



maintained, even two years later, that he and his congregation wished to return to the fold but, of course, under certain conditions. Canon Samuel Daw threw in his lot with his son, having retired from the chaplaincy of the Sanatorium. He assisted at services at St. Francis Church and Mrs. Daw joined the congregation. As they said, he was their youngest son and they felt they should be supportive.

A former parishioner of St. John's, Norman Wolstenholme, was a teenager at the time and he followed Fr. Daw. It is a piece of great good fortune to have the story from his point of view and well worth reproducing his contribution in full.

*"The Reverend W.H. Daw died this late summer (1987). I suppose local historians will class him as a colourful character, others, perhaps not so charitable, would call him a crank, or worse; but I who knew him for a long number of years thought Harry Daw a wonderful person. He was warm, generous, oftentimes a near genius and sometimes a blasted nuisance. I was a server and choirboy at the time of the great eruption, or, if you insist, the schism at St. John's, and it is as a 16 year old that I offer my interpretation of that exciting event. My facts may be slightly off and, it will be obvious, I did not know the complete story. Here we go:*

*It must be remembered that in those 1930s we were in a great depression. Money and jobs were very scarce, and it was rumoured that the congregation could not raise the Rector's stipend and that the Daw family had to help out. Also old Canon Daw, the beloved old gentleman who was chaplain at the Sanatorium, had redesigned the Sanctuary and that the Altar was a memorial to the Daw sons who had served and died in the first war. Therefore, when the Rector, the Rev. Bowden Taylor, was moved to Fonthill it was automatically assumed that Harry Daw, who was Curate, would become Rector. Perhaps it was at this point that the old bugbear of the Anglican Church came to the fore. St. John's at that time was a very Anglo-Catholic Church and High and Low Anglicanism probably came into play. We choristers got a chuckle when the horrified whisper went around the West end that we were singing in Latin. We sang the Kyrie — which is Greek. Perhaps the Bishop (Broughall) thought that it was time to bring St. John's into line with the more prevalent form of service. In any case he refused to promote Harry to be rector of St. John's, and the battle was joined. You must also*

*remember that Harry was a young man just out of Lennoxville, probably hot-blooded and ready for a scrap. The gauntlet was thrown down; either make me Rector of St. John's or I'll move out and take the congregation with me. We thought it great fun to take a congregation out from under a Bishop's nose. In the final days Bishop Broughall came to preach at Evensong — I don't think he cared for our Eucharist — the incense may have bothered his nose, or the number of candles confused him — where he asked for thought and, perhaps, prayer. I think the hymn following his sermon — from the old English hymnal — was 'O Faith of England taught of Old, by faithful shepherds of the Fold,' convinced him that the die was cast. I suppose our last Evensong at St. John's was an emotional affair, but we in the choir were too excited about the move. We had Benediction or Adoration of the Blessed Sacrament with the hymns 'Therefore we before Him bending' and 'O saving victim' and that was it. We took home our cassocks and surplices and awaited orders.*

*It must have been in the closing weeks that a more serious aspect occurred. An ecclesiastical court was convened. Our Harry had broken his promises to the bishop. Second thoughts were beginning, divisions for and against were beginning to form, and St. John's had a nucleus of people who were not being carried away and who would stay. It was said that a lot of the younger clergy sided with Harry but the church hierarchy won the day. Harry was not defrocked but could not hold office in any Anglican church until he renewed his vows to the bishop. We moved out. For the first three or four weeks we held services at various houses, and then, was acquired (bought or rented?) the empty church at the corner of Aberdeen and Dundurn which was renamed St. Francis of Assisi. It did not conform to the usual Anglican format; the altar had to be at the north end and there was insufficient room for a sanctuary choir; but, and this pleased us better — it had a full sized gym and, furthermore, showers. We had a strong congregation with full church at Eucharist and Evensong but what were we? I suppose apart from the rector we as individuals were Anglicans but as a church? Odd titles were forthcoming; Old Catholic, Liberal Catholic and it was the latter that we went under. Personally I thought they were an unprepossessing lot which made me think of the word 'shifty'. The choir had to change; the boys' voices had reached that uncertain range and so female voices were added. But we were still pretty good and we did put on a creditable performance of the St. Matthew Passion. We had a strong badminton club, we had dances, we had teas, we had sales of work and we had a summer camp out on Long Point Beach. We even sang Christmas carols at the old Regent Theatre on Locke*

*Street where we were introduced as the choir of St. Francis the Sissy. Yes, in spite of, or perhaps because of, being outside the pale we were a very close knit group that met Sunday afternoons under a wise and very amiable leader where any topic and its relation to church teachings were discussed. I remember one of the group looking around at us and stating that any good looking girl could break up the group in a couple of weeks. He was wrong. It took a war."*

**T**HE REV. E. ARNOLD BROOKS, A scholarly and dedicated priest, began his difficult task of rebuilding the shattered parish on April 26, 1934. He had earned his M.A. from the University of Toronto, graduated from Trinity College in Divinity, and served at St. George's, Guelph, before coming to St. John's. After his four-year incumbency at St. John's he wrote an account of those years which reveals a sensitive and conscientious priest, determined to do his duty in spite of the difficulties which would have overwhelmed a lesser man. The parish roll was down to about forty families, and there was never enough money, but, heartened by the great support shown by diocesan clergy and people from St. George's, Guelph, who attended his induction, his marriage in 1935 to Anne Sutherland of Guelph, and by the birth of their son in 1937, he accomplished what he set out to do and something more. He had been charged with the task of settling down and building up the congregation, and he regarded his work as being transitional. In his first year he made a list from the census rolls at the City Hall of the 600 Anglican families living within the parish boundaries and visited them all, not sheepstealing, but hoping that some of the unattached would come to St. John's. He described the church as he found it in these words:



The Rev. E. Arnold Brooks,  
Fourth Rector 1934-1938

*"There were no organizations with the exception of the Altar Guild under Mrs. Michell, six men and boys in the choir, and 26 children in the Sunday School who were taken as one class in the Church. The heating was hopelessly inadequate and the general disrepair was awful in the extreme. The organ was huddled in the Baptistry but Bill Findley who was organist literally knew the organ inside out was able himself to remove it into a suitable place in the Chancel. Bill loved the Church, gave us good music, and played it well."*

Then there is this moving account of the problems which faced him in trying to find a happy medium between 'high' and 'low' for the liturgy:

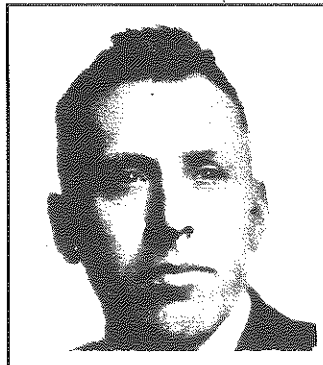
*"Three bones of contention at the time were the use of Vestments, the sung Eucharist as the chief service on Sunday and the use of the English hymnal, all of which were eventually given up but not without a struggle by those who valued them. No one will ever know the agony of soul I went through. I am no iconoclast and I hate destruction. Much of my original enthusiasm had been due to the fact that I loved and still love a wholesome English Catholic tradition of worship and it was a matter of profound grief to me that circumstances seemed to be forcing something which my soul abhorred. The issue was far from clear and I pleased nobody.*

During Mr. Brooks' time the W.A. was inaugurated and ladies were admitted to the choir. When Bill Findley went to Dunnville Mr. Crickmore was persuaded to come back. Under him the choir grew and a happy spirit prevailed. The Men's Club was reorganized, an A.Y.P.A. started, and the Sunday School was developed. Mr. Brooks was able to move on knowing that the parish was well prepared for future progress. He was also able to write, in spite of the stress of those trying times, that it was always a great privilege to minister at the reverent altar and to worship within the unearthly atmosphere which pervades St. John's sanctuary.

**I**N THE INTERIM BEFORE THE NEW rector arrived, The Rev. F.C. Walling and The Rev. Canon Appleyard, both retired priests of the diocese, conducted the services. The Rev. Albert Thomas Franklin Holmes arrived in



April, 1938. He was a Westerner, born in 1895 in Winnipeg, and educated at the University



The Rev. Canon A.T.F. Holmes,  
Fifth Rector 1938-1950

of British Columbia, Vancouver, the Anglican Theological College and Trinity College. He was ordained priest on May 21, 1921 by the Bishop of New Westminster. After serving two parishes in that diocese he was appointed Padre of

Toc H for Eastern Canada and held that office until he was appointed to St. John's. He had served in the First World War and would be a chaplain in the Second.

Padre Holmes, as he was always called, was a man of boundless and infectious enthusiasm, able to inspire people to greater efforts than they had thought possible. The parish was deeply in debt to the point where the diocese had had to pay the mortgage interest. The buildings were in need of some repair and some necessary equipment was lacking. The Diocese, through the Bishop, offered to help for a further two-year period by paying the rent for a vicarage and \$200.00 towards the rector's stipend. The parish responded so well that by 1940 it took back the responsibility for the vicarage rent, and by 1944 was self-supporting. Lay people responded to the rector's challenges and leaders came forward to take their part in developing new organizations. The Sunday School, under Mr. E.H. Crickmore, grew from about 60 to 200 children. A Cub Pack, Scout Troop, G.A. Branch, a junior and senior A.Y.P.A., a Chi Rho Fellowship, an Evening Branch of the W.A., a branch of the Mothers' Union were all formed. The W.A. was strengthened and was largely instrumental in paying off many of the debts. The Men's Club provided a good programme and made a great contribution to parish life. The choir kept up its steady progress and a Girls' Choir was formed. The Servers' and Sanctuary Guilds continued to do their work faithfully. A Guild of St. Andrew to do personal visiting

was organized. A parish camp was started in 1938 and a site was acquired in 1941 — the beginnings of the Camp Artaban movement in this area. Congregations grew, the names on the Parish roll increasing from 215 in April, 1938 to over 600 in 1947. In spite of the Second World War which saw many of St. John's people enlisting and leaving home, some of them not to return, the parish flourished beyond the dreams of those who had lived through the events of 1934-5. The war did not stop the development of Camp Artaban and it is in detail elsewhere.

**P**ADRE HOLMES HAD TWO CURATES AT different times during his ministry at St. John's. **George Andrew Robinson** was ordained to the diaconate in 1946, and had been active in St. John's before that. He was educated in Hamilton schools, at McMaster University and at Trinity College. He moved to Western Canada after being priested on June 1, 1947, so his time at St. John's was not so very long, but Vicki Pemberton, who kept in touch with George as a close friend and correspondent remembers that his work with young people was particularly successful and he was much loved at Camp Artaban. He died suddenly in Hedley, B.C. on

January 13, 1987 and Vicki wrote, "ever to be remembered with respect and love". The other curate was **Francis John Bartlett**, who, as a member of the R.A.F. stationed at Mount Hope, found his way to St. John's, was taken under Mrs. Crickmore's wing, and was drawn into the life of the parish. He made up his mind to enter the ministry and work in Canada while he was a leader at Camp Artaban so he returned to England and studied at Durham University. His plan was to return to Hamilton as a deacon and follow George Robinson as curate when George left to work



The Rev. G.A. Robinson, Asst.  
Priest to Canon Holmes 1947

in the West. In 1949 he became curate to Padre Holmes, and acquired the style of address, Padre John.

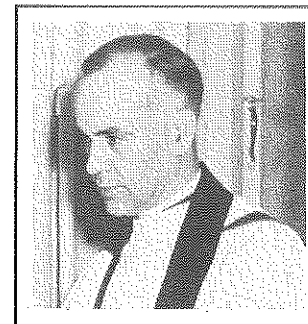
It was also in this fruitful period that Edna Russell, whose life is still inextricably interwoven with the parish life of St. John's, attended the Deaconess and Missionary Training House in Toronto where she studied for three years and graduated to work in the Diocese of Saskatoon. She returned to St. John's as Deaconess, Parish Worker and Secretary later. Also during the Forties a number of young men declared themselves to be future candidates for holy orders. Those who were unable to follow their aspirations of the time still carried the indelible influence of working in this vital and active time in the parish church and at Camp Artaban.

The church buildings were improved greatly. In 1939 under the auspices of the Men's Club, a concrete floor was placed under one side of the Parish Hall and two washrooms were installed; in 1941 the interior walls of the church were insulated and plastered, hardwood floors were laid in the chancel, new choir stalls were put in place, the entrance to the church was improved, linoleum was purchased for the nave of the church and hardwood floors were laid in the east room of the Parish Hall and in the kitchen. This was made possible by Mr. H.H. Trigge, always a generous supporter of the church and Camp Artaban. In 1942 the walls of the Baptistry were insulated and the wall of the stairway to the basement was lined. In 1943 the Rector moved into the new rectory at 17 Beulah Avenue, bought by the parish. In 1945 a mortgage of \$12,500 was placed on the property to finance the renovation of the entire basement and to put an addition on the Charlton Avenue side of the church. The basement was completely done over with new rooms added for the Sunday School, but prices were rapidly rising and all the money was used up. The plans for the addition, drawn by Claude V. Hodges, architect and faithful parishioner and lay reader at St. John's, were held in abeyance for several years until 1950 when Vestry approved the spending of some \$20,000.00 to proceed with it. It would provide a proper



vestry, sacristy and offices as well as additional rooms for Sunday School classes in the basement. The Chapel, planned as a war memorial, was to be completed.

**C**ANON HOLMES LEFT ST. JOHN'S IN 1951 to become rector of Christ Church, Niagara Falls. His successor was **The Rev. John Douglas Gilmour**, the right man in the right place. He was (and is) a dedicated priest, and he was also the man who could take hold of a rather difficult financial situation and turn it around to making the church debt-free. Canon Holmes had built up the congregation and improved the church building but he had left behind him a debt of \$10,000.00. The Rev. J.D. Gilmour was born in London, Ontario on March 17, 1912. He was educated in London, graduating from the University of Western Ontario and Huron College with the degrees of B.A. and L.Th. He was ordained deacon in 1935 and



The Rev. John D. Gilmour,  
Sixth Rector 1951-1959

priest in 1936. In that momentous year he married Edith and was appointed to St. John's Church, Thamesford. In 1938 the Gilmours moved to Sarnia to Canon Davis Memorial Church, and Anne was born in Sarnia. In 1941 the move was to the Church of St. Andrew in Windsor. Margaret and Mary were born there and it was from Sarnia that the family came to St. John's in 1951.

Canon Gilmour recorded his memories of St. John's thus:

*"We had many children in the parish. Camp Artaban was the fruit of many hours of sacrificial efforts on the part of men and women engaged in all facets of the camp to support the young leaders and even younger campers. I was determined to do my share but at the same time to have Sunday and weekday programmes.*



for all the children, especially in a re-organized Church School. At one time I taught the 12, 13 and 14-year olds in the body of the Church after opening exercises. There was a promise made that if we reached 50 present I would dismiss that day's teaching session. We made 49 on some occasions but to their anguish they were never dismissed . . . Eventually taught the Catechism Class on Monday afternoons; on Tuesday afternoons and evenings the graduates of the Catechism Classes of two previous years. In order to stimulate church attendance there was instituted the Red, White and Blue Plan of Church Attendance. The prizes were excellent and expensive books. Once I was in a bookstore in Toronto purchasing and a helpful saleslady listened with interest and brought the manager who was excited about my buying 82 volumes and gave me a 15% discount. The lady gushed "what a wonderful board you must have to spend this kind of money!" I was thinking more along the line of how fortunate I was to have personal knowledge of the 82 winners and a lot more who didn't make it and some very dear ones who never even enrolled. I remember with much affection those who helped me and loved the stimulating innovations of the religious education novelties including a Christmas Carnival that provided all in attendance with fake money to gorge on sweet things, hot dogs, and to play games for prizes.

My first Church Office was where the chapel is now. By summertime we were completely installed in the new addition and because there were outstanding pledges we could not make a move financially. This did not forestall our efforts to put in order the Chapel of St. Michael and St. George. Each chair and kneeler was given in beloved memory of some member. Bishop Walter Bagnall came in March of 1955 and consecrated the Altar and other furnishings.

The first mild shock to my administrative function was to attend a Special Synod with the wardens and Lay Delegates. When we entered our Mission Share was \$2000.00 per annum; when we came out it had been raised without any doubting or questions to \$4000.00. The Church Committee sanctioned my plan and in the next year the pink Advance Abroad envelopes appeared for monthly use in every set of duplex envelopes. It proved most successful. So successful that we met the increase and had in the neighbourhood of \$1,500.00 extra to help the four young men studying for the Sacred Ministry with modest yearly grants.

The last pledges had been paid on the new addition so we were encouraged to set out on Plan ABC. Of course "A" stood for the first year, "B" for the second year and "C" for the third and final year. Half of the endeavour was to refurbish the Parish Hall and paint the interior of the

Church along with a host of other necessary things. The other half was to shed the barnacles of indebtedness incurred through the years. Plan ABC moved slowly at first but gained speed and in the final year we had the \$10,000.00 and much more. The total plan of ABC realized in the neighbourhood of \$28,000.00 in three years. This is but a sniff now but in the Fifties we were in pre-inflation days and this sum was most remarkable for our congregation meeting all the usual costs of the Church at home and in all the world.

With much pleasure we petitioned Bishop Bagnall to come and consecrate the Church, said Church being free of any debt. This he did on the Feast of St. Matthew, September 21st, 1956, it being his birthday and the seventh anniversary of his own consecration as Bishop. During the social hour afterwards the congregation gave him the gift of a record for his music library; he surprised me with the gift of a Daily Office Book in appreciation of my leadership.

This seems like an excellent place to end this article. I am quite aware that other than Bishop Bagnall no other names appear save those of my family. I have a long-standing debt to so many wonderful people who served the Lord and His Church in so many varied ways. It is impossible for me to venture out on such quicksands by mentioning names, or even organizations always at the ready to make my ministry effective and graceful."

It was during Canon Gilmour's incumbency that a newsletter was started, prepared and edited by its founder. In the few copies available one can find much information about people and events, and that great events such as the parish's Diamond Jubilee and the burning of the mortgage were celebrated with great ceremony. Guest preachers, the newly ordained of the diocese, the accomplishments of parishioners and parish organizations are noted with style and an understanding of what the reader would like to know. Canon Gilmour left St. John's in November, 1959 to become rector of St. Thomas' Church in Hamilton, leaving behind a parish in good shape for his successor who turned out to be an old friend, **The Rev. Francis John Bartlett**.

**I**T WAS GRETA JARRETT WHO WROTE about Padre John, as he was called, because he was a close friend of the Jarrett family. John

Bartlett was well-loved by the people of St. John's who stood loyally behind him during the frequent interruptions of his ministry caused by ill health. He was a dramatic and sound preacher, a stickler for precision in the performance of the liturgy while injecting both colour and reverence, and he had a warm and winning personality. It was with sorrow that his parishioners watched the deterioration of his health. Mrs. Jarrett wrote about him;



The Rev. John Bartlett,  
Seventh Rector 1959-1966

"Francis John Bartlett was born in England on April 9, 1921, the son of Mr. and Mrs. Thomas Bartlett. He had two brothers (one of whom became a priest of the Church of England) and one sister. The family lived in Newton Abbot, and John attended Grammar School there. During the war he was stationed at Mount Hope as a member of the R.A.F. It was during this time that he attended a service at our church and was taken under the wing of Mrs. Crickmore. This was the beginning of a friendship that lasted all his life.

At the conclusion of the war he returned to England to further his theological studies at the University of Durham where he graduated and was ordained to the diaconate by the Bishop of Exeter.

He returned to Canada to be associate curate to Padre Holmes. He was very active with the young people and especially at Camp Artaban where he directed the boys' camp for many years. He was ordained to the priesthood and served here until Padre Holmes was transferred to Niagara Falls in 1950. He then was appointed rector of St. Mark's Church in Orangeville and was inducted there by Bishop Bagnall and Padre Holmes preached a very touching sermon. Many, many friends from St. John's attended this service.

Before his departure to St. Mark's friends in the parish organized a shower for him. This was supposed to be an odds and ends shower for his new home but before the evening was over it turned out to be a full blown bridal shower. It seemed as if everyone in the parish turned up with a gift. It was a fun filled evening.

In 1955 he was appointed to the newly created full-time post of Director of Christian Education for the Diocese of Niagara. He was welcomed back to St. John's where he became the unofficial "unpaid curate" to the Rector,



and took part in the consecration of the Church as Master of Ceremonies. He became the Rector when Canon Gilmour went to St. Thomas'.

During Padre John's incumbency symptoms of former ill health manifested themselves and a series of operations followed. His health deteriorated gradually but he carried out his duties in spite of constant pain. He was made a Canon of the Cathedral in 1964. By 1966 he was unable to continue his duties and we were forced to accept his resignation in order that he seek medical treatment in Europe.

This also was a failure and he returned to Canada and suffered a nervous breakdown. He was hospitalized for a time but with perseverance he recuperated and was appointed senior counsellor at St. Leonard's House in Bramalea. Later on he became priest associate of St. Joseph of Nazareth Church in Bramalea. On the Feast of St. Barnabas, June 11, 1974, he celebrated the silver jubilee of his ordination to the priesthood. Bishop Bagnall was the preacher and many friends from St. John's attended.

On Pentecost, May 18, 1975 he preached and celebrated his last service. Later that day he was rushed to a Toronto hospital where he died three months later. Once again friends from Hamilton and elsewhere gathered for the Requiem at St. Joseph of Nazareth Church. Final committal was in St. James crematorium in Toronto.

R.I.P.  
Greta Jarrett

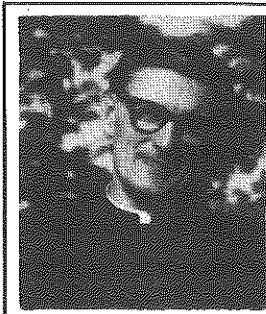
**D**URING THE TIMES WHEN PADRE John was unable to officiate in his capacity as Rector at St. John's, **The Rev. Horace Lamble** looked after the parish very effectively. He has written his story for this book.

Horace Lamble was born in Bristol, England on June 12, 1922 and received an elementary school education in that city. After serving an apprenticeship of five years he graduated as a journeyman machinist in 1942. He continued his education on a part-time basis and earned a National Certificate in Mechanical Engineering, but the desire to enter the ordained ministry caused him to abandon his job in an aeroplane company. However, a friend prevailed





upon him to accompany him to an interview he was to have from a Canadian Personnel Manager in answer to his application for a machinist's job in a new aeroplane plant near



The Rev. Horace Lamble

Toronto. The upshot was that he was offered a job in Canada, which he was reluctant to take until a friend prayed about it and told him that God had said that he was to go to Canada and he would be ordained within ten years. Taking the advice he arrived in Toronto in July 1951. His career was one of rather fast promotion, he married, had two sons, and bought a house. He continued:

*"Almost immediately God interfered in the form of a letter from a Bishop inviting me to apply to become a member of a class of students being formed among older men, to study for the Priesthood. I applied and for two years attended the School of Nicodemus (They came by night) at St. Clements Church in Toronto, then a full year as a full time student at the Diocesan Centre in Toronto. Finally I graduated with ten others, and was ordained in the Diocese of Niagara in 1962. This was a year longer than the original forecast, but then, who knows the Calendar that they use in heaven anyway.*

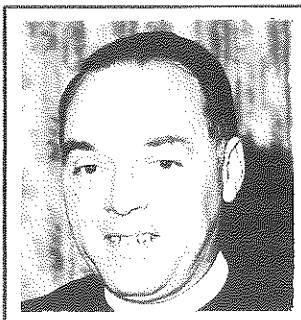
*I started my ordained career as curate at the Church of the Redeemer, Stoney Creek in the summer of 1962. In September 1963 I was transferred to St. John's as curate and, intermittantly, Priest in Charge, where I remained until October, 1966. I then became rector of Christ Church West Flamborough, and ministered there until October, 1972 when I left for the Diocese of Ottawa. First I put in eight years at Russell-Metcalf parish, then, in 1980 became rector of Huntley, where the rectory was at Carp. During those years I also took on extra activities such as member of the Diocesan executive, A.C.P.O. secretary for the St. Lawrence region, Regional dean, and Supervisor in the Summer Rural Internship Programme for the Diocese. I also chaired a Task Force on Regional deans, Archdeacons, their jurisdictions and communications.*

*I retired from the full time ministry at the end of June 1987, since then my wife and I have lived at Arnprior. Because there have been many vacant parishes, some sickness among the clergy, and a lot of summer holiday reliefs to fill, there have not been many Sundays when*

*I have not been asked to take services during this last year (1987). As a result I have had a crash course in Canadian Liturgical practices."*

Although both Padre John and Padre Lamble were well-loved and dedicated priests, the years had been unsettled for the parish and it was time for a change.

**T**HE REV. JOHN HUMPHREY McMulkin, his wife Ruth, and their four children, Charles, Katherine, Stephen and Hillary took up residence at 17 Beulah. (Padre John had lived in an apartment and Padre Lamble lived in Stoney Creek.) The whole family became involved in parish activities and readers will be interested to know where the children are now. Charles is now a priest, incumbent of the parish of Flower's Cove, Newfoundland. Katherine, now Mrs. D.F. Grant, runs her own business in Saskatoon. Stephen, an actor, and Hillary, a marketing executive with A.C. Neilson, live in Toronto. Having arrived in October, 1966, Fr. McMulkin's first report to Vestry was in 1967 when he said that he found the parish in healthy condition with priceless human assets but its financial state needed attention. In 1967 women were elected to the Parish Council for the first time. When a vote was taken to express approval of the principle of admitting women as lay delegates to Synod it passed with only six dissenters, all women! In 1969 a new approach to Christian education for the young was started. There was Saturday School. Once a month the children met with their teachers from 10:30 a.m. to 2:30 p.m. The sessions equalled in content and time four weekly sessions on Sunday. There were 35 staff members, folk hymns accompanied by trumpet and guitar, A/V presentations, craft groups on the theme of the day, and a sports programme for teenaged boys after the session.



The Rev. John H. McMulkin,  
Eighth Rector 1966-1971

Fr. McMulkin was made a Canon in 1969 and is now an Archdeacon. He sent his recollections:

*"By far the best sanctuary in the Diocese, extremely well trained servers under Ed. Collyer. Saturday Church School and other activities for the young people. E.H. Crickmore and the celebration of his 60 years as organist. The Parish Mission and how it was so very different from what we wanted and had contracted for (a real disappointment). People of St. John's too numerous to name. Four Parish Adult Christian Education programmes and combined Good Friday services. Combined summer services with All Saints' Church.*

*I learned a good deal in all the parishes in which I served, but I learned the most at S.J.E. particularly from people like Katherine Colthart, the Angi girls, Sue and Jean, and Lois Attwood. I made good use of all this learning when I was at St. Alban's Cathedral in Prince Albert.*

*I went to be the Dean of Saskatchewan (in 1971) from St. John's and was there for nine years. I then accepted the appointment to the Anglican Foundation of Canada as Executive Director. The Foundation exists to help parishes, Dioceses and programs of the Anglican Church of Canada. I find this an interesting and very worthwhile ministry and I will continue in it until retirement.*

*I live in Georgetown and am Honorary Assistant at St. George's Church. When I am not travelling on Foundation business I commute to the office in Church House, Toronto by means of the GO train."*

Fr. McMulkin played the trumpet very well indeed and used it at folk masses and with the Saturday Church School. However, some of us remember sessions after Evensong when we adjourned to the Church from the chapel, Mary Newitt played the organ accompaniment and Fr. McMulkin treated us to an all-request programme of favourite hymns from the old blue hymn book. His favourite was No. 571, All for Jesus.

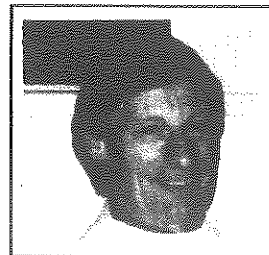
**T**HE NINTH RECTOR OF ST. JOHN'S was The Reverend Eric C. Mills who arrived in 1971. He sent his biography, which bears



some resemblance to Fr. Lamble's in that they were both in mechanical engineering and employed by Avro Aircraft.

*"I was born on January 20, 1925 and grew up in a small village named Kinver in South Staffordshire where I sang in the parish church choir. I was educated at King Edward VI Grammar School in the nearby town of Stourbridge. As soon as I was 18 years old I joined the Royal Navy where I served as a Petty Officer on a Motor Torpedo Boat. I studied Engineering at Birmingham College of Technology and graduated as Mechanical Engineer in 1949, the year I married Joan Arnold. I have two daughters, Angela and Rosemary, both married (and three granddaughters). As a family we arrived in Canada in 1957 where I was employed by the Avro Aircraft Co. as a Professional Engineer in Design until it closed in 1959. Upon my return to England I taught Engineering for two years. My Engineering career came to its apex when I became a Member of the Institute of Mechanical Engineers in London, England. In 1961 we returned to Canada so that I could attend Trinity College, Toronto, to study for the priesthood. Graduating with a Bachelor of Sacred Theology in 1964, I became ordained as a Deacon on Whitsunday and as a priest on St. Nicholas' day of that year. Leaving Trinity College I became the incumbent at St. Luke's Church, Palermo and St. Simon's Church, Oakville, then Rector of St. George's Parish, Georgetown (1966-1971); St. John the Evangelist, Hamilton (1971-1978); St. Barnabas', St. Catharines (1978-1988). While at St. John the Evangelist I studied at McMaster University and received a Diploma in Clinical Behaviour Studies. During my time at St. Barnabas' Church, and after a lengthy bout of cancer, my wife, Joan, died in 1983. I was made a canon of Christ's Church Cathedral in January 1985. I married Yvonne Court in May, 1986. Her daughter Christine, when a student at McMaster University, lived in the parish of St. John the Evangelist. Yvonne and I live in Ancaster, a short drive from my present parish, the Church of St. Margaret in West Hamilton."*

Fr. Mills and Mrs. Mills were well-liked in the parish and the girls were attractive teenagers. The Rectory had another charming family. Fr. Mills was praised by the wardens at almost every Vestry meeting for his unfailing co-operation and gentle guidance. His influence for the good, his visits to



The Rev. Eric C. Mills,  
Ninth Rector 1971-1978

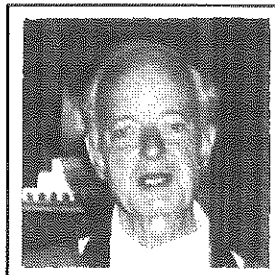


the sick, his kindness and help to everyone are frequently mentioned. Joan was a bright and loving presence. At the Vestry meeting for 1977 Bill Page, lay reader and dedicated layman, paid this tribute to Fr. Mills when thanking him for his leadership and inspiration. "We have turned the corner and are now marching straight down the road. We like him, we love him and are glad to serve him." The account continued by telling that the Rector stopped the ovation and asked, instead, that the audience clap for Jesus Christ, "the only one we serve."

Later, after he had written his biography, Fr. Mills was asked to write about the happenings during his ministry at St. John's. He mentioned the ecumenical activity ongoing with Melrose and St. Joseph's churches, and the Locke Street Youth Services Project, funded by the city and the three congregations. Fr. Mills became the chairman of the committee, and during his time a storefront was opened, giving the street worker, Peter Haddy, easy access to the youth. (The original worker was John Zanatta.) Church School had been meeting on Saturday morning, but attendance was affected by the opening of a new recreation centre, so sessions were moved back to Sunday mornings, but with a difference. The children were occupied for the whole morning, 9:30 to 12:30 on the second Sunday of each month with a modern liturgy, homily and singing, then breakfast and work under the direction of a dedicated staff. Attendance picked up. Adult education began to flourish. Discussion of such topics as Church Union, Christian Initiation and the Ordination of Women formed part of the Christian Education programme. Bible study was made available. In 1975 David and Susan (Angi) Little with their strong group of people in their late teens and early twenties organized the parish's first Holy Week Vigil. The Great Vigil of Easter had been started a few years before. Just before Fr. Mills left 12 children were prepared for the reception of Communion before Confirmation.

**T**HE TENTH RECTOR WAS THE REV.

**John S. Twining**, who came to St. John's in 1978. He and his wife, Margaret, were a great team, Margaret becoming almost indispensable by her whole-hearted participation in the life of the parish. Except for one very unhappy incident, the theft of valuable items, some of them irreplaceable articles, the Twining years ran smoothly. The Twinings retired to Saanich, near Victoria in 1983 and Fr. Twining wrote this:



*The Rev. John Twining,  
Tenth Rector 1978-1983*

*"I was born in Edmonton, Alberta and raised in Victoria, B.C. where I received my elementary and high school education. I am a graduate in Arts of the University of British Columbia, and in Theology of the Anglican Theological College of B.C. I was ordained in the Diocese of New Westminster and also served in the Dioceses of Montreal, Caledonia, Calgary and Saskatchewan before coming to the Diocese of Niagara in 1971 to the parish of Grace Church, Arthur and St. Alban's, Grand Valley where I was Rector until going to St. John's in 1978. Both Margaret and I have many fond memories of our time at St. John's. In particular do we remember the attractive Vigil and the beauty and dignity of the worship services. We shall never forget the warm welcome extended to us and the wonderful farewell gathering. We found the people of St. John's to be the happiest parish in my ministry. We are enjoying our retirement. I am an honorary assistant at St. Andrew's Church in Sidney and also help out at other Churches from time to time."*

The Twinings keep in touch with their friends including those at St. John's by means of Margaret's Christmas letter, and some parishioners have found their way to Saanich and the Twining's lovely home with its warm welcome.

**C**ANON RALPH EMERSON PRICE succeeded Fr. Twining, and St. John's had another team ministry. Mrs. Price, Barbara, became the organist and choir director. Fr. Price's biography was short and to the point. He wrote for this publication:

*"Ralph Emerson Price*

*Born Nov. 10, 1923, Hamilton, Ontario. Attended Stinson Street Public School and Central Collegiate Institute and Trinity College, University of Toronto.*

*Served in the Royal Canadian Artillery, 1943-1946.*

*Received Bachelor of Arts degree in 1947, Licentiate of Theology in 1950 and Bachelor of Divinity in 1951.*

*Ordained deacon in 1949, priest in 1950, by Bishop L.W.B. Broughall, Diocese of Niagara.*

*Served as assistant curate, St. George's Church (Guelph) 1950-1952.*

*Rector of St. Alban's, Acton and St. John's, Rockwood 1952-1954.*

*Rector of Holy Trinity, Fonthill and St. Paul's, Port Robinson, 1954-1963 and Holy Trinity till 1970.*

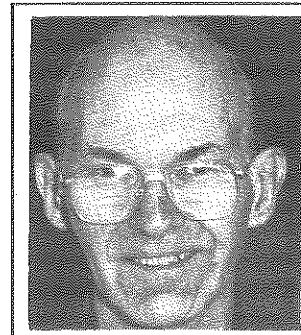
*Rector of St. Barnabas' Church, St. Catharines, 1970-1977.*

*Rector of St. David and St. Patrick's Church, Guelph, 1977-1983.*

*Rector of St. John the Evangelist Church, Hamilton, 1983-1989.*

*Appointed as canon of the Cathedral 1978."*

This is accurate as far as it goes, but those who attended the dinner on June 21, 1989, in honour of Canon and Mrs. Price, know that there is a lot more to the story and many people wanted to tell it. Fr. Price married Barbara Green in 1950 and they had three daughters and one son. They were dedicated parents, and now grandparents, but they also functioned as a team ministry in parishes in which they served.



*The Rev. Canon Ralph E. Price,  
Eleventh Rector 1983-1989*

Barbara is a gifted musician, and at St. John's she was organist and choir director, accomplishing with the choir more than the members themselves thought possible, and in the music of worship met the high standards which she set herself.

More than that she took a keen interest in church organizations and affairs and her gentle but firm personality made her welcome everywhere, just as she made parishioners



welcome at the Rectory. Fr. Price was (and is) an example of the ideal parish priest with his devotion to the parishioners who needed him, his approachability, his sense of humour, the amount of sound teaching he could put into a brief sermon, and, as Hal Devins said, "He is always there." St. John's has had many well-loved rectors, but none more so than Canon Ralph Price.

**T**HE REVEREND GEORGE MERVYN DUNN was born in Belfast, North Ireland. His parents were both communicant members of the Church of Ireland and his father was the treasurer of his home parish for many years.

Mervyn has a brother and sister who are both married. His brother, who is a school teacher, is also an auxiliary minister in the Church of Ireland.

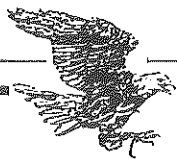
Prior to ordination Mervyn worked in accountancy for a number of years. He studied both piano and organ. As well as teaching piano he was also an organist and choirmaster for 15 years. During this time he took part in Church broadcasts for the B.B.C. on both radio and television.

In 1964 Mervyn married Jennifer Cairns. She is an elocution teacher and has adjudicated at public speaking events. She also has a diploma in broadcasting. They have three children who were all born in Northern Ireland.

Mervyn was ordained in 1973. He served for six years as a curate in two different parishes before being appointed Rector of a parish some 30 miles south east of Belfast.

The family moved to Canada in 1982 and spent three years in Iroquois Falls in the Diocese of Moosonee where Mervyn was Rector. It was there that Jennifer completed her Lay Reader's course and was subsequently licensed by the Bishop.

In 1985 Mervyn was appointed to St. Paul's, Dunnville and the family took up residence in Southern Ontario. Jennifer became deeply involved in Church life and produced a number of religious plays for young people.



Their eldest son is married and lives in Dunnville, while their two youngest attend schools in Hamilton. Claire is 15 and is a member of the Hamilton Children's Choir. Timothy is 12 and enjoys working with computers.

In his spare time Mervyn enjoys gardening, painting and decorating, and music. As far as sport is concerned he says there is nothing better than a good game of soccer.



The Rev. G. Mervyn Dunn, Twelfth Rector 1989-

## St. John's War Memorial Book

**D**URING OUR 100 YEARS AS A PARISH Church we have experienced 10 years of devastating World Wars. In the First World War we had 84 parishioners enlisted and 17 of these paid with their lives. The Second World War saw 156 parishioners answer the call to the colours and 11 paid the supreme sacrifice.

The horrible slaughter of four years of trench warfare during the First World War is evident in the fact that 20 per cent of our parishioners who participated in that war were killed. During the six years of the Second World War seven per cent of our volunteers were killed. We, as a parish, must never be allowed to forget the names of the 27 men and one woman who gave their lives in order that Canada would remain a free country.

In 1961 Padre John Bartlett and his Wardens, William Page and Ray Walker, took steps to create a worthy memorial to those from our parish who were killed during the two wars. Our original idea came from the War Memorial located in the Peace Tower in Ottawa.

The total cost of the Memorial was borne by the veterans of both wars who were parishioners in 1961.

Although 28 names are mentioned there are actually 29 names on the Roll of Honour. The name of Rifleman M.W. Pocock is inscribed on our memorial although he was not a parishioner of St. John's. He was the brother of Mrs. Mabel Grinstead, a long-time, valued member of our choir. Rifleman Pocock was killed in France in 1916 and his memorial was located in a church in London, England. During the blitz on London in 1940 the church was completely destroyed and there is therefore no final memorial to Mr. Pocock anywhere in this world. We consider it an honour that he be remembered with our very own loved ones.

The Memorial was dedicated on November 12, 1961. Representing the mothers of the veterans was Mrs. W. Tinsley whose son, George, was killed at Dieppe in 1942.

To perpetuate the words of the poem "At the going down of the sun and in the morning/We will remember them," it was arranged that the pages of the Memorial Book would be turned each Sunday immediately before the 11 a.m. service. This is the responsibility of the Crucifer, who represents the parish in paying our respect to those listed on the page turned for the coming week.

Thanks for this article to Ray Walker.



## Camp Artaban

**S**OMEBODY SHOULD WRITE A BOOK about the camp, observed Norm Wolstenholme. "It was a place of friendship, of longing, of goodness and of untold influence on the lives of campers who spent time at Camp Artaban."

And not just the campers. The adult volunteers who made it possible to operate a church summer camp for the Niagara Diocese from 1939 to 1966 were changed, too.

Said Neitha Baxter Rose,

*"Looking back on my many years at Camp Artaban as an adult, it was most likely the one experience that had more effect on my life than any other."*

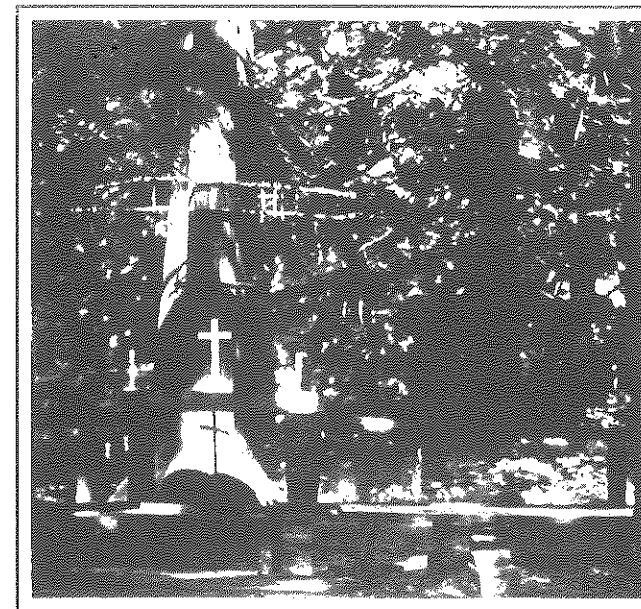
*Its greatest single effect was that it did not preach Christianity, it taught us to live a Christian life in its true sense."*

Certainly Camp Artaban was a dominant fact in the life of St. John's. Though it was open to others from the diocese and got much help from many sources, "from the point of view of an outsider, Camp Artaban was St. John's raison d'être and the parish was really the service and supply branch of Camp Artaban," recalled former camper Bob Pratt.



The founders of Camp Artaban — the Rev. & Mrs. A.T.F. Holmes

The camp was the creation of Padre Holmes. He helped found the first Camp Artaban in the Diocese of New Westminster, British Columbia in 1925. On becoming Eastern Canada padre for Toc H, he moved to Toronto and in 1936, ran a camp for a week in Markham, reviving the songs, yells and traditions of the west coast Camp Artaban.



The Chapel and Soil of Sacrifice

Padre Holmes carried the idea to St. John's when he became rector here in 1938 and over the next several years, during which a number of sites were tried, responsibility for the camp was assumed by the parish. A permanent site was purchased in May 1941 two miles from Ancaster.

Although there was eventually electricity and other modern conveniences, the original camp was spartan. Former head cook Mary R. 'Tiny' Hanson started at the camp in 1946 and recalled,

*"After you passed the nearest neighbour, the Crayfords, there was a one-lane dirt road down and up a steep incline. The dairy left all our milk products and chunks of ice (as did the baker the bread) at the bottom of the incline, honked, and the work boys pulled the food and ice up the incline on a toboggan. In later years, the road was good enough to have these foods delivered to the door."*

*"We had a pump fed by springs. Unfortunately, after two weeks, it ran dry. Camp borrowed huge milk cans and our drinking water was brought out from the Lidgely home where our staple foods were delivered."*

*"We cooked on a coal, brickette and wood stove. The wood was from trees felled on camp property . . . We cooked for approximately 115 every meal and in early years, every meal was made from scratch."*

The campers slept on straw paliassees,





which they made themselves. There were constant competitions between tents – in sports such as baseball, volleyball or puddock or for tidiest quarters. There was swimming twice a day in the mud-bottomed pool. Each group of campers had a name and a special yell and there were names for all the camp volunteers.



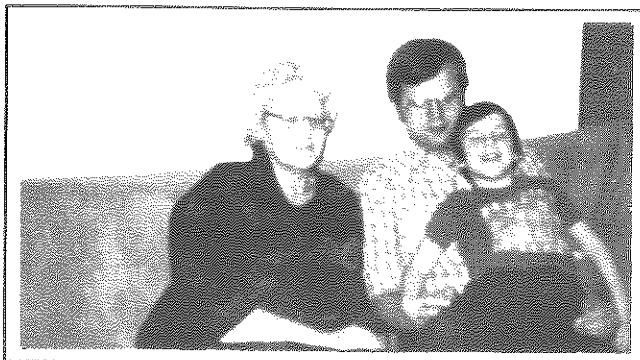
Camp Artaban Staff—August 1949

BACK ROW: Peter Mitchell, Padre John Bartlett, ??, Frances Mitchell, ? Thomas, Ella Shrubsall, Joan Holmes  
FRONT ROW: ? Bert, Walt Shrubsall, Peggy Bert, Mrs. Green, Vi Sones and Anne, Norm Wolstenholme

Each morning there was chapel and every evening, a campfire, with stories, skits and special rituals.

The book Padre Holmes, Portrait of a Ministry says:

*"Who will forget the opening ceremonies at the boys' camp on the first night? The deepening twilight in the chapel under the stars, only the lighted candles on the altar, and the Padre (Holmes) telling the lads how the twigs to be blessed represented their lives and how they*



Head Cook, Mary "Tiny" Hanson, 1976

*would take them and place them in the campfire in token of their self-giving to the common good. And then the lighting of the candles of all the campers from the altar candles as the light in our lives comes from the*

*Light of the World . . . Later, he would tell them a story, as only he could tell a story."*

Said Bill Townson of Padre Holmes,

*"The camp was his idea, it was his pulpit. . . At the end of camp, the final evening in camp, there was the service of decision in the camp chapel; you were expected, it was almost demanded, to make a decision for yourself and God that would mold your life.*

*We who belonged to St. John the Evangelist were fortunate because we not only got to attend camp, we also had the opportunity, with others, to build the camp. There was such a sense of community in these early years that you had the feeling we could have done anything and we did most things."*

It was not just hard work. There was a major setback on October 14, 1945 when the camp was badly damaged by fire. Destroyed were the H.H. Trigge Bun-galow, the W.A. Walsh kitchen and the W. Ambrose Hospital, with their entire contents and all the camp equipment, together with building material, food and coal bought in advance for 1946. Estimated loss in the fire, almost certainly an act of vandalism, was \$11,000.



Edith Finlay, Volunteer

But the entire camp was rebuilt in time to open the next summer. Though no official fundraising was launched, people sent money from as far away as California and British Columbia. One lad brought the contents of his piggy bank.

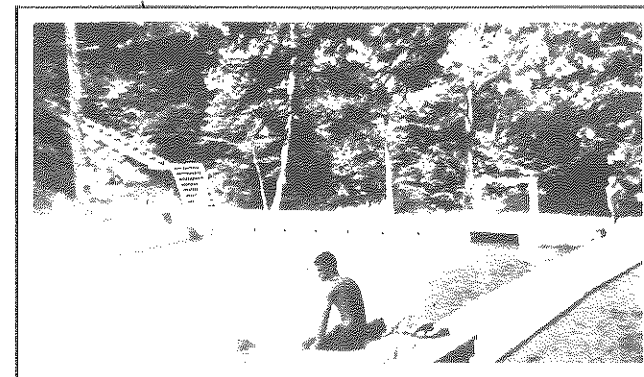
Though the camp was described by Right Reverend Morse Robinson as "a community of exceptional individuals with a charismatic padre in the midst", Camp Artaban still thrived under his successors after Padre Holmes left St. John's in 1951.

Then came 1967.

It started off looking like a good year, with a head cook, lifeguard and directors for

all camps confirmed by February. But by June, the head cook had a broken arm, the lifeguard had found a better job, registrations were down and the camp manager could not find enough volunteer help to prepare the site for camp opening.

The board of directors made the decision not to operate that year. Indeed, reflecting on the shortage of volunteers and money, together with their unwillingness to increase fees, the decision was made not to attempt future operations at the camp.



The New Pool, Summer 1957

The site was sold to the Hamilton Region Conservation Authority, and continues to serve the public as the Resource Management Centre. Money from the sale has been invested and the proceeds are still distributed by a board of directors as camper assistance grants to St. Matthew's House, Canterbury Hills and various parishes.

*"It doesn't make sense to me to say I went to Artaban and now it is gone," one of the board members, Dorothy 'Joey' Hamer, wrote recently to a fellow former camper. "Padre always reminded us that when we left the area, we were expected to take the Artaban Spirit with us. My belief is that you and I and all those who loved it, and are trying to serve it still, in whatever way, we are Artaban. It will never go from us."*

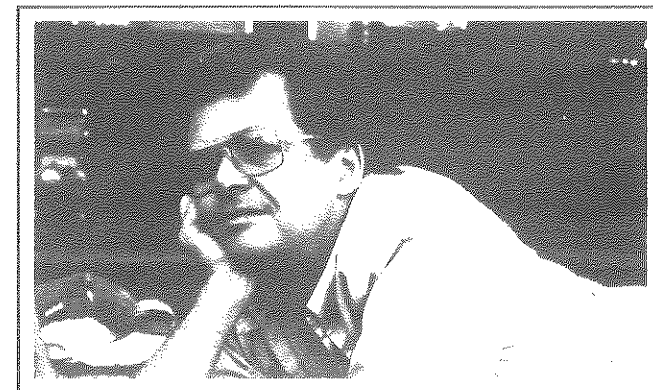


The Kitchen—After Hours, Summer 1955

Anne Sones, Nancy Tboke, Joyce Pleasance, Anne Gilmour, Dawn Phibbs, Carol Bardoe, Sylvia Sametz, Glen Allen.

Thanks to Norman Wolstenholme, The Venerable William Dixon Townson, Lois Atwood, Barbara (Wilson) Beattie, Dorothy Hamer, Jean (Greenly) Muirhead, Neitha (Baxter) Rose, Mary R. Hanson, Carol (Bardoe) Ermanovics, The Right Reverend Morse Cyril Robinson, Donald Jarrett, Robert C. Pratt and Susan (Angi) Little.

This article initially comprised dozens of pages and photos, the craftsmanship of Henry W. Finlay. (Almost a book, but due to lack of space herein, was edited to suit.)



Harry William Finlay, Editor



# The Anglican Young People's Association



**T**HE FIRST RECORDED MEETING for younger people of St. John's was in 1918 but it was not until 1935 that the AYPAs were founded. It met weekly with a fourfold program of worship, work, edification and fellowship, and hundreds of St. John's teens passed through it.

During the 30s fellowship and edification were emphasized with the production of such plays as "The Path across the Hill" which developed the talent of the young people and encouraged them in working together in other things. Usually, it was the men who were elected President but, during the days of World War II, the first woman, Ella (Johnston) Shrubbsall was elected President because all the young men were gone.

In the 1941 records for the Senior AYPAs and the Junior AYPAs (for 15-17 year olds) meeting on Wednesdays show that the greatest income and expense item was for dances.

So popular was its program that a Chi Rho Fellowship was formed for "graduates" of the AYPAs. In 1945, a Married Couples Group had been organized and it was decided that this group would amalgamate with these "graduates." It worked well and Chi Rho membership numbered about forty.

The three branches co-operated closely together. Once a month they held Corporate Communion with breakfast after. They often met for special events of the year, such as Advent Tea, and attended Evensong in the Church.

During the late 40s and early 50s, during the presidencies of John Bartlett, Fred Brown, Bill Russell, Don Firth and Don Jarrett, the group - with the assistance of John Bartlett and Bill Russell as directors - produced the very popular "May 8th" variety show which hundreds of parishioners and visitors enjoyed until 1956, when it was staged for the last time.

Who could forget skits such as: "The Highway Man", "The Fire of Love", (D. Firth, M. Townson, J. Love, T. Angi), "They All Forgot", "Songs of the Gay Nineties", "The Great HooDoo", "The Big Saw", (P. Townson, B. Russell), "The Connection", (C. Richardson, J. Hill, D. Jarrett), "How Ya Gonna Keep 'Em Down on the Farm?", (D. Firth, B. Heslop, M. Townson; T. Angi), "Rocking Twenties Songs", "Have you forgotten May 8th? - No!" A salutary question and a resounding response. To many this signified a period of growth, participation, and co-operation in the lives of a vibrant active AYPAs membership. Lastly, the show May 8th changed its name to "Have Show - Will Travel" and with minor changes completed, it toured the Niagara Peninsula raising funds for Camp Artaban.

The 1950s was probably the zenith of the AYPAs at St. John's and it was during this decade that the operation of the group changed from the hands of young adults who were working, and in some cases married, to teens in High School. Communion breakfasts, cooked by the members themselves, were held monthly after the 8:30 service and regular attendance was around twenty-five people.

Also, in the 50s, annually, a member of the AYPAs was chosen for outstanding contribution to the life of the organization and through the financial assistance of H.H. Trigge a ring was presented by the rector. The current president was not eligible.

While no records exist, the following were a few of the recipients: John Bartlett, Marjorie Coltart, Pat Townson, Kay Torrens and Donald Firth.

By 1960 membership was beginning to decline significantly as the focus of teen life changed away from the Church toward the High School as extra-curricular programs there flourished. This happened not only in our Church but throughout the nation. By 1965 the superstructure of the organization, such as Local Diocesan, Provincial and Dominion Councils all ceased to exist and the

AYPAs across the nation failed too. Not ones to give up easily because they knew a good thing when they saw it, the young people at St. John's under the leadership of people like Leslie Jarrett, Susan Angi, Richard Pleasance and Greg Goldstone (who made the greatest fried eggs, according to one observer!) tried to keep things going. And they succeeded for a few years, but eventually could not maintain the momentum necessary and their final meetings took place in 1969 after 34 years of activity. In 1971 the AYPAs became known as Anglican Youth Movement.

## AYPA PRESIDENTS OF ST. JOHN'S:

1935 - Stanley Troubridge; 1940-41 - Ella (Johnston) Shrubbsall; 1944 - John Bartlett; 1948-49 - Fred Brown; 1951-52 - Bill Russell; 1953-55 - Don Firth; 1956 - Don Jarrett; 1957 - Claude Richardson; 1958 - Bob Angi; 1959-60 Mark McDermott; 1961 - Doug Jarrett, Judy Stevens; 1962 - Judy Stevens; 1963 - Richard Pleasance; 1964 - Les Jarrett; 1965 - Richard Pleasance; 1966-67 - Susan Angi; 1968 - Don Hannaford; 1969 - Michael Reavley, Greg



Goldstone; 1970 - Bruce Wilson; 1971 - Greg Goldstone

Thanks to Shirley Bimson, Don Firth, Mark McDermott and Susan (Angi) Little for providing insights.



AYPA St. John the Evangelist 1940

FRONT ROW: Wally Shrubbsall, Ella Johnston, Evelyn Horne, Ida Wakeford, Ted Crickmore.

SECOND ROW: Helen Smale, Sylvia Witheridge, Padre Holmes, Dorothy Crickmore, Audrey Holden.

THIRD ROW: Dick Pattinson, Jack Williamson, Shirley Russell, Lillian Snelling, Jean Scott, Jack Bowring.

FOURTH ROW: Edna Russell, Grace Snelling, Henry Roper.



## Chi Rho Fellowship

**D**OMINION CHI RHO FELLOWSHIP was first formed in 1945, especially designed to interest young men and women, both married and single.

The aim of the association was to promote the religious, social and intellectual welfare of the members.

The Badge was a Shield with the sacred monogram Chi Rho - a combination of the two Greek Letters X (Chi) and P (Rho), the first

Greek letters of the Greek name for Christ. The Shield of Faith was emblematic of the Christian life - hopeful and pure.

When St. John's AYPAs decided to organize a Chi Rho Fellowship the membership numbered thirty-five, composed of Senior AYPAs members over age twenty-five (graduates) amalgamated with the Married Couples Group, with Jack Wheeldon, President; Shirley Bimson, Vice President; Joan Wickens, Secretary; and Vi Sones, Treasurer.





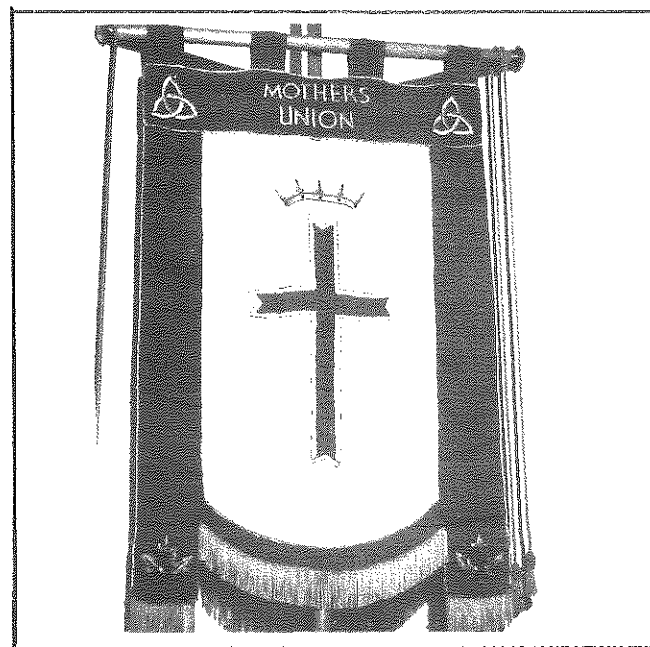
## Mothers' Union

**T**HE MOTHERS' UNION AT ST. JOHN'S was formed in 1939 and is part of the world-wide organization. It was started at St. John's by Winnifred Gladman and Ada Pike with nine other members who affirmed the ideals of the Union – the Christian principle of sanctity of marriage, the Christian upbringing of children, and the fellowship of prayer – and this membership had grown to thirty-eight mothers by 1947. Their activities included collecting clothing for the needy, sewing and knitting layettes for the wards of the Children's Aid Society and others, attendance at special monthly chapel services, remembering weddings, anniversaries and birthdays by sending cards, and babysitting was provided so that the mothers could be free to attend meetings.

In 1958, the Niagara Diocese sent delegates to the Mothers' Union Conference held in London, England from July 7 to 11. Mrs. R.H. (Minnie) Chambers, St. John's Enrolling Member and President of the Diocesan Mothers' Union, attended as an official delegate. The Parish was particularly proud that she took with her a beautifully worked alms bag to be presented to the Conference in

recognition of the occasion. Made by another member, Mrs. Joyce Stewart, it was of pale blue silk and embroidered with a maple leaf in autumn reds and gold.

The Mothers' Union stopped meeting in the late 1960s and Mrs. Mollie Walker was the last Enrolling Member. There is a plaque in the Chapel commemorating the work of the Union and a banner made by Joyce Stewart and her mother, Mrs. Edith Green.



## Guild of St. Monnica

**I**T WAS AROUND 1963 THAT A GROUP of young women in the parish formed the Guild of St. Monnica to enjoy a program of fellowship and education. They originally met twice monthly to undertake a variety of activities such as: visiting the Hamilton Art Gallery, the C.N.I.B., a Synagogue and an Anglican convent; going bowling and having "keep-fit" nights; having speakers and participating in

study groups. They collected used clothing to be sent to Korea and worked at the Parish Bazaar. In 1965 they established a clothes cupboard for those needy identified by the Rector, as well as holding a successful Fashion Show. However, after three years or so, as the young women who started the Guild of St. Monnica became more dispersed and more deeply involved in their families and careers, the Guild came to an end having served its purpose well for those who were involved.



## Baseball and Hockey Teams

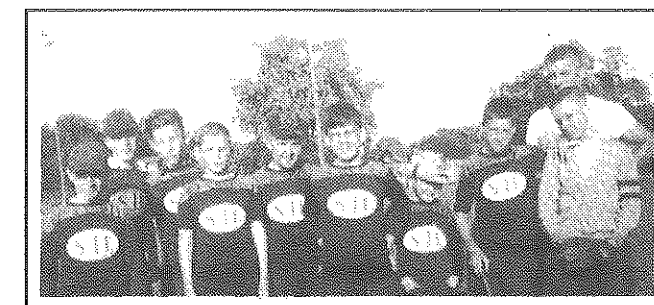
**I**N 1944 THE BOYS WORK COMMITTEE, under the chairmanship of J.S. Mitchell, was composed of a Sports Sub-Committee (Art Townson) – Hardball and Hockey, and Mid-week Sub-Committee (C.E. Collyer) – Scouting. These hockey teams did very well. The Midget team and the Bantam team won City Championships in 1944. The hard ball teams which entered as Bantams and Minor Bantams also did well, but were defeated in the playoffs.

Both teams were well equipped and supplied with sweaters. The AYPAs of the day sponsored a May Frolics, the profits going to the ball team. During the winter the tennis court was flooded, but inconsistent weather prevented extensive use of this and practise on an ice surface was limited.

Around 1948 hockey and baseball teams were not sponsored by St. John's. However, in 1950 there were baseball teams in the South West Community Council in the Pee Wee, Bantam and Midget leagues. The Pee Wee baseball team was composed of cubs, coached by George Feist and Gordon Hicks, and reached the semi-finals. The Midget

team became Council Champions. In 1951 the Men's Club generously supplied the baseball sweaters. The Pee Wee hockey and baseball teams were composed of cubs. The hockey team reached the finals, and Fred Hesketh received the Kenesky Trophy for MVP.

In the 50s baseball games were played at the Mountain Reservoir and HAAA grounds. Later in the 1960s use was made of the National Hosiery Property (now the Board of Education). In 1957 the hockey sweaters for the Cubs were purchased by the Group Committee and in 1959 the G.C. assisted financially the Cub and Scout baseball teams.



Baseball Team, HAAA Grounds

LEFT TO RIGHT: Ernie Craft, Lindsay Scott, Claude Richardson, Glen J. Allan, Donald Jarrett, S. Thomas Angi, Harry W. Finlay, (Gary Munt?), (Dave? Buffett), Bill Townson. Missing: Blair Wray.

## The Men's Club

**T**HE MEN'S CLUB WAS ORGANIZED about 1907 and George Barton was its first President. Little was recorded or is remembered about the early days of the Club. It was re-organized during the tenure of Rev. Arnold Brooks in 1936 and enjoyed its heyday between 1938 and 1950. Many men of the parish remember well the very strict way in which Padre Holmes ran the meetings. Opening prayers were at 8:00 p.m., Club Business was at 8:15 p.m., and a speaker or entertainer until 9:00 p.m. sharp!! Even if the guest speaker was still talking, the gavel would pound down on

the table! After that, there were games such as carpet bowling, cards, checkers, cribbage or bridge. Joe Russell and Jim Chester were well-known for their almost silent, thoughtful games of checkers played amid the shouts of the carpet bowlers.

During the difficult 1930s, Norman Lighthead canvassed the merchants of Locke Street to advertise in the Church calendar easing a financial burden of the Church.

The Club met weekly except during the summer and their programs were created out of their own interests and experiences. Camp Artaban work parties were a regular



activity and at times the men took over temporary responsibility for decorating the church at Christmas and caretaking when a caretaker could not be found. During the Second World War, they made regular visits to the R.A.F. men stationed at Mount Hope. They entertained the Boys' Choir, guests from other Men's Clubs, and held a special annual party around Christmas for their wives and lady friends. They also ran minstrel shows.

During the last 40 years the members of the Men's Club wanted to see a men's movement similar to the W.A. start up within the Church, but this never happened. A local chapter of the BAC (Brotherhood of Anglican Churchmen) was formed in 1959 with Cecil Begg as President. There were 74 members of which 30 were paid up and all but 10 resided in the 52 telephone exchange area. In 1961 Bill Page was President. In 1964, with Douglas T. Firth as President, an organization known as Saint John's Men was formed with 35 members. During the late 1970s the club suffered from a drop in attendance and it

## The Sanctuary Guild

**T**HE SANTUARY GUILD, ORIGINALLY called the Altar Guild, was founded at some time in the 1920s during the rectorship of the Rev. E.H. Bowden Taylor. The Guild undertakes the task of keeping the Sanctuary clean and all the church brass polished. As well, members see that flowers are provided for the altar, keep the altar linen clean and in good repair and provide for decorations for the church at festivals such as Easter and Christmas.

In the mid-1940s, membership numbered eighteen; in the 1950s it had risen to twenty-four, and by the mid-1960s it was some twenty-seven. Since that time the number of members has varied in proportion to the size of the congregation. The work of the Guild is dear to a number of dedicated people. Many are able to continue to support the work financially but are unable to be present themselves.

stopped meeting for a few years. In 1974 with Douglas T. Firth as Chairman a Men's Activities Committee was formed. It was started up again in 1978 by Jack Cockburn. It had about seven members but could not gain any interest from more men and it folded again in 1984.

It was a victim of the attraction of sports programs on television and a society less focussed on the church. During this time, however, the men held a Penny Sale, sold fertilizer, and held a Pancake Supper each year. They earned enough to put \$2,000 into a fund and the interest from this money still goes annually to foster the interests of youth and children at the discretion of the Parish Council.

The Club's Murray Wilson and the other four remaining men — Warren Hannaford, Cec Pleasance, Tom Angi and Jim Bowler—are still interested in starting again, perhaps with a mixed adult approach to fellowship among parishioners.

Thanks to Cec Pleasance for providing information.

Members follow a regular routine of cleaning and preparing each week and month, usually on a Friday or Saturday. Following services on Sunday the flowers are taken to those who are sick and shut-ins. Over the years the Guild has provided funds to purchase curtains, carpets, and altar linens for both the church and chapel sanctuaries.



Some Members of the Sanctuary Guild, 1989

Greta Jarrett, Carol Hardman, Adrienne Devins; Mary Donkin, Laura Goring; Jack Sutherland, Lorraine Sutherland, Harry Jarrett.



## The Ministry of the Laity

**W**E ARE FORTUNATE AT ST. JOHN'S to have been blessed for many years with faithful men and women serving as contemporary examples of the Church's emphasis on the Ministry of the Laity. They are held in high esteem by St. John's congregation.

### THE SERVERS' GUILD

Over the years the Servers' Guild has had a history of commitment to the office of Server and the honour that is bestowed upon it. The Guild is responsible for assisting the minister in the preparation of the sanctuary and also during the service.

Many people have been in the Guild. Fred Maskell (ca 1940) was a Crucifer for a long time as was Leonard Fuller (ca 1930), Leonard Back and his brother.

Current St. John's Servers, Crucifers and Acolytes include: Susanne Adams, David Bowler, Claire Dunn, Michael Hardman, Les Jarrett, Don Kirby, Scott Lidgely, Pat Noel, Chris Powell, Thomas Shears and Trevor Shears.

The Servers' Guild has a special place in the history of young women. During the incumbency of the Reverend John McMulkin, St. John's introduced its first two female Servers: Susan (Angi) Little and Elizabeth (Cockburn) Himan. These two young women were also the first two female Servers in the Diocese of Niagara and were presented to the Bishop.

When the Rev. William Lockridge Wright L.Th. came in 1934 as Temporary Curate-in-Charge to St. John's, he found that the Servers had left because all the activity was located on Aberdeen Ave. From the Cathedral he brought a Server, William G. Greenfield, who six years later was ordained and later priested the same year. Other Servers of St. John's have been ordered clergy too.

Some of our parishioners have exclaimed about our Servers, "May God speed

His Kingdom through these servants." An Ordination of a "St. John's boy" was a time of great joy and celebration, specifically:

	Admitted as Deacon Advanced to Priest	
The Rev. William Henry Daw	May 26, 1929	May 27, 1930
The Rev. William Geddes Greenfield	May 19, 1940	Dec. 21, 1940
The Rev. George Andrew Robinson	May 6, 1946	June 1, 1947
The Rev. Francis John Bartlett	Dec. 19, 1948	June 14, 1949
The Ven. William Dixon Townson	May 21, 1961	Dec. 6, 1961
The Rev. Ronald Hughie Wickens	May 13, 1962	May 1, 1963
The Rev. Elliott Alton Sheppard	May 5, 1963	June 9, 1965
The Rev. Dr. Mark Charles McDermott	May 14, 1967	May 26, 1968
The Rev. Paul Michael Kompass	May 2, 1971	Dec. 6, 1971

While we have produced many Clergy from the ranks of our Servers, we are proud to note that one became a Missionary. We are honoured by the commitment of Elizabeth (Cockburn) Himan, Missionary in the United States.

### SACRISTANS and ASSISTANTS

1936 -	- Jim Collier
1937 - 1949	- J.E. Crickmore
1941 - 1945	- J.E. Crickmore per George Robinson
1946 - 1957	- J.E. Crickmore
1958 - 1967	- C.E. Collyer
1964	- Douglas Jarrett - Assistant
1968 - 1972	- Richard Pleasance
1968 - 1969	- David Little - Assistant
1970	- John Hamilton - Assistant
1970 - 1972	- Bob Towart - Assistant
1970 - 1971	- C.E. Collyer - Group Leaders
	Ken Waller - Group Leaders
	Ted Brown - Group Leaders
1972	- Frank Huskins - Assistant