



Historic Gloucester

Newsletter of the

**GLOUCESTER
HISTORICAL
SOCIETY**

www.gloucesterhistory.com

Vol. 26 No. 2

Summer 2025



Billings Estate was dressed up in vibrant Gloucester colours during a celebration on July 13 marking the 175th anniversary of Gloucester Township.



The Gloucester Historical Society acknowledges financial assistance of the City of Ottawa.

President's Message	Glenn Clark ...2
Temperance Hall, Billings Bridge	Glenn Clark ...4
Gloucester's 175 th Anniversary	Laurel Sherrer ...11
Membership form	12

President's Report

By Glenn Clark

This edition of Historic Gloucester has been delayed for a variety of reasons. On July 13th, we celebrated Gloucester's 175th anniversary as an incorporated municipality at the Billings Estate National Historic Site. Please read the story on Page 11 of this edition of Historic Gloucester. This was organized by our small group of volunteers and was a great success until the heavens opened up later in the afternoon. Our volunteers needed a break after this monumental effort.

We are pleased to announce that several of the display boards on view on July 13th are now available on our website. This includes the timeline histories presented in a graphical format, the Rideau River bridges, Gloucester veterans in photos, and the James Henry Blair family tree. Blair is known for building the wooden bicycle that is part of the Gloucester Historical Society logo and is on display at the Billings Estate National Historic Site.

We were also trying to coordinate this newsletter with a fall event, but it became obvious that this was too ambitious. There were better opportunities for our chosen special event location if we held it during peak tourist season. This will also allow us to tailor the event for our membership. I don't want to make an announcement yet until we fully negotiate our ideas.

The feature story in this edition seemed simple enough. It covers Temperance Hall at Billings Bridge.

It was a small building, but it had a number of uses over many years. These various uses had colourful histories in themselves and connected to some important Billings Bridge residents and other notable personalities. It was difficult to determine the demise of Temperance Hall, but finally it was found in a news story after much searching. This was complicated research, and time was needed to distinguish fact from fiction. In the end, I thought I should bring the story of this property to living memory and the present day, and I cover a little information on neighbouring buildings



*Gloucester sign
erected at the
Billings Estate for
the July 13th
event.*

that can be expanded upon in future articles. In fact, I have already written a story about one of those buildings that was shared with my own family. There is a family connection.

The Temperance Hall story grew considerably, and we have chosen to split the story into two newsletters which are being mailed together.

Our Annual General Meeting was held at the Greenboro Community Centre on April 13th and was a success. After considerable work last winter, we passed completely new by-laws without issue. This was necessary to comply with new provincial legislation for not-for-profit organizations, which includes the Gloucester Historical Society. We also enjoyed a presentation by Steve McKenna on the village of Gateville that is located just up the hill from Billings Bridge. Sadly, we accepted the resignations of two long-standing board members, Aline Mageau and Pauline McNally, which were really retirements. Pauline helped us out with the 175th anniversary event as her final volunteer contribution to the society. We thank both of them for all they have done for the GHS over many years.

I also led a Jane's Walk on May 3rd in Overbrook. 2025 was the 150th anniversary of the opening of the original Hurdman's Bridge. The walk, which explored the neighbourhood between Hurdman's Bridge and the Adawe Bridge, was fully booked. We had some surprises as local residents, past and present unexpectedly shared stories as we walked.

Joseph James Charles (Historic Gloucester Volume 25 No. 3, Fall 2024)

Finally, I am gratified that the public finds our many newsletter stories through Google searches. As you are probably aware, we recently shared the stories

on 48 World War I soldiers. One of those stories was about Joseph James Charles.

Great Grandson Jordan Charles shared the following comment on May 8, 2025 as part of an e-mail inquiry:

"I just happened to be researching my grandfather using an AI application and it came across the Gloucester historical society newsletter volume 25 No.3 dated fall of 2024.

In that newsletter is a gentleman by the name of Joseph James Charles – that happens to be my great-grandfather!

As a matter of fact, the biography lists my grandfather too – William George Charles. I was astonished to learn those facts about him because I've never been able to find much about him or my grandfathers past."

Jordan subsequently shared a picture of Joseph James Charles and his son, William George Charles.

The Gloucester Historical Society welcomes your comments, questions, stories, photos and family histories. You would be surprised how random questions result in additional research that help fill in the Gloucester history mosaic.



Joseph James Charles and his son, William George Charles, in 1941.

Temperance Hall, Billings Bridge



Location of Temperance Hall from the 1879 Belden Atlas.

By Glenn Clark

I have always been curious about a map of Billings Bridge that appeared in the 1879 Belden Atlas that featured 'Temperance Hall' on the east side of Bank Street, then Prescott Road. How did it get its name? What purpose did it serve? What is its history? When was it demolished? Did it play a significant role in the development of the village of Billings Bridge?

What I have found is surprising and it ties directly into stories that I have already written in prior editions of this newsletter. It is truly part of a web of tales, none of which I was aware of before.

Our story begins with the establishment of The

Sons of Temperance, one of many fraternal organizations that were so popular in the 19th and early 20th centuries.

The Sons of Temperance was a national, semi-secret fraternal organization founded in 1842 in New York City that advocated for temperance and mutual support. Members pledged to abstain from alcohol, and the organization used secret rituals, passwords, and regalia to promote its goals. The movement spread across North America and internationally, becoming influential in temperance politics by organizing public meetings and campaigns for local prohibition laws.

In December 1865, The Sons of Temperance met in Ottawa and was already celebrating their

14th anniversary in Ontario, then Canada West. Rideau Union No. 175, Billings Bridge was represented by J. Angus, J.D. Smith, Robert Anderson, James Kennedy, and Peter Fairbairn¹

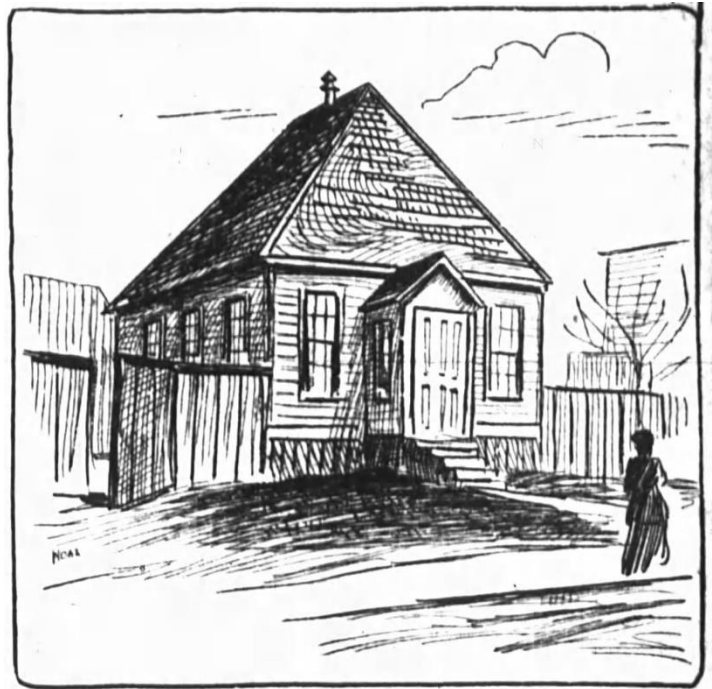
Henry Williams, a brother-in-law of Peter Fairbairn had acquired a small 2,400 square foot property from Braddish Billings just south of Billings Bridge. It is here that Temperance Hall was built in the early 1860s, just as the village was being established.

Temperance Hall served as a community centre, and it is here that various organizations met. The Anglican, Methodist and Presbyterian churches all had their beginnings here, with the Presbyterians first building a church around 1865 on the south shore of the Rideau River just east of the bridge. The Methodists, after sharing the Presbyterian Church building for some years, built their own house of worship in 1890 across the street on the south side of what is now the north branch of Riverside Drive. This later became part of Billings Bridge Public School in 1914 and in 1948, the Billings Bridge Post Office before it was demolished around 1960 to make way for the twinning of Riverside Drive.

On January 15, 1876, a special meeting was called at Temperance Hall chaired by Anglican Bishop John Travers Lewis to establish the 'Trinity Church Mission'. Anglicans continued to meet there until Trinity Anglican Church opened on August 24, 1879 at the intersection of Bank Street and Cameron Avenue where it remains to this day².

There was also a special school competition at the same hall on December 22, 1866, which included many schools from across Gloucester who vied for various donated prizes. At the end of the day, R. Bell M.P.P. stated *"A competitive examination of this kind was of more interest than an ordinary examination, as it embraced a representation from nearly every school section in the township. It was the first time he met the people of Gloucester on an occasion of this kind, and he sincerely hoped it would not be the last."*

The hall also offered social activities. *"On Tuesday evening (December 14, 1869), a soiree and concert took place in the Temperance Hall, at Billings Bridge, under the auspices of the Sons of Temperance of that place. The whole affair was quite a success; the Hall*



Holiness Movement Church. 334 Concession St.

*being crowded with a most respectable and appreciative audience. Refreshments were provided and ample justice done to them by the assembly. During the course of the evening, several capital addresses were delivered by well-known speakers, and several amateurs from the city under the able direction of Mr. Workman, varied the programme with musical, vocal and instrumental selections."*⁴

Other fraternal groups also met there. The Loyal Orange Lodge No. 222, Billings Bridge, first met at Temperance Hall on October 16, 1876⁵. This was their regular meeting place until their new lodge building was dedicated on August 11, 1890, across the street⁶. Loyal Orange Lodge No. 222 was founded in 1850 near Johnston's Corners in the southern part of Gloucester. After a new lodge was formed at Johnston's Corners, No. 222 moved to the area that is now Blossom Park before becoming inactive in the early 1870s prompting another move to the growing village of Billings Bridge.

The Sons of Temperance were of course concerned with alcohol consumption and the possibilities of Prohibition. In 1878, the Canadian Parliament enacted the Canada Temperance Act, also known as the Scott Act. This allowed local implementation of Prohibition at the municipal level by referendum.

In Carleton County including Gloucester, a vote in favour of the Scott Act and prohibition took place on January 29, 1885 with a plurality of 693^{8,9}. Enactment took place on May 1, 1885. When the repeal of the Scott Act was being considered in early 1889, the Sons of Temperance at Billings Bridge became advocates in opposition.⁷ The Scott Act was not a success in reducing alcohol consumption and distribution, and it was repealed in every jurisdiction in Ontario by mid 1889 and in Carleton County on April 4, 1889^{10, 11}.

Holiness Movement Church (Hornerite Hall) 1896-1922

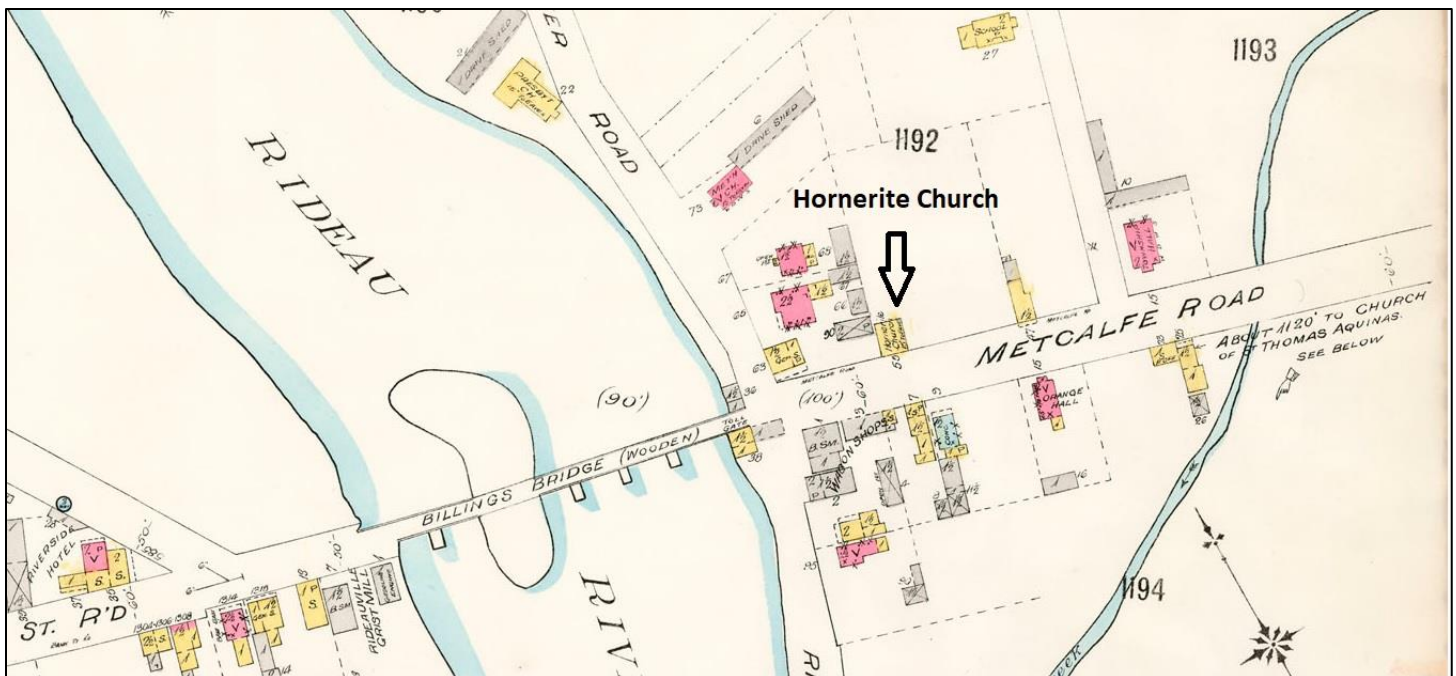
On May 15, 1896, the property where Temperance Hall stood was sold by Henry Williams, Jane Fairbairn (his sister), Hugh Masson and Sally Billings to Henry Evans, James E. Wilson, Robert Switzer, Thomas Richards, George E. Pelton, James M. Longley, and Ernest Byroch in trust. This was followed by a further transfer on October 5, 1901 to Henry Evans, James E. Wilson, Robert Switzer, Thomas Richards, George E. Pelton, James M. Longley and Frederick Wilson, Trustees of the Holiness Movement Church.

A story about Hugh Masson appeared in *Historic Gloucester*, Volume 23 No. 4, Winter 2022. Hugh Masson was a pioneer of Billings Bridge arriving just as the village began to develop. He acquired a small

property from Braddish Billings in 1860 just east of Bank Street on the south side of Riverside Drive. It is here that he first established his blacksmith business. Some years later, he moved to Riverdale Avenue which is covered in the previous story. Another story about the Ottawa South Planing Mill and James E. Wilson appeared in the same edition of *Historic Gloucester* and he was also involved with the new church. Mr. Wilson made another important contribution to the Billings Bridge community when he built the two-storey school known SS#6 Billings Bridge in 1896 just to the east of the Gloucester Town Hall on Park Hill Road that formerly led to the Billings Estate house originally named Park Hill. This school remained in use until 1949 and eventually became the Ottawa Municipal Art Centre until the end of 1968. It was demolished soon after.

The year 1896 was when we see a transition of Temperance Hall to the use for a new religious sect named the Holiness Movement also known as the Hornerite Church.

The Holiness Movement Church quickly evolved in 1895 and 1896 after its founder Reverend Ralph Cecil Horner was deposed from the Methodist Church. Its first Ottawa Church was located at 334 Concession Street, now Bronson Avenue. This was previously the Second Baptist Church. 334 Bronson Avenue is now



Hornerite Church appears on the 1912 Insurance Map.

the site of a 1940s era apartment building. As already mentioned, the Billings Bridge building was also acquired during the early days of this religious movement.

A short biography of Reverend Horner appears below.

The Hornerites met at the Concession Street church beginning on December 29, 1896 with the hope of establishing themselves officially as a federally regulated religious denomination.

They were an unconventional group to say the least. The Ottawa Journal reported on December 31, 1896:

"When the prayer started, men jumped into the air with gleaming eyes, women screamed at the tops of their voices, others prostrated themselves on their faces, many fainted, some took fits. One lady lay across a chair, and with a piercing cry dropped her head to the floor and threw her feet into the air. Some friends caught hold of her and prevented her from making any further exhibition.

The seekers tore their hair, prostrated themselves and groaned in a most piteous manner. But no salvation arrived.

Nearby them lay a lady in a stupor, having apparently fainted, or taken a fit. This they claimed to be 'The Work of the Lord' and 'Blessed be His name'."

A letter to the editor appeared in the Ottawa Journal on January 5, 1897:

"It is understood that at the next session of parliament, the Hornerites intend to ask for incorporation as a religious body in good standing, and they expect to get what they desire. Is the parliament of Canada going to incorporate the exhibitions, and extravagances such as described in The Journal, and ten thousand more, and place that denomination on the same footing as the Anglican, Presbyterian, Baptist, Methodist and Congregational churches, with the same rights and privileges? If so, I am of the opinion that in a few years we shall see sects innumerable, and creeds legion, and it will end in religion becoming a laughingstock, and an object of ridicule."

Such behaviours at church meetings were apparently not rare.

The Ottawa Citizen headline from December 4, 1899 gives a similar glimpse into this religious community:

"A Wild Scene. Where Religion Mounted into Frenzy. A Hornerite Meeting"

"Above the long-drawn loud-mouthed supplications and rejoicings of a small army of Hornerites, snatches such as the above, held the attention in the Mission hall, on Concession street, yesterday afternoon. For two hours, the hall, packed and crowded in every corner, resounded to the wild, weird, joyful acclaims of the devoted followers of the holiness movement. Seldom in Ottawa's religious annals has such an exhibition and outflowing of religious feeling – fanatical, fiery and fervent – been witnessed. Old and young, man and maiden, vied with each other in the intensity of their acclaims, boisterous at times, and accompanied by bodily contortions that reminded the onlooker of an acrobat's antics. Through it all, however, there ran a deep undercurrent of sincerity of purpose and belief that impressed even the careless one and his brother, the scoffer. To one unacquainted with the workings of the movement, the proceedings would appear in a ridiculous, even grotesque light, but a glance at the growth and solid standing of this religious body would seem to indicate that the holiness movement is destined to still further growth."

Reverend Ralph Cecil Horner (1853-1921)

Ralph Cecil Horner was born on December 22, 1853 near Shawville, Quebec. An Anglican by birth, he was son of James Horner and Ellen Richardson. His father died when he was 16 and Ralph was obliged to run the family farm. In July 1876, he had a spiritual conversion at a nearby Methodist camp when he received a second blessing of entire sanctification or complete holiness. He then began serving as a lay revivalist at local religious gatherings. He later received a third blessing of a Pentecostal 'Tongues of Fire', which empowered him to evangelize. He was ordained in the Methodist Church as an evangelist on May 29, 1887. With his highly emotional preaching style and reliance on wild physical manifestations such as shouting, crying, flailing about and prostration, Horner was soon censured by his Methodist superiors with the intent to keep the denomination respectable. He disobeyed established regulations with 'flaming' revivals that could interfere with local clergy. He published

several useful religious books which allowed his unconventional conduct to be overlooked.

In November 1890, he married Annie McDonald who had helped him with his evangelism. Because of his unwillingness to follow doctrine and discipline of the Methodist church, he was deposed in 1895.

Horner had become a member of the extreme holiness organization, the Wesleyan Methodist Connection of America, which he failed to incorporate in Canada. In 1897, he founded the Holiness Movement Church in Canada and appointed himself as bishop. This attracted several thousand disenfranchised Methodists, Baptists and evangelical Christians particularly in Eastern Ontario and Western Quebec but also in Western Canada. Beginning that same year, Horner opened a publishing house and seminary at Horner's residence in Ottawa.

To his followers, Horner's style was mesmerizing. His sermons and writings claimed to have known infusions of power that enabled him to convert sinners.

Because Horner felt that standard Wesleyan principles were being violated, even within his own denomination, in 1918 when his own authority was being challenged, he formed the Standard Church of America, with headquarters and publishing house in Brockville, Ontario.

Much of the division in his church had been based on Horner's style of episcopacy and his inability to accept advice from other Holiness leaders. Many holiness congregations were breaking apart and re-forming around specific leaders and issues especially the speaking in tongues.

Reverend Horner died in 1921 during a revival camp meeting in Ivanhoe, Ontario. He is buried in Merivale Cemetery, Ottawa. ¹⁸

Hornerite Hall

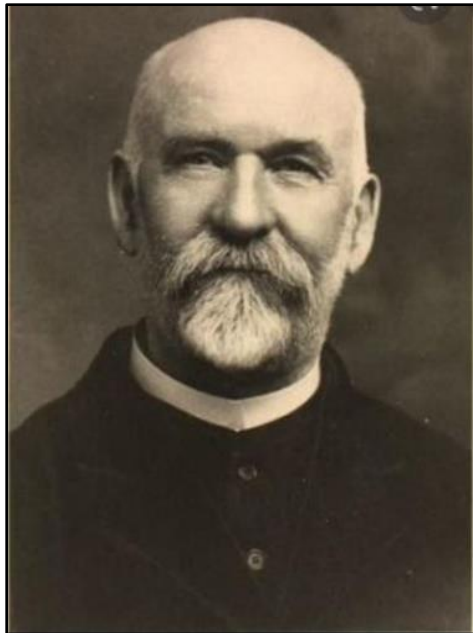
The church at Billings Bridge was centred around

a handful of dedicated families, already mentioned as trustees. Hornerite Hall as it was referred to appeared in city directories from 1898 until 1914 and it was shown as a church on topographical maps until 1922.

The life of this church is not well documented beyond a number of published funerals and a few other news stories.

The Ottawa Journal of April 3, 1905 reported:

"Rev. John Cooke of Billings Bridge and Six Other Hornerites Arrested on Saturday Evening



Reverend Ralph Cecil Horner

Because they refused to carry on their service in a quieter manner, the police interfered with a bank of adherents of the Holiness Movement, who were holding a meeting at the corner of Sparks and Metcalfe streets at 9 o'clock on Saturday night. Several of the number, all men, spent Sunday in the cells at the police station.

For several weeks past this little band, composed of twenty or more, including many ladies, have been holding meetings at the corner of Sparks and Metcalfe streets, and complaints have been made to the police that they make so much noise as to create a nuisance. As is well known, the Hornerites are most en-

thusiastic in their service, so much so that they attract a great deal of attention

On Saturday night, Sparks street was thronged with people, and several hundred congregated at the corner where the meeting was in progress, and traffic at that corner was almost at a standstill. The police had to interfere.

And when they did, two thousand people must have congregated near the scene. Police Constable Merrifield, the officer on that beat, gave the worshippers a gentle hint to quieten down. But the officer's remarks had no effect, and in a short time Chief de la Ronde and Deputy Chief Vizard came along. They too requested the worshippers to carry on their service in a

more orderly manner. Several took the hint, but the others took no notice of the officers at all.

The Officers Acted

The officers considered that it was time to act, and they did so.

With a crowd of several hundred people following on their heels, the officers marched three of the worshippers to the police station and returned to the camp meeting. They had expected upon their return that the meeting would have been brought to a close, but it was not. Four other followers had taken hold of the service, and they, too, were marched off to police headquarters.

The men made no attempt to resist arrest and cries of 'Glory Hallelujah' and 'Persecuted for righteousness sake', 'We can suffer like Christ did', 'Keep looking up, brothers' were heard from them as they walked along with the police officers to the station."

The Ottawa Journal reported on April 4, 1905 that charges against the seven had been withdrawn following a representation by Reverend Horner and with a promise of orderly behaviour.

In July 1914, a gospel tent was set up in Old Ottawa South at the Bank Street/Belmont Avenue intersection, one of the last documented Holiness Movement events associated with the Billings Bridge congregation. Reverend C.E. Morey was in charge ¹³.

When the new Billings Bridge was built in 1915, the Bank Street approaches were raised considerably to reduce the risk of future flooding. Neighbouring buildings were raised to adjust to the new Bank Street grade. For whatever reason, Hornerite Hall was not jacked up to the new grade, and a complaint was registered with the city. The outcome produced a settlement in favour of the church for \$250 payable by the City of Ottawa ¹².

No explanation is offered why the church became inactive however, another Holiness Movement Church had opened nearby at the corner of Mutchmor Street (now Fifth Avenue) and Monk Street in the Glebe. With the opening of the new Billings Bridge on September 2, 1915, offering more dependable crossings into the city, this likely bled away attendance to the newer church.

The Monk Street church remained active for many years and only quite recently was demolished. A



The Christie House at 81 Pleasant Park Road is still present in 2025.

history of the Monk Street building can be found here <https://lindaseccaspina.wordpress.com/2021/07/05/another-one-bites-the-dust-in-memory-of-the-holiness-movement-church-building-hornerites/>.

Reverend George Alexander Christie, a Holiness Movement minister lived nearby at 81 Pleasant Park Road (then Stanley Avenue) from 1924 until his death in 1939, and his wife, Carrie remained at that address until 1951, shortly before her death in 1952. Reverend Christie was a holiness minister since the early days of the church and was the manager of the Holiness book and publishing house and the editor of the Holiness Era newspaper. It is unlikely that he was directly involved with the Billings Bridge church, having arrived in the neighbourhood after the church had become inactive. Reverend Christie followed Reverend Horner when the latter founded the Standard Church of America in 1918. The Christie family was well known in Rideau Park and Billings Bridge, and son Thoburn was a World War II veteran and also a resident of the neighbourhood for several years.

Did Reverend Horner ever visit the Billings Bridge church? The answer is Yes. It is documented that he led a memorial service for Mrs. Henry (Eleanor) Evans née Green on June 3, 1900.

Were there other Holiness Movement Churches in Gloucester? Yes, another church has been identified on the west half of Lot 20, Concession 5, Ottawa Front. Land was transferred to the trustees of the Holiness Movement Church on August 30, 1910. It was previously owned by Robert and Sarah Ramsay. The land was then transferred to the trustees of Ramsayville Independent Church on January 30, 1961 and sold to the National Capital Commission on November 2, 1962 for \$5,000 as part of the Greenbelt expropriation.

This may have been at the corner of Ramsayville Road and Russell Road, on Ramsay family property. John Ramsay, who died in 1898, was a known proponent of the Holiness Movement. The church did not survive Highway 417 construction in the 1970s that led to the demolition of most of the village of Ramsayville. The Ramsayville church and another Holiness Movement Church on Innes Road will be discussed in more detail in the winter edition of this newsletter.

Are there any remaining churches that are descendants of the Holiness Movement in Ottawa? Yes. There are two; Shiloh Holiness Church, 1151 North River Road, Ottawa, and Metcalfe Holiness Church, 1564 John Quinn Road, Greely. Note that the unconventional behaviours that were a common feature at some church meetings during Reverend Horner's era may not apply today.

Billings Bridge Holiness Movement Ministers

1898 – Reverend Comfort
 1900 – Reverend James Lawson
 1903 – Reverend A.T. Warren
 1905 – Reverend John Cooke
 1910 – Reverend A.T. Warren
 1914 – Reverend C.E. Morey



Front of Former Hornerite Hall in 1923.

Mrs. Phoebe Magdalene Richards (née Evans) (1864-1927) was the music director and organist. She was the wife of Thomas William Richards ¹⁴

(To be continued in Historic Gloucester, Fall edition)

References

- 1 Ottawa Citizen, December 8, 1865 p.2
- 2 Ottawa Citizen, August 23, 1879 p.3
- 3 Ottawa Citizen, December 27, 1866 p.2
- 4 Ottawa Citizen, December 14, 1869 p.3
- 5 Ottawa Citizen, October 17, 1876 p.4
- 6 Ottawa Journal, August 12, 1890 p.4
- 7 Ottawa Citizen, January 17, 1889, p.9+
- 8 Ottawa Citizen, January 29, 1885, p.4
- 9 Ottawa Citizen, February 3, 1885 p.4
- 10 Ottawa Citizen, July 5, 1889. p.2
- 11 Ottawa Citizen, May 9, 1889 p.2
- 12 Ottawa Journal, August 2, 1916 p.9
- 13 Ottawa Citizen, July 11, 1914 p.3
- 14 Ottawa Citizen, November 23, 1927 p.5
- 15 Ottawa Journal, May 28, 1900 p.8
- 16 Ottawa Journal, September 9, 1932 p.3
- 17 Ottawa Journal, December 26, 1964 p.29
- 18 https://www.biographi.ca/en/bio/horner_ralph_cecil_15E.html

175 years of memories

By Laurel Sherrer

The Billings Estate was awash in the Gloucester colours of green and gold on July 13 as a celebration of the township's 175th anniversary took over the scenic grounds.

Balloons, banners and cake in the striking hues of the Gloucester flag were part of an afternoon of festivities and learning hosted by the Gloucester Historical Society at the stately home of the township's first European settlers, Braddish and Lamira Billings.

Gloucester Township was incorporated in 1850 and the Billings Estate became the hub of local life. Over the decades Gloucester's land was cleared and farmed, its population multiplied and eventually large portions became urbanized to the point where Gloucester was incorporated as a city in 1981. Twenty years later the city officially disappeared into an amalgamated City of Ottawa, but the history lives on as the region most of us still call Gloucester becomes an ever more vibrant, modern, multicultural entity.

Up to 200 people flocked to the grounds to take in the historical displays under the marquee tent and the detailed Gloucester history timeline gracing the walls inside Sally's Kitchen. Rousing entertainment was provided by the Lyons Sisters Métis Dancers and the Ota-Wa Taiko Japanese drummers. The Bytown Fire Brigade offered up its vintage truck for inspection and Sue Milner's "Footsteps of Canadian Heroes" military tribute rounded out the attractions.

"We congratulate you for a wonderful 175th anniversary celebration!" said one set of satisfied visitors "Wow, we were impressed with the organization, the invited artists and the food. We had a very pleasant time!"

Alta Vista Councillor Marty Carr was on hand to cut the cake and read a City of Ottawa proclamation welcoming everyone to the event. Also participating with their own displays were the Historical Society of Ottawa, the Association du patrimoine familial francophone de l'Ontario and the Société franco-ontarienne du patrimoine et de l'histoire d'Orléans.



Good food, good entertainment and good learning experiences were offered up at the Gloucester 175th celebration on July 13.

Further enhancements to the event were a trivia contest with prizes donated by local businesses and free admission to the Billings Estate itself, which gave many people attending their first glimpse inside the national historic site.

In addition to the usual GHS publications, the book table featured a newly published colouring book highlighting Gloucester landmarks, which was created for the event by artist and former Gloucester resident Joanne (Pye) Milligan. Joanne also designed note cards featuring a drawing of the old Gloucester Township Hall at Billings Bridge.

Generous donors and a small but committed group of volunteers, along with the invaluable assistance of Billings Estate staff, ensured the success of the event despite some hurdles presented by the weather. Although sunshine greeted us early in the afternoon, a planned exhibition of classic cars had to be cancelled due to a forecast of rain, and an eventual downpour cut the celebration short late in the afternoon.

"We thoroughly enjoyed ourselves. You guys did well," said one happy customer. "Thank you for the lovely spread and for the hospitality overall despite the crazy weather," said another.

GHS president receives award for storytelling

The Historical Society of Ottawa honoured GHS President, Glenn Clark on April 26, 2025, when they presented him with the François Bregha Storyteller Award at the Central Public Library on Metcalfe Street.

The award was given in recognition of Glenn's dedication towards recording and telling the stories of Gloucester over many years.



Glenn Clark (left) receives the François Bregha Storyteller Award.

To renew or become a new member, please complete this form and return it to the address below with your cheque. Memberships may also be purchased on our website.

Membership Form – Gloucester Historical Society/Société historique de Gloucester (Membership year runs from April 1 to March 31.)

Annual membership: \$20.00 for one year _____ 10-year membership: \$150.00 _____

NAME: _____ E-mail address _____

ADDRESS: _____ Telephone # _____

CITY: _____ PROV: _____ POSTAL CODE _____

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