

The History of the  
*Church of England*  
*St. Francis of Assisi*



ANGELICAN CHURCH — ST. FRANCIS OF ASSISI — MINDEMOYA, ONT.

Mindemoya, Manitoulin Island, Ontario



## The Church of St. Francis of Assisi, Mindemoya

In the heart of the largest fresh water Island in the world, on the west side of the little village of Mindemoya, stands one of the finest Norman churches on the North American Continent, guarding unique treasures from England within its strong walls.

This church was named after St. Francis of Assisi, whose only desire was to live the beautiful and holy life which his Master lived on earth and that he might resemble Him in the purity and loveliness of His Humanity. He often remarked, "A single sunbeam can drive away many shadows," and for members and visitors alike this church, named after him, is a real sunbeam bringing light and inspiration to all who worship in this holy place.



The Limestone Quarry

Its history begins in 1932 when Rev. R. Taylor took up residence in Mindemoya. The account of the early days as told by Rev. Taylor himself, is as follows:

"When I went to Manitoulin Island in 1932, I found there was no church for our people. Some had lived there for the greater part of their lives without a church home. The people decided, soon after I came to know them, that they must have a church, so a committee was formed and the men went to build their own church. That winter 1932-33, the men of the committee went into the bush for many days and took out enough trees to make floor joists, roof timbers, flooring, sheeting for the roof, planks for scaffolding and materials for the doors and window frames. The "Stone Group" started a quarry in the limestone in the side of a hill, and with the aid of dynamite, wedges made from the leaves of old car springs, and hard

labour, quarried the stone and hauled it over to the church site in sleighs. The "Lime Group" were responsible for a lime-kiln and quantities of excellent lime burnt therein. The "Site Group" cleared away all the soil and gravel down to the solid rock for the foundation of the building. Other men hauled sand and lime to the site. All gave their time and labour willingly, and indeed there was no alternative, for we had exactly one dollar in the building fund. Later, the logs were hauled over the ice of Lake Manitou to a sawmill and there cut into material of the required dimensions. It was brought to Mindemoya and carefully stacked to season and mature.

There were no masons among the settlers at Mindemoya, but struggling farmers and settlers as they were, they raised enough money to employ masons for the stonework. They, themselves, worked as labourers and I had my turn, too, and finally the day came when the whole building was completed through the voluntary efforts and labour of these people. There are some striking features about this church. In a niche above the Altar stands a stone figure of an angel taken from the House of Parliament in London, England, during its restoration. Built into the church are pieces of stone from Canterbury Cathedral, York Minster, St. Paul's Cathedral, Westminster Abbey and Fountains Abbey. Two pieces of carved stone from the Tower of Big Ben have been received and incorporated into the sanctuary. Each of these pieces of stone is marked by a suitable bronze tablet. The Lords Commissioners of the Admiralty in London gave a lovely bronze bell to the church."

Securing the co-operation of Messrs. Molesworth, West and Secord, architects, plans were drawn for the present structure. A Society of the Friends of St. Francis of Assisi was immediately formed by Rev. Taylor. Communication was established with every former resident of the parish. Through his parents, the Bishop of Sheffield, the Bishop of Derby, the Algoma Association in England, Lord Wakefield, Lady Jordan and many others, preparations were made for the securing of many of the ancient relics and mementoes.

The assistance of the Hon. Charles McCrea, Hon. Dr. Robb, Hon. Col. Price and others was secured and they paved the way for securing several large donations. The entire roof for the building was donated by John Crawford, of Parkersburg, W. Va., a summer resident in the vicinity, while Bishop Paige, Detroit; Sir Albert Gooderham, Sir John Aird, Canon Gould, Lady Eaton, Mr. Van Dusen, Detroit, and others contributed towards the building.

Ground was broken for the church in 1931 and quarrying of the stone commenced at the same time. Some 60 cubic yards (approx. 250 wagon loads) of stone were hauled by parishioners during the first winter, while others cut and sawed the huge timbers for beams, stairs, etc. A further

90 yards of stone were quarried the following winter and 1933 saw the commencement of the work on the foundations and walls. The cornerstone was laid in 1933. All window sash, frames, doors and even the stairs, pulpit, furnishings were made by hand all the work being performed by members of the congregation. The Church was officially opened July 25, 1935, and consecrated June 21, 1945, by the Rt. Rev. W. L. Wright, Lord Bishop of Algoma.

Constructed of Manitoulin Island limestone the church occupies a prominent position on the upper end of the village's main street, where it commands the attention of all motorists approaching the community from the south. Built on the solid rock foundation, virtually every timber, and every board except flooring that went into its building was grown, sawn and manufactured on Manitoulin Island. Heavy oak and maple beams, support the church on the stone foundation. All doors are hand made from oak and birch with wrought-iron fittings, exact replicas of the doors from famous English cathedrals, already assuming an atmosphere of age and antiquity from the dull brown stains and oil applied with a skillful hand.

Focusing the immediate attention of worshippers are the Riddel Curtains or altar hangings which grace the Altar. These are of heaviest silks, encrusted with gold leaf and embroidery of massive proportions. These ancient Riddel Curtains were embroidered by the ladies of the Court of Queen Elizabeth and originally hung in Kensington Palace chapel by Royal edict.

The huge bronze cross which adorns the Altar was made by a Toronto firm of famous ornamental iron and brass workers, each member of the firm contributing at least one hour of time in its making.

Above the Altar and in a niche specially prepared for its reception is one of the most unique figures in the entire collection of famous pieces. It is the figure of an angel, some four feet tall, standing with wings furled, in an attitude of prayer. This stone statue once adorned the exterior of the Palace of Westminster in London, the British House of Parliament. Here it once occupied a place of honour and was personally presented by His Majesty King George V to Hon. George Howard Ferguson as a gift to the Church of St. Francis of Assisi at Mindemoya.

Linked as it was with the establishment of the Palace of Westminster, a special act of parliament was required to allow this stone statue out of England. In conjunction with the stone angel are two carved stone rosettes, set into the side walls of the church. These rosettes were likewise a part of the exterior decorations of Westminster Palace where they were known as the Tudor Roses and introduced into the decoration scheme shortly after its termination.

To the right of the Altar and beside the amber glass windows specially imported from England is a piece of ancient stone set into the masonry

and forming an integral part of the building. Only one other similar piece is boasted by any church in Canada. It is a stone from the famous Westminster Abbey, England, and a bronze plaque bears this inscription, "The placing of this fragment of Westminster Abbey, England, was made possible through the generosity of Rt. Honourable R. B. Bennett, K.C., Premier of Canada."

On the left side of the Altar is another piece of stone similarly associated with early religious growth in England. It is a slab from the floor of Canterbury Cathedral. A plaque designates the piece of stone as having reached the Mindemoya Church through the efforts of Hon. and Rev. Canon H. J. Cody, D.D., LL.D., president of the University of Toronto. In another niche is a piece of stone from the famous St. Paul's Cathedral, London. On the west wall there are two other stones, from Fountains Abbey and Glastonbury Abbey.

In a miniature belfry, hanging from a wrought-iron hook, is a heavy solid bell with an immense clapper. This bell is inscribed: "To the Glory of God from the Lords Commissioner of the Admiralty of London, England." It was presented by Hon. J. M. Robb, former Minister of Health for Ontario.

Huge candlesticks light the Altar and flank the bronze cross in the centre. The candlesticks are from an ancient Cathedral in New Orleans.

The Altar frontal came from Salisbury Cathedral, England, while the sterling silver communion plates were donated by the Algoma Diocesan W. A.

A large mural painting by Frank Scott Clarke, famous Detroit artist and summer visitor to Manitoulin Island for many years hangs in the Chancel. In the rear of the church and near the entrance is a beautifully executed reproduction of St. Francis of Assisi, done from a 14th century bellique by Jim Newton, well known Toronto artist, in memory of his 11-year old daughter.

High above the timbered beams are four magnificent chandeliers, done in bronze, holding clusters of lights to resemble the ancient candelabrae of the Old World cathedrals. These were donated by General Motors of Canada.

The large basement has a furnace-room and spacious club room with fireplace across one corner. A complete set of English dishes stamped with the St. Francis crest, provide the opportunity for parish activities.

A vestry with fireplace makes the church a complete unit.



AMERICAN CHURCH - ST FRANCIS OF ASSISI - MINDEMOYA, DAVO

## Consecration of the Church of St. Francis of Assisi

by the REV. CANON F. W. COLLOTON

Thursday, June 21st, 1945

We are gathered together to-day on this joyful occasion to witness and to assist in the Consecration of this church, an event to which many of us have looked forward eagerly and hopefully for the past few years. In this service the Church of St. Francis of Assisi in the Village of Mindemoya has been solemnly set apart and dedicated to Almighty God for the administration of His holy Word and Sacraments and for public worship. And we all, parishioners and visitors alike, rejoice in this happy fulfilment of the hopes and prayers, the labours and self-sacrifice, which have entered into the building of this beautiful house of God.

There are two ideas connected with the Consecration of a church. First, it is a gift to God. By this solemn act of Consecration this building is given by those who have erected it to Almighty God Himself, for His service alone, and for the benefit of His people. It follows from this that the church to be consecrated must be free of debt. We cannot give to God that which we do not own, and while any legal liability remains upon a church it is not ours to give. This condition has happily been fulfilled through the earnest labours of the congregation and the generosity of the friends of St. Francis near and far. And as Consecration is something permanent, something which cannot be revoked, it follows that no encumbrance can ever be placed upon this church in the future. However great the temporary financial need may be, this church can never be mortgaged. Obviously we cannot pledge that which belongs to God. That is the first thought connected with this service. It is a gift to God.

And the second is this, that it is a service of earnest prayer for the blessing of God upon the building and upon all who may through the years to

come seek God here in worship, in prayer, in Sacrament. We have joined in those solemn prayers recited by the Bishop; and who can doubt that they have been heard on high, and that the eyes of God will be open toward this house night and day, even toward this place whereof He has said, My Name shall be there. These words were spoken of the Temple in Jerusalem. They will be, we trust, no less true of this church.

The story of St. Francis' Church is a thrilling one. It is the story of the triumph of faith in a day when we are sometimes tempted to think that the faith which built the great cathedrals and churches of the past is no more. Thank God, that pessimistic idea is not at all true. The cathedrals of Truro and Liverpool tell us that faith is not dead in England, and the cathedral of Coventry, soon to arise on the ruins of that destroyed by German bombs, will tell the same tale. The cathedrals of New York and Washington and others show that that faith is still alive in the United States of America. And the cathedrals of Halifax and Victoria, and this church of St. Francis of Assisi, assure us in Canada that this age is not all materialistic, that the spiritual values are still regarded as of supreme importance.

About fourteen years ago there came to this Diocese of Algoma a young priest, Richard Martin Taylor. He was of English birth and education, and had spent some time in Western Canada, where he had been successful as a church builder. But it was here that he was to have his greatest success.

For a long time some loyal Anglican Church people living in this part of the Manitoulin Island had felt the need of a church in which they might worship God in the words of the well-loved liturgy of the Church of England. And so the first work which the Bishop assigned to Mr. Taylor (Father Taylor as he was affectionately called by many) was to come to Mindemoya to minister to these people, and if possible to establish the Church in this place. He came with his wife and children, and for a time I am told they lived in one room. Services were held in the Community Hall, and while this was very welcome for a beginning it could not be accepted as satisfactory. A church must be built. The congregation was small and not wealthy, and the first thought was that the building must be very modest indeed. A log church would be quite sufficient. But then something more ambitious was planned. A log church might be quite in keeping back in the bush, but in a village there should be a frame church. A frame church can be made very durable. St. Paul's Church, Manitowaning, has stood for a hundred years, and will, please God, still stand for many years to come. But the frame church was not built.

A prophet of old said that when God's Spirit should be poured out upon all flesh the young men should see visions. And Richard Taylor had an inspired vision. In his childhood and youth he had seen many English villages, each clustering lovingly around its parish church, that church in many cases having stood for hundreds of years. Could not such a church be built in a Canadian village, a church of hewn stone, which would last for ages. This young priest was convinced that with the help of God, the enthusiastic co-operation of the congregation, and the assistance of friends far and near, it could be done. And, ambitious as the project was, he succeeded in convincing the Bishop and the people that it was possible.

Many of you know the story of those days of enthusiastic co-operation much better than I. You know how the people of this place set to work with a will; how some cleared the site; how some went to the bush to cut timbers; how others blasted the limestone in the quarry nearby and convey-



ed it to the site, and finally after the stone had been shaped raised the walls. In this work Father Taylor, like St. Francis himself repairing the ruined church of San Damiano, took his full share.

Friends were raised up for the church in many places, in England, in the United States, in Canada, who contributed generously in money and furnishings. Apparently none could withstand the appeals of this enthusiastic builder. Such appeals are sometimes referred to as "begging." But Father Taylor did not call it that. He asked nothing for himself, but there was nothing he was afraid to ask for for the house of God. And the people, as in the days when the Tabernacle was erected in the wilderness and the Temple in Jerusalem, "offered willingly."

This church, whose foundation stone was laid in 1933, was in the summer of 1935, nearly ten years ago, opened for worship by the Right Reverend Rocksbrough Smith, Lord Bishop of Algoma; and from that time till now the work has gone forward. When in 1935 Father Taylor was given by the Bishop other work of great importance to the Diocese to do, he left the church practically complete, and with a debt of less than seven hundred dollars. In view of what the congregation had already accomplished, the Bishop and the Diocese undertook to relieve them of this responsibility for the repayment, hoping to raise the money in other ways. But this faithful band of people set to work, and a short time ago discharged this final obligation so that this service of Consecration might be possible. To Richard Taylor who led in this splendid enterprise, to those who so faithfully prayed and worked and sacrificed to bring about this magnificent result, to the friends far and near who helped so generously, and not least to the present leader, Rev. Charles Noble, our hearts go out in thankfulness to-day, as they go out in gratitude to Almighty God who we believe inspired them one and all. Father Taylor, for some years past a padre in the Royal Air Force, is with us in spirit to-day. He is thinking of this service, and has sent a message by cable which I shall read:

Please convey to priest in charge, churchwardens and congregation St. Francis of Assisi, Mindemoya, my congratulations and love on the great day of church consecration. My humble duty to the Bishop.

Squadron Leader Richard Martin Taylor.

This church has not been erected simply as a meeting place for a little local congregation whose members like to worship in a particular way. No, it is part of a much greater whole. The congregation which worships in this beautiful house of God is an integral part of the Church of England in Canada, whose work extends from the Atlantic to the Pacific and along the shores of the great Arctic Ocean. That Dominion-wide Church in turn is a part of the great Anglican Communion, which is strongly established wherever the English tongue is spoken, and through its missionary work has brought the knowledge of Christ to multitudes of many races and languages in every part of the world. And that Anglican Communion is a true part of the great historic Catholic Church of Christ, founded by our Lord and His Apostles, inbreathed by the Holy Spirit at Pentecost, and coming down through over nineteen centuries in unbroken succession to the present day. And that Anglican Communion, now spread throughout the world, takes its origin from the Church planted in the British Isles in the days when Britain was a colony of the Roman Empire, and which has flourished in that land through all the centuries since those far-off days. Every Anglican church in this Dominion shares equally in this glorious heritage, but in few places, I believe, is our origin so clearly illustrated as in this church of St. Francis. For embedded in these walls are fragments of stone

which connect this church with the great historic shrines of the Motherland.

One of these stones came from Canterbury Cathedral, the very centre of the Anglican Communion. As we think of Canterbury there comes to our minds a goodly company of saints and martyrs. We think of St. Augustine, the first Archbishop of Canterbury, preaching the Gospel successfully to Ethelbert, the heathen King of Kent, and his people; of the saintly Archbishop Anselm; of Archbishop Thomas Becket, the fearless champion of the rights of Church and people, murdered in his own cathedral because he dared to stand up against the King; of Archbishop Thomas Cranmer, to whom we are indebted for so much of the beauty of our English Prayer Book, burned at the stake for his part in the Reformation of our Church from medieval abuses; of Archbishop William Laud, martyred by the Puritans for his faithfulness to the Church; and, in our own day, of Archbishop William Temple, whose recent death was so universally deplored. That fragment of stone reminds us that we are in the line of a great historical and spiritual tradition.

Westminster Abbey has furnished a similar link with the Mother Church—Westminster, the national shrine, where the monarchs of England have been crowned for a thousand years, and where the bodies of so many of the great and noble rest in sure and certain hope of the resurrection.

A stone from York Minster, that glorious shrine of northern England, also finds a place in the walls of this church, carrying our minds back to the conversion of King Edwin in the seventh century; for the Minster is built on the site of the little church in which that baptism took place.

A tile from Fountains Abbey reminds us of the great monastic houses of the Middle Ages, the homes in those rough times of learning and piety and charity; and leads us to thank God for the revival of the religious life in our Communion within the past century.

One of the altar frontals comes from Salisbury, perhaps the most perfect of the English Cathedrals. The hangings at the sides of the altar are from the chapel of Kensington Palace, and on them the eyes of the great Queen Elizabeth may well have rested.

But not only are we surrounded by reminders of the Mother Church of England, the State as well has contributed to the furnishing of this church. The stone angel over the altar is one of those which for many years adorned the Houses of Parliament at Westminster, presented by His Majesty the King and the Government of Great Britain to the High Commissioner for Canada especially for this church. The bell which is hung within the church is the gift of the British Admiralty, reminding us of the glories of the British Navy, which has more than once saved the liberties of the world.

All these are visible reminders of the close ties which bind us to the Mother Church of England. And our hearts go out in love and gratitude to her for all she has done to spread the faith of Christ throughout the world. I am sure we can all make our own the words of one of our poets, Bernard McEvoy, when he writes:

I love the good old Church of England,  
That, wheresoe'er her roving children dwell,  
Builds there a house of God, and bids them pray  
The selfsame prayers their fathers prayed of yore,  
I love her ancient calm and piety,

Her noble grace, her grand simplicity;  
 Her disregard of modern cavillings;  
 Her decent forms, that keep—from week to week  
 And year to year—an open path to heaven,  
 And teach, in plain, strong Anglo-Saxon words,  
 Man's duty to his brother and his God.

Let us guard and cherish the heritage which is ours as members of the Anglican Communion. For it is a goodly heritage.

Faith of our fathers, holy Faith,  
 We will be true to thee till death.

Among the many treasures of this church I must not leave unmentioned the two beautiful paintings which adorn its walls, "Gethsemane" by the late Frank Scott Clark of Detroit, and "St. Francis" by James Newton of Toronto. St. Francis' Church is highly favoured in possessing these two artistic masterpieces.

We are grateful to the many benefactors of this church. For those who are still with us we pray God's blessing upon their lives. And for those who are departed we offer the ancient prayer of the Church:

Eternal rest grant unto them, O Lord,  
 And let light perpetual shine upon them.

Before closing may I say a word about the dedication of this church. All churches are, of course, dedicated to God alone. But it is a universal custom to dedicate them in the name and in memory of some saint or martyr. And this church bears the name of St. Francis of Assisi, perhaps the best loved of all saints,—the one whose single aim it was to live a life as near to that of his Lord and Master as it was possible to do. And this should be an inspiration to those who worship here,—to love the Lord Jesus as he did, to love all men, to love all nature and all God's creatures. If the spirit and example of St. Francis should inspire those who worship here through the years to come, then this congregation will be a happy one, whose members will radiate love and peace and happiness. Next to the supreme and perfect example of our Lord and Saviour Jesus Christ, you can have no better example than that of the patron saint of this church.

I have said that this church has by Consecration been given to God. It is His. But do not forget that it is yours also—yours to use, to care for, and to preserve for future generations yet unborn who will worship here as we do to-day.

This, dear friends of Mindemoya, is a sacred trust committed to your care. Be faithful to that trust. Teach your children to love this beautiful house of God, the love of God and man, the service of God and of our brethren. And in years to come, as they go out into the world, the memory of this lovely shrine will remain with them, and will inspire them with the great ideals which this church represents. They, like St. Francis of old, will be led to love and imitate the Lord Jesus Christ; and, please God, will remain Christ's faithful servants and soldiers unto their lives' end.

## My Experience at Mindemoya

(Dr. Ambrosius Czako, sometime professor of philosophy in Budapest).

It was summer.

My soul was filled with nature's beauty; my thoughts were occupied with some rare wild flowers and with giant dragon flies which reminded me of bomber planes flying at great height; in a word, I was dreaming the beautiful dream which comes to us all when we give ourselves over to nature, to our common mother.

Suddenly I was awakened from my pleasant dream. Curiously enough, there was nothing unpleasant about this awakening. On the contrary the new sight which met my eyes at once aroused my interest and increased it so much that within a few seconds I forgot wild flowers, insects, summer colours and the blue of the sky. I forgot the very things which prompted me to come to Manitoulin Island. Unexpectedly I stood in front of a church which turned out to be the most beautiful church I have seen during my fourteen years in Canada. There by the dusty roadside of Mindemoya stood the little Anglican church dedicated to St. Francis of Assisi.

Were I to describe it in a few words, I might say that it is a perfect Christian church. In its construction, art and religion are in complete harmony. In it art was put into the service of religion without losing its autonomy. This is a paradoxical statement, but I can make it clear by saying that should a non-christian or even an irreligious man inspect this church he would receive perfect artistic satisfaction. There is no artistic mistake, no inadequate or unrelated structural elements, not a single false step in this building. When you have finished inspecting it from the inside and from the outside go down to its cellar, you will be surprised to see that the cellar door and the inner space are somehow just a continuation of that which you have seen above, though the place serves only as a furnace-room.

It is a modern church. Naturally so. The age of Gothic architecture is past. We like Gothic churches if they come from the 13th century. But we do not think of building Gothic churches today, as we do not think of dressing as people of the Middle Ages used to dress. When we do so we do it because we celebrate, or act, because we want to be something outwardly which we are not inwardly. We do this sometimes, but not in our daily life. Those who build churches in the styles of the Middle Ages today, may think perhaps that the church is a place for exceptional behaviour, for Sunday purposes only. Those who built the church at Mindemoya thought differently. They wanted a place which would be connected with our daily life; a place where we might go at any day or every day, even if there were no service; a place where we might go to pray.

There are quite a few churches which are good to look at, but ask yourself: would you go in to pray? "Of course, I would go," someone might answer, I hardly ever miss the service on Sundays." I did not mean that. I mean: would you go there when there is no service, no choir, no sermon, no celebration of any kind, just to pray, just to be alone with God, just to be **there**, in that building? And you do not need to answer at all, because I myself know the answer.

But it is different with the church at Mindemoya. When within its sanctuary you feel at once that you are in the proper religious atmosphere. Or shall we say: we feel that the place is holy. Isolated as the church is, its atmosphere is a **universal Christian** atmosphere. Everything is modern there but you are reminded that you belong to St. Francis of Assisi, and that the walls of Fountains Abbey are sacred because for centuries men within them were striving to serve God by trying to become more perfect in this life. This "catholicity" of the Mindemoya church fills us with great reverence. It does not want to have its own life separated from others; it has no sectarian tendencies; it knows that we are all brethren, thus should do everything to come together and be **inwardly** united under our one and only head: Christ. This is the sermon which is preached by the church in Mindemoya day and night, all the year long, preached even when there is no clergyman to put into words, a lofty sermon which aims to bring Christendom into a real unity by embracing all that was good and true and noble in olden days and presenting it in a form which elevates our soul. Eternal and Catholic validity appears in the garb of modern art not only to enlighten us or delight us, but to force us down to our knees. And all that by its own form; a form built up of stones, embroideries, paint; all lifeless in themselves yet life-giving by the creative spirit of real Christianity which made use of them.

I hope I shall go again to Manitoulin Island. But not any more for nature's beauty in the first instance. I shall go there for that higher and more satisfying beauty which I happily discovered in St. Francis of Assisi's church at Mindemoya.

Ambrosius Czako.

## A Cordial Invitation

To our many Friends and Visitors, we extend our cordial invitation to visit the Church of St. Francis of Assisi at any time. The Church is always open. Your presence and interest is greatly appreciated. If at any time you might like to place a memorial in the Church or assist us in furthering the completion of the Church you would be assured of our sincere gratitude.

It is our future hope to have an electric organ for the Church and an amplifying system for the tower. A carefully planned order of stained glass windows for the Church has been arranged by a Toronto Artist. The colouring for these windows like the old windows in the Cathedrals in England is blended in the glass itself. A Visitors Window has been suggested. It is our hope that the many visitors to the Island will consider this Church as their Cathedral of the North.

Sincerest wishes to you all,

The Wardens, .....

The Pastor, .....

## The Company of Friends of St. Francis of Assisi

Mindemoya, Manitoulin Island, Ontario, Canada

### DAILY PRAYER

O God, Who hast so wonderfully built up Thy Church from humble beginnings and has set us here to learn Thy Will and to serve Thee, accept and answer our prayers by the inspiration of Thy Holy Spirit.

Let Thy Blessing rest upon the Mission and Church of St. Francis, Mindemoya. Bless Thy children there.

In their work give them the spirit of understanding and perseverance; in their prayers the power to draw nigh to Thee and in the Holy Sacrament the assurance of Thy Presence.

Perfect the good work which Thy Holy Spirit has begun at Mindemoya, that with gallant and high-hearted happiness Thy children there may strive for the setting up of Thy Kingdom in their homes and in their hearts, through Jesus Christ our Lord. Amen.



The committee in charge of compiling this booklet has found it necessary to make a charge of 25 cents per copy to defray the cost of publication.