

THE WALLACES OF ST. CATHARINES

THE WONDERFUL WALLACE CONTRIBUTION TO RESTORATION CAUSES

By George Mansfield

THEIR STORY

By Geoffrey Ellis

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I left a province in 1980 where I had been loved, taught, influenced and supported by one or more of an extremely important family relative to God's work. They were the Wallace family of Nova Scotia. I was not surprised when I came and began to minister in St. Catharines, at this very place, to find more of the same—Wonderful Wallaces.

This presentation is only a small part, primarily that which is related to Nova Scotia, that will be continued shortly by another speaker who will present a continuation to the overall story containing details and names with which you will be familiar.

I believe the day that God told Abram to go out from his own people to receive a promise that God was making to him, this was a Hallelujah moment. This was the same thing when Noah was told by God to build a big boat to save his household in the midst of a world of sinners. And when God spoke to his man Moses telling him to lead that large number of Israelites out of Egypt, we can hear Hallelujah. But, good folks, that day in 1783 when a Scotsman named William Wallace stepped off the boat in Halifax, N.S. to make his home there and would eventually bring us a total of 13 children, then future generations would multiply these exponentially—we hear a Hallelujah one more time.

This is not about the Wallace name or his large family. It is about the tremendous influence his family has had on Christianity in general and on the Restoration Movement Christians in particular.

I mean for this presentation to be both objective and subjective because I have come to recognize the irrefutable value of good people and that the value is multiplied when we have a lot of them. So some will be personal with me.

I have benefitted from a personal friendship with and knowledge of many of the Nova Scotia Wallaces in the churches there. And when Joan Mackie (Wallace) gave me her copy of a helpful book written by Gwen Lefton who herself had Wallace blood and the book is called "The Wallace Family," I was delighted and well on my way to deeper exploration of this family in the broader context of Restoration History.

I was preaching in Halifax and Mill Village in the '70's when we twice had Brother C. G. McPhee down for Gospel Meetings. The first time, 1975, I believe, on our drive from the train station to our house he shocked me with, "*When are we going to West Gore and Rawdon to view the cemeteries?*" This wasn't what I had in mind as a profitable way to spend a day, but we went anyway. His "*graveyard commentaries*" seemed to make the bodies rise to new life as he told of and described men and women that he had known many years ago when they were alive. Some descriptions he gave were quite contrary to the epitaph's on the stones! Many of the stones bore a name already familiar to me, that of Wallace.

WILLIAM WALLACE, THE LOYALIST

William Wallace was from Inverness, Scotland, who over several years moved through England and Ireland and on to South Carolina by 1779. There in the 96th District, he acquired land, first 100 acres and then 150 more. Married to Mary MacDonald, his first child, James, was born March 21, 1779. It was during the time of the Revolutionary war. William chose to remain loyal to the crown and served with the 96th regiment of the loyalist militia. This regiment was disbanded, but William served until the end of the war, aiding in the evacuation of Charles Town (renamed Charleston in 1783). Being on the losing side, he experienced the enmity directed to the “Tories,” losing what he had acquired: his land, five horses, five cows, thirteen hogs, thirty bushels of grain, furniture and tools. He headed to Nova Scotia as a “United Empire Loyalist” in 1783.

William accompanied a group of fifty-six Loyalists under Captain John Bond, who in Nova Scotia petitioned for and received in August, 1784, a total of 23,000 acres in Halifax County (later Hants County). William, receiving a grant of 500 acres, settled in Rawdon. Here, in addition to James, born in South Carolina, March 21, 1779, twelve children were born: John (November 13, 1783); William (November 12, 1785); Robert (November 9, 1787); Joshua (August 28, 1789); Elizabeth (May 13, 1791); George (April 14, 1792); Thomas (June 5, 1795); Mary (April 8, 1798); Elisha Bercona (February 26, 1800); Agnes (April 21, 1802); Michael (September 22, 1804); Harriett Mariah (August 15, 1807). As noted, William died in 1813. In his will, his wife is named “Elizabeth,” either Mary’s second name or William’s second wife.

While today’s remaining presentations find their beginning in the third son of William Wallace the Loyalist, who bore his father’s name, we must begin at a different point and make another stop before we settle more directly on the fathers and mothers of those whom some of us know or knew.

MICHAEL, THE TWELFTH CHILD

Our first focus is on William’s twelfth child, Michael (1804-1875), who participated in religious stirrings important to this record that occurred in Rawdon in the 1830s. John Doyle, temporarily assigned to serve the Rawdon Baptist church, who had been influenced by the teachings of Alexander Campbell, had been removed from his preaching duties because of his teachings on August 12, 1837. Early the next year, in February, nineteen members, including John Doyle, were withdrawn from by this congregation because of their differing doctrinal beliefs. Listed as leaders of this group were John MacDonald and his wife, Barry and Lydia Knowles, and Michael Wallace. Subsequently, a meeting was conducted by John Doyle and Benjamin Howard (a Disciples preacher recently arrived from Ontario) at which twenty were baptized. Forty-six formed the beginnings of the Church of Christ in Hants county. The group then moved from Rawdon to West Gore. (The West Gore Church of Christ celebrated 150 years on July 31, 1982, pointing to 1832 as the beginning for the congregation. The discrepancy of five years or more is not explained here.)

The records indicate that Michael was a remarkable person. William’s will, 1813, had left 125 acres in Rawdon to Michael (who was nine years old at the time), plus another 200 acres to be sold to defray family expenses. In 1829, Michael married Mary Brison (1804-1850, daughter of

John and Mary (Harvie) Brison). They moved to West Gore in 1830 where he built a log cabin in an area where he was the first known settler. In 1846 he purchased 377 acres from Mel Dalrymple; his property now stretched to Rawdon's borders. Michael and Mary had four children when she died in 1850; he then married Margaret Northover in 1851, and they had eight children, their last child, Harriett was born in 1866; Margaret died in 1869. Michael then married Rebecca Stevens (1826-1915) daughter of William and Eunice Stevens in 1870. In 1871, when he was 67, his farm was now down to 150 acres. He died in 1875 after nine days of illness.

Michael followed John MacDonald as the preacher for this early group in Hants County that determined to be guided in their Christian walk by the Bible alone. His influence for the church there was deemed to be more than that of any other person. It was reported that he prepared for his Sunday lessons while on horse-back as he delivered the weekly mail from Brooklyn to East Gore. He developed a school, teaching at night in his home in the beginning. Eventually a school house was built on his farm that served double duty, also as a place to worship on Sundays, until a meeting house was constructed in 1856, on one-half acre of his property. He gave medical advice as well as supplying medicinal herbs that he gathered from the fields. He also gave legal advice. He became the first secretary of the co-operation of the Maritime Churches of Christ.

Being one of the youngest of William's family, it is uncertain the extent to which Michael may have been able to influence the rest of the Wallaces in his religious convictions, or to what extent the influences of the religious revival in Hants County may have affected the family overall. Hiram William Wallace (1838-1899), Michael's fourth son, known as "Elder Hiram," was serving as the preacher at West Gore in the years before his father's passing. The West Gore church minutes' note that in 1861 Hiram Wallace was paid 5 pounds per month for preaching. In 1871 Hiram was replaced by John Wallace. In 1877, Hiram Wallace returned to West Gore for a meeting, converting twelve. Hiram preached for forty years, including Hants County, NS, Ohio, and California. It is said that he preached the funeral service for the assassinated President James A. Garfield in 1881. Family records indicate that John B. Wallace was an elder at West Gore, 1864-1876. John T. Wallace, seventh son of Thomas, was one of the builders of the West Gore building and who was appointed as elder in 1886. Sons of William Wallace Jr. were also known to be active: Bruce (1), Thomas (3), John (4), and George (6). Thomas helped in building the church in Mill Village, and his brother, John W., father of Alonzo, gave \$600 toward this building, and lived next door to it. A church of Christ was built in central Hants County at Nine Mile River in 1894.

THOMAS, THE EIGHTH CHILD

Another line of the family that later had important connections with this religious movement began with William's eighth child, Thomas (b. June 5, 1795, d. 1856, buried in West Gore). Thomas settled in Upper Rawdon. He married twice, the second wife was Ellen Bruce (b. 1814), from Scotland. He had one (possibly two) children with his first wife and eight with Ellen. (Three brothers, George, William, and Alexander married three Bond sisters, Phoebe, Belle, and Mary—daughters of James and Phoebe Bond of Upper Rawdon. In 1878 when a diphtheria epidemic afflicted the community, five children of George and four of William, a total of nine, died in the month of January. They are buried on the Ambrose MacPhee farm.)

Our interest lies with the children of George, fifth child of Thomas, particularly his seventh child, Mabel. Mabel married John E. Covey and they had one son, Harold, before John prematurely died in 1909. Also in 1909, the brothers, Ozro Hubert and Ora Ellis Tallman, from Ontario, established the Maritime Bible and Literary College in West Gore. Mabel donated two acres upon which the main college building was constructed. (Mabel and Lorenzo Sims also deeded an additional 2 1/2 acres in 1910.) O. E. Tallman and Mabel Wallace (Covey) were married on Oct. 13, 1910. They had two children in West Gore before college closed in 1915, Oliver and Lena, and two more after moving to Ontario, Ozro H. and Erma. (G. Harold Covey, died in 1920 of an epidemic fever in Ontario in his mid teens and is buried in the Snure cemetery at Jordan, ON.) Of importance, one of the students who attended and graduated from MBLC was Charles Gordon McPhee.

WILLIAM JR, THE THIRD CHILD

The line of William's descendants of particular interest to this reflection begins with William's third child, William Jr. who was born in Nova Scotia on Nov.12, 1785. He was left 250 acres in Rawdon in his father's will (in 1813 when he would be 28 years). At some point he left Rawdon and settled in Shubenacadie where he continued as a farmer. He married Mary Main of Noel Shore. Their first child, Bruce was born in 1818, indicating that William Jr would be about 30 when he became a family man. In all, William Jr. and Mary had eight children.

On a very personal note, the first time Pat and I visited the church of Christ in Halifax it was for a mid-week Bible Study in the home of Jessie (Wallace) Sinclair. Walter Hart introduced us to Greta Wallace and Edith Wallace, then to Joan (Wallace) Mackey, a niece of these three Wallace sisters.

The above Wallace personalities are offspring of Frederick who is the seventh child of George who is the sixth child of William Jr. and the third child of William Wallace Loyalist.

Frederick (1878-1957) married Gertrude Logan (1878-1935), daughter of Robert Logan who was a schoolmaster who travelled by boat to teach in little villages along the shore. He always took his family with him to each school, which meant frequently packing all of their belongings, loading them on a boar and going to his next school. When he lived in Waverly and taught in Dartmouth, he sometimes would skate on the lakes from his home to the school. He later taught for 11 years on the Indian Reservation at Shubenacadie and retired in that area.

Frederick's family is as follows:

- 1) George (1904-1968) married to Geraldine Miller. Their one daughter Judith is married to Lloyd MacPhee.
- 2) Marion (1906-1973) married to Athelstan Gass. Their children: Roslyn, Gertrude, Nicholas, Mary.
- 3) Ruth (1908-1986) married to Calvin Brown. Their children: Steven, Morris, Rosemary, Leonard.
- 4) Jessie (1910-?) married Charles Sinclair. No children.
- 5) Gordon (1911-1983) married Nellie McCoul. Their children: Myrna, Joan, Dan, Faye, Heather.
- 6) Edith (1915- ?) a twin, not married.
- 7) Robert (1915- ?) a twin, died aged 2 weeks.

8) Greta (1919-?) unmarried.

These are the Wallaces with which I was first acquainted and learned to love and respect so much.

I knew most of these personally, through early preaching and VBS work at Mill Village. George (affectionately known as "*Jordie*") lives through Judy who is a member of the Mill Village church. Rosemary, the daughter of Ruth, was a member of the Grimsby church of Christ until her untimely death. Jessie, Greta and "*Edie*", as we knew her, were faithful workers in the Halifax church since its beginning. Greta and Edie helped support us while we were in preachers' school. Our family is and always has been closer to Gordon's family, since Joan (Wallace) Mackey was in the Halifax church from our first day there in 1961.

We, and so very many individuals have had their lives enriched and their souls turned upward because William Wallace Loyalist and all the Wonderful Wallaces who have lived in our midst.

- George Mansfield

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THEIR STORY

PREFACE

When one delves, without invitation, into a family's history other than one's own, uneasiness naturally follows.

Would the family prefer that such a history not be developed? Or if willing, would it prefer someone else take on the task? Is the finished story too detailed, or not sufficiently accurate? Is the motivation for the study not satisfactory? What is to be gained by the effort?

A word of explanation is surely needed here! Location has much to do with our choices. The Canadian Churches of Christ Historical Society chose to hold its annual meeting in 2016 in the city of St. Catharines, Ontario. The society's practice is to focus the studies and papers prepared for the meeting upon the locale of the gathering. Outstanding developments within Churches of Christ and their history draw our interest.

The unusual and significant story of the Alonzo Wallace family in the Niagara Peninsula has long been recognized by those who are keen on the story of the churches' development in this region.

The record of "The Wallaces of St. Catharines" is a family history combined with the story of the churches. It is both church history and family history. The study is intended, justifiably so, to be laudatory; we are motivated to tell the intertwining stories because of the striking values that they convey.

I can say, with some relief and much satisfaction, that the support of those descendants of the Wallace family who remain and who have been approached for assistance and information, have been uniformly positive and helpful in their responses. We can only hope that the finished work justifies their enthusiasm.

Nine children moved from Nova Scotia to Ontario in the early 1920s. They brought their tight family bond and their strong spiritual convictions with them. They put down their roots, married, and lived their faith for the next six to eight decades in a consistent and positive manner. It is a story to appreciate and to celebrate.

I thank John Wallace, Keith Wallace, Beverley Bailey, and Brenda Snow, for their valuable contributions. Appreciation is also directed to Loraine Carruthers who researched among those yet remaining in St. Catharines who have been touched by this family over the years. Many of the comments in the text set off by quotation marks ("...") are from her efforts. My thanks are also given to Laurie Smith, of the Ontario Street church, who provided a copy of Philip Wallace's 44-page "Memoirs," a precious, well-written piece, held in digital format at the church. I did not know this document existed before setting out on this effort. Finally, words of thanks are directed to Myrna Perry, a stalwart supplier of studies for the society over the years, for her memories and for checking with Ross Gilbert, and to Mary Jane Garrow, both for her impressions and for her kindness to Dorothy over the years.

Of course, there are personal connections with the Wallaces that help me feel a welcome guest within their collective home, if not a distant relative. When I worked as sports director for Omagh Bible School in the early fifties, I spent the early weeks of summer leading up to camp sessions working on the grounds under Loney Wallace's direction. During 1957-1959, I was the "regular" part-time preacher at Niagara and Manning, vaguely aware of but uncertain of its past, but experiencing the Wallace influence. Keith and I, about the same age, have enjoyed a life-time, although somewhat distant, friendship—including the favour of his cottage on one occasion. During my years at Great Lakes Christian College a variety supportive connections with various members of the Wallaces were enjoyed. And of course, I am a nephew of Dorothy through my family connection with Billie Ellis. This couple came to my rescue in 1950-1951, helping me to finance my first year of studies at Abilene Christian College, a benefit that set the shape and direction of my life. By her request, I am to direct her funeral service—her only instruction, difficult as it is, "Keep it short!"

- Geoffrey Ellis

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It has been said of the Wallaces of St. Catharines:

“The church of Christ in St. Catharines has and continues to be greatly influenced by the Wallace family from Nova Scotia. In a few years most of those who were directly influenced by this family will have gone on to their reward, but for now there are many who continue to be grateful for the leadership and examples of faith that characterize this family.”

At our annual gatherings of Canadian Churches of Christ Historical Society we give our attention to the influences, events, and people in Canada who have devoted themselves to living out their Christian faith in the simple testament of the Scriptures. This is a people movement. It involves ordinary people who carry out their faith as they move across this great county. It is a Canadian movement with its beginnings in the early second decade of the 19th century in Prince Edward Island, that spread to the other Maritime colonies and westward.

Today we connect events in the 1830s in Nova Scotia and Upper Canada, and people from both regions who intertwine over the following decades, and impact us today. The remarkable Wallaces epitomize this unfolding saga. Theirs is a story of overflowing population in Hants County, Nova Scotia, of westward migration, of building the Welland Canal, of gold mining, of church planting, of church “swarming,” involving a family of nine children who sought to serve their Lord in their new home in Ontario.

A direct descendent of the United Empire Loyalist, William Wallace, Alonzo Wallace was born in Mill Village, Hants County, Nova Scotia, July 31, 1861. He was the fourth child of John W. (1824-1902) and Mary Elizabeth (Williams) Wallace (1838-1932), who were married March 8, 1859, in Shubenacadie, Hants County, NS.

Alonzo was a “miller” when he married in Mill Village, Hants County, on September 25, 1895, Laura Matilda Wier (born May 5, 1874, daughter of Elias and Rachel Wier, North Salem, Hants County), with witnesses Osborne Wallace and Annie Wier.

Alonzo cleared land, became a carpenter, a barn builder, a ship’s carpenter in Halifax during WWI, and later a store keeper in Shubenacadie. It is said that in his early years he went to Wyoming for a cattle round up and buffalo hunt (bringing home a western saddle)! At the turn of the century he served as a government agent for the Mi’kmaq Indians. (Two recent books quote reports from Alonzo Wallace, Shubenacadie: Martha Elizabeth Walls, *No need of a chief for this band, The Maritime Mi’kmaq and Federal Electoral Legislation, 1899-1951* (2011), p. 28. William C. Wicken, *The Colonization of Mi’kmaq History and Memory, 1794-1928* (2012), p. 31.)

Alonzo and Laura had nine children, all born in Mill Village (a suburb of Shubenacadie) between 1896 and 1917. The children are: John Harold, born November 1896; Lavinia Mable, February 1899; Grace D., September 1901; Ruby W., November 1903; Erwin Paul, July 1906; Loney Lionel, September 1908; Bessie Edith, January 1911; Dorothy Eva, June 9, 1914; and Philip William, June 4, 1917. Laura died in 1919 under tragic circumstances: her body was recovered from the Shubenacadie River after the spring ice melt, having been missing for

several months. Alonzo remarried, to Mrs. Edith Hayden, a Presbyterian. The marriage ended before he made the move to St. Catharines in 1924.

The oldest son, John Harold Wallace, was of an adventuresome mind. He went to Bermuda in the years before 1922 and there learned the blacksmith's trade. In 1922 (age 26), hearing of work opportunity in the Niagara District in Ontario, the deepening of the Welland Canal, John, with his friends, Murray Miller and Vern Weir (who changed the spelling of his family name from Wier to Weir) journeyed together, and successfully found work here. (This was the fourth and last major development of the canal that began in 1824; construction lasted from 1913 to 1932. John's son, John Norris, later worked on the deepening of the canal in 1958, when it was being readied to accommodate ocean going vessels.) John's initiative resulted in the family's transposition.

Later in 1922, older members of the family, but still young, followed: Grace (age 20), who, having experience as a telephone operator in Shubenacadie, gained similar work, soon becoming the chief operator for a new office in Port Dalhousie; Ruby (age 19)—along with her friend, Emma Duff, who later married Vern Weir—who worked with her sister, Grace, in Port Dalhousie; and Erwin (age 16), who got a job as a teamster.

Then in 1923, the rest of Alonzo's children followed: Venie, who was taking care of the younger members of the family—she was now 24, and serving as their mother; Loney (age 15), Bessie (age 12), Dorothy (age 9), and Philip (age 6). They boarded the train in Nova Scotia, heading west for the adventure of their lives!

John Wallace and Murray Miller rented a house, at 5 Market Street, and the family crowded in. They spent Christmas there as a complete family—with the exception of their father, Alonzo. Venie, with a practical mindset, led in buying the house on 61 George Street the next summer, in 1924. The girls slept in the house and the men and boys in tents in the backyard. "Ruby and her friend, Emma Weir, Erwin, Grace, Dorothy, Phil, and Bessie, all lived with them at some point."

Alonzo Wallace followed his family in 1924 (age 63), and lived for a time with his daughter, Grace, in Port Dalhousie. In that fall, he built a "fairly large" cottage in the backyard of the George Street property, easing the housing challenge. Later it would serve as a garage. He also turned his hand to harness making. Baptized as young man, he had become a member of the Mill Village church. After moving to Ontario he took an active part in church work.

Murray Miller and Venie Wallace, dating in Nova Scotia, married in 1923. Murray was baptized shortly after. Sixty-one George St. became their home for many years, and the early focal point for the Wallace family. In their younger years, Bessie, Dorothy, and Phil lived with them, Venie acting as their mother. Late in life, Philip stated: "I owe so much to my sister Venie who was like a mother to me." Soon their daughters Myrna (1929) and Ina (1930) came.

John Harold Wallace met and married Helen Byers in the Peninsula in 1924. (She was working in the Silverwood Dairy in Port Colborne, They rented a house on George St. They had four daughters, Laura (1925), Betty (1927), Dorothy (1930), and Margaret (1932). While Betty remained with Grace Robinson for three or four years, the family moved to Toronto for a time. Then in 1933 they moved north where John found work in the gold mines at Little Long Lac, two miles from Geraldton, Ontario. John had gone up earlier and built a log cabin for the

family. They arrived in the winter and had to go to their home by dog-sled. This included crossing a lake, and the children had to get out of the sled and walk across the ice because of the danger of the ice breaking. The family was the first to gain a company house, in 1935. Their son, John Norris, was born there, April 11, 1935. John Harold attempted to establish the church in that community. It is believed that he enlisted the help of W. F. Cox, but the effort was not successful. John and Helen moved to Dryden in 1954, living and working there for ten years before retiring to Sundridge in 1963.

Other marriages soon followed:

In 1927, Ruby Wallace married George “Chum” Beck; they lived at first in St. Catharines. This was a double wedding, that included as well the marriage of Vern Weir and Emma Duff. (The couples were able to celebrate first their 50th and then their 60th anniversaries together.)

On June 27, 1931, Erwin Wallace married Margaret Bennet (born January 16, 1909, in St. Catharines, but who grew up in Port Dalhousie). They lived at first with Grace in Port Dalhousie.

On September 5, 1931, Bessie Edith Wallace married Charles H. Gay of Simcoe, Ontario, and in the early years they lived in Port Dalhousie. “Both are faithful members of the Niagara Street Church.”

In 1931, Grace Wallace married Alfred Robinson, also of Port Dalhousie.

And on June 2, 1932, Loney L. Wallace married Edna Maud Fletcher at the Niagara Street church. “Both are faithful members of the Church of Christ.” (*Christian Monthly Review*, October 1932.)

The “Lon Wallace” family packed their faith with them when they made the move from Nova Scotia to Ontario. Their ancestral uncle, Michael Wallace, shared in the forming of the first “Church of Christ” in Rawdon, Hants County in 1837, with an early move of the congregation to West Gore. Alonzo’s father, John W. Wallace, helped finance the church building in Mill Village, and lived next door to it. Their inherited convictions and practices were important. The family was pleased to find a congregation of the same beliefs, located at Raymond and Beecher Streets, in St. Catharines. They soon were part of its warp and woof and engaging in its struggles for progress and balance.

J. Madison Wright began the work in St. Catharines “under a dark cloud of indifference and bitter opposition.” The first formal meeting of a small group took place August 1, 1897, in the Banner Hall on St. Paul Street and met there for six months. By January, 1898, they had their own church building, on the corner of Raymond and Beecher Streets, a former Anglican building bought and paid for before they moved in, secured for \$750.66. Wright worked with them in those early years. “Samuel Keffer held a meeting. S. M. Jones was secured to services indefinitely.” The *Christian Monthly Review*, reports some activity: E. G. Claus of Valdosta, Georgia conducted a meeting in July, 1920, baptizing eight.

The Wallaces, arriving in St. Catharines during 1922-1924, were met with familiar faces and cherished spiritual values from back home. O. E. Tallman having been secured in 1921 to preach Sunday evenings services at the Raymond and Beecher was a familiar presence. (At that

time he was living in Jordan and preaching at the Jordan church Sunday mornings.) This was Ozro Ellis Tallman who had lived in West Gore during 1909 through 1915, serving the Maritime Bible and Literary College (MBLC), with his brother, O. H. Tallman, as administrator and teacher, and member of the popular Maple Leaf Quartet! During this period he had preached throughout the County. And importantly, he had married a Wallace! Mabel O. Wallace was the seventh child of George Wallace, the fifth child of Thomas, the seventh child of William Wallace. Mabel was the widow of John E. Covey (died February 1909) with their child Harold, when she married O. E. Tallman, October 13, 1910, “just in time for the opening of the College for the second year.” (Mabel had earlier donated two acres to MBLC for the college building, and she had sold to O. E. “a residence and little fruit farm” next door to the college building.) Prior to the Tallmans returning to Ontario with the close of the College in April, 1915, they had gained two children, Oliver and Lena; two more children, Erma (in Jordan, 1918) and Ozro, were born in Ontario. (G. Harold Covey became a victim of the Influenza Pandemic that swept through Canada, 1918-1920, killing 50,000. Born in Nova Scotia November 2, 1907, he died in Ontario, March 15, 1920, and is interred in the Snure Cemetery in Jordan.) O. E. would be a solid support for the Wallace family until his untimely death in 1930, age 47, the result of complications in surgery. He continued to speak at Raymond and Beecher in the evening service until 1928; he then worked with the Niagara & Manning group until his passing.

The second welcome face was that of Charles Gordon “C. G.” McPhee. Gordon had just moved, in 1921, to Ontario from Carman, Manitoba, where he had completed his first work as preacher. This followed earning his BA degree from David Lipscomb College, 1917. Born in Nine Mile River, Nova Scotia, July 25, 1892, the youngest of four children, with the passing first of his father and then his mother, Gordon was taken at age twelve to be raised by the Joshua Wallace family of Centre Gore, faithful members of the Church of Christ. (This is likely Joshua, ninth child of Joshua, fifth child of William). He was baptized at Nine Mile River at age 15 and preached his first sermon there at age 18. He enrolled in the opening year of the MBLC, 1909, and by its close, 1915, had completed his high school studies and earned the college diploma, “Bachelor of Expression.” Here he established a life-long relationship with and respect for the Tallman brothers. C. G. married Grace Tallman, niece of O. H. and O. E. Tallman, in 1922. Repeatedly, McPhee returned to St. Catharines to preach, where even in his retirement he was supported in a continuing ministry by the St. Catharines Church of Christ. With his passing in November 1979, the Wallace family had experienced 75 years of encouraging association with “C. G.”

Brother McPhee had left the Peninsula for his work in Meaford, (1921-1924), before the Wallace family arrived in St. Catharines (1922-1924), and he would be in Texas preaching for the next important years (1924-1928). Nevertheless, his presence lingered during this period. Upon his return to St. Catharines, his influence would be considerable, for the Wallaces and for the church in the city.

In 1921, Ontario congregations were considering a “cooperative” evangelistic effort for the province. An organizing meeting was held in Toronto in March of that year. C. H. Claus attended on behalf of the St. Catharines congregation. He was successful in arranging for the provincial June Meeting to be in St. Catharines for that year, June 11-13, at the Grand Opera House. C. G. McPhee, newly arrived from Manitoba, was invited to work as the provincial evangelist, remuneration \$25.00 per week. During the summer, he would hold meetings at Jordan, Newmarket, and “all over the province.” At the June Meeting, in a special gathering on

Monday to discuss the program, McPhee stated, "I will not work under a couple of men, but I will work under a church." This resulted in "a rousing clap from the whole congregation." In the fall, McPhee gave up this involvement and went to work with the church in Meaford. Everyone remembered C. G.!

In April 1927, O. E. Tallman was confirmed to continue preaching Sunday evenings at Raymond and Beecher. By May 1928, the Tallmans were living in Port Dalhousie. O. E. then reported five more baptisms, making the recent total thirteen. In that year, Murray Miller was listed as "treasurer" of the congregation. Then a major development occurred in the congregation. It was called by some a "swarming." In an article, "History of Raymond Street," *Gospel Herald*, November 1947, page 6, given by John S. Whitfield (aided by Mrs. Frank Conn), "It was during Brother [O. E.] Tallman's services [1928] that the congregation 'swarmed' and a group of members that constituted the original congregation formed the nucleus for a new congregation..." Some dissatisfaction with some of the leadership seemed to have prompted the move. The group prepared a statement of purpose and attached their signatures. The document, dated August 24, 1928, began, "We, the undersigned disciples of the primitive apostolic gospel of Jesus Christ..." The signatures of the thirty-four who participated appear on the document. Included are some of the Wallace family: Alonzo Wallace, Loney Wallace, Erwin Wallace, Grace Wallace, and Bessie Wallace, also those of O. E. and Mabel Tallman, and their children, Oliver, Lena, Erma, and Ozro. The Millers, with the younger children, Dorothy (14) and Phil (11), remained with the Raymond Street congregation.

[This document and the Minute Book for this new group are contained in the collection of the Canadian Churches of Christ Historical Society.]

The Niagara Street Minute Book records the group's first meeting: "August 24, 1928, 23 members met in the home of Bro and Sis Fries, 54 Wellington St." The first motion was made by Charles Garner and seconded by Loney Wallace, that Bro. Fries serve as chairman. Brother Wallace Sr (Alonzo) then led in prayer. It was then moved that Loney Wallace serve as the group's treasurer. Brother Wallace Sr then suggested that seven brethren be appointed as a committee to do the work of deacons; those appointed were Erwin Wallace, Donald Stevens, Charles Garner, Gordon Stewart, and brethren Marr, Piper, and Fries. It was then moved by Gordon Stewart, seconded by Erwin Wallace, that Charles Stevens and Loney Wallace deliver a copy of the resolution of organization with its signatures to the officers of the Raymond and Beecher Streets Church of Christ. At the September 12 meeting, Erwin Wallace was appointed secretary. At the January 1929 meeting, when Brother Wallace Sr and Loney Wallace were present, it was reported, "Bro. Tallman made a report concerning his meeting with Bro. C. H. Claus concerning union between this congregation and the congregation that meets at the corner of Raymond and Beecher St. which was considered and agreed that if certain objections were removed and certain conditions corrected we would consider union. Nevertheless, there is room for both congregations in the city if they cooperate." The meeting was then dismissed by Bro. Tallman with prayer. This sprained relationship would last until 1932.

Loney remembers: "In the year 1928 brethren started meeting in private homes. The first meeting that I recall was held in the home of Brother and Sister Fries on Wellington St., assembling on the Lord's day for Breaking of Bread and Bible school, and during the week for a prayer meeting. We were fortunate at the time in having the late O. E. Tallman preaching for us. The membership then numbered thirty-four. The next spring the congregation began

meeting in the Oddfellows' Hall and continued there until the fall of 1929." (*Gospel Herald*, November 1947, page 6).

Discussions about securing property for this new group began at a meeting, April 7, 1929. Among those present were Brother Wallace Sr, Erwin Wallace, Loney Wallace, and O. E. and Mabel Tallman. Then on April 27, 1929, it was agreed to purchase the property at the corner of Niagara and Manning Streets, price not to exceed \$1,000. Finally, April 29, 1930, a loan for \$1,250 was approved. O. E. Tallman opened this meeting with prayer; the Wallaces present in the meeting were Alonzo, Loney, Grace, and Bessie. Enough money was raised to pay for the both the lot and for the purchase of an old Presbyterian church house on the Beamsville mountain. The building was dismantled by the members, each piece numbered and trucked to the lot where it was reassembled under the direction of Alonzo Wallace, who devoted a whole year to the project. C. G. McPhee remembers: "At the time of his (Alonzo's) departure, he was a member of the Niagara and Manning Sts. Church. When the church was started he gave unsparingly of his time and money. For almost a year he worked unceasingly, without remuneration, upon our present House of Worship, and had it not been for his time and service, it is doubtful if the church would enjoy the use of this neat and comfortable house, for which he worked and prayed; and into which his mortal remains were carried, when his loved one, friends, and associates met to look upon his features on earth."

On November 23, 1930, C. G. McPhee agreed to come to serve the Niagara and Manning congregation as minister, \$15 per week. Here he would serve until May 5, 1936. In a letter to the *Christian Monthly Review* (CMR), May 12, 1931, from the Niagara Street church, McPhee states, "We are enjoying a season of peace and prosperity among the churches where I labour [likely referring to Niagara St. in St. Catharines, Jordan, and Rosedene]. The Niagara Street Church has many pleasing aspects..." In August of that year, O. H. Tallman, then of Cookeville, Tennessee, began a two week meeting at Niagara Street.

In a personal letter [a copy contained in the CCCHS collection], September 30, 1932, McPhee made this comment: "Niagara and Manning were always willing to co-operate with them, and most of the Beecher Street were willing to work with us, but some of them would do nothing until there was a reconciliation...However, the church in general did not fellowship with us...So I decided to place the responsibility somewhere...Therefore I prepared the document enclosed, and [had] the active brethren sign it. I did not take it to Brother Wallace Sr [i.e. for his signature] as he is in the sanitarium. The signed document from the Niagara Street group [a copy of which rests in the society's collection], dated September 15, 1932, requested acceptance of "our sincere apology and grant forgiveness, for anything said or done that is wrong..." It was signed by sixteen persons including: C. G. McPhee, Loney Wallace, Erwin Wallace, Charles H. Gay, Mabel Tallman, and Oliver Tallman. McPhee continues, "Many of the brethren at Beecher and Raymond received it positively, and some said it was more than they expected...Bro. [L. J.] Keffer prepared an answer, which we accepted. Most of their congregation signed the reply..." including Murray and Venie Miller. McPhee then copies Keffer: "...the letter of apology, prepared and forwarded from the brethren at Niagara and Manning Sts. has been received with no small amount of joy by the brethren at Beecher and Raymond Sts...This statement is taken by the brethren here, to include the error of actually breaking the fellowship...by departing as you did...We in turn desire to most humbly entreat you brethren that you will truly forgive any and all of us, against whom you may have any private grievance..." And so the two congregations returned to full fellowship and worked side

by side for the next twenty-eight years, when in 1960 they once again merged as one. Wallaces were in both groups, working constructively.

A fall meeting, supported by both Churches of Christ in St. Catharines, took place, beginning October 16, 1932, Saturday night in the Niagara St. building, and on Sunday, at the Oddfellows' Hall in the center of the city. Some 400 attended. It was reported, "Both churches in the city are co-operating."

Alonzo Wallace died in St. Catharines, Ontario, October 24, 1932, in his 72nd year. C. G. McPhee reported in the *Christian Monthly Review*, (January-February 1933, page 15): "He had been active until a year earlier, when he entered the sanitarium in St. Catharines. He had been baptized as a young man and had been a member of the Mill Village Church of Christ. After moving to Ontario he took an active part in church work. At the time of his departure, he was a member of the Niagara and Manning Sts. Church." C. G. McPhee, Charles Petch, and L. J. Keffer participated in the funeral service. His body was then conveyed to his old home in Nova Scotia where another service was conducted by Fred L. Wallace, after which he was interred in the Wallace Cemetery.

Murray Miller became a Bible teacher and taught most of his life. He served the Raymond and Beecher Streets congregation early on as a treasurer and secretary, and later as an elder. For years the *Gospel Herald* Church Directory gave "M. G. Miller" as secretary, and his address, 61 George Street. Then in February, 1953 the address in the directory became "M. G. Miller, 31 Cherry Street," where the Millers lived for most of the rest of their days, selling the Cherry Street residence around 1976.

Murray was the last harness maker in the Niagara Peninsula, transitioning from agricultural to show horse harnessing as times changed. His first shop was in the Market Square, until the land was expropriated for the post office building in 1953. "Many in the St. Catharines congregation remember fondly the Saturday mornings spent in his shop listening to Murray...many Bible discussions began there. They describe his shop as a fun place to go." Those from out of town too: "When we went St Catharines to shop, etc., we would agree to meet when time to go home at Murray Miller's harness shop which was next to the market. I still have a train case that my parents purchased from him for me to take south to college"—Myrna Perry. Murray retired from business at age 75. At his passing, his two sons-in-law were serving as elders, James Allcock and Norman Smart. It was said, "His grand-children are all faithful and active Christians."

The friendly and kindly ways of Murray and Venie are often remarked upon. Alice Sheppard roomed with them for a time. Subsequently, both she and her brother, Edgar became Christians. The Russell family lived next door and were influenced by the Millers to become Christians. Venie taught Edith Russell to can and sew, "and it wasn't long before she invited her to join her in a ladies Bible study at Raymond and Beecher. Soon their children, Calvin and Mary Jane, were attending Bible classes; later they attended Great Lakes Christian College; these have been servants in the church throughout their lives. The sisters, Bessie and Grace, encouraged Alice Osborne, mother of Barclay Osborne, and her sister, Edna Joliffe, to come to Christ."

"The Wallaces were hard working and had high standards for their behaviour. They took good care of their own property and also the things that belonged to the church and its property.

They were a close knit family, but from the oldest to the youngest, each in some way played an important part in the work of the church wherever they were.”

The annual Wallace Christmas party, held usually on Boxing Day and in one of the Wallaces homes, was something everyone looked forward to. The year that the Gays hosted it, the gathering was held in the Pelham Township town hall. This was during the 1950s through the 1980s, “until the family got larger and spread out and it became too difficult to arrange.” All nine children would get up and sing. “They all thought they did quite well!”

In May, 1931, Erwin P. Wallace was named secretary of the Niagara St. church, his address: 3 Gerard St, St. Catharines. By this time next year, he and his family were living in Port Dalhousie. On January 7, 1934, at the business meeting at Niagara St., Erwin Wallace, because of their move to Port Colborne in 1933, resigned as secretary.

Bessie and Charles H. Gay were members of the Niagara St. Church. At the January 7, 1934 meeting Charles Gay was made secretary. Charles was still serving in this position in 1947 when they moved to Fenwick and placed their membership with the church there. Charles is listed as the secretary of the Fenwick Church of Christ in 1960. Eventually, with Charles’ passing in 1995, Bessie moved to Port Colborne and worshipped with the congregation there. Their son, Wallace, born 1934, married Donna Cook, daughter of Pearl Cook, of Pelham, January 21, 1961. Their children are: Warren, Wilfred, Wesley, Melanie, and Twila. Wallace passed away on February 16, 2014, in Manitoba. Their daughter, Beverley, married Stanley Bailey, son of J. C. Bailey.

George Beck worked for INCO in Port Colborne for 42 years, serving many years as paymaster. George was baptized by W. F. Cox, 1930 at Raymond and Beecher. Ruby Beck was known for her kindness to her poorer “county cousins,” sending them packages at Christmas time.

Loney Wallace supported the development of Omagh Bible School as early as 1941. He became a member of the first board of Omagh Bible School in 1943, serving until November 1961, most of this time as president. He with the assistance of Ernest Perry and Cliff Lumley did the initial construction of the campus when it was built on the ten acre Sixteen Mile Creek property, beginning in 1944.

C. G. McPhee resigned from his work with the Niagara Street church, May 5, 1936, in order to begin his work in Beamsville. In this effort, Brother McPhee led the two separated groups in that community back to fellowship—his second peace-making effort in four years.

The first meeting of the Port Colborne Church of Christ was conducted on April 23, 1939, by the charter members, George and Ruby Beck and Erwin and Margaret Wallace, with their children Joyce Beck and Keith Wallace present. W. F. Cox preached on that occasion. The directories of the gospel papers indicate that Erwin Wallace, at 172 Alexandra Street, served as secretary of this congregation through most of the 1950s. He also served the Port Colborne Church of Christ as treasurer for many years. George Beck is listed as secretary through much of the 1960s. The congregation met first at the IOOF hall on King and Clarence, then in the hydro building, 122 Main St., in Humberstone Township, and finally in their own church building, 700 Steele Street, opened January 23, 1955. Loney Wallace and Erwin Wallace supervised construction of this building that was completed with volunteer labour. Work began

June 1954. One hundred people attended the opening meeting. The congregation included five wage earners at the time. A basement was added to this building in 1967. Jim Allcock drew up the plans and Loney and Erwin once again directed the project.

The mortgage of the Niagara St. Property was burned Monday evening, August 31, 1942. With a gathering of 100, seventeen of the twenty-seven original charter members present. They began meeting in this building in the Spring of 1930.

Ina and Myrna Miller, daughters of Murray and Venie Miller, St. Catharines, and Joyce Beck, daughter of George and Ruby Beck, Port Dalhousie, were baptized on June 13, 1943 at the Raymond and Beecher Streets church. That summer these girls attended Omagh Bible School.

Dorothy Eva Wallace celebrated her ninth birthday in St. Catharines in 1923 where she gained the nick-name, “Doll” or “Dolly.” She was baptized into Christ in 1927 at age 13 by O. E. Tallman. Dorothy remembers attending the Mill Village Church of Christ in Nova Scotia in her earliest days, and is proud that her grandfather, John Wallace, had donated the land on which that church was built. She attended St. Andrews public school in Nova Scotia, and Alexandra and Robertson public schools in St. Catharines for her elementary education, and graduated from St. Catharines Collegiate. She went on to earn a diploma in business in Hamilton. She had to borrow money in order to attend, but had repaid her debt within one year upon graduating. Dorothy worked as a switchboard operator at the St. Catharines General Hospital for several years, followed for a short period with the Canadian Acceptance Corporation. She then was offered a position as secretary to the plant engineer with the Ontario Paper Company. She held this job for thirty seven years, retiring in the spring of 1984.

While attending a church meeting in Hamilton, Dorothy met her future husband, William “Billie” Tallman Huntsman Ellis, formerly of Smithville. They were married April 22, 1943, in the home of Charles Gordon McPhee, in Beamsville. They lived in Niagara Falls for a time, before moving to 4 Grote Street in St. Catharines in about 1949 (a house built by Loney and Phil Wallace). Later, they were able to purchase property on the Georgian Bay at Meaford, where they built a summer cottage, and where they enjoyed the fellowship of the Meaford Church of Christ for a number of summers. Billie (born in Owen Sound, 1910) died prematurely of cancer, December 19, 1964, in his 55th year. Dorothy has lived as a widow for 52 years.

Philip Wallace, the youngest of the St. Catharines Wallaces, following high school, worked in Hamilton for the International Silver company. This was a job that Bill Ellis helped him secure, and Phil and Bill roomed together. In 1936, Phil attended the Bible camp at Omagh in its first year, where he was taught by Alex Stewart. In 1938, out of work, Phil went to his brother John looking for employment at the gold mines in Geraldton—along with 500 other men! So he went on to Timmins where Bill Ellis was now working in the gold mines. There he got work, first as a “cookie,” then in gold extraction. “Bill and I worshipped together every Sunday, usually in his car. We also attended at Charlton Station, 75 miles away.” He left Timmins in 1941 to go Port Colborne where he lived with Chum and Ruby Beck while waiting for enlistment in the RCAF. This occurred in 1943. While in Port Colborne he attended the church gatherings there, that at that time included a congregation of about twenty people. Here he dated Florence Conn, whose father operated a store in Welland. They soon became engaged. His then served in the RCAF, during 1943-46, becoming a corporal, and serving as an aviation electrician. Phil, trained in England, went to Normandy on June 23, 17 days after the initial

invasion, and participated in the liberation of France, Belgium, and Holland, and the defeat of Germany.

Philip William Wallace and Florence Martha Conn married in her parents' home in Welland, January 17, 1948, by John S. Whitfield. "Both are members at Raymond and Beecher." (Florence was the daughter of Frank L. and Ethel Conn, charter members of the Raymond Street church.) Their first child was born in 1952, a son, who sadly lived one day. Their daughter, Brenda, was born, July 12, 1954. "Phil and Florence were well known for their hospitality and good humour. Many...remember that Phil taught them the books of the Bible, shaped notes and four part singing. He and Florence are remembered for their work as co-teachers in the toddler class...The young people remember his playing his guitar at bonfire sing-a-longs. He was the church treasurer for many years, served as a deacon, encouraged young men to get involved in church work, and helped many members when they were in financial need." "Phil Wallace, the youngest son, encouraged us as teenagers with a sense of belonging and taught us great lessons along with singing harmony and invitations to their home" - Mary Jane Garrow.

Ina Kay Miller, daughter of Murray and Venie Miller, married Walter James Allcock, September 15, 1951. Their wedding was at Jordan, and the minister was Bruce Merritt. They had two children Cynthia (Cyndy) and James.

C. G. McPhee in the fall of 1952 followed John Whitfield to preach at Raymond and Beecher. Whitfield had concluded six and one-half years as evangelist there. Murray Miller was an elder of the church at this time. C. G.'s home was at 4 Wiley Street.

The wedding of Joyce Beck, daughter of George and Ruby Beck, Port Colborne, and Norman Edward Smart, Grassies, took place on October 16, 1954, also at Jordan. Sadly, Joyce passed away five years later, March 9, 1959, just 29 years old. The couple had one child, Penelope.

In a three-year effort, concluding in 1955, the men of the Raymond & Beecher congregation succeeded in both moving and renovating its 60+ year-old building. Phil Wallace's efforts, because of his employment and experience with leading construction companies in the area, were particularly helpful in this undertaking. The project cost \$14,000 overall. It involved moving the building nine feet one way and six feet the other, and adding eight feet to its height to accommodate a Sunday school on the lower level. The men of the congregation took on this daunting task when it was learned that a commercial mover would charge \$5,000, while renting the moving equipment would cost only \$500! The auditorium was redecorated, the exterior re-plastered, and a stone entrance added.

Appearing in the 1956 Niagara & Manning records: Alfred and Grace Robinson, with their children, Lucille and Bruce, are living at 112 Main St., Port Dalhousie. Loney and Edna Wallace, and daughter Norma, are living on Burtch Rd., RR1, St. Catharines.

Alfred Bruce Robinson, born 1939, having grown up in the Niagara Street congregation, married Elaine Olive Marie Oleniuk, daughter of Alexander and Olive Oleniuk of Beamsville, April 11, 1959. The wedding was held at the Jordan Church of Christ and conducted by David Johnson. Norma Wallace, born 1935, married Elaine's brother, Oliver Oleniuk.

The wedding of Myrna Gourley Miller, daughter of Murray and Venie Miller, and Norman Edward Smart, son of Frank Smart, took place on July 23, 1960. "Both are faithful members at the Raymond and Beecher church." They had one daughter, Allison.

At the end of 1960, the two congregations in St. Catharines decided to return to one body. Brother McPhee was visiting in Meaford when he received a phone call indicating that the Niagara Street congregation was considering merging with Raymond Street. A final decision would be made at the end of the week at a meeting with men from both groups. It was agreed to begin worshipping together. The St. Catharines Standard, Saturday, December 3, 1960, announced: "Churches of Christ will unite on Sunday." On December 4, 1960, the congregation at Niagara St. moved as a body to Raymond St., now a congregation of 150. The new body assumed the mortgage on the Niagara St. property. (Gordon Stewart advertized its sale: "Church and Parsonage; Seating 150 people, parsonage, eight large rooms.") In May 1961, a membership list of the united group was drawn up in preparation for adding deacons. Included among those selected were Jim Allcock and Norm Smart. The list was signed by Murray Miller, elder. The membership list included: William and Dorothy Ellis, 4 Grote St.; Murray and Venie Miller, 37 Cherry St.; James and Ina Allcock; and Loney and Edna Wallace. The Raymond St. building was used until May 29, 1963.

In 1962, the St. Catharines Church of Christ acquired a two acre property at 439 Ontario Street North. The foundations of the new building were poured beginning October 12, 1962. The building, designed for 350 people, soon followed. The lot and building cost \$90,000. Gordon Stewart and Loney Wallace were contractors, and James Allcock served as supervisor. The first service in the new Ontario Street building was on June 3, 1963. An open house was held June 23, 1963. Gordon McPhee, the preacher, had preached at Raymond Street since 1952. Murray Miller continued as secretary and elder. The average attendance in early 1964 was 160. R. C. Oliver, Clawson, Michigan, was engaged to conduct a five day meeting.

In Dec. 1, 1963, the Raymond Street building was sold to the Kingdom Hall for \$18,250. M. G. Miller was one of the two witnesses to the sale.

John Harold Wallace, upon the retirement in 1963, moved to Sundridge in order to have the fellowship of the Church of Christ there. John and Helen's four daughters had married: Laura Jean to Russell Fay, Geraldton – children: Ralph, Melody, Tammy, Jennifer; Elizabeth M. to Stuart Miller, Colchester – Craig, Frances, David, Anne, Allan, Paul; Dorothy H. to David Hodgins, Rosedale, BC – Krylla, Valerie, Mark, Shelly; and Margaret to Tony Kopystinski, Geraldton – Debbie, David, Donald. Their son, John Norris and wife Verna, were living at that time at Odessa, Ontario – children, Wendy, Lynn, Nancy, Mark, Susan. In a report in the *Gospel Herald* concerning the VBS at Sundridge in the summer of 1963, where there were 190 students and teachers, the comment was made concerning the Wallaces, "We have learned to love and appreciate them."

Alfred and Grace Robinson lived for many years in Port Dalhousie. Upon retirement in 1966 they moved to Jordan and became active members of the church there. Their children were: daughter, Lucille, married to Ross Gilbert, Fenwick, where they were active members of the church, children, Deborah, Gary, Robert, and Bruce; and son, Alfred Bruce, married to Elaine Oleniuk, and children, Russell, Stephen, and Karen.

Dorothy Ellis moved from 4 Grote Street to 65 Cindy Drive in St. Catharines in 1980, and was able to live there for 30 years, until 2010, when she moved to Niagara Gardens Retirement Manor in the spring of the year. "Dorothy loved to sew and had talent in decorating, keeping her home attractive and spotless. She loved to prepare scrumptious, formal meals, that were wonderfully presented."

The Port Colborne Church of Christ celebrated its 50th anniversary, April 23, 1989, with Keith Wallace the featured speaker. He had been present at the first service, April 23, 1939. Louis Pauls and Max Craddock, both former preachers with the congregation, also spoke. Bessie Gay presented a history of the fifty years (see *Gospel Herald*, June 1989, p. 14).

John Norris Wallace, son of John Harold, came to the Peninsula from northern Ontario in 1950 to work with his uncle Loney. Here he was baptized by Bruce Merritt at Niagara and Manning. In 1953-54, John attended Great Lakes Christian College, completing his high school studies. The next year he served as a dormitory supervisor with the college while working as a carpenter for Fleming farms. A serious accident at work ended both activities. He married Verna Hannah, daughter of Charles and Edith Hannah, of Tintern, May 19, 1956. John served as secretary for the Tintern Church of Christ, 1959-1963. In 1960 John was made a deacon at Tintern. John went on to qualify for teaching which he did for a time in Kingston. There John worked with the College St. congregation. In 1967 he began evangelizing in nearby Odessa, continuing through to 1971, when he began a work in Belleville. He next worked for four years with the church in Wellandport, concluding in 1976. John then went on to assist in the new work in Bancroft in 1978.

Keith Erwin Wallace, son of Erwin and Margaret Wallace, born 1932, married Jane Blanche Moyer, March 31, 1956. Keith graduated from McMaster University in 1954 and following a year gaining his OCE, entered his career as a secondary school teacher at Saltfleet High School, Stoney Creek. In 1960 he transferred to T. A. Blakelock High School in Oakville. He served as the secretary of the Fennel Ave. Church of Christ in Hamilton from 1958 through 1963. He served the Ivon Avenue Church of Christ as its speaker during 1959-60. Keith participated in the transition of the Ivon Avenue church to its Stoney Creek location. He served as a member of the boards of Omagh Bible School and Great Lakes Christian College, 1962-1980. Their children include: Susan J. (b. 1959) and husband, Chris Milner; David K. (b. 1962) and wife, Kathy Seibel Wallace; and Nancy L. (b. 1967) and husband Greg Taylor.

Members of the Wallace family had significant connections with Great Lakes Christian College, just down the road in neighbouring Beamsville. Serving on the board of directors were: Keith Wallace, 1962-80, 1995-96; James Allcock, 1960-74; Philip Wallace, 1972-80; Cyndy Allcock, 1988-92. Among those of the Wallace connection who served in the Women's Association for Vital Educational Support (WAVES) for Great Lakes, the following were active on its executive: Ina Allcock, president '65-'67; Ruby Beck, vice-president, '71-'72, '77-'78, '81-82; Cyndy Allcock, secretary, '83-84. Ina Allcock served a year in the school office, '74-'75. Those who attended as students include (the number given designates the grade 12 year, not necessarily the year or years of attendance): John Wallace, '54; Lucille Robinson, '54; Bruce Robinson, '59; Brenda Wallace, '72; Cyndy Allcock, '72; and James Allcock, '74.

James Allcock (born September 18, 1925) passed away, January 14, 1997. His widow, Ina Miller Allcock, married Murray Smith, February 12, 2000. Murray passed away, August 25, 2011.

Brenda Wallace, daughter of Philip and Florence Wallace, graduated from Great Lakes Christian College in 1972, and from Abilene Christian University in 1976. She married Michael Snow in 1986. In 2000, she accepted the responsibility as principal of the Albuquerque Christian School, pres-school to grade eight. In ten years the enrolment grew from 68 to 350 children, becoming the largest private school among Churches of Christ in the south-west USA. The Snows presently live in Pensacola, Florida where Mike serves as an elder and Brenda teaches ladies classes.

“The children and grand-children of the St. Catharines Wallaces are people of faith and carry a proud heritage as descendants of William Wallace of Nova Scotia.”

“The Wallace family were faithful to the church. Many of their descendants and in-laws, as I am, are active in many congregations in Canada and the U.S.” - Ross Gilbert

John Harold Wallace, born in Mill Village, Nova Scotia, November 11, 1896, passed away in North Bay, Ontario, December 17, 1969, and is buried in the Sundridge cemetery. The service was conducted by Gordon McPhee, Steve May, and Clyde Lansdell. The obituary is recorded in the *Gospel Herald*, February 1969, page 15.

Murray G. Miller, husband of Lavinia Wallace of 56 years, born in Mill Village, Nova Scotia, in 1893, passed away in St. Catharines, Ontario, February 9, 1980, age 87 years. He had told his daughter, “I am worn out and want to go home.” The service was conducted by Murray Smith. The six pall bearers were the deacons of the Ontario St. Church: John Book, Marvin Dickie, Ron Mason, Gordon Veinot, Phil Wallace, and Don Whitfield. The obituary is contained in the *Gospel Herald*, April, 1980, page 17.

Erwin Paul Wallace, husband of Margaret C. Bennet (who died December 8, 1989), born in Mill Village, Nova Scotia, in 1906, passed away in the Port Colborne General Hospital, October 2, 1980, in his 75th year. His service was conducted by Bruce Merritt and Louis Pauls. He was interred in the Pleasantview Memorial Gardens, Fonthill. The obituary is contained in the *Gospel Herald*, January 1981, page 17.

Lavinia Mable “Venie” Wallace Miller, wife of Murray Miller, born in Mill Village, Nova Scotia in 1899, died in St. Catharines, Ontario, November 22, 1984, in her 86th year. The service was conducted by Murray Smith. The obituary appears in the *Gospel Herald*, February 1985, page 17.

Grace D. Wallace Robinson, wife of Alfred Robinson, born in Mill Village, Nova Scotia, 1901, died at her home in Jordan, Ontario, November 30, 1985, aged 84 years. Bill Hall of Jordan conducted the service, assisted by Steve May and Louis Pauls. She is interred in the Snure Cemetery in Jordan. The obituary appears in the *Gospel Herald*, January, 1986, p. 18.

Loney L. Wallace, husband for 54 years of Edna Fletcher (who died in February 4, 1986; see her obituary, *Gospel Herald*, August 1986, page 17), born in Mill Village, Nova Scotia, 1908, passed away February 9, 1990, age 81 years. Interment is in Briggs Cemetery, Dunnville. In the *Gospel Herald*, March 1990, page 15, Eugene C. Perry, editor, writes: “As we write this the

earthly remains of brother Loney Wallace have been laid to rest. Well-known Christian in southern Ontario, brother Wallace was a good friend and helper at both Great Lakes Christian College and Omagh Bible School. He also, as a builder, had a major part in construction work on several church buildings.” (No full obituary followed in the coming months.)

Ruby E. Wallace Beck, wife of George “Chum” Beck (who died March 31, 1992, in his 91st year), born in Mill Village, Nova Scotia, 1903, passed away October 20, 1995, aged 91 years. She is interred in the Victoria Lawn Cemetery.

Bessie E. Wallace Gay, wife of Charles H. Gay of sixty-four years (died 1995), born in Mill Village, 1911, Nova Scotia, passed away in Port Colborne, Ontario, 2006, age 95.

Philip William Wallace, husband of Florence Martha Conn (born May 28, 1918, died April 29, 2001), born in Mill Village, Nova Scotia, June 4, 1917, passed away in St. Catharines, February 5, 2007. The service was at Tallman’s Funeral Home in Vineland, with Brenda and Mike Snow, and Barclay Osborne leading. Interment is at the Pleasantview Memorial Gardens at Fonthill.

Dorothy Eva Wallace Ellis continues her remarkable journey. The one surviving member of the “Wallace Nine,” at the time of the annual gathering of the Canadian Churches of Christ Historical Society in St. Catharines, Ontario, Saturday, August 20, 2016, Dorothy continues to enjoy reasonable good health, living at the Niagara Gardens Retirement Manor in St Catharines, just across Niagara Street from the location of the former Niagara and Manning Church of Christ, in her one hundred and third year—102 years and 72 days to be exact. On her rests today the gathered story of the Wallaces of St. Catharines, a truly remarkable saga!

- Geoffrey Ellis



The Wallace Siblings and their Spouses (May 19, 1956, on the occasion of the wedding reception of John Wallace and Verna Hannah, on the campus of Great Lakes Christian College):

(Left to right)

John and Helen Wallace, Murray and Venie Miller, Alford and Grace Robinson, George and Ruby Beck, Erwin and Margaret Wallace, Loney and Edna Wallace, Charles and Bessie Gay, Bill and Dorothy Ellis, and Philip and Florence Wallace