Patrick Wilson, Duncan Foley, Earl Cross, Louis Van der Ploeg, Clarence Boyd, Sheamus McLoughlin, Charles Seager.
Front row: Paul Kennedy, George McGoldrick, Bill Duggan, Dan McGuire, Leonard Loughran, Jack Devald, Joseph O'Neil,

OUR CENTENNIAL

*There's a chain of golden memories
Leading down the path of time,
Wandering back 100 years to search the past
To the time of our forefathers from
far across the sea,
Who chose Canada to be their home at last.*

*The forest bade them welcome and
the rivers sang with glee,
The fathers of the Church held out their hand,*

*Together they would labour, build a church
to worship God.*

*Oh what a kingly welcome to a strange
and lovely land.*

*'Twas there St. Patrick's parish took
root and flourished well,
Like a great tree flings its branches
to the sky,*

*And the faith that will sustain us
through all the trying years,*

*Like eternal hope and trust
shall never die.*

*We pay tribute to our pastors
and our loved ones gone before,
Who pioneered a country new and grand.*

*Who sailed the briny ocean from a far
and foreign shore
To build a home in this, our treasure land.*

*Our centennial breathes a message
Floating down the misty years
That we seek their aspirations to fulfill
The gentle wandering breezes
Many whisper o'er their graves,
And they will know that we
remember still*

Mae McGuire.

WORSHIP IN THE PARISH

The dominant position that the church at Schomberg exercises today in the worship life of the parish with four Masses each weekend and one at Nobleton was acquired gradually. Until about 1930 the old system of one Mass each Sunday at Schomberg and on alternate Sundays at Tuam and Nobleton prevailed and the Pastor was able to handle all these duties himself. The year 1930 marked a change in our worship patterns with the coming of the automobile and the opening of the new Sacred Heart Mission Church near King City. Assistant priests whether as permanent curates or visiting Sunday celebrants of the Mass became a regular feature of parish life. The automobile now made it possible for Mass to be said at least once per Sunday in all four places of worship within the parish and occasionally two Masses might be said in each of our churches on Sundays. After the closing of the Tuam church in 1952 Schomberg always had at least two Masses each Sunday to satisfy the now larger number of Communicants. Gradually this number of Masses has had to be increased to the present four. Certainly it is most edifying to see the spiritual growth within our parish area from what it was a century ago when there were only one or two Masses on Sundays to the present situation whereby our same area can offer up the Mass almost ten times per weekend starting now on Saturday evenings.

The quality of our worship and devotional habits is much more difficult to assess than their quantity. But we tend to retain a certain traditional conservatism about religious matters that might be expected of a closely-knit rural congregation. We have sought to adopt the changes brought about by the Second Vatican Council without becoming carried away by extreme interpretations. At the same time we have also tried to retain elements of the faith and religious practices that our forefathers held so dear. One cannot judge the interior state of a soul but our churches are well filled and that should be sign enough of our love for our Saviour, Jesus Christ.

* * * *

While the plans for the new St. Patrick's Church were still on the drawing board, Mass was being held on Sundays in the Rectory. The congregation had long out-grown the available space, and parishoners were forced to move into the hall, up the stairs and into the upper hall. Miss Mary McGinnis the housekeeper, obviously vexed by the additional work, found the Sunday Sermon time an excellent opportunity to retaliate. In the kitchen adjoining, she merrily turned the separator with all the vim, vigor and enthusiasm she could muster, thereby drowning out the good Father's voice.



*St. Mary's Church
Sunday School Class
about 1923*

*Back row: Frank Flanagan,
Peter Flanagan, Mary Dennis,
Margaret Trainor, Jim Dennis, **

*Middle row: Clarence Trainor,
Bob McGuire, Clarence McGuire.*

*Front row: Joseph Black,
Vincent O'Neil, Frank McGuire,
John O'Neil, Rosemary Seager,
Harold Seager.*

(identity uncertain)*

THE PEOPLE OF OUR PARISH

In the beginning, virtually all our parishoners were of Irish descent though there were a few from amongst the other peoples of the British Isles. However, with the great immigrations into Canada that began at the start of this century from continental Europe we have seen the ethnic backgrounds of our parishoners grow to correspond with the many national groups to be found in Canadian Catholicism as a whole. One has only to compare the names in our older cemeteries in Tuam and Nobleton with the names to be found in our newer cemeteries at Schomberg and near King City to notice the increasing diversity and richness of our parishoners' cultural background. Politically in the old days virtually all our people voted for the Liberal Party as was common for most Irish Roman Catholics in Ontario.

Our parish population has grown, decreased and then grown again with the ups and downs of population movement in our part of rural Ontario. Thus our numbers grew progressively from 1800 to about seventy-five Catholic families in 1875. We should remember also that families were much larger in those days than they are today. About 1875 began the great exodus from the Ontario countryside so that by 1900 our parish had decreased to some fifty families. About 1950 our numbers began to increase again to the 150 families that we have today and we are still growing. According to the 1971 Canadian Census there should be about 2000 Roman Catholics in our parish area which is about 20% of the total population, a great increase from the less than 10% of the last century.

* * * *

Father Wedlock proved to be most enterprising. He kept four Jersey cows and solicited the help of various schoolboys for the care, feeding and milking of the cows. He sold the butter to St. Michael's Hospital under the label "Father Wedlock". When he was unable to fill the order for butter adequately, Miss Sidey Murphy's mother supplied what was needed, but the butter bore Father's labels.

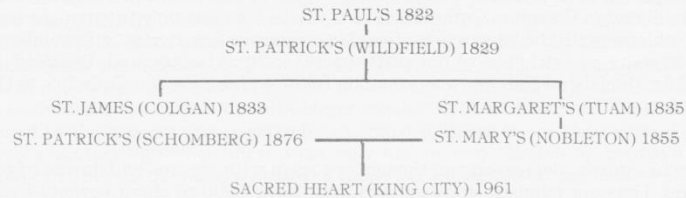
*The Belles of St. Mary's
with Fr. Coleman,
about 1920*



*From left: Mrs. Barney McCabe,
Mrs. Frank Montague, Mrs. Wm. Kennedy,
Fr. Jos. Coleman, Mrs. Charles McKenna,
Mrs. John Kehoe.*

OUR HISTORICAL EVOLUTION

One good work and generation begets another and today we see how already some of our Catholic families have been living in our parish for six generations ever since the time of the arrival of their forefathers in Canada. Similarly in terms of the institutional church we are on our sixth generation of parishes as shown below —



We might well ask ourselves where the seventh generation will find us both individually and institutionally?

From the foregoing review of our history it will be seen that the immediate origins of our parish are from Lloyd-town and Tuam, in the north-west and not from the east and south as one might normally expect. Of course, we all ultimately originate from Saint Paul's Parish, Toronto. But in terms of our past contacts with other priests, parishes and parish-ners we very much belong to that branch of Catholicism that went west and north-west from Toronto. This differentiates the two parishes in King Township from the ten or so other Catholic parishes in our recently created York Region all of which are descended in some way or another from the early missionary trail that led straight up Yonge Street north from Toronto to Barrie. Even from the earliest days our parish contacts have been more with places such as Colgan, Albion, and Wildfield to the west of us than with Newmarket, founded 1841, or Thornhill, founded 1846, to the east of us. These were the first two Catholic churches to be established along the Yonge Street corridor and it is from them that all the other Catholic parishes in York Region except the two in King Township took their origin. With our recent inclusion within the York Region Separate School Board and the York Region Clergy Zone our focus will definitely be more to the east than to the west as was the case in the past. Hopefully, our ties with previous associations will not be entirely forgotten but rather be occasionally revived.

Our parish boundaries have diminished with the erection of new Catholic churches around our edges but even today we still embrace the heart of what has always been considered our normal parish. Thus our present parish boundaries still include all of King Township west of the Seventh Concession Road and the first three or four concessions in the south-eastern part of Tecumseth Township. But parish boundaries should not deter visitors from neighbouring or even distant parishes from attending our churches so that in our own limited way we can give witness to the universality of the Church.

What has been written above can only be described as the briefest of parish histories and yet hopefully it has given some idea of how we became what we are today. We have contributed our fair share of vocations, funds and time etc. to the work of the church as a whole. But at the same time we must realize that there is still much more to be done to advance the Kingdom of God here upon Earth within our own parish area.

A CHRONOLOGICAL CONCLUSION

Our parish celebrations during the year 1976 culminating in the special anniversary Mass to be said on Sunday afternoon, June 6, 1976, by his Grace, The Most Rev. Philip F. Pocock, Archbishop of Toronto, give us an opportunity to reflect upon our past and to plan for the future. The presence of his Grace especially befits the occasion since 1976 marks the approximate 150th anniversary or the sesquicentennial of the first visit of a Bishop to our parish, Bishop Alexander Macdonell of Kingston diocese, which then embraced all Ontario.

1976 also marks the year in which Saint Mary's Church in Nobleton celebrates its 120th birthday, exactly double the age of Saint Patrick's Church in Schomberg which this year celebrates its sixtieth birthday. May the healthy rivalry that exists between our older mission church and younger main church deepen the knowledge of our origins and spur us on to new heights.

But most of all 1976 marks the centennial of our canonical establishment as a separate parish with its centre at Schomberg which would reunite our far-flung members once again into a cohesive working unit. May the hopes that Archbishop Lynch had in establishing our parish have been realized and may our second century of service to God in our area be as spiritually rewarding as the first. Let us give thanks to God for all that He has accomplished in our midst and may He continue to pour down His blessings upon us in the years to come.

VOCATIONS TO THE PRIESTHOOD FROM OUR PARISH.

Rev. Father John Francis Kehoe was born on February 22, 1893, at Coventry, King Township, the son of John James Kehoe and Alice Joseph Harrison. He was educated at Coventry Public Elementary School and Bolton Continuation School. He completed his high school education at Humberside Collegiate Institute, Toronto. He went on to Saint Michael's College at the University of Toronto where he obtained his B.A. in philosophy in 1914. He then attended Saint Augustine's Seminary after which he was ordained to the priesthood on Saturday, May 11, 1918. At the seminary he always stood at the head of his class and he proved to be as good a teacher as he was a student throughout his life. He was noted for writing practical books of instruction both as Master of Ceremonies at the Seminary and later as the instructor of many converts.

He was first assigned to the Alliston-North Adjala Parish as a Curate from 1918-1920, then to Saint Michael's Cathedral and Hospital 1920-1921. Next he resided at Colgan for two years during the rebuilding of the rectory at Arlington which was to become the centre of the newly refounded and separate parish of North Adjala that now also included St. Mary's Church at Achill. He was Pastor of North Adjala from 1921 until 1930 when he was transferred to the parish of Saint Margaret's of Midland. There he stayed until 1938 when he became Pastor of Saint Clare's Parish in west Toronto and died there on Friday, June 14, 1957. Father John Kehoe contributed to the building of new churches and to many other worthy causes. He always remained a true representative of the best in farming people and never forgot his rural origins, even in the city.



Rev. John Francis Kehoe



Rev. Cyril Joseph Kehoe

Rev. Father Cyril Joseph Kehoe was born on August 21, 1897 and except for attendance at Weston High School in place of Humberside Collegiate was educated as his brother above. He was ordained to the priesthood from Saint Augustine's Seminary, Scarborough, on Sunday, June 6, 1926, and was first assigned to Saint John's Parish, Weston. From 1927-1931 he was a Curate at Saint Vincent de Paul Parish, west Toronto, after which he was assigned to Saint Patrick's Parish, Phelpston. He had hardly settled into his new assignment when he died in the prime of life as a result of an accident at Wasaga-Beach. He passed away at Saint Joseph's Hospital, Toronto, on August 20, 1931.

The two Father Kehoes are buried in the graveyard surrounding Saint Mary's Church, side by side in the family plot. Saint Mary's can be proud of being both the birth place and final resting place of these two well beloved priests to each of whom a memorial window has been dedicated: to Father John at Saint Clare's and to Father Cyril at Saint Vincent de Paul's.



Father John Edgar Trainor, son of James J. Trainor and Josephine E. McConnell, was born near Bell's Lake, King Township. His family first attended Saint Mary's and then Saint Patrick's after Highway 27 had been paved to Schomberg. He attended elementary school at the Linton Public School, Saint Jerome's High School at Kitchener, business college at Toronto, Saint Michael's College School at Toronto, the continuation school at Schomberg and Saint Augustine's Seminary in Scarborough. On Saturday June 3, 1939 he was ordained to the priesthood for the Archdiocese of Kingston and first served as a Curate at the Kingston Cathedral. From 1941-1948 he served as Curate at Perth, Lanark County, where he remodelled the church. His assignments as Pastor have been: 1948-1950 at South Mountain, Dundas County; 1950-1956 at Lanark, Lanark County; 1956-1963 at Madoc, Hastings County; 1963-1968 at Cardinal, Grenville County. Since 1968 Father Ed has been at the parish of Saint Gregory the Great, in Picton, Prince Edward County.

VOCATIONS TO THE SISTERHOOD FROM OUR PARISH

Sister Vincentia, though born in Toronto, is regarded as one of our own parishioners since her family attended St. Mary's Church near Nobleton for most of her youth. She was born in the year 1888 as Elizabeth Mary (May) Mullen, daughter of James Joseph Mullen and Elizabeth Hanlon. The family ran the post office, an hotel and a fifty acre farm on the tenth Sideroad of Albion Township at Coventry, just west of the King-Albion Townline. She attended Coventry Elementary School, Bolton Continuation School to the end of Grade XII, and then the Nursing School at Saint Michael's Hospital. She then took a post-graduate course in public health nursing at the School of Nursing at the University of Toronto. She worked for some years as a nurse with the Victorian Order of Nurses and the Ontario Department of Health in the northern Ontario localities of Cobalt and Timmins.

She entered the Sisters of Saint Joseph of Toronto on February 2, 1925 and took her final profession on August 15, 1930. For the rest of her life she devoted her entire energies to her work in the obstetrical department on the seventh floor of Saint Michael's Hospital of which she became the supervisor. During her 28 years there, 1928-1956, she helped deliver some 60,000 babies and taught some 18,000 nurses and mothers the rudiments of child delivery and care. She attended numerous nursing conferences and designed a stainless steel crib. In partnership with Dr. Frank O'Leary she formed a famous delivery team and she and her work were written up in numerous magazines. Ill health from cancer caused her to retire from her work and she died at her St. Mike's hospital in Toronto, on February 27, 1958, much beloved for her competence, idealistic perfectionism and charity. She is buried in Mount Hope Cemetery.



Sister Mary Cyril, Catherine Elizabeth Kehoe, (taking the name of her recently deceased brother, Father Cyril) is the seventh and last child of the Kehoes of Coventry to whom we owe three of the eight vocations from our parish to the priesthood and sisterhood. She attended Coventry elementary school, the Bolton Continuation School to the end of Grade X after which she attended Saint Joseph's College School on Wellesley Street, Toronto. She went on to attend the University of Toronto from which she graduated with a B.A. in 1925. Graduating from the Ontario College of Education in 1926 she taught for seven years in the public high school at Sydenham, near Kingston, Ontario. She entered the Sisters of Saint Joseph of Toronto on July 2, 1933 and made her final profession on January 5, 1939. She spent most of the rest of her active career at her alma mater, Saint Joseph's College School, Toronto, teaching all high school subjects, Latin and history in particular. She also taught at the new Catholic high schools at Saint Catherines in 1947-1948 and at Morrow Park, North York, from 1959 to 1967. She is now enjoying her well-earned years of retirement at the Morrow Park motherhouse.



Sister Mary Leona of Schomberg was born on February 19, 1904, as Vida Viola Deacon, the daughter of John Deacon and Margaret Ellen Egan. After attending school in Schomberg and Tottenham and the Toronto Normal School, she began teaching elementary school in Timmins in 1922 and later taught for a number of years in the Separate School in Colgan, Adjala Township. Then for a while she was Sister Genevieve of the Grey Sisters of the Immaculate Conception of Pembroke, Ontario. Later, on February 14, 1934, she entered the Sisters of Saint Joseph of Toronto where she took the name of Sister Mary Leona. She devoted the rest of her life to the teaching of youth in elementary schools in Saint Catharines, Winnipeg and Whitby. She passed away on Thursday, February 7, 1957, much missed by the poor whom she especially loved.

Sister Mary Emmanuel, Annie Deacon, daughter of Mr. and Mrs. Edward Deacon, received her early education in Schomberg before her family moved west to Melita, Manitoba, where she completed her education. She taught for a number of years before entering the Congregation of Notre Dame with whose sisters she is still working for the Lord.

*Sister Mary Emmanuel (left)
and Sister Mary Leona (right)*



Sister Margaret Josephine Flanagan is the daughter of William Francis Flanagan and Alice Bell of Lloydtown. After attending their Sacred Heart Elementary School near King City she entered the Convent of the Sisters of Providence of Saint Vincent de Paul in Kingston, Ontario, on September 8, 1958. She graduated from the University of Ottawa in 1971 with her B.A. and B. Ed. She also has a diploma in theology and scripture from the Divine Word Centre, London, Ontario. Sister Margaret went to Winnipeg, Manitoba, in September of 1971 and is presently teaching in Saint Joseph's Vocational School there.



Cemeteries of Our Parish

The Tuam Cemetery (St. Margaret's) is the oldest of our parish's cemeteries. It is located on the south side of the second line of Tecumseth Township. Early burials probably took place in the late 1820's. It is difficult to determine the exact date of the earliest grave stones at this location. This cemetery is no longer used but its heritage and historical importance will remain.

In this photo of St. Margaret's, we can still see the remains of the stone foundation of the church.



St. Mary's Cemetery is located on the west side of the 10th Concession road, lot 9 of King Township. The land was donated to the church by Patrick and Catherine Trainor. Burials in this cemetery appeared to have taken place as early as the 1850's. One of the earliest markers is that of Cecilia Dennis, wife of Patrick McCabe, dated February 14, 1853. There may well have been earlier burials which have not been marked by grave stones. The management and maintenance of this cemetery has been under the custodianship of Mr. Charles Kehoe, Mr. Vincent O'Neill and Mr. Harold Seager.



St. Patrick's Cemetery is located on the Schomberg-Lloydtown Road, just east of Lloydtown. The land was originally purchased from the Lloyd family and was officially surveyed in 1921. Throughout the years, the cemetery has undergone little physical change, but refurbishing plans are to be completed in the future. For many years, the cemetery was administered by Mr. C.J. (Clarence) McGuire; presently, Mr. Joseph Keenan is the secretary-treasurer of the cemetery's committee of management.



CONFIRMATION CLASS MAY 7, 1969

Back row: Peter Beck, John Duggan, Keith McGuire, Dennis O'Hara, Gary Vanderham, Bruce Besco, Stephen Latanville, Kevin Corrigan, Peter Duggan, Michael Clarke, Brian Tully, Tom Duggan, Clifford McGuire, Stephen Boire.

4th row: Rene Vandenboon, Bruno Liegghio, Andy Ryan, Paul Sheardown, Michael Talarico, John Rooyakkers, Michael Woodruff, Michael Martin, Leslie Holzmann, Peter Rooyakkers, Michael Belanger, Leo Rooyakkers, Phillip Bernard, Bradley Dubreuil, Ronald Leonard, John Hutchins.

3rd row: Ann McFadden, Ruth Anne O'Neill, Jim Duggan, Paul Vanderkraan, Johanne Deen, Sylvia Goedhart, Anne Scheid, Heather McGuire, Franca Talarico, Carol McFadder, Evelyn Hasler, Diane Corrigan, Bernadette Liegghio, Alan Jackson, Ernie Hutchins, Virginia Hogre, Geraldine Holychuk.

2nd row: Mary O'Hara, Jacqueline Radyk, Helen Holychuk, Susan Duggan, Annabelle Tully, Susan Latanville, Mary Lee Black, Sharon Wall, Debbie Toussaint, Karen Boire, Margaret Anne Hanlon, Dorothy Witeman, Debbie George, Karen Tasca.

Front row: Marie Beck, Janine Davis, Lorna McGoldrick, Janet Boyd, Jennifer Salter, Lee Ann Kraft, Marlene Duggan, Jacqueline Wocks, Cathy Wall, Bernadette McGuire, Michelle Amsen, Henrietta Vandenpoon, Cynthia Harper, Lynda McGuire.

**A LIST OF PRIESTS WHO HAVE SERVED THE PARISH OF
SCHOMBERG IN A PERMANENT CAPACITY**

(Unless otherwise stated all priests mentioned were the Pastors.)

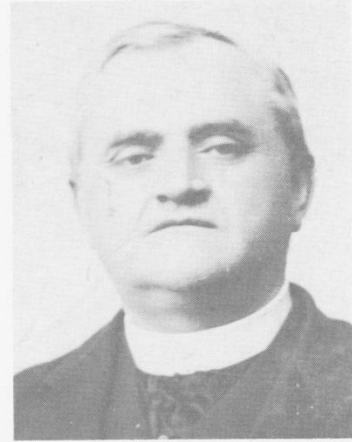
- 1855-1860 Rev. Patrick Francis Rattigan
- 1876-1879 Rev. David Joseph Sheehan, born 1848, ordained 1875, died c. 1893
- 1879-1881 Rev. Arthur Patrick Mullin, born 1830, ordained 1862, died 1883
- 1881-1885 Rev. William Joseph McGinley, born 1846, ordained 1875, died 1891
- 1885-1888 Rev. Patrick Joseph Kierman, born 1844, ordained 1873, died 1905
- 1888-1892 Rev. Eugene F. Gallagher, born 1852, ordained 1877, died 1912
- 1892-1895 Rev. Launcelot Minehan, born 1860, ordained 1884, died 1930
- X 1895-1909 Rev. James Charles Carberry, born 1865, ordained 1893, died 1937
- 1909-1914 Rev. Matthew John Wedlock, born 1872, ordained 1905, died 1936
- 1914-1916 Rev. Stanislaus McGrath, born 1883, ordained 1909, died 1943
- 1916-1924 Rev. James Joseph Coleman, born 1885, ordained 1910, died 1966
- 1924-1929 Rev. Thomas Freel Battle, born 1892, ordained 1917, died 1970
- 1927-1928 Rev. Patrick Joseph Kirby, (Administrator), born 1878, ordained 1917, died 1961
- 1928-1929 Rev. Daniel Walter McNamara, (Administrator), born 1889, ordained 1923, died 1954
- 1930-1937 Rev. Msgr. Ralph J. Egan, ordained 1927, now chaplain at the Precious Blood Convent, Scarborough
- 1934-1935 Rev. Peter Anthony Hendriks, (Curate), born 1908, ordained 1933, died 1966
- 1935-1946 Rev. Francis James McGoey (then residing at Sacred Heart Church, near King City) born 1903, ordained 1931, died 1975
- 1938-1942 Rev. Thomas F. Toomey, ordained 1925, now Pastor Emeritus at Saint Dunstan's in Scarborough
- 1942-1946 Rev. P. Basil Sullivan, ordained 1930, now Chaplain at Holy Cross Cemetery, Richmond Hill
- 1946-1957 Rev. Francis James McGoey, (then pastor of and residing at Schomberg)
- 1946-1951 Rev. John Albert Duffy, (Curate), born 1907, ordained 1925, died 1969
- 1951-1952 Rev. Charles J. Downs, (Curate), ordained 1947, now Pastor of Saint Thomas Aquinas in York Borough
- 1952-1955 Rev. Alfred G. Quesnelle, (Curate), ordained 1946, now Pastor of Holy Redeemer, Pickering
- 1955-1958 Rev. Christopher J. Bennett, (Curate), ordained 1951, now Administrator of Saint Vincent de Paul, West Toronto
- 1957-1966 Rev. John G. Brennan, ordained 1940, now Pastor of Saint Mark's, Queensway
- 1958-1960 Rev. F. John O'Neill, (Curate), ordained 1958, now Pastor of Saint John Vianney, South Barrie
- 1960-1961 Rev. Joseph A. Nolan, (Curate), ordained 1955, now Pastor of Our Lady of the Airways, Malton
- 1966- Rev. Arthur Michael McMahon, ordained 1937

The permanent pastors for Sacred Heart Church near King City have been:

- 1961-1972 Rev. Reinhard Burchardt, O.S.A.
- 1972-1975 Rev. Friedrich A. Brossler, O.S.A.
- 1975- Rev. Reinhard Burchardt, O.S.A.



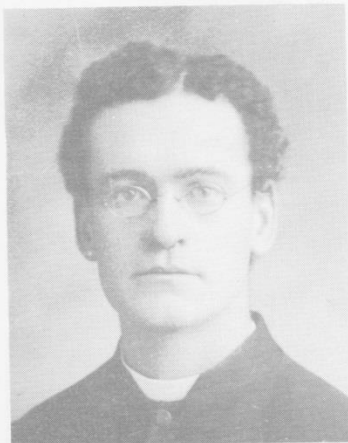
*Rev. David Joseph Sheehan
First Pastor of Parish
1876-1879*



*Rev. Patrick Joseph Kiernan
1885-1888*



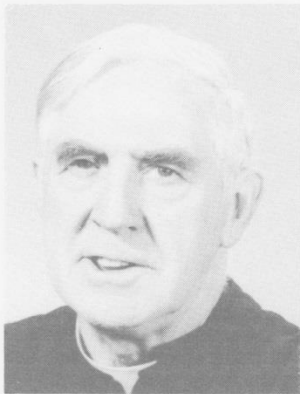
*Rev. Stanislaus McGrath
Builder of St. Patrick's Church
1914-1916*



*Rev. James Charles Carberry
1895-1909*



*Rev. James Joseph Coleman
1916-1924*



Rev. Msgr. Ralph J. Egan
1930-1937



Rev. Francis James McGoe
1935-1957



Rev. Thomas F. Toomey
1938-1942



Rev. P. Basil Sullivan
1942-1946



Rev. John Albert Duffy
1946-1951



Rev. Charles J. Downs
1951-1952



Rev. Alfred G. Quesnelle
1952-1955



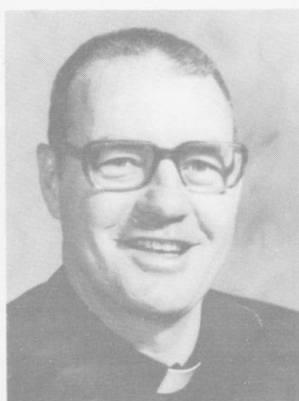
Rev. Christopher J. Bennett
1955-1958



Rev. John G. Brennan
1957-1966



Rev. F. John O'Neill
1958-1960



Rev. Joseph A. Nolan
1960-1961



Rev. Arthur Michael McMahon
Present Pastor
1966-

CATHOLIC EDUCATION IN KING AND TECUMSETH

EARLY EDUCATION AT TUAM, TECUMSETH:

The Irish in Upper Canada brought their hopes for a better future cognizant of historical problems in the practice of their religion and the education of their children. Tuam was a settlement of Irish Catholics and people gathered for Mass whenever practical followed by catechism for the children and the rudiments of learning as time permitted.

The Catholic Irish, concerned over the inadequacy of regular education, utilizing the Common Schools Act of 1816 bonded together in the early 1830's, and elected three managers. These trustees were empowered, provided they had twenty children, to engage a teacher, build a school, and make rules for the school. The board received a small government grant and levied fees on all students.

Sometime in the 1830's or 1840's the men of the area built the first log school (probably 16' x 24') in the north-east corner of the north half of Lot 10, Concession 1. Log school buildings usually had a dirt floor, sometimes a stove, but more often a fireplace. The pupils sat on plank benches, hewn from logs, on three sides of the room while the teacher utilized a plain table. All log buildings were notoriously drafty and required constant maintenance (chinking the logs).

The Common School Acts of 1841, 1843 and 1846 established the educational system in the province. With the levying of school taxes, increased grants, formation of school areas and other educational improvements, the level of facilities and instructions improved radically.

Tuam school, now designated S.S. No. 2 Tecumseth, had its log building replaced by a frame structure in 1859. At this time Richard Alexander sold one-eighth of an acre to the trustees of School Section No. 2 for seventy-five dollars. The frame schoolhouse burned down in 1920 and was replaced by the existing brick building. Tuam School later redesignated as the Rich Hill School was closed in 1961.

S.S. No. 3, Tecumseth School, commonly known as McGinty's School, was probably opened in the 1840's as a log building. It was later replaced with a brick building on the north-east corner of Lot 15 — Concession 1, facing the sideroad. Morgan O'Bryan sold one sixth of an acre to the School Trustees in 1856. This school was closed in 1948.

These two Common Schools were the parish schools, the Catholic ratepayers elected Catholic Trustees and thus hired Catholics as teachers. Later they were operated as mixed schools as the Catholic population declined. When the Catholic population became a minority these schools became regular public schools.



*Original Tuam School site
Rich Hill, S.S. No. 2,
Tecumseth.*

THE SACRED HEART SCHOOL, KING TOWNSHIP

A brief history based on the General Register Log Book

"The Sacred Heart School," S.S. No. 6, King, R.R. No. 1, opened September 1, 1934, with an enrolment of eighteen, including a fifth form. School was held in the Church and later moved to a building on the 5th line of King, the building being later used as a furniture factory, in close proximity to the first 5 cottages which composed the Settlement. By June 1935 the attendance had increased to twenty-nine. Secretary; Mr. W.J. Regan, Treasurer; Mr. Lawrence McCormick, Chairman; Mr. J.J. McCabe, Teacher Miss Anne Morrow." This school formed as part of the Mount Saint Francis Catholic settlement was founded by Father F.J. McGoey in the Spring of 1934 on the King Ridges. All the buildings of the settlement were cooperatively constructed by the men of the community, from locally cut trees and sawn in the cooperative mill. The settlement attempted to be self sufficient and to exist without the aid of external resources — it was a "cashless" society.

The school continued to grow until in 1936 a new school was built again by the men of the community. This school "consisted of a cement foundation and rafter roof with two stoves for burning wood. Enrolment was 73." "In 1937 the Sisters of Providence came from Kingston" to help staff the school and remained in the convent there until 1973. The year they arrived, 1937, the opening of the school was delayed until "twenty-seventh September it being closed by MOH for Polio Epidemic."

"In September, 1938, the school was reopened on the fourteenth, repairs delayed for lack of funds". During this year the school and community were visited by 100 teachers from Grey Simcoe and Cumberland, as part of their convention, also members of St. Francis Xavier College, Antigonish N.S., Msgr. McCrea of the China Mission College.

In 1939 the usual Christmas party was held at the school, with the unusual event of Father Toomey, Pastor of Schomberg, bringing down the children from Tecumseth. "Everyone was happy particularly at the distribution of presents."

School life continued throughout the war years with a slight fluctuation in the enrolment. By 1945 the numbers were 54 while the following year 63. It was also during this period that Dr. Kaye of Schomberg visited the School to toxoid the children.

By 1946 there were several significant changes to the school and the community. "The Aurora Busline began taking pupils from the 5th Line of King, thus helping former Grade X pupils to easy transportation to Aurora High School".

"During the summer - school had closed June 15th, 1946 to allow building to begin - the men of the community tore down the rafters of the basement school and built above the foundation a two roomed, insul-bricked school". Two teachers were added and the enrolment was seventy-one. "School reopened Sept. 3 with walls and roof complete. New slateboards had been added but flooring, window sills, furnace and plumbing to be finished when the material becomes available."

"1947-48" community men assisted the caretaker Mr. McVeigh to complete with such materials as was available." Thus the school grew, with a summer school also being held there, and children from as far as Teston, King, Schomberg and Kettleby were being bused in. It was also at this time or a little later, September 1948, that the "basement classroom was used for a recreational picture chosen by the Pastor of Schomberg, Father Duffy." While later on that year Teresa O'Reilly, grade nine, won a prize in an essay competition with her essay entitled "Spirit of Canadian Martyrs".

The school again closed early Friday, June 17th, 1949 so that "an addition to the school consisting of one new classroom with spacious cloakroom and storage cupboards, built-in book shelves and indoor plumbing facilities, new entrance for Primary Classes and new book cupboards, science cupboards and storage in the senior room were completed by school reopening Sept. 6th". In the following year the school reforestation project won the school \$75. donated by Dept. of Agriculture, and Grades VII and VIII 'adopted' the two squadrons 400 and 401 to pray for them after a head on collision just north of the school.

By 1953-54 one more member was added to the staff. Miss Anne Flanagan, as the enrolment was now 160, and at Christmas instead of a film concert, a film "The Secret Garden" was shown with students exchanging gifts afterwards. The following year was made notorious by the arrival of Hurricane Hazel which destroyed several homes in the area including the Stones' and Broomers'. As the buses could not get through the school was closed. Christmas again brought a film and exchange of gifts and with an early winter, hockey on school and Sullivan ponds.

Such were a few of the more notable of the activities and occasions of the Sacred Heart School from the time of its founding in the spring and summer of 1934 by Father F.J. McGoey until 1946 and from the beginnings in the church, the school has grown to a size which required more teachers than perhaps had ever been first thought necessary. However, the ideals which first necessitated its establishment have been carried down to the present day.



*Sacred Heart
Elementary School,
August, 1946.*

*Sacred Heart
High School building*



*Sacred Heart
Elementary School,
May, 1976.*

HISTORY OF SACRED HEART HIGH SCHOOL SISTER MARY MAGDALEN FROM THE SCHOOL LOG

In Sept. 1946, Reverend Father McGoeey established a new class - Grade XI - to enable pupils completing Grade X to continue their education in Sacred Heart School. Temporary accommodation was provided in a small room in the basement of the Grade School for the first pupils who were Pat McGeean, Hugh McGrade, Catherine Moran, Helen Crook, and Marilyn O'Reilly.

The Inspector, Mr. W.A. Jennings, during his preliminary visit in October 1946, signified his intention of approving the school on condition that the necessary equipment for the teaching of Science be purchased. On his return for inspection May 9, 1947, Mr. Jennings approved the schools, thus permitting the pupils to write the examinations set by their teacher. The successful pupils of the first year were: Pat, Hugh and Catherine.

In May 1947 the construction of the new Sacred Heart High School began south of the Convent. This one-roomed cement block structure is heated with oil, is well lighted, has running water, good blackboards, and a small library. A lab table and a chemical cabinet were installed in Oct. 1947.

Of the eight pupils enroled in Sept. 1947, six completed their year successfully. Two having completed Middle School, graduated to Grade XIII and four passed from Grade XI to Grade XII. The 1948 enrolment included five pupils, all in Grade XII, who graduated in June 1949.

GRADUATION AT SACRED HEART HIGH SCHOOL (JUNE 10, 1949).

On the evening of Friday, June 10, six students graduated from Sacred Heart High School after successfully completing their Junior Matriculation - Patrick McGeean, last year's graduate, joined this year's class consisting of Richard Gainer, James Hanlon, John Lawlor, Rose McVeigh, and Angela Sheehan.

During a short programme consisting of vocal and musical selections and readings prepared by the pupils of Sacred Heart School - prizes for outstanding work were distributed as follows:

Highest Standing in Class.....	John Lawlor
Highest Standing in Religion.....	Richard Gainer
Highest Standing in Science.....	Patrick McGeean
Highest Standing in French.....	James Hanlon
Highest Standing in Math.....	Rose McVeigh
Highest Standing in Latin.....	Angela Sheehan

The conferring of the much-coveted diplomas by the pastor, Rev. Father McGoeey and his Address to the Graduates were the highlights of the evening. In his address Father McGoeey urged the Graduates to "keep on 'keeping on'."

After the singing of the Magnificat by the Choir, the Graduates were the guests of honour at a banquet prepared and served by the ladies of the parish.

ST. PATRICK'S SCHOOL SCHOMBERG

In January 1967, the combined Roman Catholic Separate School Board of King, Tecumseth and West Gwillimbury established plans for the building of a Catholic school in Schomberg, and purchased a nine acre site from Mrs. Rhea Smart. The building was not fully completed to begin the school year and temporary accommodations had to be obtained for the first term. The community was very helpful in aiding this problem, and the original staff successfully initiated St. Patrick's School at the following locations: Mr. William Foran, the teaching principal, Gr. 7 & 8 class was located in the portable club room in the Fairgrounds in Schomberg.

Mrs. Margaret O'Neill's class of Gr. 5 & 6 occupied the Rich Hill School, S.S. No. 2, Tecumseth Township - Mrs. Margaret McGoldrick's class of Gr. 3 & 4 occupied the Pottageville School, S. S. No. 13, King Township - Mrs. Anne Van Dyk's Gr. 2 class used St. Patrick's Church basement facilities.

Mrs. Catherine Smith's Gr. 1 class occupied the Women's Institute Room at the Schomberg Community Hall.

Madame M. De Bac was the Oral French teacher on staff. The enrolment to begin St. Patrick's was 155 students.

All the classes were able to move to the building in January 1968.

The official opening of St. Patrick's School was on Sun. March 17, 1968. Rev. Arthur McMahon, the parish priest, blessed the new school facility.

The school board members at this time were:

Mr. Greg McGuire, Chairman,
Mr. Joseph Tully,
Mr. Basil Hanley,
Mr. Walter Hasler,
Mr. John Radyk,
Mr. Peter Van Dyk.



*St. Patrick's School
under construction*

*(Centre right)
St. Patrick's School
completed*

*(Centre left)
Fr. McMahon
blessing classroom*



*Officials and guests
at opening ceremonies
at St. Patrick's*

A LIST OF THE MAJOR DATES IN THE HISTORY OF THE PARISH OF SCHOMBERG

- 17th and 18th centuries: French Catholic missionaries occasionally pass through our parish area while travelling portages between Lakes Ontario and Simcoe.
- around 1826 the first recorded visit of a priest, Bishop Alexander Macdonell of Kingston.
- 1834-1838 Saint Margaret's Church built at Tuam, Tecumseth Township.
- 1855 Father Rattigan builds Saint Mary's Church near Nobleton, King Township, and becomes our first residential Pastor.
- 1860-1876 Tuam and Nobleton revert to mission status.
- 1876 Schomberg Parish is officially erected and a rectory is built at Schomberg, King Township.
- 1915-1916 Saint Patrick's Church is built at Schomberg next to the rectory.
- 1930 The first Sacred Heart Church is built near King City.
- 1934 Sacred Heart School opens adjacent to Sacred Heart Church.
- 1952 Around this time regular worship ceases at Saint Margaret's Church, Tuam.
- 1960 The old Sacred Heart Church collapses and a new one is built on a new site nearby.
- 1961 Sacred Heart is now erected as a separate parish and is entrusted to the Augustinians.
- 1967-1968 Saint Patrick's Separate School opens at Schomberg and Holy Name Separate School opens near King City.
- 1976 Our parish celebrates its centennial.

THE MEMBERS OF THE HISTORICAL COMMITTEE FOR THE ST. PATRICK'S PARISH CENTENNIAL

Mr. Robert Campbell
 Mr. William Foran
 Father Edward Jackman, o.p.
 Mrs. Jean Jennings

Mr. John Raniowski
 Mrs. Penny Raniowski
 Mr. Murray Sheardown, Chairman,
 Mrs. Gloria Stoppenbrink

ACKNOWLEDGMENTS

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We would also like to thank the following friends for their assistance in contribution to this publication:

Mr. Paul Brand
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 Mr. Basil and Mr. Frank Hanley
 Mr. and Mrs. George Hanlon
 Mrs. Denise Jones

Mr. Joseph Keenan
 Mr. and Mrs. Charles Kehoe
 Mrs. Irene Kennedy
 Mr. Allan McGuire
 Mr. and Mrs. Bruce McGuire
 Mr. Clarence J. McGuire

Mr. and Mrs. Gregory McGuire
 Mrs. Mae McGuire
 Miss Mary Murphy
 Mr. and Mrs. Vincent O'Neill
 Mr. and Mrs. Harold Seager
 Mr. and Mrs. Francis Trainor



ST. PATRICK'S PARISH DINNER — 1962

At tables on left: Martin McGoldrick, Teresa McGoldrick, Francis McGoldrick; Cyril Duggan, Mrs. P. McCabe, Vera McGuire; Michael Duggan, James Duggan, Agnes McCabe, Bert McGuire; Hugh McGuire, John McGoldrick, Paul Laramie; Francis McGoldrick, Patrick McCabe, Anne McGoldrick, Mrs. Mae Tracey. Centre table: Millie Burn, Witney Burn, John Kehoe, Charles Kehoe, Mary Murphy, Hank Ouwendyk, Mayme Foran, *, *, Hazel Paxton, *, Leo Paxton, Eddie Wilkie, *, *, Vincent McGoldrick, Margaret McGoldrick, George Kehoe, Mae Kehoe, Cathy Smith, Grant Smith, Jim Dennis, Paul McGuire, Geraldine McGuire (Mrs. Kennedy), Alice O'Neil, Vincent O'Neil, Patrick Duggan, Carmel Duggan, Mary Dennis, Peter Ouwendyk. At right and standing: Alice Flanagan, Bill Flanagan, Mr. and Mrs. Patrick Ryan, *, *, *, *, Mr. and Mrs. Gordon Nevins, Mr. and Mrs. Vincent Cain, Mary Sheardown, Murray Sheardown, Peter Kuniski, John O'Neil, Margaret O'Neil, Ann McGuire, Ben McGuire, *, *, Rose McGuire, Hugh McGuire, *, *, Philip Scheid, Margaret Scheid, *, *, Glenna Paxton, Patricia Tomalin, Marlene Paxton, Sandra McGuire, Beatrice McGuire, Gordon McFadden, Katherleen Kehoe, Basil Hanley, Ruth Holliday, Rev. Francis McGoe, Clarence J. McGuire, Bob Holliday, Rev. John Brennan, Marie Devald, Rev. John O'Neil, Freda McFadden, Louis Devald, Mary Hanley.

(* identity uncertain)

