

Across the road from the Wilson's and down a ways lived at one time the Stringer's. Afterward Lewis Ketchabaw moved from a former place north West of Wilson's near the Big Otter to very near the location where the Stringer's had been, and made over the old Grange Hall into a comfortable home for his large family. Mrs. Lewis Ketchabaw was a Coachman (another name which should have a foreign spelling, they say). Maria Coachman's family lived on the ridge east of the late James Howey farm.

South of Baldwin's Corner, on the above mentioned Talbot street to Sinden Hill sideroad were the homesteads of John Ketchabaw the pioneer and his son Jacob Ketchabaw. Near the former, a short distance north of the Little Otter hill, was an early settlement of several houses where Thomas Ammerman, among other early residents, lived.

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The Hatch family originated in Kent County, Eng., where they are known to have been landowners at an early date. John at haeche (at the gate) born about 1415 is the first ancestor of whom there is knowledge. The ancestors of the Bayham branch of the family came to America, 1634, and settled at Scituate in the Plymouth Colony. At the time of the Revolution two brothers of a large family, Haws Hatch and Christopher Hatch came to the Maratimes as U. E. Loyalists. Both were captains in the Loyalists militia. Captain Haws Hatch was a grantee of the city of St. John, N.B. On his death in 1797 he left a young son William. His widow re-marrying, William, then fourteen went up to Upper Canada to live with his mother north of Little York (Toronto). En route he was with a party including the Johnson family, and when he became of age he came on up to Long Point where the Johnson's were settled to see Leah Johnson. The couple were married and in 1816 came on up to Bayham with two or three of their oldest children.

The Hatch's and Mitchell's came up the same day. The pine log on which they went out to dip water for the evening meal as they made camp is still to be seen (or was at last knowledge in the Little Otter on Roloson's Flats).

The High family came in the August of the year before, 1815, in a large covered wagon.

William Hatch had received a very good education for that day, in Toronto. He was a schoolteacher, and for many years Pioneer Township Clerk of Bayham. He lived to be ninety and with his wife is buried in the Straffordville cemetery.

He settled on the land since known as the Wisson farm, and built his first house north of the Little Otter at the foot of the hill. Later his youngest son John (who went to California built the long, one storied dwelling, which with its adjacent barns for so long crowned the top of the hill.

David Hatch, eldest son of William Hatch, took up the land extending from Talbot street, where the family had settled, north of the Maple Grove road. His brother Levi, bought the farm west of David Hatch's on the Maple Grove road.

THE MA PLE GROVE CHURCH

David Hatch and his brother-in-law William Bowes, are named as two of the seven trustees to whom Caleb Cook gave deed of lot for the Richmond church, March 1850. Later, the former was the moving spirit in having the first frame church at Maple Grove moved up from Straffordville about 1871. The building was taken down, moved and rebuilt, the new church being dedicated three years later about 1874.

David Hatch and William Bowes were the pioneer class leaders of this Methodist church. While "Uncle William" nurtured the church by calling upon the sick, it was always "Uncle David" who fathered it materially, carrying over kindling, building the fires in faithful, free service--- He even made the cedar wreaths that scalloped its walls for the annual Christmas trees.

The leading settlers supported the church loyally with money and attendance. On their death their descendants with other in-coming residents, took over the work which then became a strong and busy congregation--- Thomas Hatch and John Hatch (sons of David), and Levi Hatch Jr., before they moved away--- Edwin Bowes, Henry Hatch, Jacob Ketchabaw, John Wilson and his son William until the former died and the latter moved away--- William and John Stewart, William Chamberlain, Walter Mitchell, William Yeandle, James Procunier, Elgin Hatch, became church pillars.

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Joseph Bowes, the pioneer, who is buried in the cemetery east of Richmond, was educated as an architect in Yorkshire, Eng. He came over to the United States and is said to have become a successful merchant; also to have designed the first large bridge at Great Bend on the Susquehanna River, where he was living at the time he decided to move to Upper Canada. Sometime in the 1820's he arrived with the family of his second wife, Ann Cheeseman. He was a man of considerable means for that time and day. He settled east of Richmond on the Talbot Road on the land recently known as the Riddell farm where he ran a store and post office. Back on the Little Otter family tradition said he started mills also.. And in the large house he built he and his wife gave hospitality to some of the first families as they arrived from the Old Country, pending their settlement, some of them in Vienna, then in its palmy days. This house burned at an early date though after Joseph Bowes had died and was buried in the old Richmond cemetery. William Bowes, the son (and pioneer Methodist class leader) moved first to Straffordville, later to east Maple Grove.

The pioneer Hatch, Bowes and High as well as other leading families of Maple Grove were closely intermarried so that at one time the community resembled a large, expanded family.

David Hatch married Eleanor Bowes
Levi Hatch married Mary Ann Bowes.
William Bowes married Margaret Hatch.
John High (pioneer of the Ambrose High farm though not his father, who was Andrew High) married Lucy Hatch.
Andrew High married Sarah Bowes. (Andrew H. was the father of Mrs. Yeandle).
Edward Moore married Catherine Stewart.
Simeon Mitchell Sr. married Maria Eisenberg.
Thomas Mitchell married Catherine Eisenberg.
Simeon Mitchell Jr. married Martha Ketchabaw.
John Hatch Sr. married Martha Chamberlain.
Albert Mitchell married Emily Chamberlain.
Levi Hatch Jr. married Jane Ketchabaw.
Leah Hatch (daughter of the pioneer David H.) married Jacob Ketchabaw.
Mary (daughter of Levi Hatch Sr.) married James Procunier.
Joseph Hatch married Miranda Mitchell.
Walter Mitchell married Clara Grant.
Thomas High married Helen Chamberlain.
Henry Hatch (son of Levi H. Sr.) married Eleanor Dean.
Ambrose High married Susanne Dean.
Darius Dean married (1) Elizabeth High
(2) Hannah High.
Mary Dean married Thomas Lounsbury (one time tenant of the Riddell farm)
Hester Bowes married John Wilson.
James Bowes married Candace Kennedy.
Edwin Bowes married Mary Inman.
Zaccheus Kennedy married Rhoda Ketchabaw.

Samuel Baldwin married Abbey Ketchabaw.
John Stewart married Rebecca Howey.
James Howey married Margaret Baldwin (daughter of Samuel Baldwin)

The Mills That Ringed Pioneer Maple Grove

Early Maple Grove was ringed about by mills. Around 1857 David Dean from Dean's Mills on the Twenty-Mile Creek in the Niagara peninsula bought the south end of the original Hatch land and established grist and saw mills. The long-one-storied house on the hill became the Hill House. Most of the Dean young people loved to sing and either they or their descendants figured in the later choir life of the community,--- Eleanor Dean married Henry Hatch; Susanna Dean married Ambrose High. Andrew Dean taught the singing school and energetically and faithfully fathered the first then-new church choir of Maple Grove until he moved to Eden. Darius Dean taught school. He married first Elizabeth High (daughter of Andrew High). His second wife was Hannah (daughter of Amoss High) Later Darius Dean became a miller at Jordan, Ontario.

Farther east on the Little Otter was the Leach Mill. Noah Leach owned what later became the Rustling farm. Across the road from the pioneer Leach House was a small red house occupied by Daniel Leach. Daniel Leach married a Mrs. Williams, a widow with daughters. One of these, Leah, became the wife of William Chamberlain. There was a legend that royal blood (Welsh) flowed in the veins of the Williams children. At any rate Welsh music certainly did, as testified to later by the musical talent of the Chamberlain family. The story is that on summer evenings the Williams children in the little red house near the Leach Mill and the Dean young people from their eyric west on the Little Otter Hill used to sing old pioneer ballads verse about ac~~E~~ROSS the woods and fields.

Across Maple Grove to the north on the Big Otter were the Goodrich Mills. After John Fraser, the mill foreman, married Laura Goodrich the place became known as the Fraser Valley. (This is the same land that is now, in part, owned by Keith Summers of Tillsonburg, which the young people of that town now visit in ski-ing parties. The valley is called by then the Rosebowl).--- In the Old Country the Goodrich's had been gentry. My early visits with in my day the then old Mrs Fraser are associated with stories of a Castle and a Sir Somebody Goodrich. The house also boasted a family-tree book.

West again on the Big Otter was the Proconier Mill. Earlier, this valley seems to have been called Wilson's Hollow with a small settlement grouped about an early mill. Note:- The Wilson's were intermarried with the Moores. In pioneer days Squire Moore occupied the McConkey homestead.

Early History of the Malahide and Bayham Baptist Church

Organized June 21st. 1855.

Previous to organization, some Baptists were in this neighborhood as early as 1815 when the Baker brothers, Samuel & Jessie from New Brunswick settled here, followed shortly after by the Pounds & Woods from Vermont, and others. Samuel Baker soon after his conversion and baptism was licensed to preach and in addition to caring for his farm, looked well after the spiritual interests of the settlers here and in other places. Meetings were held in his barn during warm weather and in his home when winter's cold was on. During the summer of 1829 a great revival in this and neighboring communities known as "The Reformation Summer" resulted in a large number of conversions of which the Baptist group received 25 new members. Another wave of revival came a few years later resulting again in large additions to the Christian groups. For several years the meeting place was Carter's school (a little building just a little to the South of our present Church) Here in 1849 in meetings held by Elder Baker and Jonathan Williams, a large number were converted, and 20 or more were baptized.

There being no organized church on this neighborhood the early converts after baptism united with the Aylmer Baptist Church. But in 1855 thirty-five applied to the Aylmer Baptist Church for letter of dismissal to organize a Regular Baptist Church of like faith and order in their own community. This organization was formed at a council meeting held in the Wesley Chapel in the Village of Richmond, and Rev. J.P. Hall who had come among the new settlers, also from Vermont, was chosen as their first pastor. During his ministry of nine years, three especially gracious revivals were enjoyed. It was in one of these seasons of revival that our first foreign missionary Rev. A.V. Timpany was converted and his life consecrated to missionary service in India. Soon after organization, the meeting place was changed from Richmond to Carter's school house, meeting there until in 1860, the name was changed to that of Malahide and Bayham and steps were taken towards the erection of our present house of worship. Elder Hill did much of the carpenter work, accepting as salary that year \$50.00 half of which was appropriated to the building fund of the chapel.

On Jan. 18th 1862 the record says; "The chapel was dedicated to the worship of God" with a dedicating service conducted by Rev. Geo. Wilson, Rev. J. Thomas, Rev. D.N. Ronlands and Rev. Abram Smith. And thus the Church of to-day was started on its way from its early vigorous beginning, in a comfortable house of worship, with a devoted consrated pastor Elder Hall resigned the pastorate in Oct. 1864 and returned to his old home in Vermont.

From 1864 to 1876 there were four changes of pastors, but the Church continued its growth in numbers and interest. An interesting item in the Church record Oct. 3rd. 1871 was that a tea meeting was held, the amount of money raised \$85.00. (This is the only tea meeting in our history)

Rev. George Mason assumed the pastorate in 1876 and with the exception of a few months remained our faithful and beloved pastor until God took him to his reward on Apr. 3rd. 1901.

Many gracious revivals were enjoyed during his ministry. In 1878, 30 were added to the church, one of the a pastor of a Baptist church Rev. W.E. Orton and another missionary of the A.B.F.M.S. in Burma Miss Minnie B. Pound.

But this is not early history. From 1900 on will be for the next chapter of the Malahide and Bayham Baptist Church. May our light be kept burning.

Following Mr. Mason's death, a union was formed in 1901 with the Springfield Church, One of the best loved pastors we had was Rev. J.C. Dunlop who ministered to the church for eight years. During his stay in 1905 special services were held to commemorate fifty years of church work.

During 1910 the building was renovated and repaired to the extent of \$465.00 a considerable sum for those times. It is apparent from the records that attendance and offerings fell somewhat below the levels reached before the turn of the century. However the membership had risen to over the hundred mark.

There was an active Mission Circle dating from Jan. 1st. 1886 and a lively B.Y.P.U. organized in May 1892.

Following Mr. Dunlop in 1913, Rev. W.D. Magee began a three year ministry which terminated because of ill health. Religious fervor was strengthened by the religious revival conducted by Hanley and Fisher and resulted in several additions to the membership. Through periods of spiritual and financial discouragement the christian spirit and brotherhood prevailed and kept the Church together. Rev. J.B. Brown continued until 1921 and laid to rest the last of the thirty-five charter members Mrs. Susan Pound.

The next few years under the pastorates of Rev. Geo. Creagh and Rev. Watts the church passed through a serious crisis which marred the peaceful atmosphere of this historic church. But much prayer and forgiveness restored harmony and from 1929 on Rev. H.D. Moore rendered earnest faithful leadership, resulting in a number of conversions.

In 1930 a union was entered upon with Eden and Goshen churches. In the same year hydro was installed and in 1934 the church was redecorated.

In 1935 the clerk, Miss Amelia Pound was forced to resign after serving for over ## 33 years. Her sister Miss Minnie B. Pound filled the office until 1949.

Special jubilee services for the Mission Circle were held in June 1936.

While still pastor, Rev. Moore succumbed to heart attack in Jan. 1939.

During the pastorate of his successor Rev. Horace E. West, John D. Pound who was treasurer from 1902 until 1941, was laid to rest.

Rev. Frank Humphries settled in April 1941 to remain for five and a half to advance the cause of Christ.

In 1943 two weddings were solemnized, the first in 88 years.

Rev. A. Carr occupied the pulpit until a permanent pastor could be secured.

Miss Lewitt, the Baptist Home Missionary in Elgin County re-organized the Mission Band in 1947.

Following a stay with us of some two years Rev. J.K. left for Toronto, to be succeeded by our present beloved pastor Rev. P.D. Augustine. With his loyal and efficient helpmate Rev. Augustine is labouring earnestly for the Kingdom.

In 1952 extensive alterations were made at the back of the church. A kitchen was added, furnace enstalled and rooms and partitions put in, making it a very attractive and comfortable place of worship.

Special tribute should be paid to deceased members who were anxious to see the cause of the Kingdom advanced. Names such as the Pounds, Ortons, Cohoons, Laidlaws, Abells, Beatties, Phelps, and others remind us of those who have gone beyond but have left a tender memory of unfailing christian devotion to their Church.

THE FINAL HISTORY OF THE BAYHAM & MALAHIDE BAPTIST CHURCH.

The Church, the Malahide and Bayham Baptist Church was disbanded March 6th 1964. The last Church service was held the 2nd. Sunday in Dec. 1963. The congregation separated because there no longer were enough members to function properly. The members joined with larger churches such as Richmond, Summers Corners and Aylmer.

However the Church was not to be left unwanted as a building. It was purchased by William Lang, R.R.I. Aylmer, who intended to turn it into a machine shed. Mr. Lang was unable to move the building to where he wanted it and in turn sold it to an un-named buyer in Tillsonburg.

The building is now undergoing careful dismantling, each board being pried off and set in a pile, to be later reconstructed as a house, Thus it begins re-birth.

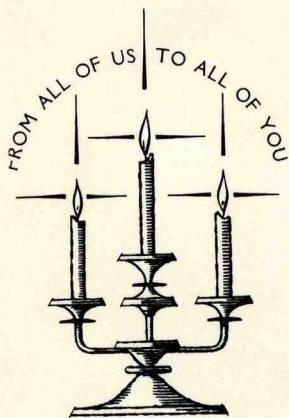
Records of the Church were last maintained by Mrs. Russell Abell, R.R.I. Aylmer until it was sold and all matters straightened up. The records were then sent to the Baptist College at McMaster University in Hamilton.

However the news items kept by Mrs. Abell that appeared in 1955 when the Church celebrated its 100th Anniversary. It recalls that the Rev. T.D. Augustine at the time the minister of the Church and that the Anniversary Service was preached by Rev. T. Timpany of Toronto, a fifth generation descendant of one of the Church founders.

What was left in the Church funds and money gained from the sale of the Church was sent to the Mission Board of the Baptist Church in Toronto. The proceeds were to provide for a "Malahide-Bayham Mission Bursary" in memory of Miss Minnie B. and Mr. William F. Pound.

Mrs. Russell Abell was clerk of the Church when disbanded. Rev. Robert Price of Eden was the final minister in the history of the building.

The picture of this Church has been donated by Mrs. William Abell.
and
Mr. William Abell.



a Merry Christmas AND A HAPPY NEW YEAR

