



St. Philip's Episcopal Church
A Parish in The Episcopal Diocese of Albany
Disciples Making Disciples

Contact Information

Church Office Phone: 315-353-2037
Church Website: saintphilipsnorwood.com

Church Service Schedule:

Sunday Morning Eucharist—10:00 a.m. (as announced)
Morning Prayer—10:00 a.m. (as announced)
Vestry Meeting—1st Saturday of the month—10:00 a.m.
Women's Guild Meeting— 2nd Wednesday—Noon
Daughters of The King meeting—3rd Saturday - 10:00 a.m.
AA weekly meetings every Tuesday at 8:00 p.m.
Common Cents' Thrift Shop—Located in Methodist Church's
Education Building—Harrison Street—Norwood
Hours: Tues, Thurs & Sat.—10:00—noon
Schedules, dates, & times, et al are subject to change.

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Design & publishing: Karen Morgan
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Printing: The UPS Store, Potsdam, NY

St. Philip's Episcopal Church

Supply Clergy

The Rev. Meigs Ross
Brother Richard Mathias BSG
Pastor Nancy Mathias

Vestry Members:

MaryEllen Casselman, Sr. Warden
Lynn Howe, Jr. Warden
Irene Hargrave
Romi Sebald
Lucille Waterson
Michelle Rowley, Clerk



St. Philip's Episcopal Church
42 South Main Street , PO Box 225
Norwood, NY 13668



**St. Philip's Vestry—
Information and Updates**

CommonLife

May—June 2026
Volume 16, Issue 1

**Welcoming the weary,
Dedicated to discipleship**
*"Come to me, all you who are weary and
burdened, and I will give you rest. Take my
yoke upon you and learn from me, for I am
gentle and humble in heart, and you will
find rest for your souls."*
(Matthew 11:28-30)

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Vestry Update

The January Annual Parish Meeting saw the election of Vestry members: Lucille Waterson, Romi Sebald and Irene Hargrave; MaryEllen Casselman, Sr. Warden; Lynn Howe, Jr. Warden; The Vestry appointed Irene Hargrave Church Treasurer and Michelle Rowley Vestry clerk.

With regards to the flooding in 2024, our Small Business Loan application was denied in January so meetings now continue with FEMA. Lou Rossi from Homeland Security and Lucille and Irene, vestry representatives, are continuing weekly meetings. After the development of a procurement policy we have secured an engineer, Aaron Jarvis, who is assessing/evaluating our situation to prevent further flooding per FEMA requirements.

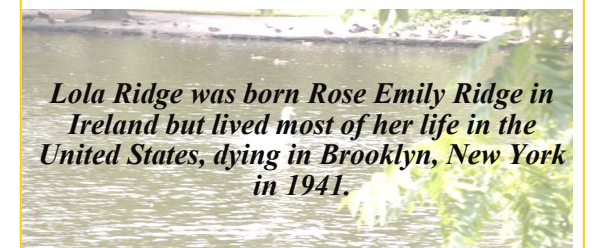
After attending a Diocesan Loan workshop, Irene is in the process of applying for a Diocesan loan for our long anticipated roof repair; Hurlbut Roofing has submitted their proposal for repairs which will include work on the Sacristy roof and the small roofs over the church and parish hall entrances, the bell tower and gutters.

Irene wrote and submitted a Grant application to the Rock Charitable Fund of the Northern New York Community Foundation, which in turn awarded St. Philips a Grant in the amount of \$9,500.00 to be used for the repair of the Rose/Annunciation Window. Scott Brennan, owner of Brennan

Mother

By: Lola Ridge

Your love was like moonlight
turning harsh things to beauty,
so that little wry souls
reflecting each other obliquely
as in cracked mirrors . . .
beheld in your luminous spirit
their own reflection,
transfigured as in a shining stream,
and loved you for what they are not.
You are less an image in my mind
than a luster
I see you in gleams
pale as star-light on a gray wall . . .
evanescent as the reflection of a white swan
shimmering in broken water.



Lola Ridge was born Rose Emily Ridge in Ireland but lived most of her life in the United States, dying in Brooklyn, New York in 1941.



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TO:

Stained Glass Studio, Syracuse, NY, will do the repair work later this summer.

The Vestry has secured the services of a local electrician to fix the lighting in the narthex and the lighting over the high altar. Work should begin soon. S & L Electric have also been contacted to finish their work in the basement post-flooding, that being, installing two new breaker boxes.

We are so very blessed to have Mtr. Meigs, Brother Richard Mathias BSG, and Pastor Nancy Mathias who continue to lead our worship services every week without fail and to be readily available whenever needed. We have also sincerely enjoyed and appreciated the beautiful music provided by Tina Struss these last four months; and thanks to Tom Struss for graciously helping with lock and window repairs and general assistance when it was needed. Many thanks also to Floyd Casselman and Jacob Beaulieu for their reliable and generous help with a variety of repairs and jobs well done.

The Vestry's search for a new rector is in the very early stages. On July 26th The Rev. Canon Neal Longe, Canon to Ordinary for Resource Development in the Diocese, will visit St. Philip's to preach and celebrate the Eucharist. He will also meet with the Vestry after the service.

MaryEllen Casselman
Sr. Warden

Monthly Community Luncheon—for May

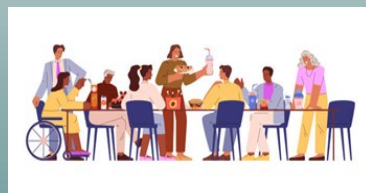
Wednesday, May 27, 2026

11:30—12:30

POTLUCK MEAL



Enjoy fellowship with neighbors and friends—meet new friends and neighbors while enjoying homemade food. Lunch is free to all, and any donations received are shared with the Norwood-Norfolk-Raymondville Outreach Program.



Free for Each Other

“The truth shall set you free” (John 8:32). Not our deed, not our courage or strength, not our people, not our truth, but God’s truth alone. Why? Because to be *free* does not mean to be *great* in the world, to be free *against* our brothers and sisters, to be free *against* God; but it means to be free from ourselves, from our untruth, in which it seems as if I alone were there, as if I were the center of the world; to be free from the hatred with which I destroy God’s creation; to be free from myself in order to be free for others. God’s truth alone allows me to see others. It directs my attention, bent in on myself, to what is beyond and shows me the other person. And, as it does this, I experience the love and the grace of God. It destroys our untruth and creates truth. It destroys hatred and creates love. God’s truth is God’s love, and God’s love frees us from ourselves to be free for others. To be free means nothing else than to be in this love, and to be in this love means nothing else than to be in God’s truth.

**To
be free
means
nothing
else
than
to be
in this
love**

—from *A Testament to Freedom* 206
Dietrich Bonhoeffer

Lo, the winter's past

Lo, the winter's past. For the rain is gone; the flowers appear.
Time of singing has begun—lark and turtle-dove.
Rise, then, come away, as the vines burst into blossom here, rich
with fragrance, drenched with sun, shimmering with God's love.

Beautiful and fair, like a garden, our beloved's face—
clustered henna, Sharon's rose, radiant to our eyes.
Honey, milk, and wine, fill our cups with overflowing grace,
feed our souls where God bestows banquets of love's surprise.

Love is strong as death—yes, and stronger yet, its frets of fire
floods of waters cannot drown, neither quench its flame.
Burning still through tears, diamond prisms for our hearts' desire,
spread an arcing rainbow crown 'round the beloved's name.

Mary Louise Bringle



(from page 5)

Mrs. S. Gollinger presided at the organ, which was greatly appreciated by those present, and it is the earnest wishes of the congregation that she may continue to fill the same position which she is so capable of doing. The sermon was suitable to the occasion and should have impressed the congregation present. The collection was large and is to be used to help purchase a cutter for the Rev. Samwell's, use this winter.

Norwood News, 17 December 1895 Barnhart Island- Rev. Samwell of Wales, Ontario still holds services in the chapel here on Tuesday evening, every two weeks. His sermons have done much good, drawing families together and adding a number of church goers.

Northern Observer, 9 July 1896 – Rev. Samwell preached a farewell sermon on Monday evening. He is going to England to visit friends and will be gone for some time. The ladies of All Saints have made great improvements to the interior by paper and other changes which were badly needed.

Northern Observer, 23 July 1896 Barnhart Island- Rev. Tanner of Moulinette, Ont. preached to a large congregation in All Saints' chapel Tuesday evening.

Northern Observer, 3 September 1896 Rev. Tanner of Wales, Ont. And Rev. Anderson of Morrisburg held divine service in All Saints' chapel Tuesday evening. Rev Tanner has opened a Sunday School.



Barnhart Mansion

All Saints fell into disuse around 1900 and in the intervening years, families left the Island for the mainland. In 1906 the Frontier Corporation began making surveys to dam the Long Sault Rapids. In 1933 the island was purchased with plans to build the dam. During World War II the US Government built a small power plant and barracks on the island. In November 1950, the last permanent resident, Edgar Mullarney left the island and moved to Massena. With the advent of the St. Lawrence Seaway and impending flooding of the island it became necessary to address the cemetery. The cemetery was moved in 1956 from Barnhart Island to Pine Grove 2 in Massena.

*Albert Layo was a former faithful parishioner of St. Philip's Church for many years. His grandfather's family is the Layo family mentioned above as Anglican/Episcopal members of All Saints Chapel on Barnhart Island. The large processional cross used on Sundays was given to St. Philip's in Al's memory after his death in 2019 at the age of 76 years. Al's daughter Mother Patty Beauharnois is the Episcopal priest serving Christ & St. John's in Champlain NY.



Al Layo and daughter Mtr. Patty Layo—Beauharnois

Pentecost

Today we feel the wind beneath our wings,
Today the hidden fountain flows and plays,,
Today the church draws breath at last and sings,
As every flame becomes a tongue of praise.
This is the feast of Fire, Air and Water,
Poured out and breathed and kindled into Earth.
The Earth herself awakens to her maker,
Translated out of death and into birth.
The right words come today in their right order
And every word spells freedom and release.
Today the gospel crosses every border,
All tongues are loosened by the Prince of Peace.
Today the lost are found in his translation,
Whose mother-tongue is love, in every nation.

Sounding the Seasons
Malcolm Guite





Augustine of Hippo

*Saint Augustine (354-430) was bishop of Hippo
And one of the Latin Fathers of the Church*

HOW CAN I TELL YOU of the rest of creation with all of its beauty and utility which the divine greatness has given to man to please his eyes and serve his purposes? . . .

Shall I speak of the manifold and various loveliness of sky and earth and sea; of the plentiful supply and wonderful qualities of light, of sun, moon, and stars; of the shade of trees; of the colors and perfume and song; of the variety of animals, of which the smallest in size are often the most wonderful—the works of ants and bees astonishing us more than the huge bodies of whales?

Shall I speak of the sea, which itself is so grand a spectacle, when it arrays itself as it were in vestures of various colors, now running through every shade of green, and again becoming purple or blue? Is it not delightful to look at the storm and experience the soothing complacency which it inspires by

suggesting that we ourselves are not tossed and shipwrecked? What shall I say of the numberless foods to alleviate hunger, the variety of seasonings to stimulate the appetite which are scattered everywhere by nature, and for which we are not indebted to the art of cookery? How many natural herbs are there for preserving and restoring health? How graceful is the alteration of day and night! How pleasant the breezes that cool the air! How abundant the supply of clothing furnished us by plants, trees, and animals! Can we enumerate all the blessings which we enjoy?

Augustine of Hippo, *City of God*, in *Nicene and Post-Nicene Fathers*, Vol. II Ed. Philip Schaff. (NY: Charles Scribner's Sons, 1907), 504.

Lilias Trotter, *Desultory Bee*, watercolor, 1907
Plough Quarterly
Spring 2024



Fourth-century Bishop Augustine of Hippo is, along with Paul of Tarsus, one of the most influential theologians of the Western Church. His writings on creation, the sacraments, the Church, the Trinity, and grace are considered seminal works of Western theology. While Augustine's work is often described as academic—and occasionally bordering on pedantic—Augustine also exhibited vulnerability, as is memorably seen in his *Confessions*.

From a young age, Augustine avoided saintly living. While his mother Monnica raised him as a Christian, he was never baptized. He abandoned Christianity in his youth, studying rhetoric, philosophy, and Manichaeism, a chief religious rival to Christianity in North Africa. Augustine lived a free and unconstrained life for fifteen years living with a woman and fathering a child outside the bonds of marriage. He eventually abandoned his relationship, moving to Rome to start a school and finally to Milan to serve the court as a professor of rhetoric. Augustine fell under the influence of Ambrose, Milan's bishop, and he reached his own religious crisis, which he describes at length in his *Confessions*. In 387, Ambrose baptized Augustine on Easter Eve, and Augustine found the rest in God for which his heart had so longed. He returned to North Africa and lived a quasi-monastic life as a layperson until 391 when—against his own will—he was seized

by the community around him and ordained as a priest. Within four years, he had been ordained to the episcopate, and he served as Bishop of Hippo until his death in 430.

Augustine's breadth of life experience, his profound intellect, and his prayerful demeanor are evident in his writing. Augustine countered the Manichaeans' insistence on the existence of a force in eternal opposition to God, affirming instead the goodness of creation. He defended the doctrine of the Trinity, arguing for the rationality of the three-in-one and one-in-three nature of God. Augustine asserted that the church is holy because of the calling its members receive from God. Above all, Augustine's theology is rooted in a deep yearning and desire for God and a profound sense of the importance of the community of the Church and of all its members.

"Lent Madness—March 2017"



THE ALTAR CLOTH

To the casual observer, an altar cloth might look like a simple piece of laundry. But in the life of the Church, nothing is accidental.

From the earliest centuries, the altar was never treated as a mere table; it was a place of sacrifice. Consequently, every object that touched it had to carry that weight especially the linen. The choice of material wasn't a matter of convenience or aesthetic preference; it was a deliberate echo of the Gospels.

The Shroud and the Stone

The connection is rooted in the burial of Christ. After the Crucifixion, His body was wrapped in fine linen. Early Christians drew a direct line from that shroud to the altar, viewing the stone of the altar as a representation of the tomb where the sacrifice of the Eucharist is made present. To "clothe" the altar in linen was to acknowledge that same mystery.

While other fabrics like silk or wool might have been more expensive or easier to source, the Church eventually formalized the requirement for linen in canon law. It had to be linen not because of how it looked, but because of what it endured.

Strength through Refinement

The symbolism goes deeper than just a historical reference; it's baked into how the fabric is made. To produce linen from flax, the plant must be:

- Harvested (pulled from the earth)
- Broken down (processed to separate the fibers)
- Refined (cleansed and spun)

The early Church saw a mirror of the Gospel in this process: a cycle of death, burial, and transformation. Just as Christ was "broken" to bring life, the flax is transformed into a pure, white cloth through a rigorous refining process.

More Than a Covering

The linen on the altar acts as a quiet, consistent witness. It isn't there for decoration or even for practical protection; it exists for continuity. It is a literal thread connecting the modern liturgy back to the empty tomb.

Next time you see the altar being prepared, remember that the cloth isn't just covering a surface. It's telling a story—one of sacrifice, burial, and the hope of the Resurrection.

THE WORLD'S LIBERATION

The Christian growing in consciousness longs for Jesus for the unity of the global community, the dawning of the day when the lion will lie down with the lamb, East will learn the language of the West, black and white will really communicate, cities of apathy, garbage, and despair will experience the sunshine of a better life, and all men will rejoice in the Spirit that makes them one. The sense of cosmic oneness, his own freedom in the Spirit, and the awareness that liberation and liberty are the nucleus of the message of Jesus, direct his attention and focus his energies on the emancipation of the world. The Christian cannot remain insensitive to the oppression of his brothers and oblivious to the world's struggle for redemption, freedom, and peace. He knows that the good done to the poor is done to Jesus himself.

"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'"

MATTHEW 25:40

REFLECTIONS FOR RAGAMUFFINS
Brennan Manning



*Memorials & Gifts Given To
St. Philip's Episcopal Church*

MaryEllen Casselman, Historian

PAUL E. WALKER FAMILY

Most of Paul E. Walker's early history is unknown. He was born in 1852 to James and Adeline Walker, resided in Norwood and worked as a traveling salesman for over 40 years for the Amos P. Tapley Shoe Company. He married Kate Russlow from Vermont in 1877. On September 14, 1891, Paul and Kate's only child, a 13-year-old son, Guy and a friend were riding Paul's horse when Guy was thrown and suffered a serious skull wound, which resulted in his death less than a day later.

Paul died very suddenly on January 18, 1922, in W.D. Fuller's dry goods store while paying his taxes. He was a member of the village board, a director and stockholder of the State Bank of Norwood since its inception, for many years clerk of the school board, secretary of the What Cheer Lodge 689, Masonic order, and was highly esteemed and respected in the entire community.

The Rev. George Bamback, a former rector of St. Philip's returned to Norwood to officiate at his funeral. He was survived by his wife Kate and his sister Emma Walker Pease. Emma, married to Dr. Truman Pease, a Civil War surgeon, was the librarian in Norwood for 28 years.

Several memorials have been given to St. Philip's Church by the Walker family:

- 1911- Gift of Litany Desk by Mrs. Paul Walker.
- 1921- Gift of a pair of Eucharistic Candlesticks in memory of Adeline Walker by Paul E. Walker and Ella Pease.
- 1925- Gift of a Carved Oak Altar and Reredos in memory of Paul E. Walker by Mrs. Paul E. Walker.



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All Saints' Chapel on Barnhart Island

George Barnhart, a Loyalist, moved from Ulster County, New York to Cornwall, Ontario in 1780. He leased a 1700-acre island in 1795 from the St. Regis Mohawk Indians initially for \$30 a year. Due to dissatisfaction by the Indians, the lease was changed 10 years later to \$60 annually. The island, which he named Barnhart's Island, was located near the head of St. Francis Lake very close to the Canadian shore with the majority of it located north of the boundary, therefore being regarded as British.



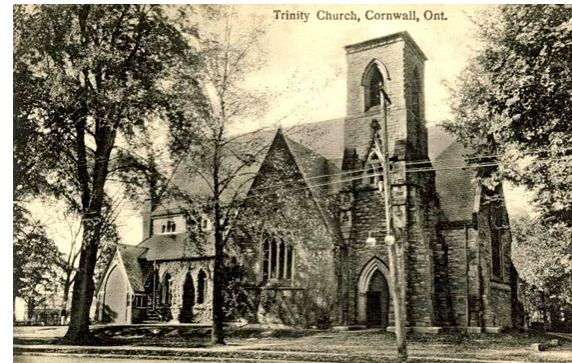
All Saint's Chapel on north shore of Barnhart Island

At the end of the War of 1812, the island was exchanged for the more important Wolfe Island which protected the harbor at Kingston as a part of the provision of the Treaty of Ghent. After the exchange, the title to Barnhart Island was given to the Ogden family in Waddington in 1823. The Ogden's in turn forced the

Barnhart's to pay \$10,000 to purchase the island that they had settled and developed. This was rectified in 1850 when the State of New York recompensed the Barnhart family.

Early settlement on the island saw the building of a sawmill on the north shore where the river channel was narrow and was followed by the erection of a grist mill and woolen factory nearby. In time there were 2 general stores, a horse ferry to the Canadian shore and a scow to the US. A cheese factor utilizing milk from over 400 cows produced butter and cream that was shipped to Boston and New York. More than 20 families settled on the island, many Loyalists with names as Hicky, McDonald, Layo*, Callinger, Pitts, Cline, Eamer, and Seldon. With good fertile land, 2,000 maple trees and more than 700 head of cattle it was the making of a comfortable farming community.

On the northern part of the island in 1816, the Barnhart's erected a two-story building designed for a schoolhouse and Anglican Chapel. The first floor which served as a school served several generations of children while the chapel on the second floor was served each Sunday by Anglican clergy. On 20 July 1871 William G. Barnhart, Asaph J. Barnhart and Daniel Barnhart gave a quit claim deed to "One and a fraction of acres of land with the church and adjoining cemetery, to the Board of Missions of the Protestant Episcopal Church in the Diocese of Albany, for use of a church of the Protestant Church in the United States erected, or to be erected thereupon and for a burial ground in connection therewith and for no other use or purpose whatever." It was named All Saints' Mission serving up to 35 communicants and was to be serviced by clergy from the States. The first Vestry was composed of Daniel Barnhart, Sr. Warden; W.D. Sheldon, Jr. Warden and Clerk; James D----- Vestryman and Treasurer. The church was described as one room with dull red window hangings, heavy wooden pews, and a large box stove at the back for heat. Daniel Barnhart was a deacon and preached on Sundays when there was no rector in attendance and



Trinity Church, Cornwall, Ontario



The Venerable Henry Patton.

Author of book "Joyful is Our Praise" William John Patterson was born and educated in Kingston, Ontario. He is a graduate of Queen's University with an MA in history. Retired in 1987, he was active in the field of historical museums for twenty five years. Beginning as a member of the Fort Henry Guard, Patterson went on to become the Superintendent of Historic Sites for the St. Lawrence Parks Commission, responsible for Old Fort Henry, Upper Canada College and Fairfield Historical Park.



The May, June, and July *Forward Day by Day* - Daily Devotions for Disciples, is now available. One can find copies of this on the table in the back of the church nave and on the small table in the parish hall. Please take a copy for yourself and one for a friend. If you are unable to personally get a copy and would like one sent or delivered to you, please contact Karen Morgan at: ktmorgan@twcny.rr.com or phone: 315-353-8879, and I will see that you receive a copy. This publication is available in small or large print.

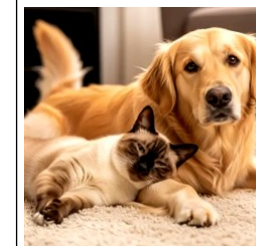


MaryEllen Casselman is a cradle Episcopalian, raised in Massena, NY, an only child of parents who with her paternal grandmother respected and valued the history of their forebearers and raised her to do so also. Her ancestry ranges from Irish emigrants to Lower Canada during the potato famine to those who came in the Palatine immigration becoming United Empire Loyalists and settling in Upper Canada. She spent most of her life in various parts of the country (AZ, TX, NC, IL) working with the MRDD population, coaching Special Olympics and working as a Registered Nurse in Oncology and Hospice. Wherever she lived she attended a local Episcopal Church, however, it was not until she became a member of Grace Episcopal Church in Syracuse in the late 1980s that she became intrigued with church history.



MaryEllen Casselman, Historian

But ask the animals, and they will teach you, the birds of the air, and they will tell you; ask the plants of the earth, and they will teach you, and the fish of the sea will declare to you. Who among all these does not know that the hand of the Lord has done this? In his hand is the life of every living thing and the breath of every human being. —Job 12:7-10 (NYSV)



Be of service

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received...whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. - I Peter 4:10-11



Local Church History At the Episcopal Mission Churches of The St. Lawrence Deanery, et al

Rev. Henry Patton

Henry Patton was born 27 March 1806 in Chelmsford, Essex, England, a son of Major Andrew Patton, 45th regiment and Elizabeth Simpson. After early education in England the family came to Canada in 1816. After being licensed as a lay reader in 1827, he studied theology under the Rev. Robert Blakely in Prescott and the Rev. Joseph Brainwaith at Chambley. He was ordained Deacon at Holy Trinity Cathedral in Quebec 29 July 1829 and Priest 26 September 1830 at St. James Church, York, Quebec.

For the next nine years he served St. James Church in the wilderness between the Ottawa and St. Lawrence rivers. This included the Townships of Oxford and Marlborough, North and South Gower and Wolford townships with the villages of Kempsville, Burritt's Rapids and Merrickville. He began building a wood church in 1828 in Clothier's Mills; a second church, Christ Church was erected in Burritt's Rapids in 1831 followed by Holy Trinity Church in Merrickville in 1837. From 1839-1845 he served St. James Church in Kemptville where he was also a prominent member of the board of trustees that established and built the

Kemptville Grammer School in 1843 on land which he donated.

On 20 February 1833 he married Harriet Amelia Earner of Geneva, New York. Initial happiness and successes led to sadness however with the death of four of the Patton children: Elizabeth 1833-1834, Andrew 1836-1836, William Henry 1839-1841, and James 1842-1842. Harriet died 17 August 1844 leaving Fr. Patton with an eight-year-old son, Alfred (1837-1902), and a five-year-old daughter Elvira (1840-1869).

On 18 January 1846 he began his ministry at Trinity Church in Cornwall, Ontario where he would remain for twenty-six years. *Joyful is Our Praise* by William John Patterson: "Rev. Patton kept voluminous records of his pastoral visits, church services, and accounts. In the first few years of his ministry, he made a serious attempt to visit everyone in the parish. In addition to the mile square of the town, he journeyed to many points of the township including Barnhart's Island, Moulinette, Mille Roche, Maple Grove, Sheek's Island, and the 8th Concession. In his record of visitations, he noted occupations, religion, nicknames, and other details. Some of his comments provide a view of his parish with descriptions as baker, carpenter, blacksmith, surveyor, doctor, saddler, miller, old "Joe",

black people, Esq., Black Charlotte, tailor, wheelwright, cabinetmaker, shoemaker, sexton...."

On 3 December 1846 he married Georgianna Dodson born in Lichfield, England in 1822, a daughter of George Dodson and Marriall Docksey; they became the parents of four children: Henry Bethune 1835-1915, Merriall Babington 1852-1926, Herbert Bethune 1854-1937, Francis Laurence 1857-1932. The Rev. Mr. Patton advanced as Rector of Cornwall, Rural Dean of Johnstown in 1849, and in 1862 was appointed the sole Archdeacon of the Diocese of Ontario, which then included what is now the Diocese of Ottawa. Despite having these responsibilities, he traveled frequently to the missions noted above as well as meetings with clergymen in northern New York. The majority of these meetings occurred during visitations from the Rt. Rev. Benjamin Onderdonk and Rt. Rev. Crosswell Doane D.D. and occurred in Norwood, Norfolk, Waddington, and Ogdensburg.

His wife Georgina died in an accident in 1862 while he was still in Cornwall. In 1871 he assumed the rectorship of St. Thomas Anglican Church in Belleville, Ontario until his death 30 April 1874. *The Scott in British North American* noted: "Theologically Dr. Patton was an old school High Churchman, but his preaching was evangelical and he disliked innovations in ritual."

In Kemptville, July 1874, at a special vestry meeting, it was agreed to "make an honest effort to obtain the funds required to erect a neat stone church to the honor of Almighty God and in memory of the late Venerable Archdeacon Patton."

On 28 September 1878, the cornerstone for the new church was laid near to the first St. James Church (where Patton had served for six years) and it was completed as St. James the Archdeacon Patton Memorial Church, 25 July 1880. Its construction was during a time when society placed great artistic value on chiseled stone, handcrafted door and window frames, oak beams, stained glass, comfortable pews, and memorial furniture.

His surviving children were Alfred Merwin, (Canada Trust & Loan Company) of his first marriage and the Rev. Herbert Bethune (Anglican Priest), Merriall Patton Lucy and Francis Lawrence, (Federal Bank) by his second marriage. A stained-glass window in Trinity Anglican in Cornwall was given in memory of his daughter Elvira Booker Patton 1840-1869.



reportedly the Sunday School met at his home on Sundays.

Interestingly, the first visit noted in the Diocese of Albany records is that of the visit of the Rt. Rev. Wiliam Crosswell Doane D.D. on 27 July 1869. He wrote "I consecrated the little cemetery on Barnhart's Island; and afterwards in the upper room of the schoolhouse, the Rev. Messrs. Kidney, Winkley and Laurnes, of the Diocese of Ontario, said Morning Prayer and I preached and celebrated Holy Communion, assisted by the Ven. Archdeacon Patton. It is pleasant anywhere to record the interchange of courtesies across the border but in this instance, there is the added duty of recognizing the faithful service of several years which the Archdeacon has rendered here. The Island, though belonging to us, is nearer the Canadian shore, and the Archdeacon or his curates' winter and summer, often through inclement and difficult crossing (there is a tradition of him swimming it once) has taken most kind charge of the little flock here. I am glad to say he continues the care, to the great comfort of the people and to my great satisfaction. The services here were primitive and simple and most pleasant: and the open-handed and wholehearted hospitality, the almost patriarchal dignity of the four living generations of the family who own and named this island make the memories of the day very fresh and fragrant. It was a Bishop's first visit, and I trust it may not be my last."

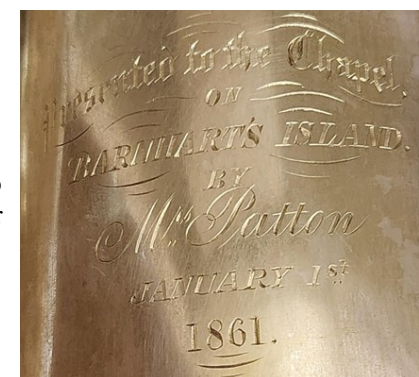


All Saint's Cemetery beside the

March 14, 1871 Bishop Doane visited again and reported "In the Chapel School at Barnhart's Island the Rev. Mr. Louckes said the Litany, and I preached, confirmed six persons, and celebrated the Holy Communion, assisted by the Lord Bishop of Ontario, the Venerable Archdeacon Patton, and the Rev. Messrs. Austin, of Ontario and Prout of Waddington; the Rev. Mr. Gerritt was preset. The service was very interesting. There is a peculiar local charm about the whole place, its simplicity and loving hospitality. The presence of Bishop Lewis and the Archdeacon with other Canadian clergy, and our delightful evening together in the venerable Parsonage at Cornwall, once the good Bishop Strachan's, and now Dr. Patton's Parish add greatly to its pleasure. The chapel and cemetery have been finally deeded to the Board of Missions; and our responsibility for the work here fairly begins. It is, so far, a responsibility of pleasure rather than of labor, since the Archdeacon kindly does all the work, and more besides, than almost anybody I know. A late journey, and the failure of the boat to meet us at Morrisburg was the pleasant occasion to us, for a new taste of the cordial hospitality of the Canadian clergy; this time offered by my good brother, the Rev. Mr. Louckes, who took us in at three in the morning and made us more than comfortable." It appears the Archdeacon Patton spent much time on the Island. A silver flagon with the inscription "Presented to the



Church on Barnhart's Island by Mrs. Patton January 1, 1861" was given to the chapel.



It is noted in Diocesan records that Bishop Doane visited again on 8 July 1876, 24 August 1877, and on 25 August 1878 when he noted "I made my next visitation by boat; thanks to Rev. Mr. Goss's admirable arrangement. The exchange, after the intense dust and heat of last year's driving, was most grateful. We had a charming run, by steamboat, down the Little Sioux (Sault) Rapids to Barnhart's Island. In the little Chapel on Barnhart's Island I baptized an infant, preached and confirmed seven persons, presented by the Rev. Mr. Poole of the Diocese of Ontario who renders most acceptable service here, and celebrated the Holy Communion." He also visited 25 July 1879, "In the quaint little chapel room for All Saints Mission, Barnhart's Island, I preached and celebrated. I made a great deal of this part of my visitation by boat on the St. Lawrence and found it a welcome exchange for the long and rather dreary drives. The great river is best part of St. Lawrence County as far as scenery goes."

All Saints appears listed in Diocesan reports as existing, but no financial information or clergy are listed after 1897. The following are newspaper notices from 1894-1897 which indicate that for the most part All Saints was served by Anglican clergyman to the end of its existence.

Norwood News, 17 April 1894 Barnhart Island April 12.- Rev R.W. Samuell, held services here Monday evening the 9th. The sermon was very interesting and impressive. There was a celebration of the Holy Communion on Tuesday morning following, we also had a vestry meeting and decided to have some repairing done on the Chapel. H. L. Gollinger and J.D. Barnhart are church wardens.

Northern Observer, 21 March 1895 On Sunday Last, March 10th, the leading members and the choir of All Saints Chapel of this place, attended service and Holy Communion at Christ Church, Moulinette, Ontario. Rev. R. W. Samwell deserves credit for the good he is evidently doing his congregation, and we trust he will not cease in the good work he has undertaken.

Northern Observer, 24 October 1895 Rev. R.W. Samwell held a Thanksgiving service in All Saints chapel at this place Tuesday evening. The chapel was beautifully decorated by the ladies of the congregation and was admired by those present.

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May 2026

Sun Mon Tue Wed Thu Fri Sat

					1 Bible Study— 10 a.m. THE APOSTLES SAINT PHILIP AND SAINT JAMES	2 Vestry Meeting— 10 a.m. Common Cents 10-noon
3 The 5th Sunday of Easter Holy Eucharist 10:00 a.m. Mtr. Meigs	4	5 Common Cents 10-noon	6	7 Common Cents 10-noon	8 Bible Study—10 a.m. Julian of Norwich, Mystic and Theologian c.1417	9 Common Cents 10-noon
10 The 6th Sunday of Easter (Rogation Sun- day)-Mother's Day - Holy Eucharist—10:00 Mtr. Meigs	11	12 Common Cents 10-noon	13 Women's Guild Meeting—Noon— Church Parish Hall	14 ASCENSION DAY Common Cents 10-noon	15 Bible Study—10 a.m.	16 Daughters of the King—10 a.m. Common Cents 10-noon
17 The 7th Sunday of Easter: Morning Prayer— Brother Richard BSG	18	19 Common Cents 10-noon	20	21 Common Cents 10-noon	22 Bible Study—10 a.m.	23 Common Cents 10-noon
24 THE DAY OF PENTE- COST- Holy Eucharist— Mtr. Meigs	25	26 Common Cents 10-noon	27 Community Luncheon 11:30-12:30 Pot Luck	28 Common Cents 10-noon	29 Bible Study—10 a.m.	30 Common Cents 10-noon
31 The First Sunday after Pentecost TRINITY SUNDAY- Br. Richard BSG				Some events and/or dates may change—please check with the weekly Sunday Bulletin for events, dates, and times.		

June 2026

Sun Mon Tue Wed Thu Fri Sat

	1 THE VISITATION OF THE BLESSED VIRGIN MARY	2 Common Cents 10-noon	3	4 Common Cents 10-noon	5 Bible Study—10 a.m.	6 Vestry Meeting – 10 a.m. Common Cents 10-noon
7 The 2nd Sunday after Pentecost Proper 5, Morn- ing Prayer— Br. Richard BSG	8	9 Common Cents 10-noon	10 Women's Guild Meeting—Noon— Church Parish Hall	11 Common Cents 10-noon	12 Bible Study—10 a.m.	13 Common Cents 10-noon First Book pf Common Prayer, 1549
14 The 3rd Sunday after Pentecost Proper 6—Holy Eucharist— Mtr. Meigs	15	16 Common Cents 10-noon	17	18 Common Cents 10-noon	19 Bible Study—10 a.m.	20 Daughters of the King—10 a.m. Common Cents 10-noon
21 The 4th Sunday after Pentecost Proper 7-Father's Day—Holy Eucharist— Mtr. Meigs	22	23 Common Cents 10-noon	24 THE NATIVITY OF SAINT JOHN THE BAPTIST Community Luncheon 11:30-12:30 Pot Luck	25 Common Cents 10-noon	26 Bible Study—10 a.m.	27 Common Cents 10-noon
28 The 5th Sunday after Pentecost Proper 8 - Holy Eucharist— Mtr. Meigs	29 THE APOSTLES SAINT PETER AND SAINT PAUL	30 Common Cents 10-noon		Some events and/or dates may change—please check with the weekly Sunday Bulletin for events, dates, and times.		