

Archdeacon McConnell (28)

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Subject: Archdeacon McConnell (M)
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Interviewer: Nancy Foster (F)
Robert Miller (R)
David Masters (D)

M: Rector of St. Thomas Church from 1955 to I don't know what day it was that I quit but they chased me or something or other.

F: Could you tell us a little bit about your background before you came to St. Thomas Church?

M: I'll do it as quickly as I can. On an island, went to Toronto in the first war, went to school Oakland Collegiate and got into the army. For a short time because I was very young. I worked for five years before going to university. Getting married just before I went to Trinity College. After my term there I went to North Frontenac as an incombent and from there to Sydenham. Sydenham one year, six and a half years in Stirling. I went from Stirling to Trinity Church in Brockville and after a short time there, I became chaplen of the offic~~ers~~ers training centre. Went to Sussex, New Brunswick and over seas with the fourth Canadian Armoured Division, for three and a half years. Returning from over seas, I became rector of Trenton and after ten years in Trenton, I came to St. Thomas Church as rector in 1955.

R: And the second question I guess should be about the decoration in the church. Asked particularly about the windows and the articles that originated from donations.

M: Well I can only tell you about the ones that took place when I was there and the ones that I can think of. The first thing when I arrived in the parish they were rebuilding the organ. Which was a cost of twenty-nine thousand five hundred and there were two windows not yet stain glass. Mac Smith, Tom and the family placed one in memory of their dad. Mrs Pearson placed the other one in memory of her family. Robert Pringle, who was city solicitor and lawyer in town and also in diocesan work, he was a great friend of Bishop Evans, and when he died his wife placed a carillon in the tower in his memory. He was chancellor of the diocese of Ontario. We began asking for donations for the St. Thomas Memorial fund. Actually the first donation was the Blakesly family, when Mrs Blakesly died. It mounted up to several thousand dollars and we were able to place new seating in the choir, with those returns. The older flags one dating back to the Rebellion days over a hundred and a hundred in twenty years, and three from the first world war. The eighty th over thirty-eighth and hundred fifty-fifth battalions and outside the chancel were the colours of the Argyle Light Infantry. Near the gallery in the church, was one colour of the Hastings and Prince Edward Regiment which had been placed there quite recently. The method of course is that when the unit ~~seizes~~ ceases to function or the colours are replaced and they ~~are~~ placed for safe keeping, in a church. Well, they were safe but not this time I'm afraid that's the tragedy of the

M: thing. When I was preparing to resign from the parish, which I did reluctantly but my sister was very ill in Arizona. We were also preparing sesquicentennial a hundred and fiftyth anniversary and at that time we had the church completely re-decorated which was a very excellent job. I think that covers for the moment unless you have another question.

F: You said something early about the placement of the flags.

M: Well, this is detailed thing in an old picture that we are looking at now, the kings colour are on the right of the chancel or to the left of the altar. The Regimental are on the other side. Actually it is very detailed, it is a matter of the sanctuary and chancel. Two of the colours are in the sanctuary behind the communion rail and they should be on the right of the priest you see, no on the left of the priest I guess, and they are. But in this one they are all on the right looking up to the church, now why I can't begin to give you the history of the thing but there is a right and a wrong. Since I have been in the parish the kings and queens colours have been on the left looking up at the chancel and the Regimental colours on the right. So there we are.

R: Was there a special ceremony when the flags went in?

M: Always, always, the flags were brought in under armed guard and then they are accepted by the rector of the parish and placed on the altar. After the ceremony they are placed in their standards where ever they happen to be. I had a form of service

somewhere, but moving around alot my stuff gets a little battered up I'm afraid.

R: You mentioned carillon, and this is quite interesting has it been played recently?

M: The carillon is actually it is there are no bells in the tower as such it is electronic you see. It is so placed that you can have bells for a funeral or bells for a wedding or just a straight peel of bells or you could play hymns, you have heard them play hymns on there too, I don't like the hymns as well as the bells. The cabinet was down stairs of course, and it wasn't too difficult a job to get them installed in the tower, and they were very beautiful particularly at Christmas time. The Christmas carols were being used variously.

F: Could you tell us a bit about the organ in the church.

M: The organ was built by an English Firm, Hill, Norman and Beard who sent out specially a group of men to rebuild the organ. It took them a long time and many cups of tea. We had to provide a little kettle and tea pot so everything stops for tea you know in England. They were awfully nice fellows, one of them sang in the choir for a while, while he was here. They were around I suppose for three months, they also rebuilt one in Christ Church and in the cathedral in Kingston. There were some sight difficulties because of materials and conditions that weren't the same in the old country. Everybody thought that it was a beautifully toned organ. Now-a-days to replace it would be much more expensive than it cost them.

R: Who has the organist been down through the years?

M: Well, when the organ was put in we had Robert Bell who was a graduate of music in Toronto University in conservative. He went to the cathedral in Calgary. I don't know where he is now. The present organist is a young man who came from Trenton in fact I started him. He was taking music or organ lessons. I was chaplain at six-r-d the air force in Trenton for several years and he used to come down and play the organ for me. He finally did take the organ in Picton. I'm afraid we sort of stole him from Picton. He came down and he has been organist for the last I suppose fifteen, sixteen years. His father is also a leader of the parish. He presently is teaching electronics at Loyalist College. He is a ^{BAM} ~~hand~~ radio operator too.

R: One special time of year when there would be extra decorations. Well, three times I guess, would be Christmas, Easter and Thanks Giving. Can you tell us how they would have decorated the church for these?

M: I would have to bring in the name of Mrs. Bemish in this regard because she of course is not very well now she is in a nursing home. Her sister lived next door to the church. Starting in with harvest Thanks giving it is a very traditional service in the Anglican church. The only problem is of course we are not a country church and sometimes we had difficulty providing the things we wanted. For a number of years when Mrs Harold House Dorothy House, they had quite a large family out in the country. They always kept grain and things off the farm for us and we

always knew we had them. Even then farming became too involved and too technical with combines and all the rest of it. If you didn't remember your wheat and grain was all gone. The church always looked very beautiful and it was a custom to place on the alter a home made loaf of bread and a bunch of grapes. The bread and wine that we used in the communion service was exemplified by a loaf of bread and a cluster of grapes. I always balked at putting anything on the alter on the pulpet, because when I started to swing my arms around or something or other. There might be a little trouble. Christmas the flowers of course, we brought them in along with evergreens. All the windows... the deep window and the window sill there always had a large wreath of evergreens there. They looked very lovely and very beautiful. Poinsettias I can remember one time that I thanked about twenty poinsettias on the alter, just altogether it was very beautiful. At Easter again it is a matter of flowers or Easter lilies, spring flowers. I don't know how there was a most ancient service of course is Harvest Festival. Our Christmas comes to us from Germany, originally. We also did have two large trees up on either side of the church front. Only one this past year, it seems to me, but we usually used to have two very large trees with lights. She should know.

F: I can't remember.

M: And often a ~~christ~~^{crèche} which is the figures of the holy family you see, as we see it at Christmas time. This all part of the background of the church.

R: I would like to ask about being in the centre of the city of St. Thomas and in its congregation, some of the prominent families of Belleville. Who are some of the traditional people of St. Thomas church?

M: You know this becomes a little difficult for me in a way because even in my coming the older families, Harley Thompson and Miss Thompson were great members of the parish, they're both dead now. The Wallbridge family of course you see, and the Bemish family. The Geen family, and Mr. Percy Geen died a few years ago. His father was a perpetual deacon in the Anglican church. He still ran the drug store, used to go down there with a parsons collar on in the drug store to run the drug store. They were great and the Pringles of course although they are more of a new family. The Smith family, Harry that's Mac Smith's father. His family has been connected with St. Thomas church ever since it began. They were very very old members there. And up until he died he kept a team of horses down in south Belleville at his home there because he loved horses, didn't use them, but he always kept a team of horses. A throw back from the old days when they did. It is very difficult to visualize it all now. As I say in my day St. Thomas church was being built up by young business people. Newer families in a way, the older families, I don't think there is anyone here. I would have to make out a list sometime, you see there are people in the

windows that are in memory of the old people of the family. What's the street down there by the market there, they were members of St. Thomas church. It's pretty difficult to figure them out, well Campbell was one. The other one is down by the city hall there Travalley, Trava I can't remember now but, there was a window named in there memory.

F: I think Campbell street was named after the first rector, wasn't it?

M: Yes it was, yes.

F: A couple of things that really no longer happen in the church were the church picnics and the Christmas pagnets. Could you tell us a little bit about what they were like in your time?

M: I have to admit to a sad story about that because when my first, during my years in St. Thomas church we looked forward every year to a parish outing. Which usually came on Sunday and we went out to Oak lake or we went out to Madoc, to Moira lake or down to Barcolon. The whole family, the whole parish went out there, and we had a great meal at five o'clock. We sang evensong out in the open air afterwards, and it was a very touching thing. We ran these races for the youngsters and little Bobby cried because he came in ninth or something, so we had prizes for everyone. In this tragedy of young people today, Sunday school has taken a back seat hasn't it. We had several hundred children in Sunday school and it was a real family affair.

There are too many snow mobilies and sking trips in the winter and summer camps in the summer, and to be frank about it I have come to the conclusion my self that, the family pew has come more important than the Sunday school. Don't quote me on that. To get a family, now here is a case of point. Don Pringle was crown attorney when I was in the parish, he is now a judge up in Simcoe. County judge up there, a great friend of ours. His children never went to Sunday school, but they never missed a Sunday in church. He and his wife and his two children were there every Sunday, eventually they were confirmed. They came out to the family picnics and all the rest of it too but they decided that it was more important to have these young people in church, maybe that's the answer. The pagents, well this is beautiful and a little pathetic in a way to they use to spend hours, and weeks on these things. The kids got a big kick out of it but then again this black box has ruined that you see because they would rather stay home and watch Disneyland rather than go and see a pagent of the church. I can remember over in Trenton when we had one there in the church, one tiny little lassie, she is married now, but this little lassie started throwing, she was an angle and she started throwing straw at the other people in the scene. I was up in the pulpit giving the oration and she was calling for Connell all the time. Where's Connell, where's Connell.. I'm afraid that we have done it the easy way, you see in the last three or

four years, I was at the church I used to go down to Toronto and get some films, sort of funny ones, the Three Stooges, or something or other and put on a show. Now I don't thing^K that, that's even done, I mean I think the thing has gone by the board. Simply for two reason, one there aren't teachers, and two there aren't enough children. I mean that's the story.

R: You mentioned family pews, this brings out something. I guess family pews are something that go back to the beginning of the church.

M: Well, in the olden days, you paid for your family pew, you paid a yearly rental, in fact in some of the older churches you got a deed for that spot. Some of the pews used to be square with a door on them. You had a deed to that eight feet square of property there. It has caused alot of problems in years gone by, in Toronto there is St. Jame's Cathedral which is still now a cathedral but it was not allowed to be a cathedral simply because they couldn't have free pews in a cathedral. They couldn't have such a cathedral because the pews were not free, they were owned by different wealthy families in Toronto. They started to build another one St. Albains Cathedral, but it never got quite off the ground, so they're back at St. James now.

R: Did most churches that had these rented pews, have seats at the back or on the balcony that were just open to anybody?

M: What happened the name was on the pew, you see and you didn't dare go into Mrs. Jones pew, you know because you were trespassing right there. Mind you even today, people like to get into the habit of using the same pew. When I grew up in Ireland, the

McConnell pew was filled, there were six children and my father and mother. Well, it only held five, cause one was away over in the market making his pile you know. That pew was filled every Sunday and they knew that, that was McConnell's pew.

I know that the older families in the church, there pews were designated. Incidentally there was one brass plate which I hope may be recovered, it was on the second seat from the front, on the right hand side, a large plate and it was reserved for the commanding officer of the Argil light Infantry. The regiment, you see who's colours were in the church. (offers drink in background)

F: What groups were there within the church?

M: Oh dear, I should have had hold of the, well there is the alter guild, you see the church has been made into... turn it off for a second. Together under the Anglican church women. This St. Elizabeth group meets Monday at eight o'clock, the St. Agness group Tuesday at two thirty, and social welfare group the second thursday of each month. The alter guild and the serviers guild, up until a year or two ago has always been boys but I know a certain couple of ladies taking part there. I don't know whether you fellows are in favour of womans lib or not. Then the first Belleville and I emphasize first Belleville, cub pack and first Belleville scout group. Thats about the size of it, I mentioned the alter guild, yes.

F: What would the purpose of each of these groups be?

M: Well, I can tell you very frankly that the prupose of the St.

Elizabeths group on Monday is a group young, well mid aged married they were young married people, they're not that young now. They have part in the annual bazaar and so on. St. Agness group are the older group, mostly they do three things they talk, they quilt and they drink tea and they enjoy it. We were out at Mrs. Robertson's yesterday about twenty-five of them, had a wonderful afternoon to close out for the year. The social welfare suggests what it is, they work not only for the church but for the community, and for welfare work in within the community too. A very active group of mixed women, naturally mostly on the older side because the younger one might be working. The alter guild is very important because they look after memorial flowers, and they prepare the church for weddings, for funerals and cleaning up the sanctuary. Looking after the communion vessals.

R: Another group in the church that is sort of taken for granted that is always is there is the choir. First of all, I guess the background of the choir, who has been in it?

M: Well, there again I can't, the choir is completely volunteer affair. Its getting more difficult all the time, it goes well again I shouldn't well I was there, this is a bad thing to say, we always had ten or twelve boys in the choir, very wonderfully trained and everything and enjoyable. I noticed that they are thinning out a bit now, again because of this new way of life that doesn't suggest that young people should have too much time for the church. We always had women in the choir, I think years

ago, they might have had a male choir, thats the hope of every church to have a male ~~choir~~. They had one at Christ church for many years, I notice they have a couple of girls in there still, but to get men who will give the time on one night a week and Sunday, and in the olden days ~~two~~ services on Sunday, which is very, very difficult. Now I wouldn't begin to go naming people because, unless I had a list in front of me.

R: Have the choir gowns always been the same, or what are they like now?

M: The traditional garb for choirs and the Anglican church are black cassocks and white surplices, with ~~mothar~~ boards for the ladies. All dressed the same, well when I was there in order to distinguish the serviers from the choir I used red cassocks. The one person who does deserve a lot of credit is the crucifer John Sterba who has given a great deal to the church, his wife is in the choir too of course. John has been crucifer ever since I came to the parish. He also had a red cassock surplice but then during this past year or so when I came back from down in Florida, I find that the whole choir is out in red gowns and red suplices. And no hats on the dear ladies. Now I wasn't here when that happened, they went all up in flames. In reality now again don't dare quote me but only a royal chapel is given the privilege of wearing red cassocks; since they have them, its not really a royal chapel but its a royal church out at the reserve. They have red cassocks there, and they have some very ancient Queen Ann communion sets that they received a hundred and fifty years ago or something.

R: You were speaking a little bit about dress, could we ask you what has happened to the attitudes about clothing in church? Over the years has there been many changes?

M: Well, my wife hasn't worn her pantsuit to church yet, but a lot of people have. Do you want my personal opinion or that of the church.

R: It doesn't matter. both...

M: I'll be up for libel or something no, I must admit that when I was in the army and I tried to get the fellows for a church parade, a volunteer church parade, there argument was, well we had getting dressed up. So I said come in your coveralls, come in your underwear, I don't care as long as you come, with the result that I had very wonderful church services. I feel the same way up to a point. I mean if a man wants to take off his coat on a very hot Sunday; I think he should wear his coat to church but if he wants to take it off on a very hot Sunday I have no objection. I have to, I'm an old carger, I don't I'm afraid I don't like women in pantsuits going to church. I mean that's my own, the church hasn't, I was rather amazed I went to one church and there was an induction of a new rector there. I haven't been in the church in some years but they had black cassocks and they weren't too long, and this lassie underneath her black cassock had on a wide white pantsuit you see. I thought well thats a funny looking thing, and it was the rector's wife. So you can't tell, but there was a time when the rector of the parish scolded the women for putting on make up, to go to church, you see. Putting on lipstick or what ever you call

it, you see. There is a happy medium but I think many people I can remember turning a young couple down who wanted to get married in a pantsuit. I said no I think you would do a lot better in a long dress, and she did. Some gals can wear pant suits and some can't, you know.

F: I know it's just since I remember, that you didn't go to church without a hat.

M: You know where that started, don't you. That started in England during the war. I remember seeing the first girl in England before I went over to France, we went to a midnight service and here was a beautiful blonde, with her hair wide open, which in England was unthought of. They couldn't buy hats you see in war days, they were a complete luxury. The English people under war conditions started going without them, if they wanted to go to church they went that way. Now of course I notice many people down in the Episcopal church think they're a little more churchy than we are, the gals wear a little black or white, is that mantilla is what they call it on their head. This is a symbol that their head is covered, but in the Jewish church the men wear their heads covered, to go to church at the Synagogue.

F: Can you tell us something about the bazaars and rummage sales and dinners at the church.

M: For seven or eight years while I was there we had a very successful woman's year, and did away with bazaars. What they did, they formed about ten different groups with about five or six women in each group and they went out and visited all the families,

and they collected, it was a cent a day or fifty cents a month. When they made their collection once a month, you see. That only meant six dollars a year, to each family and for a few years this was a tremendous success. We were bringing in a several thousands of dollars a year, without having to do any work at all except the visits. Most of the people enjoyed the visits, a few of them didn't, a few of them sort of didn't open the door. Most of them really enjoyed the visits, and it did alot for the parish. Then it began to peter out because, the same people who were doing all the work they wanted relief and there weren't enough people to relieve them. So they went back to the bazaar; now they have come to the conclusion that the fellowship of running the bazaar is worth while and the returns seem to be excellent too. Their last bazaar was quite a success. So, we also used to have mens' dinners but I'm afraid again a mens' group in the church is a very far-away thing now, they have a very excellent executive, parish executive, but they don't meet socially, they just meet for business. Once or twice a year we had a special mens' breakfast on Trinity, not on Trinity Sunday but on Advent Sunday the preparation for Christmas. We use to have a very fine mens' breakfast after the eight o'clock service, which we would get seventy-five men at or something like that. We did this last year too. Other activities in the parish, theres one little spot, I don't know whether your interested in or not, I should mention. They call it the little church, down in St. Pauls down in Belleville, south. The

gurdian angle there is Mrs. McKenna who of course everybody in town knows, Mrs. McKenna. She has kept that live in a tremendous way, when we have a bazaar, she and her group, serve a big dinner to group there. Free gratis, you know and she always finding money, I don't know where she finds it, but she is always bringing money back into St. Thomas church. At one time they considered washing out her little mission there, but it would have to be over her dead body because as long as she is alive St. Pauls will be there. It's very interesting, and they do look upon them selves as a very integral Part of St. Thomas church.

F: How did St. Pauls get started?

M: In about the same way as the one up on Station street, they were in those days everyone went to church for one thing, not just a few here and there. And south Belleville was packed with people and it was quite a fashionable spot down there, in days gone by a house on the water, but I can't remember myself. I'll try and find out for you, because its very interesting. There's no history of it, I think its been in existance for about seventy-five years or something or other.

F: The church at one point did have did have more than one mission didn't it?

M: The Herchimer avenue mission was originally, connected with St. Thomas church but then when they started St. Margrets on the Hill, it was first of all Herchimer ave. mission and they, until they got the land from Mrs. Pearsons family, the doctor family

they were old members of St. Thomas church too. Then they built St. Margrets and it became a parish within its self. Then of course there was the very famous St. Agnes~~s~~ Manor which was attended by the ladies of the area, and there were people who came from Toronto and all around to the womans, girls school there you see. That was one thing that didn't go up in flames because the alter from St. Agnes~~s~~ manor is in the chapel in the parish hall.

R: The parish hall is certainly part of the heritage of St. Thomas. Could you give us a bit of the history of the parish hall and what do you use it for?

M: St. Thomas is the parish of Belleville, I was the rector of Belleville and the archdeacon of Ontario, you see. Across from the church were clergy lands that is the church of England coming out to Canada. It was the state church in England and they presented the parishes with a certain amount of property. The property where the church was built of course was only intended for the grave yard and the church. Across the way was this great tract of property that went right down almost to Dundas Street in fact the rectory is probably close to one hundred, the parish hall is getting on the same, I guess. The Bell Telephone building at the corner of Church and Bridge is built on clergy lands, and they sold them that land for five thousand dollars, during the war when they were short of money. Before I left Belleville they sold two more lots to the Bell telephone behind that building, for thirty thousand

dollars, but the whole property is a very valuable property. Even though they took the corner off, with the Bell telephone building. There was a move on foot, to move the parish hall to sell that property and move it across, beside the church. Its probably a fortunate thing they didn't do that now because it would have been burnt out to you see. Have something fortunate, the old parts of the hall of course is very old and getting decrepit, when we built the addition to the hall, Mr. Hugh Murray was the contractor and Mr. Lawrence Kells was the chairman of the building committee. Hugh Murray almost insisted that we tear down the old building all together and build completely a fresh, which would have cost us three times as much of course. Now we are very fortunate that we have the extra rooms, the large hall and the upstairs hall and the old building with classrooms downstairs, the chapel and everything. I mean it is well used you see. I charge ten dollars an hour you know.

F: Can you tell us something about the set up of the parish executives and what their job would be?

M: Well, in the Anglican church the rector is the chairman of the parish executive, the church wardens are the trustees of the parish and they have signing rights. They co-operate with the rector. In the olden days they were called the peoples' warden and rectors' warden. I don't think they do that so much now, maybe they do, yes it is rectors warden and peoples warden. I instigated something, we also elected two junior wardens, and again I think the name was assistant wardens. They haven't got the responsibility

that the senior warden have but they're in training to become church wardens, it goes by rotation you see. Then there are six lay delegates appointed to synode and then you can elect at your annual vestery meeting. Twice the number of appointed people, for instance there are two church wardens, two assistant wardens and six lay delegates, so they can elect, that's ten you see they can elect twenty more, persons men or women, now they have a few women in there too. They are elected for three years, then for two years then for one year and then they're out, for one year before they can be reelected.

R: I guess another thing I'd like to ask about is the rectory, right beside the... that was built about the same time as the parish hall.

M: It's one of the oldest building in town, up until war days it was all used. It was a barn of a place, the heating wasn't very good. Archbishop Lyons as vicar and his two daughters used to have to wear robes around them to do their homework upstairs, I remember. When times got a little bit difficult, during the first war that would be I suppose, no during the second war, heating became a business they hit on the smart idea of putting two apartments upstairs in the rectory. There are apartments there, and just the main floor is the rectory property. It is very nicely arranged, there is nice living room, a large study and a fair sized dining room, three bedrooms and a kitchen. Unless you happen to have three or four children or something or other it's not so good. Again every now and then somebody says, why not get a modern home. It was always a little

bit too close to the church because everybody spied it, and I had callers by the dozens, looking for hand-outs and everything you know. A little vand~~kliz~~^{kliz}ing around the place too, which is worse now than when I was there. They have had a few bad cases of things there.

R: I always like to ask before I conclude an interview if there are any particular amusing incidents, you have mentioned some in passing that you remember from your work.

M: I used to always try sidesmen or ushers to get busy and talk to people. There is no use in just standing at the door, go ahead and welcome them to St. Thomas church and this particular Sunday Ozzie Hale was the sidesmen and I said why don't you go and talk to those people. He said you know I'm scared to death to go up to somebody and say welcome to St. Thomas church and they tell me they have been coming here for twenty years. I said so what. The service went on and after the service he came around and said boy was I embrassed this morning. There was a young chap and his wife and his child down at the back seat in the church, so I went up and said welcome to **St.** Thomas church. He said it was your son. That was the first time he was in St. Thomas, I said it didn't do you any harm you see. Then I do remember particularly, you see I left on the twentyth of April, that was my Swen song my last service in St. Thomas church, but the Sunday before in the legion and the army and navy chaps decided to come to church and mass. It turned out with a pipe band and a colour party and a couple of hundred ex-serviceman and it was a tremendous

tribute and everything and the church was packed to the doors. They made a few little statements and things but on the way out John Pringles wife came towards the door, she was in tears then and she said you know if I cry at this service, I'll never come to the next one because I won't be able to stand it at all. This is a good one, I'll tell you this one. I went up to the eight o'clock service one morning, about a quarter to eight and here was a chap coming down the aisle with an overcoat on. I said what are you doing here, and he said well the care taker told me come here at eight o'clock and he would give me a job. I said the care taker is never here at eight o'clock in the morning, whats that under your arm? Under his arm he had an iron that the alter guild used in the vestery and he had stolen it from the vestery, you see. Bert Frink was there, so I said, Bert put him in your car and take him down to the police station. Bert took a look at me and he wasn't too happy about it, but he took him down there and they charged him, you see. That was fine his name was O'Shane and he was an Irishman. Next week the case came up in court, judge Wills was on the bench, John Pringle was the crown attorney and I gave my little spiel and told them what I had seen. And O'Shane pleaded on behalf of himself, so there was a lull in proceedings and then the judge says to John Pringle. Now what do you think Mr. Crown Attorney, John said, I tell you theres just one problem: when two Irishmen give evidence in court you don't know which to believe. You have contact with whats his name who wrote the

history of Belleville, you know have you spoken to him, he had a lot of stories about St. Thomas church.

F: Mr. Boyce?

M: Yes, have you got this thing here, you must have this.

F: Oh, yes.

M: There's some stories in there about it. Now if you would rather have one on trout or fishing. I'll give you that one there.

appreciated Arrangements by
Thompson Family Funeral Directors

MCCONNELL Archdeacon A S of
75 Victoria Ave Apt 504 Belleville
(former rector of St Thomas
Anglican Church) at the Belleville
General Hospital on Wednesday
afternoon June 21st 1978 in his
79th year Beloved son of the late
Mr and Mrs John McConnell
Beloved husband of Ruby Foy Lov-
ing father of Henry Creighton Mc-
Connell Moncton N B and John
Foy McConnell of Nipigon Ontario.
Loved by 6 grandchildren friends
may call at the Grant Funeral Home
68 Front Street North Belleville
from Thursday 7 p.m. Funeral service
will be held in St Thomas Anglican
Church Saturday June 24th at 10
a.m. Rt Henry Hill, Bishop of On-
tario, officiating Interment St
George's Cemetery Trenton.
Memorial donations would be ap-
preciated to St Thomas Church
Building Fund

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James Street Belleville Sudden at

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