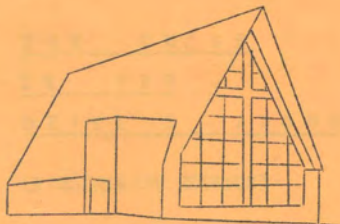


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THE CROSS

IN THE

DEVIL'S ABODE

THE 90-YEAR HISTORY  
OF HOLY TRINITY PARISH,  
TARENTORUS,  
SAULT STE. MARIE, ONT.

PART ONE  
EARLY ANGLICAN WORK IN  
TARENTORUS, 1877 - 1914

THE CROSS  
IN THE  
DEVIL'S ABODE

(PRELIMINARY EDITION)

PART ONE

EARLY ANGLICAN WORK IN  
TARENTORUS

(FIRST OF THREE PARTS)

Published in observance  
of the 50th anniversary of the opening  
of the first Holy Trinity Church, Tarentorus,  
December 9, 1917

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(2)

By

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M.A., LL.B., S.T.B.

Rector, Holy Trinity Church

DEDICATED TO THE ANGLICAN PIONEERS  
IN TARENTORUS TOWNSHIP, LAITY AND  
CLERGY, WHOSE CHRISTIAN INTEREST  
AND FAITHFULNESS AND SERVICE WAS  
THE SOLID SPIRITUAL FOUNDATION ON  
WHICH HOLY TRINITY CHURCH WAS BUILT

Published Dec. 2, 1967

THE CROSS IN THE DEVIL'S ABODE

The 90-year history of Holy Trinity parish,  
Tarentorus, Sault Ste. Marie, Ont.

CHAPTER ONEANGLICAN BEGINNINGS IN THE SAULT

137 years! That is the length of time the Anglican Church has been serving the cause of Christ in Sault Ste. Marie. As early as 1830 a schoolmaster named D. Cameron was sent from Toronto to establish an Anglican mission school for the Obibway Indians of the Sault area, but he remained only a short time in this work.

William McMurray 1832

On Oct. 20, 1832 William McMurray, a young Irish-born divinity student, arrived in the Sault to re-establish the Ojibway mission. He had spent exactly a month travelling from Toronto by water. In 1835 he oversaw the erection of a building at the top of what is now Pim Hill (near Borron and Pim) which was to serve as both a church and a schoolhouse.

Shortly after Mr. McMurray's departure in 1838, nearly all the Indians at the Sault moved to Garden River, a site they considered preferable.

St. Luke's Church 1870

Significant white settlement in the Sault in the 1850's and 1860's led in 1865 to the setting up of an organized congregation and in 1870 to the building of the original Saint

Luke's Church on the present site. St. Luke's was destined to be the mother - or grandmother! - of all the other Anglican churches in the city.

#### E. F. Wilson founds the Shingwauk Home 1873

In 1871 Edward Francis Wilson, an English-born priest, came to Garden River to minister to the Indian community there. He was one of the outstanding figures in our diocesan history, a man of singular initiative, energy and talent. It was he who founded the Shingwauk Home, as well as our diocesan monthly paper, earlier called the "Algoma Missionary News".

The original Shingwauk Home, a frame building located at Garden River, was opened on Sept. 22, 1873, but burned to the ground only six days later! Undaunted, Mr. Wilson raised further funds and oversaw the building of a second Shingwauk Home, a more substantial stone structure situated just east of the town of Sault Ste. Marie. The foundation stone was laid by the Governor-General of Canada, Lord Dufferin, on July 31, 1874, and the Home was officially opened on Aug. 2, 1875.

#### Algoma a separate diocese 1873

When St. Luke's Church and the Shingwauk Home were begun, the area that now forms Algoma Diocese was part of the huge Diocese of Toronto. In 1873 the Diocese of Algoma was set apart and Frederick Dawson Fauquier, then the Archdeacon of Brant, was chosen as its first missionary bishop. He made Sault Ste. Marie his See City.

As no funds had been provided for the new diocese, Bishop Fauquier was compelled to journey to Britain to raise money to operate his diocese, and he finally arrived at the Sault by boat in the spring of 1874.

In 1876 a magnificent residence for the bishops of Algoma was built with \$6000 provided by an anonymous lady donor in England, an immense sum at that time. It was given the impressive name "Bishophurst" and began to be occupied by the Fauquiers in the summer of 1876.

## CHAPTER TWO

### 1877-1885: A PROMISING BEGINNING IN TARENTORUS TOWNSHIP

Tarentorus Township, just north of the town of Sault Ste. Marie, was the area that was mainly to become Holy Trinity parish. We are told that the name "Tarentorus" means "the abode of the devil". So it has been the task of Christians there, as elsewhere, to resist and overcome his malign influence!

#### Tarentorus an outstation of St. Luke's 1877

Prior to the author's researches in 1967, it had not been known even by the oldest members of the Holy Trinity congregation that Anglican ministrations in Tarentorus Township began earlier than 1896. But a study of the early issues of the "Algoma Missionary News" revealed that from 1877 till at least 1890 the incumbents of St. Luke's Church had two or more outstations under their care, one of them being Tarentorus.

In the late 1870's the north-east portion of Tarentorus (around the Landslide Road and the Fifth Line) received an influx of new settlers holding Crown grants of land. Their

arrival seems related to the beginning of Anglican work in the township, because all the Tarentorus Anglicans mentioned in church records of that period lived in the northern part of the township.

Thomas H. Appleby, our founder, 1876-1881

The first priest to minister in Tarentorus seems to have been the Rev'd Thomas Henry Montague Villiers Appleby, who was incumbent of St. Luke's from July 1876 till May 1881.

Born and educated in England, Mr. Appleby was one of the great pioneer missionaries of Algoma Diocese. He not only ministered in the Sault, Korah and Tarentorus, but also served numerous outstations to the east, including Echo Bay, Bar River, St. Joseph Island, Bruce Mines and Rydal Bank. While stationed at the Sault he also made two missionary journeys to the Indians at Lake Nipigon in 1880.

The oldest parish register in St. Luke's vault shows that Mr. Appleby held the first recorded Anglican service in Tarentorus on St. Matthias' Day Feb. 24, 1877. On that day (~~a~~ **Saturday**) he baptized Mary Ellen Edwards, the 23-month-old daughter of Andrew and Mary Edwards. Where the service took place is not recorded.

Soon after returning from his first trip to Nipigon, Mr. Appleby conducted the baptism of 8 month old Esther Moreland in the "Tarentorus School" (presumably the predecessor of the present G. M. Johnston School on the Landslide Road) on Friday, Aug. 20, 1880.

Surviving records are scanty, but Mr. Appleby had apparently gathered together an Anglican congregation in Tarentorus in the late 1870's and was holding services as regu-

larly as circumstances allowed. <sup>1</sup>

1881-84: continued development in Tarentorus

Mr. Appleby's successor at St. Luke's was the Rev'd Henry Heaton (Sept. 1881 to Oct. 1882). E. F. Wilson reported in March 1882 that Mr. Heaton

"holds service on alternate Sundays in Korah and Tarentorus." <sup>2</sup>

Bishop Sullivan, the Irish-born second Bishop of Algoma (consecrated June 29, 1882), reached Sault Ste. Marie by the steamer "Asia" on July 21st and made his first official visit to the Tarentorus Mission on Aug. 20th. <sup>3</sup>

In the fall of 1882 two theological students, both residing at the Shingwauk Home, were assisting at St. Luke's two outstations, Mr. J. H. Glass in Tarentorus and Mr. Bell-smith in Korah. <sup>4</sup> Mr. Glass had earlier been the teacher (and lay reader) at Garden River. <sup>5</sup> In a note in the diocesan paper he mentions the holding of a Harvest Festival in Tarentorus and acknowledges receipt of a box of articles from Toronto for the popular parish social of the time known as a "Christmas Tree". <sup>6</sup>

With this much church activity in Tarentorus we are not surprised that in the fall of 1882 it was

"proposed very shortly to build a small frame church at Tarentorus." <sup>7</sup>

Contributions for this purpose were received from Southern Ontario. <sup>8</sup> Christ Church in Korah had been built in the years 1879-1880 and opened for service on Dec. 19, 1880. <sup>9</sup>

1) "Algoma Missionary News" 1882, p. 5

2) Address by the Rev'd E. F. Wilson, Mar. 1882

3) 1882 p. 43 (4) 1882 p. 65; 1883 p. 2

5) 1882 pp. 5, 10 (6) 1882 p. 65 (7) 1883 p.

2 (8) 1882 p. 65 (9) 1881 p. 12



The Rev'd George B. Cooke, the third Anglican priest in Tarentorus, arrived in the Sault about Dec. 1882 and worked zealously in his three stations. We read of a week-night missionary meeting at Tarentorus in Feb. 1883, addressed by the Rev'd E. F. Wilson, at which a collection was taken for missions.<sup>10</sup> Concerning Mr. Cooke, Mr. Wilson commented he had "wrought wonders" in his parish and was

"not only indefatigably zealous in his labours, but combines with this zeal a knowledge of human nature which enables him to steer his way wisely and judiciously through the intricacies of parochial life, even when, as in this case, the difficulties of navigation are rendered more than ordinarily perplexing by local peculiarities connected with its past history and administration."<sup>11</sup>

What had gone on before which gave rise to this intriguing reference?

Baptisms in Tarentorus performed by Mr. Cooke in 1883 and 1884 suggest that he continued his pastoral care of the Tarentorus outstation until he moved to the Diocese of Niagara in Oct. 1884. The surnames of those he baptized were:

Greer  
McKinley

Moreland  
Thomson

After Mr. Cooke's departure the services in Tarentorus seem to have come to a sudden halt. There was an attempt to revive them by the next incumbent, the Rev'd Frank F. W. Greene. Soon after his arrival in the Sault (Oct. 1885), the "Algoma Missionary News" reported that he

"has entered on his duties very vi-

gorously, distributing his time proportionately between the Sault, Korah and Tarentorus. The services at (Tarentorus), which had been suspended some time, will be resumed immediately, and will be held every third Sunday in the afternoon." 12

#### Regular services discontinued after 1885

For how long these services continued we do not know; that is our last evidence of regular services in Tarentorus for eleven years. Suddenly, after this promising start, the Anglican work in the township came to a standstill and the hoped-for church was not built - a pattern which unfortunately recurred a decade later.

We can only guess what went wrong. Perhaps some of the interested families moved away. The rapidly-growing St. Luke's congregation must have occupied an increasing proportion of the incumbents' time. For various reasons, it seems that there was not the necessary interest and leadership on the part of clergy or laity to keep the little congregation alive.

### CHAPTER THREE

#### WAWANOSH HOME FOR INDIAN GIRLS: 1879-1893

Meanwhile another, and rather unrelated, chapter was unfolding in Anglican work in the Township of Tarentorus. It concerns the Wawanish Home.

On the Great Northern Road, where the new

Royal Canadian Legion building now stands, an Anglican residential school for Indian girls was opened in August 1879 Its Indian name "Wawanosh" means "white swan sailing gracefully" <sup>13</sup> and it was built at a cost of \$3500 to be the sister institution to the Shingwauk Home for Indian boys.

With quarters for 26 girls, the Wawanosh was a smaller operation than the Shingwauk, and the physical separation of the two units created serious administrative difficulties. As early as May 1887 <sup>14</sup> the merging of the two homes under one roof was being suggested, and the Wawanosh Home was finally closed about 1893. The name is commemorated in Wawanosh Ave., which intersects the Great Northern Road near where the Home once stood.

#### CHAPTER FOUR

##### 1896-99: TARENTORUS WITH KORAH & GOULAIS BAY

Anglican life in Tarentorus was revived in 1896 as a result of the work of another energetic missionary from England, the Rev'd John Peter Smitheman. From 1881 to 1887 he had been an S.P.G. missionary in India. Moving to Canada in the latter year, he served first in the Diocese of Ontario. When he transferred to Algoma, he was put in charge of the missions at Goulais Bay and Korah in Oct. 1895.

Mr. Smitheman soon took an interest in the unshepherded Anglicans of Tarentorus.

In the oldest parish register at Christ Church, Korah, there is an entry by him dated June 21, 1896, recording that he held an evening service that Sunday in Tarentorus. Beside it is his comment, "commenced at Tarentorus". For almost three years, until his transfer to Schreiber in Feb. 1899, Mr. Smitheman continued to hold services, generally every second Sunday, in the North Tarentorus school.

#### Second attempt to build a church in Tarentorus

Under Mr. Smitheman's leadership, the first St. James' Church was built at Goulais Bay and the parsonage was erected in Korah. Our diocesan paper reported in Feb. 1897 that

"he hopes soon to build a church at Tarentorus." <sup>15</sup>

Towards this end \$60 was collected,<sup>16</sup> a considerable sum at that time, but this second attempt to get a church built in Tarentorus proved to be as unsuccessful as the first (1882).

#### Active church life in Tarentorus

Mr. Smitheman prepared three Tarentorus Anglicans for confirmation, and on March 21, 1897, the Right Rev'd George Thorneloe, who had just become the third Bishop of Algoma, came to the North Tarentorus school to conduct the first confirmation held in Holy Trinity parish. The candidates were James and Anne Copeland (a young married couple) and David Moreland (who had been baptized by Mr. Cooke in 1884). At the Easter Day Eucharist in Tarentorus in Apr. 1898, Mr. Smitheman reported ten communicants.

The first Anglican wedding in Tarentorus was solemnized by Mr. Smitheman on Dec. 28, 1897, when William Scott, a Tarentorus farmer, was joined in marriage to Annie Willoughby, the daughter of a pioneer Anglican family in the township.

The Tarentorus congregation at that time included a lay reader, for the records at Christ Church show that David John Davis of Tarentorus took services for Mr. Smitheman, three times at Korah and once at Goulais Bay (Oct. 1897 - Jan. 1898).

On June 3, 1898, Mr. E. McKittrick arrived from Trinity College, Toronto, to be the summer student at Goulais Bay, which enabled Mr. Smitheman for four months to hold a service every Sunday in Tarentorus.

But this second period of Anglican activity in Tarentorus lasted less than three years, apparently ending when Mr. Smitheman was transferred to Schreiber in Feb. 1899.

Again we ask, "Why this sudden end to the work in Tarentorus, after such a hopeful start?" Part of the answer may lie in the fact that there was no incumbent at Korah from Feb. 1899 till June 1900. The available clergy were put under a further strain by a concurrent vacancy in the St. Joseph Island mission (vacant Oct. 1899 to June 1900) and the development in 1900 of St. John's in Steelton as a mission from St. Luke's. In order to keep going the Tarentorus congregation seemed to need strong leadership from outside.

The next incumbent of Korah, the Rev'd W. H. Hunter, served there as a summer student from May to Sept. 1899. He returned the following June as deacon-in-charge, and remained in the one cure of souls until his retirement in 1942! He also conducted services regularly at Goulais Bay and Prince Township. Perhaps he did not see sufficient need to continue this extra work in Tarentorus begun by his predecessor. Perhaps also as a young newly-married deacon with an annual stipend of only \$200, he simply could not afford to travel regularly from West Korah to the North Tarentorus schoolhouse. On the other hand the

diocesan leaders may have had other plans in mind for the area immediately north of Sault Ste. Marie, as suggested in the next chapter.

## CHAPTER FIVE

### ST. STEPHEN'S MISSION, BRUCE HILL, 1902

The gap in Tarentorus services after Mr. Smitheman's departure may have had an additional cause: the development about that time of St. Stephen's Mission in the Bruce Hill area just south of Tarentorus Township.

This was another period of rapid growth in the Sault, <sup>17</sup> and it seems to have been decided that the main thrust in new work should be westward into Steelton (St. John's Church, opened for services in Jan. 1901) and northward into the Bruce Hill area (St. Stephen's Mission, 1902).

Under the leadership of the Rev'd Edward H. Capp and certain lay members of St. Luke's, St. Stephen's Sunday School began in May 1902 in the old Orange Hall at Algoma and Salisbury Aves. Late in 1910 the present brick structure was built, with major improvements being made in 1926.

It was expected that with continuing urban development in the Bruce Hill area and in South Tarentorus, St. Stephen's would soon have Sunday services and become a separate parish. In May 1902, the same month the mission began, the Diocese purchased two lots in the Highland Park

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17) May 1902, p. 37

section of South Tarentorus (on the west side of lower Elmwood Ave.), presumably as the site of a future rectory for St. Stephens. These lots were retained by the Diocese until 1933.

St. Stephen's, situated not far from the township boundary, could serve some of the Anglicans of South Tarentorus. Indeed, two Tarentorus Anglicans, Allen Cameron and Thomas Allard, were closely involved in the building of St. Stephen's.

The Sunday School at St. Stephen's and the Ladies' Guild associated with it were very active for many years. But the city's growth proved to be much slower than anticipated, and separate Sunday services were never begun. Gradually the need for these facilities diminished, and the Sunday School was finally discontinued about 1964.

## CHAPTER SIX

### 1906: REGULAR SERVICES RESUMED

#### AS OUTSTATION OF ST. LUKE'S

After a gap of seven years the Anglican work in Tarentorus was revived in May 1906 when a new Rector came to St. Luke's. The Rev'd Henry Arthur Brooke, a priest of great energy and missionary zeal, seems to have taken an immediate interest in the neglected Anglicans of Tarentorus and made Tarentorus once again an active outstation of St. Luke's.

Fortunately for us, the contemporary editor of the "Algoma Missionary News", the Rev'd Charles Piercy, was Incumbent of St. John's,

Steelton, from Apr. 1902 until he moved to Sturgeon Falls in Aug. 1909. This enabled him to publish considerable first-hand information about the work in Tarentorus during this period.

The Rev'd J. E. Cheese, May 1906

Presumably under Mr. Brooke's direction, an English priest with the very English name J. Ethelstan Cheese did pioneer missionary work in Tarentorus and in West Steelton (the Harris and Buckley area) in May and June 1906. This began a connection between St. Peter's and Holy Trinity that was to continue off and on for 52 years.

His work resulted immediately in a resumption of services in Tarentorus. The "Sault Star" reported that on Sunday, May 13, 1906

"the Rev'd Mr. Cheese held service  
at the home of Mr. T. C. Dinsmore" 18

The Tarentorus correspondent could not resist adding,

"We have the cheese; now where are  
the crackers?" 18

T. C. Dinsmore was a busy lumberman whose neat frame dwelling still stands on the east side of the Old Garden River Road just south of the Root River. They were perhaps the most prosperous Anglicans in Tarentorus at the time, and Mrs. Dinsmore gave valuable and unstinting leadership in the work of both the Anglican Church and the Women's Institute. The "grove" by their home was the scene of numerous garden parties held on behalf of organizations she served.

On June 7, 1906, under the heading "North Tarentorus", the Sault Star reported that

"Quite a few from South Tarentorus  
attended church here last Sunday."

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18) "Sault Star", May 17, 1906



This likely refers to an Anglican service conducted by Mr. Cheese.

C. R. Palmer and L. D. Griffith 1906-07

Mr. Cheese stayed only temporarily in the Sault area, but that same summer Mr. C. R. Palmer, another student from Trinity College, Toronto, seems to have continued the work in Tarentorus. 19

After he returned to college, Mr. Leo D. Griffith, an English student-missionary, was appointed to the Tarentorus and West Steelton missions (the latter had just been named "St. Peter's"). He moved to the Sault from Copper Cliff in Nov. 1906 and our diocesan paper commented that

"A venture to supply Church ministrations to the farming people in South Tarentorus bids fair to be very successful." 20

Mr. Griffith, ordained a deacon in Dec. 1906, was transferred the following March to Thessalon and Bruce Mines, where he apparently suffered a serious nervous breakdown, and had to return to England. 21

Tarentorus Anglicans listed by Mr. Brooke 1907

The Rev'd H. A. Brooke, who oversaw this work in Tarentorus, was a careful keeper of records. In Feb. 1907, prior to the Easter vestry meeting at St. Luke's, he listed the Anglicans in Tarentorus, dividing them (as the custom then was) between the "North" and the "South".

19) 1906, pp. 108, 115 (see also 1907 pp. 47, 107)

20) 1906, pp. 115, 127 (re Griffith at Copper Cliff, see 1906, p. 54)

21) 1907, pp. 35, 43, 134; 1908, pp. 55, 72, 112; 1909, p. 18.

## SOUTH TARENTORUS ANGLICANS:

|             |                 |                 |
|-------------|-----------------|-----------------|
| Egglesfield | Kemp            | Willoughby (W.) |
| Figures     | Stepney (Mrs.)  | Wyant           |
| Hardyman    | Tilley          |                 |
| Huckson     | Willoughby (H.) |                 |

## NORTH TARENTORUS ANGLICANS:

|          |          |       |
|----------|----------|-------|
| Ashmore  | Meredith | Raimy |
| Dinsmore | Moreland |       |

We are told that the names A. Cameron (S. Tarentorus) and Magill (N. Tarentorus) should be added to these lists.

In a second list, compiled by Mr. Brooke in Oct. 1908, six additional names appear:

| SOUTH TARENTORUS |                 | NORTH TARENTORUS |
|------------------|-----------------|------------------|
| Allard, T.       | Henry           | Lawlor (Mrs.)    |
| Beek             | Willoughby (C.) | Page, F.         |

Including children, he shows a total of 60 Anglicans in Tarentorus, 12 of them being communicants. This was probably too small and scattered a group to have built and supported a church at the time.

Richard Haines, summer student 1907

The revived work in Tarentorus was continued strongly in the summer of 1907. Richard Haines, an "Algoma boy" who grew up at Haines' Lake, Christie Road, near Parry Sound and had become a divinity student at Trinity College, came to work in Tarentorus under the supervision of Mr. Brooke. Now Canon Haines, he lives in retirement at Smithville, Ont. (near Hamilton).

Canon Piercy commented in the diocesan paper that

"in the Township of Tarentorus...  
there are a number of families  
who are Church people or whose  
antecedents are all of the Church

but who have not been ministered to in the past." 22

(He considered Tarentorus a completely new field, apparently being unaware of the earlier work.). He continued,

"They are scattered along the country roads too far distant to come to town to church, unless they were very eager. The older people retain some loyalty to the Church, but there is no such feeling among the youth, especially as they know of no religious services except those of the Methodists. Now a move is being made to reclaim all our people in this section...." 22

We learn from the "Sault Star" that Mr. Haines held a service every Sunday evening in the South Tarentorus schoolhouse and "drew good congregations". 23 The school was situated on the east side of the Great Northern Road just north of the Garden River Road, where Riverside Motors now stands. An Anglican Sunday School was also organized in North Tarentorus. 24

The author was kindly lent a photograph, taken in the summer of 1907, showing Mr. Haines standing in front of the house where he boarded in South Tarentorus. This house still exists at the corner of Rush Ave. and the Great Northern Road.

After he returned to college late in September, the diocesan paper commented that Mr. Haines

"has very acceptably ministered to the scattered population (in Tarentorus). They paid \$20 per month

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22) July 1907, p. 79

23) "Sault Star" Sept. 5, 1907

24) "Sault Star" Jan. 16, 1908

towards his maintenance and are anxious to have Church services continued. Mr. Brooke hopes to be able to keep one Sunday service going during the winter." 25

Does this mean one service per Sunday or per month?

That action was taken immediately is confirmed by the note in the November "Algoma Missionary News" that

"Mr. Thomas Scarlett of Sault Ste. Marie is taking the Sunday evening services in the schoolhouse in Tarentorus." 26

#### Recorded data scarce for 1908-1915

After having so much information about Tarentorus in our diocesan organ in the years 1906 to 1908, it becomes very scarce in the eight years that follow, especially after the editor moves to Sturgeon Falls in Aug. 1909.

The Rev'd H. A. Brooke of St. Luke's, who supervised the work in Tarentorus, was a careful record-keeper, so the customary register of services must have been in use from 1906. How much more we would know if we could find it! The oldest service register possessed by Holy Trinity is the one Mr. Jull began in April 1916.

The articles in the "Sault Star" by Tarentorus correspondents provide some information, but finding it in the magnified microfilm copies of the paper is a very slow process.

#### Mrs. Ada Jeffery, our longest-service member

Happily we also have a living source of information for this period. Mrs. Ada Jeffery (nee Figures) moved to South Tarentorus with her family in June 1902. She has had the longest connection with Holy Trinity parish of any

member and (along with many others) has been very helpful in the preparation of this history

### Summer students 1908 and 1909

Our diocesan paper records that in the summer of 1908 Mr. J. A. Richardson served as the "student catechist" in Tarentorus, having apparently only the one charge. <sup>27</sup>

In 1909 Mr. Edward F. Pinnington was the summer student, serving in both Tarentorus and West Steelton. He was a native of Westmoreland in the north of England and, like so many who have ministered in Tarentorus, was a Trinity College man.

A mission hall was built in West Steelton in July 1909, the predecessor of St. Peter's Church. <sup>28</sup> Services began there that month and were held every Sunday evening. The diocesan organ reported that

"Mr. Pinnington (student) is taking the duty until Trinity College vacation is over." <sup>29</sup>

Mrs. Jeffery informs us that Mr. Pinnington also took services regularly that summer at the South Tarentorus school.

### Six "silent" years: 1910-1915

For the years 1910-1915 we can piece together only a hazy picture of Anglican services in Tarentorus. In the Sept. 1913 "Algoma Missionary News" there is a reference to the "mission of St. Stephen's and Tarentorus", <sup>30</sup> indicating that the work in Tarentorus was continuing and was still under the oversight of St. Luke's. But the strikingly full list of diocesan summer students in 1913 does not include one at Tarentorus. <sup>31</sup>

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27) 1908 p. 67      {28} 1909, pp. 96, 107  
 29) 1909 p. 107    {30} 1913, p. 99  
 31) 1913 p. 79

The lack of a student in Tarentorus may be partly explained by the fact that from Aug. 1911 till Dec. 1914 the Rev'd Percival J. K. Law was the assistant to Mr. Brooke at St. Luke's. He officiated at Tarentorus baptisms on two summer Sundays in 1913, which suggests he may have taken a number of other services in Tarentorus as well. We know that in Jan. 1913 Mr. Law was conducting services at Echo Bay and Sylvan Valley. 32

Two other priests who were very willing to take services when needed were the Rev'd Benjamin P. Fuller, who became the Shingwauk Principal in 1909, and the Ven. Gowan Gillmor, Archdeacon of Algoma ("The Tramp"), who became a travelling missionary in the Diocese in 1907. It is not unlikely that both of them took services in Tarentorus during these years.

The Rev'd H. A. Brooke, who beginning in 1906 oversaw the revival of the work in Tarentorus, continued to be Rector of St. Luke's till April 1914. We know from the large number of baptisms of Tarentorus children recorded in St. Luke's parish register in this period - and from the Tarentorus burials similarly recorded - that Mr. Brooke, and others working under his direction, were giving significant pastoral care to the Anglican people of Tarentorus.

Mrs. Jeffery confirms that Sunday services were held in the South Tarentorus schoolhouse during the years 1910-1915. Perhaps they were more or less regular. But we have not yet discovered how often they were held or who conducted them.

#### Tarentorus baptisms 1905-1915

Some of the surnames of Tarentorus Anglicans baptized between 1905 and 1915 and recorded in the St. Luke's register are:

|         |          |            |
|---------|----------|------------|
| Allard  | Lawlor   | Page       |
| Ashmore | Magill   | Taylor     |
| Beek    | McKinley | Willoughby |
| Eagle   | Meredith | Wyant      |

The mystery of a 1913 gift of land

The "Algoma Missionary News" for June 1913 contains the intriguing report that

"a site for a church in Tarentorus  
has been given by Mr. Huckson." 33

This must refer to Mr. Albert Henry Huckson, a Tarentorus Anglican, who lived to be 98 and died as recently as Feb. 1959. Huckson's Corner, where he lived, was named after him.

Since Holy Trinity Church was eventually built at Huckson's Corner on land purchased in July 1916 under memorable circumstances, many questions are raised by this item. What land did Mr. Huckson give? Why was it not used as the site of the Church? What ultimately happened to the gift? Was it in fact only offered, rather than given?

A new development in April 1915, which led to the appointment of another full-time priest for Tarentorus and the building of the first Holy Trinity Church, is the subject of the next chapter.

CLERGY AND DIVINITY STUDENTS  
WHO MINISTERED IN TARENTORUS

1877 - 1914

Feb. 1877 - May 1881 - Thomas H. Appleby  
Sept 1881 - Oct. 1882 - Henry Heaton  
Oct. 1882 - Dec. 1882 - J. H. Glass  
Dec. 1882 - Oct. 1884 - George B. Cooke  
Oct. 1885 - Mar. 1890 - Frank F. W. Greene

June 1896 - Feb. 1899 - J. P. Smitheman

May 1906 - Apr. 1914 - Henry A. Brooke  
May 1906 - June 1906 - J. Ethelstan Cheese  
June 1906 - Sept 1906 - C. R. Palmer  
Nov. 1906 - Mar. 1907 - Leo D. Griffith  
May 1907 - Sept 1907 - Richard Haines  
Oct. 1907 - May 1908 - Thomas Scarlett  
May 1908 - Sept 1908 - J. A. Richardson  
May 1909 - Sept 1909 - Edward F. Pinnington  
Aug. 1911 - Dec. 1914 - Percival J. K. Law

(For the years 1908 to 1914, some of the dates are only rough approximations.)



HISTORICAL HIGHLIGHTS - HOLY TRINITY PARISH  
1877 - 1914

- 1877 - Anglican work in Tarentorus Township begun by the Rev'd Thomas H. Appleby of St. Luke's
- first recorded Anglican service in Tarentorus (a baptism on Feb. 24th)
- 1881 - Tarentorus services every second Sunday
- 1882 - first divinity student served in Tarentorus
- building of church first proposed
- 1896 - the Rev'd J. P. Smitheman of Korah revived regular services at North Tarentorus school (June 21st)
- 1897 - building of church again proposed; funds collected
- first confirmation in Tarentorus (Mar. 21st)
  - first Anglican wedding (Dec. 28th)
- 1906 - ~~services again revived~~ first held at ~~Dingmore~~ home in North Tarentorus (May 13th)
- regular services in South Tarentorus school, supervised by the Rev'd H. A. Brooke of St. Luke's
- 1907 - Anglican Sunday School in North Tarentorus