



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: saintphilipnorwood.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.

Editors: MaryEllen Casselman & Karen Morgan
Design & publishing: Karen Morgan
Website Manager: Jacob Beaulieu
Printing: The UPS Store, Potsdam, NY

St. Philip's Episcopal Church

Supply Clergy

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

Vestry Members:

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



Summer in the Adirondacks



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

CommonLife



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

Vestry Update

The past couple of months have been busy for St. Philip's Vestry. After attending a Diocesan Loan workshop, Irene successfully applied for a loan of \$15,000 from the Diocese; with \$4,400 from the building fund, the total of \$19,400 will be paid to Hurlburt Construction to repair the roof this fall.

Electrical work in the church, repairing the lighting in the narthex and over the high altar was completed by local electricians. S & L Electric replaced the 2 entrance boxes in the basement which necessitated the cessation of power from National Grid for a day. This was covered by church insurance as a result of the flooding 2 years ago. As there are additional monies available from the insurance company the Vestry is looking into obtaining bids for possible work in the basement including restoring some drywall and overhead lighting.

The discussions with FEMA continue, primarily with Lou Rossi from Homeland Security. Irene and Lucille meet with him on a regular basis as well as other vestry members infrequently. Aaron Jarvis, Engineer, continues to work for us, collaborating with FEMA and the village, evaluating our situation to determine prevention for future flooding. Donations from the Vestry have been given to Helping Hands and to Grace House.

A Parish Survey was developed by the Vestry and handed out to parishioners on June 21. It is hoped that all will be returned within 2 weeks and the results will be compiled in

**July-August 2026
Volume 16, Issue 2**

***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)

Inside this issue

Vestry Update 1-2
Info & Reflections 2-3
Memorial Gifts 4&5
Calendar 6-7
Local Church History Rev. Hutchens Chew Bishop... 8
St. James' Story 9
The Church's On Foundation 10
Waking the Statues..... 11
Directory..... 12

More Than Enough

By Marge Piercy

The first lily of June opens its red mouth.
All over the sand road where we walk
multiflora rose climbs trees cascading
white or pink blossoms, simple, intense
the scene drifting like colored mist.

The arrowhead is spreading its creamy
clumps of flower and the blackberries
are blooming in the thickets. Season of
joy for the bee. The green will never
again be so green, so purely and lushly

new, grass lifting its wheaty seedheads
into the wind. Rich fresh wine
of June, we stagger into you smeared
with pollen, overcome as the turtle
laying her eggs in roadside sand.



St. Philip's Episcopal Church

42 South Main Street
P.O. Box 225
Norwood, NY 13668

TO:

Vestry Update continued...

order to begin our search for a new rector. The Rev. Canon Neal Longe, Canon to the Ordinary for Resource Development in the Diocese will visit St. Philip's on July 26th when he will preach and celebrate the Eucharist. He will meet with the Vestry following the service and a short reception.

Bishop Jeremiah will visit Trinity, Potsdam June 28th. The following day he will meet with the wardens and clergy of the St. Lawrence Deanery for a Deanery Leadership Dinner at Trinity Church.

We continue to be most appreciative of Mtr. Meigs, Brother Richard, and Pastor Nancy as they lead our worship services every Sunday and are available whenever needed.

MaryEllen Casselman
Sr. Warden

Vestry Members

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

The Role of a Vestry Member

Canons and Customs

The vestry of an Episcopal Church has three primary responsibilities. The first two are managerial: to take care of the parish finances and parish buildings. The third responsibility (though all or part of it may be assigned to the parish meeting in some dioceses) is to choose individuals to fill various positions of parish leadership and representation: the election of a rector, the choice of delegates to the diocesan convention, and the selection of other individuals as the diocesan canons and parish by-laws may stipulate. All these responsibilities are defined by the laws of the Church that are called "canons."

St. Paul's analogy of the Church as "one body with many members" is always helpful. No member can say to the others, "I have no need of you" (1 Cor.12:21). Where those with specific responsibilities are clear as to what their duties are but open to the contribution others can make and eager to work together, the church will "make bodily growth and build itself up in love" (Eph. 4:16).

Taken from the Third Revised Edition
The Vestry Handbook
Christopher L. Webber

ABANDONED TO HIS WILL



Concretely, abandonment to the will of God consist of finding his purpose for you in all the people, events, and circumstances you encounter. If God tears up your beautiful game plan and leads you into a valley instead of onto a mountaintop, it is because he wants you to discover *his* plan, which is more beautiful than anything you or I could have dreamed up. The response of trust is "Thank you, Jesus," even if it is said through clenched teeth.

"For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future."

JEREMIAH 29:11

‡REFLECTIONS FOR RAGAMUFFINS

Brennan Manning



Tohu va-Vohu

before light
was allowed
to be,
there was
the Darkness of God—a
wind
hovering over
the unformed void,
the welter and waste
that was
and would be.

then the Dark Breath
spoke,
drew creation
from depths
fertile as the corpse
of former gods.

but what primeval worlds lay beneath
that wild, murky mire—were contained
in all that unfolded into our future?

what pasts were forgotten
like the Black storefronts and homes
and churches and graves of York Hill,
Oscarville, Vanport, and Kowaliga
by those who boat and fish and sunbathe
on their seething surface?

MATTHEW E. HENRY

Waking the Statues

WHAT AN EXTRAORDINARY place!" cried Lucy. "All those stone animals—and people too! It's like a museum."

"Hush," said Susan, "Aslan's doing something."

He as indeed. He had bounded up to the stone lion and breathed on him. Then without waiting a moment he whisked round—almost as if he had been a cat chasing its tail—and breathed also on the stone dwarf, which (as you remember) was standing a few feet from the lion with his back to it. Then he pounced on a tall stone dryad which stood beyond the dwarf, turned rapidly aside to deal with a stone rabbit on his right, and rushed on to two centaurs. But at that moment Lucy said.

"Oh, Susan! Look! Look at the lion."

I expect you've seen someone put a lighted match to a bit of newspaper which is propped up in a grate against an unlit fire. And for a second nothing seems to have happened; and then you notice a tiny streak of flame creeping along the edge of the newspaper. It was like that now. For a second after Aslan had breathed upon him the stone lion looked just the same. Then a tiny streak of gold began to run along his white marble back—then it spread—then the color seemed to lick all over him as the flame licks all over a bit of paper—then, while his hindquarters were still obviously stone, the lion shook his mane and all the heavy, stone folds rippled into living hair. Then he opened a great red mouth, warm and living, and gave a prodigious yawn. And now his hind legs had come to life. He lifted one of them and scratched himself. Then, having caught sight of Aslan, he went bounding after him and frisked round him whimpering with delight and jumping up to lick his face.

Of course the children's eyes turned to follow the lion; but the sight others saw was so wonderful that they soon forgot about *him*. Everywhere the statues were coming to life. The courtyard look no longer like a museum; it looked more like a zoo. Creatures were running after Aslan and dancing round him till he was almost hidden in the crowd. Instead of all that deadly white the courtyard was now a blaze of colors; glossy chestnut sides of centaurs, indigo horns of unicorns, dazzling plumage of birds, reddy-brown of foxes, dogs and satyrs, yellow stockings and crimson hoods of dwarfs; and the birch-girls in silver, and the beech-girls in fresh, transparent green, and the latch-girls in green so bright that it was almost yellow. And instead of the deadly silence the whole place rang with the sound of happy roarings, brayings, yelpings, brakings, squealings, cooings, neighings, stampings, shouts, hurrahs, songs and laughter.

C.S. Lewis

The Lion, the Witch, and the Wardrobe

*What do you like about the image of the lion coming to life?
What have you experienced that comes close to the joyful
noises and bright colors described here?*

A huge **Thank You** to Jacob Beaulieu for reviving St. Philip's Website saintphilipsnorwood.com. Jacob is posting the weekly church bulletin, an audio of the sermon each week, and the bi-monthly church newsletter *CommonLife*, as well as contact information and other items will appear as the site grows. Thank you Jacob!



The Church's One Foundation

1866

For no other foundation can anyone lay than that which is laid, which is Jesus Christ.
1 Corinthians 3:11 (NKJV)

This great hymn emerged from a ragged and wearing controversy that threatened to tear asunder the Church of England. In the mid-1800s, the liberal views of German theologians drifted like a poisonous fog over Anglican world-wide. In South Africa, Bishop John William Colenso, influenced by the German “higher critics,” questioned whether Moses had really written the first five books of the Bible. He also took liberal views toward Paul’s Book of Romans, denying the doctrine of eternal punishment. Colenso had been a tireless missionary bishop, serving the Zulu people in northeastern South Africa with laudable passion, but his emerging liberalism sent shock waves among evangelical Anglican leaders.

In 1853, Bishop Robert Gray of Capetown, defending the historic faith, removed Colenso from his post. Colenso fought the order and was reinstated by a London court of law. The resulting conflict shook the Anglican Church to its foundations.

One man on the side of evangelical truth was Samuel Stone, the curate at Windsor in the shadow of Windsor Castle. In 1866, he wrote twelve hymns based on the twelve articles of the Apostles’ Creed. “The Church’s One Foundation” was based on the ninth article of the creed, which says: “I believe in the holy catholic (universal) church: the communion of saints.”

The next year, Anglican bishops from around the world assembled for a theological enclave that became known as the first Lambeth Conference. The tone of the proceedings was set by Stone’s hymn, “The Church’s One Foundation,” which had been set to music by Samuel Wesley, the grandson of Charles Wesley. It became the processional for that conference, and has been one of the church’s best-loved hymns ever since. Not all verses, however, are sung today. Here is a stanza some may never have sung, but which helps us understand the passion of Samuel Stone as he wrote in defense of the integrity of Christ’s holy church: [The Episcopal Hymnal 1982 does include this verse as did the 1940 Hymnal.]

*Though with a scornful wonder men see her sore oppressed,
By schisms rent asunder, by heresies distressed:
Yet saints their watch are keeping, their cry goes up, “How long?”
And soon the night of weeping shall be the morn of song!*

Author: S. J. Stone

Stone, Samuel John, a clergyman of the Church of England, the son of Rev. William Stone, was born at Whitmore, Staffordshire, April 25, 1839. He was educated at Pembroke College, Oxford, where he was graduated B.A. in 1862. Later he took orders and served various Churches. He succeeded his father at St. Paul’s, Haggerstown, in 1874. He was the author of many original hymns and translations, which were collected and published in 1886. His hymns are hopeful in spirit and skillfully constructed. He published several poetic volumes. He died November 19, 1900.



To see and read the words of “The Church’s One Foundation,” see hymn #525 in the Episcopal Hymnal 1982.



Why Linen Has Been the Church’s Fabric for 8,000 Years

Worship Beautifully

Here’s a fun little fact: Linen isn’t just for your summer wardrobe or those fancy table settings your grandma saved for Christmas. Nope—this humble fabric has been crushing it for over 8,000 years. Seriously, it’s been around since forever and has played a huge role in churches, too. So, let’s talk about why linen is still the go-to for crafting beautiful altar linens.

Quick History Lesson: Linen comes from flax—a plant humans have been growing since before the wheel was a thing. Yeah, it’s that old. Ancient Egyptians used linen for wrapping their mummies (talk about durability!), and in the Bible, linen is everywhere. Priests wore it, the Tabernacle was decked out in it, and it’s been a symbol of purity and holiness since day one. Even Aaron and his sons rocked fine linen garments as part of their priestly duties. That’s a fashion statement, right?

Fast forward to today, and linen’s still just as relevant—especially in the church. For centuries, this fabric has been the gold standard for altar cloths, corporals, purificators, and more. Its natural durability, purity, and breathability make it perfect for both everyday use and the holiest occasions. There’s a reason linen has stuck around—it’s practical, it’s beautiful, and it honors tradition.

Why Linen for Altar Linens? First off, linen breathes. It stays cool and crisp, even when things heat up during service. Plus, its long-lasting fibers mean that, with a little TLC, your altar cloths will stay looking fresh for years. Not to mention, linen holds up well to embroidery and hemstitching—perfect for those intricate designs we all love.

A Timeless Fabric for a Timeless Tradition, linen isn’t just about its rich history or even how great it looks. It’s about connecting with something deeper. When you’re making altar linens, you’re participating in a tradition that goes back millennia. Linen carries that sense of reverence and continuity, and using it for sacred items in your church isn’t just practical—it’s a way to honor that history.



**CREATOR, HEALER,
AND COMFORTER,**

From time eternal, we have felt you in the void. We have seen you in the stardust and in the lunar gleam that illuminated the void We have seen you in molten rock and in the crystals and algae that became our rivers and our seas. We have seen you in jawless fish and wingless birds and have hear you cry to us from our first forests, where the trees became temples. We have seen you in the tiniest of ants and in the flying dinosaurs of our childhood dreams. You have traveled with us over glacial valleys and lava tubes, as we learned to hold fire in our hands without being scorched. You have traveled with us as we have entered caves and carved our names on their walls. We have seen you in the faces of our children as they have joined us on this earth, and it was clear you were there when they first looked up at us and immediately knew who we were. You were with us as dynasties, nations, and empires formed, to which we were said not to belong, but which could not have been assembled without our forced and unforced labor. We have survived traders and chains, bombs raining from skies. We have survived watching our children starve, the bleed and die, their faces growing dim, their eyes drifting away, no longer recognizing us. From time eternal, we have felt you in the void. May we also fill that void in each other.

Edwidge Danticat

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

MaryEllen Casselman, Historian

The family of Alice Madeline Spencer Hakins
Alice Madeline Spencer was born in 1854 in North Lawrence, New York, a daughter of Charles Spencer (1827-) and Levina Conger (1827-1892). In 1875 she married Dr. George Bean Hakins (1852-1937) in St. Philip's Church with the Rev. John Atkins officiating. A son Charles John was born 30 August 1876 and a daughter Eva in 1880. Dr. George B. Hakins was noted dentist in Norwood, opening his practice in August 1873. Although he never attended dental school, he was one of the founders of the St. Lawrence County Dental Society and invented a technique for repairing fractures of the jaw. He was the owner of the first car in Norwood as noted in the *Norwood News*, 21 March 1905, "He purchased in New York City a 5 horsepower Olds machine that carries four passengers."

The Norwood News, 27 November 1900: "A beautiful November wedding was that which occurred at the Episcopal Church in this place Wednesday at 12 o'clock, noon, when Miss Eva Estelle Hakins, daughter of Mr. & Mrs. Geo B. Hakins of this place and Mr. Joseph Johnson Flannagan, a popular young merchant of Malone, were joined in the holy bands of matrimony. The church was well filled with invited guests from this and surrounding towns and elegantly decorated for the occasion with autumn leaves and ground pine evergreen from the Adirondacks. Bouquets of chrysanthemums bedecked the altar, and down the aisle a short distance a magnificent arch was erected and decorated with blue and white satin ribbons, a large bow forming the centerpiece of the arch while across the aisle ribbons of the same colors were strung as a gate through which the bridal party would pass. Promptly at noon the organist, Mrs. Belle Barnard, assisted by Mr. Thomas of Potsdam, violinist, started the strains of Mendelssohn's Wedding March at which signal the bridesmaids and ushers marched from the entry to the altar up the side aisles, passing in front of the altar and meeting at center aisle."

"The rector, Rev. W. W. Lockwood followed by the groom on the arm of the best man, Charles B. Hakins, brother of the bride who entered from the vestry. The bride beautifully attired in white taffeta silk with lace and pearl trimmings, entered on the arm of her father, carrying a large bouquet of white Marchel Neil roses, followed by maid of honor Miss Xira Lewis, attired in baby blue chiffon trimmed with silk and was escorted to the altar by the bridesmaids and ushers. Upon arrival at the altar the beautiful and impressive ritualistic matrimonial service was performed by the Rector, Rev. W. W. Lockwood. After the ceremony the bridal party and relatives of both the bride and groom repaired to the home of Dr. and Mrs.

T
H
E

G
I
F
T

O
F

G
I
V
I
N
G

G. B. Hakins on Spring Street, where Caterer Hall of Ogdensburg and Mrs. Sanford of Potsdam had prepared a dainty wedding breakfast." The article also described the dress of the 5 bridesmaids and the names of the 5 groomsmen as well as an extensive list of expensive wedding gifts.



Eva married John Anderson. She died in 1947 in Kahnawake Reserve, Quebec

"The bridesmaids each received a gold wishbone, set with pearls; the bride's gift to her husband was a life size portrait of herself and his gift to her was \$100 in gold."

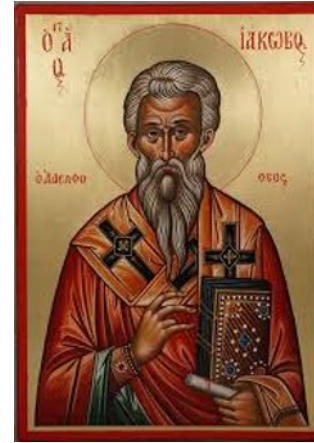
Eva and her husband settled in Malone where Joseph was a prominent businessman, first operating a clothing store and later venturing into the hotel business building the Hotel Flanagan. The Hotel Flanagan that he developed remained a Malone landmark until it was demolished this spring. They became members of St. Mark's Episcopal Church, Malone where he served on the vestry. They had two

daughters; Marjorie born 16 October 1902 and Alice Madeline born 11 July 1904. Unfortunately, their initial happiness was short lived.

Many newspapers in the state carried same story as the *Chateaugay Record and Franklin County Democrat*, 24 September 1909, "The domestic troubles of Mr. and Mrs. Flanagan have for some months been under discussion by the people of Malone and vicinity. Last May, Mrs. Flanagan left her home on Elm Street, taking her youngest child, Alice age 6. Mr. Flanagan placed his other little girl, Marjorie in the Convent. At a later date, he visited the home of his wife in Montreal for the purpose of getting possession of little Alice. As a result, a few days later Mrs. Flanagan brought Alice to the Convent under the watchful care of the Sisters. Some time since Mr. Flanagan initiated an action for absolute divorce, naming John Anderson as correspondent. About 3 weeks ago Mrs. Flanagan through her attorney made application for alimony and custody of her children. The court granted her \$75 counsel fees and \$5.00 weekly alimony but directed the children should remain in the custody of their father. Wednesday after-



Marjorie Flanagan married Albert John Tyler (1900-1954) and they had 4 children. She died January 27, 1848 and the age of 45 years.



Saint James' Story

This James is the brother of John the Evangelist. The two were called by Jesus as they worked with their father in a fishing boat on the Sea of Galilee. Jesus had already called another pair of brothers from a similar occupation: Peter and Andrew. "He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him" (Mark 1:19-20).

Saint James was one of the favored three who had the privilege of witnessing the Transfiguration, the raising to life of the daughter of Jairus, and the agony in Gethsemani.

Two incidents in the Gospels describe the temperament of this man and his brother. Saint Matthew tells that their mother came—Mark says it was the brothers themselves—to ask that they have the seats of honor in the kingdom. "Jesus said in reply, 'You do not know what you are asking. Can you drink the cup that I am going to drink?' They said to him, 'We can'" (Matthew 20:22).

Jesus then told them they would indeed drink the cup and share his baptism of pain and death, but that sitting at his right hand or left was not his to give—it "is for those for whom it has been prepared by my Father" (Matthew 20:23b). It remained to be seen how long it would take to realize the implications of their confident "We can!"

The other disciples became indignant at the ambition of James and John. Then Jesus taught them all the lesson of humble service: The purpose of authority is to serve. They are not to impose their will on others, or lord it over them. This is the position of Jesus himself. He was the servant of all; the service imposed on him was the supreme sacrifice of his own life.

On another occasion, James and John gave evidence that the nickname Jesus gave them—"sons of thunder"—was an apt one. The Samaritans would not welcome Jesus because he was on his way to hated Jerusalem. "When the disciples James and John saw this they asked, 'Lord, do you want us to call down fire from heaven to consume them?' Jesus turned and rebuked them..." (Luke 9:54-55).

Saint James was apparently the first of the apostles to be martyred. "About that time King Herod laid hands upon some members of the church to harm them. He had James, the brother of John, killed by the sword, and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also" (Acts 12:1-3a).

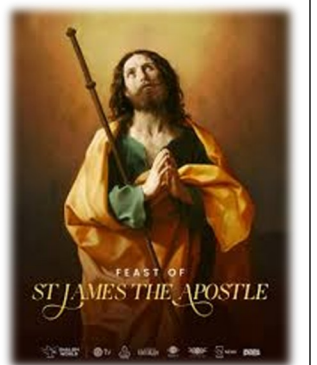
This Saint James, sometimes called James the Greater, is not to be confused with James the Lesser or with the author of the *Letter of James* and the leader of the Jerusalem community.

Reflection

The way the Gospels treat the apostles is a good reminder of what holiness is all about. There is very little about their virtues as static possessions, entitling them to heavenly reward. Rather, the great emphasis is on the Kingdom, on God's giving them the power to proclaim the Good News. As far as their personal lives are concerned, there is much about Jesus' purifying them of narrowness, pettiness, fickleness. From James there is much to learn still.

Saint James the Greater is the Patron Saint of:

Chile, Laborers, Nicaragua, Rheumatism sufferers Spain



You have to give James and John credit, though. They do accept. They don't do it immediately or perfectly, but they accept, and their brokenness is healed. They drank the cup that Jesus drank, and it was for them, as for us, the CUP OF SALVATION.

Excerpt from Forward Day by Day, June 25.



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

Rev. Hutchens Chew Bishop

Hutchens Chew Bishop was born October 26, 1858 in Baltimore, Maryland, a son Willilam Henry Bishop (1825-1870) and Elizabeth Chew (1828-1886) a wealthy black family. He entered the University of South Carolina in 1875 and later completed his courses in Baltimore.

New York Times 24 June 1885: "He graduated from General Theological Seminary in New York and was recommended to the Standing Committee of the Diocese of Maryland from the Parish of Mount Calvary, which had an adjunct-colored parish, St. Mary the Virgin. This parish was, in the late war period, one of the most intense on the secession side but since the close of the hostilities they have taken up the colored work *con amore*. Mount Calvary was and is a free church, and an excessively ritualistic parish, where communion is administered every

there until 31 March 1933, continuing as Rector Emeritus until his death. In 1933 he was given a Doctor of Divinity by Lincoln University in recognition of his work as a religious author, poet, minister and civic worker. His son, the Rev. Sheldon Hale Bishop succeeded him and served for 34 years. Rev. Hutchens Chew Bishop died suddenly of a heart attack on 17 May 1937 while visiting friends in Georgia.

He was a member of the Board of the NAACP and Harlem YMCA. He was predeceased by his wife Estelle "Hattie" (Gilliam) 1865-1896 and was survived by his children: Elizabeth Smith 1887-1969, Shelton Hale -1889-1962, Hutchens Chew 1890-1973, Victoria Gertrude 1892-1988, Andrew Stevens 1894-1942, Estelle Augusta 1894-1942.



* He served Grace Church, Norfolk and St. Andrew's, Norwood under the direction of the Rev. Joshua T. Goss.

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

noon a carriage drawn by a team of horses, a driver and a closely veiled lady, entered the grounds of the Convent and went to the rear of the buildings where little Marjorie Flanagan was in the charge of a Sister. The woman sprang from the carriage and throwing back her veil called to the child "Come to your mother". The good Sister told her not to lay her hands upon Marjorie as she had no authority over her in her mother's presence. She said it was her duty to protect



Alice Madeline Flanagan married Capt. George Rowley Cassidy (1897-1967) and they had 2 sons. She died November 19, 1940 at the age of 36. She is buried in Arlington Cemetery with her husband.

the child. Mrs. Flanagan whipped out what the Sister believed to have been a revolver and grabbed the child and handed it over to the driver and demanded that the Sister go to the school building and bring Alice out. The Sister returned to the building, but it was to notify the father. Mr. Flanagan immediately secured the services of Mr. Hutchings and his automobile and started in hot pursuit after the carriage carrying Mrs. Flanagan and Marjorie. The driver whipped his horses, which was a Burke livery team, into a swift pace, taking the Burke road to Thayer's store where he turned for the Canadian border. When within about 2 miles of Canada the automobile caught the carriage and demanded that the driver stop. This command was ignored and then the automobile was driven hard striking the carriage. Mr. Flanagan then moved forward and took the child from her mother without resistance. He demanded the name of the driver, and this was refused but later in the day he was captured and proved to be Thomas Davies a man from Montreal who was in Malone last spring and assisted in a sparring exhibition and has of late been employed in a Burke quarry in which John Anderson is interested. It is said that Mrs. Flanagan returned to Malone and left on the evening train to Montreal with

an effort made to detain her. Nothing further is known of Eva until the death of her mother. On 20 March 1922 Alice Madaline Spencer Hakins died at Royal Victoria Hospital after an illness of several years. She is buried in Riverside Cemetery with her husband George. In St. Philip's Church the brass "altar desk" that stands on the altar is inscribed "To the Glory of God and in loving memory of Alice Spencer Hakins Born June 18, 1875, Died March 20, 1922", Presented by her daughter Eva."

On 20 March 1922 Alice Madaline Spencer Hakins died at Royal Victoria Hospital after an illness of several years. She is buried in Riverside Cemetery with her husband George. In St. Philip's Church the brass "altar desk" that stands on the altar is inscribed "To the Glory of God and in loving memory of Alice Spencer Hakins Born June 18, 1875, Died March 20, 1922", Presented by her daughter Eva."



As noted above, Charles J. Hakins was the son of Alice Spencer and Dr. George Bean Hakins; he was born 30 August 1876. He married Xira Lewis (1880-1971) in Norwood in 1901. They moved to Malone where he first worked as a decorator, trimming windows (1910 census) but in later census reports is listed as a salesman. They had two daughters Kathryn Mildred (1905-1998) and Xira Alice (1914-1999). For a period of time, they lived in Manhattan where he continued in sales and Xira worked as a dietician at a boarding school. Charles died 10 December 1951 in Tupper Lake Hospital. His obituary noted he has resided for the past 7 years at Charma Lodge in Faust (Tupper Lake Junction). Services were held at the Buck Funeral Home in Norwood where a Christian Science lay reader officiated. He is buried in Riverside Cemetery in Norwood. His wife Xira died 20 years later in 1971 in Santa Clara, California.



July 2026

Sun Mon Tue Wed Thu Fri Sat

			1	2 Common Cents 10-noon	3	4 INDEPENDENCE DAY
5 The 6th Sun- day after Pentecost Proper 9, Morn- ing Prayer— Br. Richard BSG	6	7 Common Cents 10-noon	8	9 Common Cents 10-noon	10	11 Common Cents 10-noon
12 The 7th Sunday after Pentecost Proper 10—Holy Eucharist— Mtr. Meigs	13	14 Common Cents 10-noon	15	16 Common Cents 10-noon	17	18 Vestry Meeting— 10 a.m. Common Cents 10-noon
19 The 8th Sunday after Pentecost Proper 11—Holy Eucharist— Mtr. Meigs	20	21 Common Cents 10-noon	22 SAINT MARY MAGDALINE	23 Common Cents 10-noon	24	25 Common Cents 10-noon JAMES THE APOSTLE
26 The 9th Sunday after Pentecost Proper 12—Holy Eucharist— The Rev. Canon Neal Longe	27	28 Common Cents 10-noon Johann Sebastian Bach Composer, 1750	29 The Ordination of the Philadel- phia Eleven	30 Common Cents 10-noon	31	

August 2026

Sun Mon Tue Wed Thu Fri Sat

						1
2 The 10th Sun- day after Pente- cost Proper 13— Holy Eucharist— Mtr. Meigs	3	4 Common Cents 10-noon	5	6 Common Cents 10-noon THE TRANSFIG- URATION OF OUR LORD JESUS	7	8 Common Cents 10-noon
9 The 11th Sun- day after Pente- cost Proper 14—Holy Eucharist— Mtr. Meigs	10	11 Common Cents 10-noon	12	13 Common Cents 10-noon	14	15 Common Cents 10-noon SAINT MARY THE VIRGIN MOTHER OF OUR LORD JESUS CHRIST
16 The 12th Sunday after Pentecost Proper 15- Morn- ing Prayer— Br. Richard BSG	17	18 Common Cents 10-noon	19	20 Common Cents 10-noon	21	22 Common Cents 10-noon
23 The 13th Sunday after Pentecost Proper 16, Holy Eucharist— Pastor Nancy	24 SAINT BARTHOLOMEW THE APOSTLE	25 Common Cents 10-noon	26	27 Common Cents 10-noon	28	29 Common Cents 10-noon
30 The 14th Sunday after Pentecost Proper 17—Holy Eucharist— Mtr. Meigs	31			Some events and/or dates may change—please check with the weekly Sunday Bulletin for current times, etc. or on line at: saintphilipsnorwood.com		