

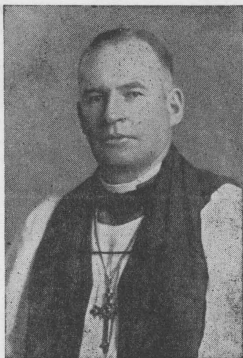
St. John the Evangelist
New Liskeard

Sixtieth Anniversary
1893 - 1953



Foreword

Sixty years may not appear to be a substantial age in the story of our Church of England in Canada, but it does mark a reasonable length of time in the gradual unfolding of the spiritual life within the Diocese of Algoma.



*Right Rev. Wm. L. Wright
Present Bishop of Algoma*

This little book contains an interesting outline of the romantic and zealous development of the Anglican Church within the area of what it now known as New Liskeard. What more fitting expression of the loyalty and devotion of clergy and laity could be found than that which follows in the contents!

As St. John's attains its sixtieth anniversary, a debt of gratitude is conveyed to Mrs. W. H. Walter who has so beautifully depicted the parochial life of this important parish since its inception. May its pages inspire us to fresh vision and renewed courage.

Trinitytide, 1953.

WILLIAM L. ALGOMA.

The History of The Anglican Communion in New Liskeard, Ontario

Sixty years ago, in the year of our Lord 1893, the first Anglican service was held in New Liskeard. Not that there was any place called New Liskeard at that time. In fact there was no named settlement of any sort. Just Mr. William Murray with his two sisters living with a few other settlers in log cabins and tents at the mouth of the Wabi River (or Creek as it was called in those days) on the north bank.

Mr. Murray had come to the banks of the Wabi (so-called after an Indian family living there at that time) in 1891. He had come, of course, by way of Mattawa, taking a boat from the foot of Lake Temiskaming and spending three days on his journey of 104 miles. Early the following year he was joined by his half-sister, Miss Charlotte Beavis, and a little later by another sister, Miss Catherine Ann Beavis, who thereafter throughout her long life became justly famous for her untiring work on behalf of the Anglican Communion in New Liskeard. She died in 1931 and a tablet has been erected to her memory in the present church building.

Mr. Murray was an Anglican and wanted to bring the services of the church of his fathers to the settlement on the Wabi. He was able to accomplish his desire because the Church had already come to Haileybury. It had been able to come to Haileybury in 1889 because almost sixty years earlier it had come to Sault Ste. Marie. The story of how it came to the Sault is an interesting one.

In those far off days the Diocese of Quebec was the diocese farthest west and comprised all that vast and unknown territory west of Nova Scotia. The Bishop of Quebec had, in fact, a very vague idea of just what constituted his diocese, but the government of Upper Canada knew that there was an active trading post at Sault Ste. Marie, and in 1832 the Lieutenant-Governor, Sir John Colborne, decided that something should be done in the way of christianizing and civilizing the Indians who came there to trade their furs. He decided, therefore, to establish a mission at the Sault and on the 20th of October, 1832, Mr. William Mac-Murray, the first missionary, arrived there. It had taken him exactly one month to do the journey from York (now Toronto).

A schoolhouse was built which also served as a church. 160 Indians were baptized and 40 admitted to the Holy Communion. An interesting sidelight on the story of this first mission at the

Sault is that when years later Bishop Fauquier, the first Bishop of Algoma, hearing of a group of Indians in the Lake Nipigon region, went to visit them with a view to establishing a mission there, the Chief said to him. "My father's name was Muhnedosshans. He was Chief thirty years ago or more when the Chiefs were called together to Bawaiting (Sault Ste. Marie) that we might make a treaty about surrendering our lands to the Queen. The Great White Chief said to my father that he would send us an English 'Black Coat' to teach us. So every year my father waited for the English teacher to come. He waited on and on, and at last died a pagan. His parting words to us were that we should still wait, and when the 'Black Coat' came we should receive him well and ask him to open a school for our children. We now welcome you as the teacher he told us to look for." Bishop Fauquier quickly established the Nipigon Mission.



Mr. Wm. Murray and Miss Anne Beavis with tame deer

Fifty years later the Provincial Synod of Canada passed a "Canon on Missionary Bishops" looking to the establishment of a missionary diocese in Northern Ontario. The Diocese of Toronto, which had been carved out of the vast Quebec Diocese in 1839 with the Venerable John Strachan, Archdeacon of Toronto, as its first Bishop, on the passing of this canon, set apart the Districts of Muskoka and Parry Sound and parts of Nipissing and Algoma (which then included the present District of Thunder Bay) as a missionary district. The Venerable Frederick Dawson Fauquier, Archdeacon of Brant, in the Diocese of Huron, was elected bishop of this new District. He was consecrated on the 28th of October 1873, and became the first Bishop of Algoma.

So it was that when sixteen years later Mr. C. C. Farr, one of the first settlers in Haileybury, wished to have the services of the Anglican Church brought to this settlement he was able to appeal to Bishop Sullivan, the second Bishop of Algoma, who immediately sent the Rev. Gowan Gillmor, later Archdeacon of Algoma, to Temiskaming. Mr. Gillmor had had the honour to be the first Algoma priest to serve as chaplain with the armed forces. He had been ordained in 1884 by Bishop Sullivan and on the outbreak of the North-West Rebellion in 1885 had volunteered to serve as a chaplain and accompanied Her Majesty's Forces throughout the campaign. When Bishop Sullivan asked him to undertake the journey to Temiskaming he was more than willing. When he returned to Sault Ste. Marie he made a report to the Bishop, part of which reads as follows:

"I proceeded by winter road through the bush cut out last fall from North Bay to the Hudson Bay Fort on the Lake, the distance being 85 miles. I performed the journey on foot and alone and it took me, owing to the extremely difficult nature of the road and very wet weather, four days and a half. After leaving North Bay some 12 miles behind there is on that route to Lake Temiscamingue but one settler, a Frenchman, living on the Jocko River, 31 miles from North Bay. I started on Monday, 27th of August, and reached his shanty same evening, stopping there that night. Next day, owing to the drenching rain and flooded state of the swamps I only made about 20 miles and bivouacked for the night in the bush. The next day I likewise could make only about 22 miles but arrived at the southern end of Lake Temiscamingue and a settler, where I was comfortably put up.

"The next day I should have reached the Hudson Bay Fort only some 12 miles up the lake, but I became entangled in a labyrinth of lumber roads and lost my way for hours, besides putting on myself miles of travel, in false directions, so that I was obliged to take refuge that night, the rain descending in increasing floods, in an empty shanty which providentially I discovered, and with wood enough in it for a good fire. The next day, Friday, after some hours searching I found the correct trail and reached the Fort about 1 p.m. and was most heartily

welcomed by Mr. Farr, who is in charge of that fort, being employed by the Hudson Bay Company.

"My journey, if I went fully into detail would read like a romance, but my object in this undertaking was mainly to convince the people to whom Your Lordship had sent me that I was in earnest in the work, and was ready to undergo anything for their welfare; and that our Church would extend her arm and reach her children and minister to them no matter how remote the place where they had chosen to settle . . . On Saturday I accompanied Mr. Farr in one of the steamboats to the very head of the lake and he pointed out to me the places on the Ontario shore where he had taken up land. About the centre of this district Mr. Farr has cleared two fine farms for himself, with an excellent house, and is now about to resign his work with the Hudson Bay Company and confine himself exclusively to farming . . . I held two services morning and evening at the Hudson Bay Post on the Sunday after my arrival, the congregation being in number 17 or 18. The services including the singing of Hymns Ancient and Modern and Canticles, with organ played by Mrs. Farr, were most hearty, the responding like claps of thunder; and one poor, old man, a Presbyterian,

in tears. This man expressed his great regard for me, and said he would prove it, if Your Lordship would send me there permanently, by giving me \$100.00 . . . I returned in two days by steamboat and tram portages down the Ottawa to Mattawa, quite an easy and luxurious mode, several years in existence and owned and maintained by the Roman Catholic Church. I shall be ready as often as possible to undertake a similar journey, and would gladly give all the assistance and counsel in my power to a student. Scenery on the lake is very bold and magnificent."



Archdeacon Gillmor

The following year on the 16th of September Bishop Sullivan himself came to Temiskaming, Mr. Gillmor accompanying him as his chaplain. They came straight by boat to Haileybury, and the following Sunday crossed to Dawson's Point to hold a service in Mr. Dawson's log cabin. The Bishop preached the sermon. About it Mr. Gillmor wrote in

the December 1890 issue of the ALGOMA MISSIONARY NEWS, "It was splendid to hear him. How he did enchain and hold his humble little audience in that log house! Think of him in the great churches in Montreal, Toronto, Kingston, Chicago and St. Paul's, England; and then think of him there, where putting up his hands he could touch the ceiling, but where also he had with him the power of the Holy Ghost!"

After Mr. Gillmor's first report on conditions in Temiskaming, Bishop Sullivan had evidently contacted the Woman's Auxiliary in Toronto and put before them the needs of the mission, for in 1891 we find that the Toronto W.A. was already contributing \$200.00 to the upkeep of a student to be stationed there during the summer college vacation. Mr. Gillmor then reports that when the Bishop returned from his visit to Temiskaming he brought the needs of the mission "more pointedly and personally" before the Toronto W.A. with the result that they agreed to increase their contribution by \$50.00 a year.

So by 1893 the Church was established in Haileybury and Bishop Sullivan had licensed Mr. Paul Cobbold, M.A. as a lay reader. When Mr. Murray made his appeal to the Church in Haileybury, it was Mr. Cobbold who came up by boat to the mouth of the Wabi and read the Divine Office in Mr. Murray's log cabin. There were three present besides Mr. Cobbold — Mr. Murray, Miss Charlotte Beavis and one other.

Occasional services were taken by Mr. Cobbold until the arrival in Haileybury in the spring of 1894 of a missionary, Mr. D. A. Johnston, a catechist.

Services were held sometimes in the new schoolhouse completed in 1894 but more often in the homes of the parishioners. From the early records we learn that services were held at the homes of Mr. Doughty, Mr. Quinton, Mr. Murray, Mr. Martin, Mr. Bower and Mr. Lawson. Mr. Johnston was ordained deacon and then priest while he was in Haileybury and so became the first ordained clergyman to hold Anglican services in what was later to be known as the Town of New Liskeard. He also had the honour of performing the first marriage contracted in the settlement when he united Mr. James Heard, of Bucke Township, and Miss Carr, of Cobourg, in the holy bonds. Mr. Murray, it is recorded, presented the newly married couple with a "town" lot.

During the winter of 1895-6 Mr. Johnston had his own horse and sleigh "which enables me to get to some outlandish places. The mystery is that being so far north the climate is so moderate. The winter here is far the best season for missionary work for then I can drive far and near over lakes and through bush roads, while during summer I cannot use a horse at all. But settlers are coming in steadily and we hope to have some roads soon from place to place."

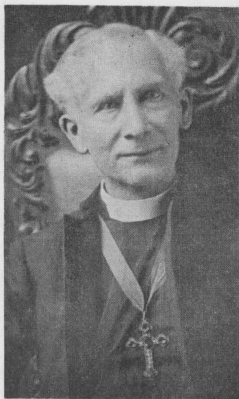
By the following winter the Rev. James Hickland had succeeded Mr. Johnston at the mission in Haileybury. He evidently

was not so fortunate as to have a horse and sleigh and had to make the trip to the Wabi River on foot up the frozen lake. On one of these trips he barely escaped drowning. In reporting the incident to Archdeacon Gillmor he wrote, "I have just returned from Liskeard. I left home this morning shortly after 8 o'clock. When about two and a half miles up the lake — following a sleigh track as best I could I stepped on a covered patch of ice which proved an air hole. I went down as low as my arms and after struggling for about five minutes in the water I escaped, thank Almighty God. I was about half a mile from land. I rushed to the first house where a man named Moore removed my frozen clothes and after about three hours I was able to proceed." The Archdeacon's comment on this in the *ALGOMA MISSIONARY NEWS* was, "We hope our friend's cold dip will have no worse result than to make so careful a man more careful as he journeys about his vast mission."

Nothing daunted by his bitter experience in December 1896, we find Mr. Hickland again in Liskeard on January 30, 1897, attending a social entertainment in the public school. He reports that there were many Church adherents and their families present and that there was a varied program including readings and recitations, music and singing by the children. One of the artists was Mr. Siegfried Atkinson, later to be for over forty years the presiding magistrate for the District, in which capacity he continues at the present time. Continuing his reports Mr. Hickland says, "Mr. McKelvie and the local magistrate, Mr. John Armstrong, made short and appropriate speeches. The Misses Beavis deserve much credit and thanks for their persevering efforts in raising funds to meet the expenses of this entertainment and generous Christmas tree. I have to publicly thank Miss Annie Beavis for her constancy in the discharge of her duties as Sunday School superintendent and teacher. Without her I have often thought it would be very difficult or perhaps questionable whether a Sunday School could be at all maintained."

In 1896 Bishop Sullivan was forced to resign his Algoma charge on account of ill health, and accepted the Rectorship of St. James' Cathedral in Toronto. He died there in 1899. Following the resignation of Bishop Sullivan, the Provincial Synod met in special session at Montreal in November 1896 to elect a successor. The choice fell upon the Reverend Canon Thorneloe, M.A., Rector of Sherbrooke, and on the Feast of the Epiphany, 1896, in the Cathedral of the Holy Trinity, Quebec City, he was solemnly consecrated and became the third Bishop of Algoma. In November of the same year he visited the Liskeard Mission unexpectedly, coming up from Haileybury in a rowboat. Though it had not been known that he was coming, fifty or sixty people were quickly collected for a service and the school children were given a holiday. The subject of his sermon was "The Unity of the Church," his text Rom. 12:4-5.

In the meantime the settlement was growing. In fact, one might say that two settlements were growing, for there seems to have been a distinction, if not a difference, between the settlements



*The Most Rev. George Thorne-
loe, M.A., D.D., D.C.L.*

*Lord Bishop of Algoma,
1897-1915*

*Metropolitan of Ontario and
Archbishop of Algoma,
1915-1926*

for which service he received fifty cents a week. In 1898 that famous boat of pioneer days, *The Meteor*, began to carry the mail to Liskeard (or Thorneloe) and a post office was erected. It was built on the north bank of the Wabi and was called the Post Office of Thorneloe. A note in the *ALGOMA MISSIONARY NEWS* of June 1899, reads, "When the authorities changed the name of the post office at Liskeard and named it after our Bishop, it is a pity they did not spell his name correctly. They left out the first 'e'." The name of the mission was also changed at this time. The legend on the front page of the earliest vestry record book still preserved, that for the year 1899, reads, "Record of the Mission of Liskeard, now Thorneloe."

In the matter of the name of the post office the triumph of the Anglicans was short-lived, for by 1903 we find that Mr. Paget had been successful in memorializing his native Cornish town. The post office was then definitely called the Post Office of New Liskeard, the "New" being added to avoid confusion with another Ontario post office of similar name. The settlement was incor-

on either bank of the Wabi. On the south bank one of the early settlers was Mr. George Paget from Cornwall, England, and he appears in the early days of his residence to have called the settlement "Liskeard" after the county town of Cornwall. The Anglicans, on the other hand, who for the most part were concentrated on the north bank of the Wabi, as soon as Bishop Thorneloe was consecrated, made a great effort to have the village or at any rate that portion of it on the north bank, named after him. Mr. Thomas McCamus, who came to the settlement in May of 1896 distinctly remembers that he landed at what was called the Village of Thorneloe. There was no official post office of any name. The mail came by boat only as far as Haileybury and a Mr. West, who later became the first postmaster, was charged with getting it north as best he could. Mr. Murray and some others had blazed a trail up from Haileybury, so by 1896 Mr. West was making two trips a week with the mail either by small boat up the lake or by bush trail,

porated in 1903 under the name of the Town of New Liskeard. By that time the Anglicans had built a church and chosen as its patron saint St. John the Evangelist.

But none of this had come to pass when Mr. Hickland came to the mission, which was still called the Mission of Liskeard, to hold its first Christmas Day service in 1897. He reports that there were a good many persons present and that the services of the clergyman were not forgotten when the collection was taken "especially by Mr. Murray and the local magistrate, Mr. Armstrong. The former gentleman subscribed \$10.00." The next day, Sunday, Mr. Hickland travelled across the lake through two feet of snow to hold a service at Dawson's Point. He was an hour late but says that the people waited patiently and praised his pedestrian achievements when he finally arrived. On Tuesday he returned to Liskeard to hold the annual Christmas tree festivities and he especially mentions that the children presented a beautiful table to their teacher, Miss Beavis. The table was made by Mr. Harry Nickle.

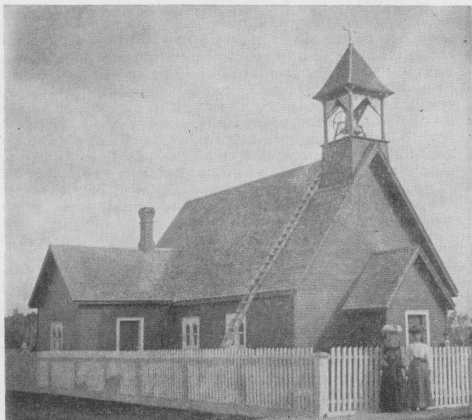
In July 1898, the Bishop and Archdeacon Llwyd visited the Temiskaming District. Regarding the visit to the Liskeard Mission Archdeacon Llwyd writes: "At 11 p.m., July 22nd, we arrived at our landing place, the new Village of Liskeard. The Meteor standing out in the lake, a boat called a pointer took us up the mouth of the Wabi River to the village. Here we were met by Mr. Murray, a first settler, whose guests we were to be. A sad drowning accident caused by the upsetting of a boat and involving the loss of two lives, a man of sixty, and a boy of thirteen had covered the neighborhood with gloom. Searching parties were out on the lake looking for the bodies. On Sunday morning we made several calls, among them one to the bereaved parents of the drowned boy. We also inspected the site of the proposed church. The site is an eligible one, donated by Mr. Murray, who also handed to the Bishop the deed conveying the land to him in trust for the congregation of the Church of England in Liskeard. At 11 a.m. divine service with Confirmation and Holy Communion was held in the schoolhouse. There was a good congregation. After dinner Messrs. Fred and Herbert Taylor rowed us in two boats over the bay to Dawson's Point." We are indebted to Mrs. C. H. Leng, for the names of the victims of the drowning accident mentioned by Archdeacon Llwyd. The older gentleman was Mr. Alex Dumond, the father of Mr. Arthur and Mr. Austin Dumond, and the lad was Willie Leng, brother of Mrs. Leng's husband.

In October 1898 Mr. Hickland left the mission to visit his home in Ireland in an attempt to interest his fellow countrymen in the work of the Diocese of Algoma. The Rev. F. Brittain-Storer came to Haileybury in January 1899. He made the 75-mile journey from the railway in a sleigh and during the trip the thermometer dropped to 40 degrees below zero. By April he had held thirty-two services at Haileybury, Thorneloe, Dawson's Point, Ville Marie and Fort Temiscamingue and in several camps, travelling

246 miles, mostly on foot. But the pace proved too severe and in May Mr. Brittain-Storer was suffering so severely from nervous exhaustion that he had to return to his home in England.

When the Bishop again visited the Mission of Thorneloe in November 1899 he pointed out that the grant towards the new church building offered by the Marriott Fund of the Society for the Propagation of the Gospel was conditional upon the work being completed by January 1900, and urged that immediate action be taken. Before he left arrangements were made for preparing the foundation on the land given by Mr. Murray on what is now the corner of Rebecca and Elm Streets.

The courageous little band of Anglicans evidently just managed to beat the deadline. By the end of 1899 the church was built in some sort of fashion. It is true there were no seats or furnishings. The congregation sat on blocks of wood and a plain table did duty as an altar. There was as yet no stove because there was no chimney. Indeed, this problem of the chimney proved to be an exasperating one. All through the year 1900 no money could be set aside to buy bricks. By the fall of 1901 the bricks were bought but the bricklayer said he must wait for a mild day to build the chimney. The mild day did not arrive and the winter came on much more quickly than usual. In the spring of 1902 it was found that the bricks had deteriorated and there was a delay



Misses Beavis in front of first church

until new bricks could be secured. But finally, in the early fall of 1902 the chimney was at last erected. Still, by January of 1900 the church was ready for use if only for part of the year, and the Marriott grant was claimed and received.

In June 1900 the Rev. H. Robinson Codd, M.D., a medical missionary, came to the mission. He made his headquarters at Haileybury but held a service at New Liskeard every Sunday morning at 10.30. Mrs. Codd, who is living now in England, recalls that her husband used to make the trip to New Liskeard at first by foot along the bush trail, later on, on horseback. In summer, if the weather permitted, he rowed up the lake in his skiff. In winter he often walked up over the ice on the lake. The services Dr. Codd rendered the mission were prodigious. It is astonishing that he was able to conduct as many church services as he did, for he was the only doctor in the district and the sick were constantly demanding his attention. He received priest's orders on June 22, 1902 at Sault Ste. Marie, and thereafter the celebration of the Holy Communion was a regular feature of the worship at the mission. Dr. Codd failed only three times in the first three years, during which he was in sole charge of the mission, to hold a morning service either at New Liskeard or at Hudson, a growing mission to the west. Once in winter there was "such a terrible storm" that he could not make the trip, though he tried. Once he had injured his knee, and one Sunday he was in the Sault being ordained to the priesthood. The congregation was not always so faithful. Then, as now, people were on occasion prevented from divine worship by reason of poor weather or counter attractions. So, we read in Dr. Codd's meticulously kept records such notations as "No one came to the service. The weather was wet," and on one occasion, "No one came to the service. The Meteor was unloading freight." For his services to the mission, New Liskeard to begin with, contributed \$36.00 a year towards Dr. Codd's stipend. Of course, Dr. Codd could look forward, as every Anglican clergyman can, to having his stipend supplemented by the gift of the offerings taken on Christmas Day. On Christmas Day in 1901 this Anglican tradition increased Dr. Codd's stipend by the amount of \$2.60. At Christmastide the next year the collection reached the astonishing total of \$6.40, but, alas, next Christmas it was back again to \$2.60. However, by that time we may suppose Dr. Codd was little concerned about his Christmas gift, for by then St. John's in New Liskeard was paying the munificent sum of \$60.00 a year towards his stipend.

In June 1903 Mr. E. C. Southey, a veteran of the South African War, was sent to assist Dr. Codd as catechist, and took up his residence in New Liskeard. It is in 1903 also that for the first time we find the name of Mr. S. E. Thicke recorded as one of those present at the annual vestry. Mr. Thicke had come to New Liskeard in 1902, and from then on there were not many vestry meetings held at St. John's that Mr. Thicke did not attend. At one vestry in the early days the attendance was very small because of a bad storm. Not only was Mr. Thicke there, storm or no storm,

but obviously was willing to return home, having accomplished nothing, and come back another night when the weather might permit a larger attendance, for as soon as the meeting opened we find him moving "that we adjourn this meeting until Thursday in the hope that more will be able to attend." His motion was defeated. Mr. Thicke gave long years of service to St. John's until his death in 1947 at the age of eighty-six.

Mr. Southey's arrival gave Dr. Codd more time and opportunity to care for the needs of the growing missions west and north of New Liskeard. This meant that he began to take longer walks — out to Hudson, up the log and stump trail to Hanbury and out to Brethour. Mr. Joseph Penman recalls many occasions on which Dr. Codd walked up and across the ice on the lake to Brethour on days so cold, to quote Mr. Penman, "the dipper froze in the pail." He would spend the night at Mr. Penman's home and hold a service there the following morning. This, of course, was the pattern followed by all the early missionaries serving New Liskeard, Hanbury, Hudson and Brethour. Dr. Codd and Mr. Southey left the mission about the same time in June 1904.

In the meantime the church was gradually becoming something more than just four walls and a roof. By 1902 the W.A. had purchased an altar, and in February of that year seats were purchased at a cost of \$5.00 and an altar rail was set in place. A vestry was built later in 1902 and an entrance porch added. In 1903 the lectern, reading desk and hymn books were bought by the W.A. and Mr. Murray, heaping bounty upon bounty, had donated an organ. The following year a belfry was built and a bell installed — both gifts of the Woman's Auxiliary — and Miss Lottie Beavis had given a chair for the chancel. A box stove had been set up shortly after the chimney had been erected. So the little church, which was to serve the parish for thirty years, was fairly shipshape by 1904 when the railway came to New Liskeard, and a new era opened up for both the town and the mission.

In 1904 a memorial was prepared and presented to the Provincial Synod praying that the Missionary District of Algoma be made a free and self-governing diocese, and by resolution of the House of Bishops the Diocese of Algoma was constituted "an independent and self-governing diocese similar to the other dioceses of the Dominion of Canada, with all the powers and rights enjoyed by such dioceses." Following this action the Synod of Algoma was duly incorporated by an Act of the Legislature of Ontario and met in session for the first time in June 1906. In March of that year at the annual vestry of St. John's a motion was passed to the effect that a special meeting be held later for the purpose of electing lay delegates to represent the mission at the Diocesan Synod. There is no record of such a meeting being held. In 1911 lay delegates were chosen, but they did not attend synod. In fact, it was not until 1932 that Mr. C. Uttley attended synod as the first lay delegate to represent the parish of New Liskeard.

When Dr. Codd and Mr. Southey departed in 1904, Mr. H. E. Dunn, a catechist, was put in charge of the New Liskeard Mission for a period of three months. Then the Venerable Gowan Gillmor, who was always a welcome guest in New Liskeard, left his own parish at Rosseau and came to St. John's for three months, returning to his parish in December 1904 when the Rev. R. A. Cowling came to the mission. Mr. Cowling remained until May 1905 and was succeeded by the Rev. A. P. Banks from the Diocese of Toronto.

By this time the missions at Hudson, seven miles west of New Liskeard, and at Harley, eight miles to the north, had grown sufficiently to demand more attention from the missionary. Indeed, the Mission of Harley was larger than that of New Liskeard. Mr. Walter Willars, who is living now in New Liskeard, had come to Harley from Leicester, England, in 1902. He set to work at once to build himself a substantial log cabin to which he welcomed his wife and family the following year. From then on the missionaries were always given a warm welcome at the Willars home by Mrs. Willars, who for so many years was a tower of strength to the Anglican Communion, first at Harley and then in New Liskeard. After Mr. Willars had moved to New Liskeard in 1920, Mrs. Willars campaigned unceasingly to raise the funds necessary for a new church. When she died in 1941, the Rev. Canon W. T. Swainson, who was at her funeral to represent the pioneer clergy in this district, said, "It was no fun riding or walking along the north road in those days. The temperature in winter was just a perfect fright with fierce winds blowing off Lake Temiskaming. But we were always sure of a welcome at Mrs. Willars' home. Her hospitality was given with a glad heart, and you can't put a price on that."

During Mr. Banks' incumbency churches were built by volunteer labour of the parishioners at both Hudson and Harley. The church at Harley was named St. Luke's. It was burned down in 1922 by one of the forest fires that swept the area, but was quickly replaced by a small church which remained until 1951, when it was removed with the consent of the Executive Committee of the Diocese to Englehart where it was set up as a parish hall and dedicated in January 1952 by Bishop Wright. Harley is now only a ten minute motor drive from New Liskeard. The Rev. W. M. Whiteley was the last priest to serve Hudson. By that time the greater number of Anglicans had moved from the vicinity.

But in 1904 all these missions were flourishing and neither Mr. Banks nor any other missionary could be expected to administer adequately to their needs unless he received assistance. Mr. Willars in Harley, and Mr. (later the Rev. Canon) W. T. Swainson in New Liskeard, were licensed as lay readers and took services in their respective churches. When Mr. Banks left New Liskeard in 1905, Mr. Swainson carried on there alone until shortly before the arrival of Mr. Banks' successor, the Rev. A. T. Lowe, in November, 1906.

In May 1906 Archdeacon Gillmor had again come to the mission to preside at its annual vestry. He pointed out that there was urgent need of a parsonage. The housing shortage then, as now, was critical in New Liskeard, and it was very difficult for the mission's incumbents to secure living quarters. Some of the unmarried men had "bunked" in the vestry of the church when they could find no other accommodation. At the 1906 annual vestry a motion was passed authorizing the building of a parsonage, and in the minutes of the annual vestry of 1907 it is recorded that a vote of thanks was tendered to Mr. George Weaver "for the efficient manner in which he has carried out the building of the parsonage." It had been ready for Mr. Lowe when he arrived in November. It was partially destroyed by fire in 1923, but was rebuilt and enlarged, and served the incumbents of St. John's until the new rectory was built in 1941.

The comfort of a parsonage evidently enticed Mr. Lowe to remain longer at the mission than most of his predecessors, for he did not leave until 1911. Mr. F. L. Hutchinson acted as his warden. Electric lights were installed in the church in 1907 and in 1909 the furnishings were enhanced by a new clock, the gift of Mr. James Redpath.

After the Temiskaming and Northern Ontario Railway reached New Liskeard, the town expanded in the direction of the railway station, and during Mr. Lowe's incumbency by far the greater number of his parishioners were living on the south side of the Wabi. Under him plans were made and a fund set up for the purpose of buying a piece of land on the south side with a view to building a new church. Just before Mr. Lowe left the parish three lots on Mary Street north of Spruce Street were being considered for purchase, and in the minutes of the annual vestry held in April 1911 it is recorded that Mr. A. A. Cole introduced a motion to the effect that if these lots were purchased, the wardens should be empowered to lend them for use to the tennis club, provided said club paid the taxes. The lots were purchased in August of that year, but whether or not they were loaned to the tennis club at that time is not recorded. Certainly, the church continued to be responsible for the taxes, which became an ever increasing burden as time went on and circumstances prevented the building of a new church.

Mr. Lowe was followed in 1911 by the Rev. (now the Venerable Archdeacon) J. B. Lindsell. Mr. Lindsell was a man of terrific energy which he expended freely on behalf of the Church. Not only did he himself seem tireless, but evidently he had an uncanny power of persuading others to become energetic on behalf of St. John's. Mrs. Wm. Barton recalls how she once encountered Mr. Lindsell's persuasiveness and suddenly found herself the church organist. Meeting her on the street one day Mr. Lindsell informed Mrs. Barton that he expected her to become organist, starting as of the following Sunday. Mrs. Barton protested that she had never played an organ in a church and found a dozen excuses for not

launching on such a career at that time. Mr. Lindsell brushed all this aside and left her, saying that he would expect to see her at the organ the next Sunday. And Mrs. Barton was there. The consensus of opinion among those who know the Archdeacon is that it is very hard to let him down. Mr. Lindsell was particularly interested in the work of the Sunday School, and under him it flourished at St. John's. He was also very enthusiastic about the plan for building the new church and worked untiringly to raise the necessary funds. He remained in the mission until 1914.

During Mr. Lindsell's incumbency it seemed as if the congregation of St. John's was coming very close to realizing its plan for a new church. But the outbreak of the First World War in 1914 put an end to any thought of undertaking such an enterprise in the foreseeable future. Thirty-nine men of the parish enlisted, five of whom were to give their lives — G. R. Arnold, C. H. Cooper, L. W. Dalton, A. N. Morgan and A. Pilkington. The problem of what to do with the lots on Mary Street reached nightmarish proportions. Their value was being quickly eaten up in taxes. The taxes fell in arrears. Schemes were made to take money from the building fund to pay the taxes. The diocese was asked to assume responsibility. Plans were made to sell the lots in 1917 and were abandoned. Plans were again made to sell them in 1919 but evidently also were abandoned, for it is not until 1928 that the lots on Mary Street were finally sold to Mr. Thos. Magladeroy. But the war and all the difficulties it was to bring to the parish could not be foreseen by Mr. Lowe when he made his plans in 1911; nor by Mr. Lindsell as he campaigned so vigorously for the new church throughout his entire incumbency; nor by the Woman's Auxiliary, which in anticipation of a new and larger church had purchased a new Bishop's Chair, the majestic proportions of which somewhat dwarfed the sanctuary of the old church until it found its new home some fifteen years later.

The Rev. (now Canon) H. A. Sims came to New Liskeard about the middle of 1914, but before his arrival there was a period of almost six months when the mission was without a parson. During that period Mr. G. Statham, a lay reader, held church services, and Mrs. Jas. Redpath was in charge of the Sunday School.

The record of the annual vestry held in April 5, 1915, shows that for the first time women were in attendance in their own right. Mr. Sims, who was in the chair, welcomed them warmly. Eleven men were there and seven women. The women were, according to the record, Mrs. Earle, Mrs. Sedore, Miss Roach, Mrs. Thomas, Mrs. Reeves, Miss Smith (Mrs. Wm. Barton) and Miss Carnall (Mrs. R. R. Woods). The only previous record of women having attended vestry was back in 1903 when two women had been present, but it was distinctly recorded that they were there as proxies for certain men — "Miss Beavis, proxy for Mr. Murray" and "Miss Germain, proxy for Mr. J. R. Germain." This Mr. Germain was the grandfather of Mr. Walter Germain, now an active member of St.

John's, and the Miss Germain referred to later became Mrs. Arthur Galoska, who gave her services to the church for many years as organist.

But although the women began to attend vestry meetings in 1915, five years elapsed before they were entitled to vote. The vestry of St. John's became increasingly concerned about this disability laid upon the women of the church, and in 1917 the following resolution was read in vestry by Mr. R. C. Fowler: "Resolved that this vestry is of the opinion that as the women of our country have risen so splendidly to the various tasks that have fallen to their lot on account of the present terrible war and have borne with such fortitude the parting from their loved ones for the defence of our country and liberties, that it would be to the best interest of our Church to give them a vote in our vestries." The resolution was carried, but still the women did not get the right to vote. In 1918 the Rev. A. Cooper, the incumbent at that time, expressed his sincere regret that the ladies were not yet able to vote at vestry meetings, but hoped this disability would be removed in the near future. He expressed his pleasure at their attendance. By this time the women were outnumbering the men at the annual vestries. By 1919 Mr. Fowler was becoming highly indignant at the continued disenfranchisement of the women. In a motion, seconded again by Mr. Cole, he moved "That this vestry go on record as being in favour of extending the franchise in the vestries of the Church to women, and that a copy of this resolution be sent to Sault Ste. Marie." As a matter of fact, a resolution giving the women the right to vote in vestries had been passed by the Algoma Synod of 1917, but apparently it was not carried by the requisite two-thirds majority to permit it to come into effect at once, but it was confirmed by the Synod of 1920.

But to return to the year 1915. In that year a signal honour had come to the Diocese. On the 29th day of June 1915 Dr. Thorneloe was elected to be Metropolitan of the newly formed Ecclesiastical Province of Ontario, and henceforth was styled Archbishop of Algoma. In his charge to the Synod of 1917 he said, "It was no slight proof of the consideration now accorded to the work of missions that the Bishops of the Province were willing to make the Missionary Diocese of Algoma for the time being the Archiepiscopal See."

By the time Canon Sims left the parish in 1915 the war was making it increasingly difficult for the Bishop to supply clergy to his various missions and parishes. At St. John's incumbent followed incumbent in rapid succession and in the following order: the Rev. (now Canon) F. W. Colloton, the Rev. F. W. Clayton, the Rev. A. J. Oakely, the Rev. A. Cooper, the Rev. J. Templeton and the Rev. F. Franklin-Watson. Between Mr. Franklin-Watson's departure in 1920 and the arrival of the Rev. W. M. Whiteley in 1921 St. John's was without an incumbent and was served by two lay readers from Haileybury, Mr. H. A. Day and Mr. J. N. White,

father of the late Mr. George White of New Liskeard, and by the Rev. Canon Hincks, also of Haileybury. In the meantime the war came to an end and St. John's became temporarily a self-supporting parish in 1919. In 1923, in response to a petition from the parish, the diocese again placed Mr. Whiteley on the Mission Fund for \$50.00, the grant increasing by 1926 to \$200.00. This seems to have stopped in August 1926, at which date the parish became permanently self-supporting. Mr. Whiteley remained in New Liskeard until 1927.

On the 10th of June, 1926, the Rt. Rev. Rocksborough Remington Smith, M.A., D.D., Dean of Divinity of Bishop's College, Lennoxville, was elected by the Synod of Algoma as Coadjutor Bishop, and was consecrated on St. Matthew's Day, 1926, in St. Luke's Pro-Cathedral, Sault Ste. Marie, by Archbishop Thorneloe. On the 6th of January, 1927, Archbishop Thorneloe resigned his See and was succeeded immediately by Bishop Smith. The Archbishop died in October 1935, full of years and greatly beloved by all who had the privilege of knowing him.

When Mr. Whiteley left in 1927 the Rev. A. P. Banks returned to the parish for a brief stay as temporary pastor. During Mr. Whiteley's incumbency the work of collecting funds for the new church had gone steadily forward. Then in September, 1928, at a special vestry meeting a letter was read from Mr. and Mrs. A. A. Cole offering the vestry two lots cornering on John Street and Whitewood Avenue for the purpose of having a new church built thereon. This offer was immediately accepted, and the wardens were instructed to sell the Mary Street lots, the proceeds to be added to the building fund. In May 1930, it was decided that there were sufficient funds in hand to start building, and under the supervision of Mr. R. R. Woods the work on the new church began. It was completed by the end of October 1930, and formally opened on November 5th of the same year by the Rt. Rev. Rocksborough Smith. The incumbent was the Rev. Chas. Glover. The following year the old church building was sold to the First New Liskeard Troop of Boy Scouts.

In 1930 the Rev. A. E. Irwin succeeded Mr. Glover, who was transferred to the parish of Cobalt, and remained in New Liskeard until 1934. During his incumbency the greater part of the world was in the grip of a serious financial depression, and St. John's did not escape the hardships of this crisis. Several times it seemed as if the parish would have to revert to the status of a mission and accept help from the diocese, but each time the congregation rallied and the drastic step was not taken. Mr. Fred Lewis, who at different times has served as warden at St. John's for a period of fifteen years in all, acted as the peoples' warden during this time of financial strain. Mr. J. S. Ink was the rector's warden. One bright spot during these darker years was the gift to the church of its handsome processional cross presented by Mr. Charles Poole as a memorial to his sister who had died in 1928. Mr. Lester Kemp designed the cross and made the pattern.

Mr. Poole himself cast the brass, and it was finished and polished to its final beautiful lustre by Mr. C. Uttley. Mr. Arthur Uttley made the standard and rest.

The Rev. R. H. Fleming came to New Liskeard in 1934 and remained for seven years. He was the brother-in-law of Mrs. David Fleming, now deceased, a member of St. John's for many years and beloved by all her fellow parishioners. Under Mr. Fleming's leadership St. John's slowly but surely made headway against its financial difficulties. At the annual vestry in January 1937 one of the mortgages on the church building to the amount of \$500.00 was burned, and at the 1940 vestry the financial report showed that the principal debt on the church had been paid. The remaining mortgage was burned, and plans were made immediately for the consecration. The Rt. Rev. George Frederick Kingston was then Bishop of Algoma.

In September 1939, the world had been plunged into the darkness of a second world war and men were once more leaving the parish to fight and to die. At the outbreak of the war Bishop Rocksborough Smith was in England in the interests of the Diocese. He was unable to return to Canada, and on being offered the position of Secretary of the Church Union in England, he accepted and resigned his See. On the 17th of January, 1940, the Synod of

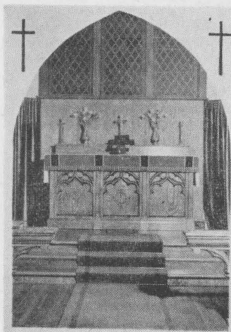


*Dedication of new Church June 24th, 1941
Archdeacon Lindsell, Bishop Kingston, Rev. R. H. Fleming*

Algoma elected the Rev. Canon George Frederick Kingston, M.A., B.D., Ph. D., of Trinity College, Toronto, as fifth Bishop of the Diocese. He was consecrated in St. Luke's Pro-Cathedral, Sault Ste. Marie, on St. Mark's Day, 1940, by the Bishop of Moosonee, Acting Metropolitan of Ontario.

The new Church of St. John the Evangelist in the parish of New Liskeard, was consecrated by Bishop Kingston on St. John the Baptist's Day, 1941, with the following clergy in attendance: the Venerable Archdeacon J. B. Lindsell, the Rev. Canon F. W. Colleton, the Rev. Canon H. A. Sims, the Rev. Canon Richard Haines, Rural Dean, Capt. A. Privett of the Church Army and Rev. R. H. Fleming, the Rector. The Bishop, assisted by Mr. Fleming, celebrated the Holy Communion at 9 o'clock in the morning and the Consecration Service took place at 7.30 in the evening.

Mr. Fleming left the parish in July 1941, and was followed immediately by the Rev. (now Canon) Stephen Turner from Parry Sound. Mr. Turner, fresh from his snug rectory in Parry Sound next door to the church, was aghast to discover that in New Liskeard his rectory was separated from his church by a distance not much short of a mile. He felt this was a severe handicap to the Rector's work at any time and during the winter months an intolerable one. Consequently at a special vestry in August 1941, he asked that serious consideration be given to the advisability of building a new rectory in a location near the church. His suggestion was acted upon at once, and the wardens were empowered to sell the old rectory and to purchase the "Wismer" lot on White-wood Avenue just opposite the church. A building committee consisting of Mr. R. R. Woods, Mr. R. Brisley, Mr. R. C. Fowler and Mr. J. S. Ink was appointed to arrange for a new rectory to be



The Present Altar

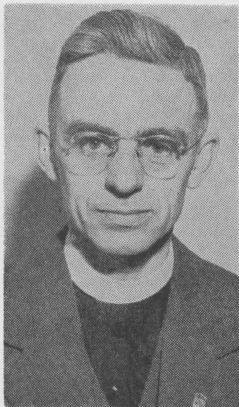
built on this lot. Building was started immediately, again under Mr. Wood's supervision, and the rectory was ready for occupancy by Mr. and Mrs. Turner in November of the same year. The Parish Guild assumed responsibility for the debt, and wiped it out by 1946.

During the eight years of Mr. Turner's term as rector steady progress was made in the parish. The assessed quotas both in the matter of the Archbishop Thorne-loe Memorial Fund and the Anglican Advance Appeal were over-paid. A junior choir was established and vested, and two men of the congregation, Mr. R. G. Stevens and Mr. W. F. McKibbin, were licensed by the Bishop as lay readers.

On March 10th, 1944, Bishop Kingston was translated to the See of Nova Scotia. In 1947 he became Primate of all Canada. He died, to the great sorrow of the whole Church, suddenly in November 1950. Bishop Kingston paid his last episcopal visit to New Liskeard on March 5, 1944, and at that time dedicated the new altar, built, carved and presented to St. John's by Mr. E. H. Chatwin. Mr. Chatwin had previously built and carved the lectern, and later made the honour roll table.

On the 12th of April, 1944, the Algoma Synod elected the Very Rev. William Lockridge Wright, L.Th., Dean of Algoma, as sixth Bishop of the Diocese. He was consecrated in St. Luke's Pro-Cathedral on May 30, 1944, by the Most Rev. C. A. Seager, Archbishop of Huron and Metropolitan of Ontario. Bishop Wright made his first visitation to St. John's in September 1944.

In January 1945, the parishioners of St. John's had the unique privilege of witnessing the first Ordination Service held in the parish, when the Rev. E. C. Bowyer, who had been serving in deacon's orders in Englehart, was ordained priest by Bishop Wright. The Bishop celebrated the Holy Communion at 8 o'clock in the morning, and the Ordination Service was held at 10.30, Archdeacon Lindsell presenting the ordinand.



*Rev. N. D. Knox
The Present Rector*

Hostilities ended in 1945. Forty-eight men had gone from the parish into the armed forces. Four were killed in action — J. Field, R. Field, R. J. Fowler and A. L. York. Mr. Turner became Rural Dean of the Deanery of Temiskaming in July 1945. In 1947 the parish of Kirkland Lake, with Swastika and Virginiatown, was transferred from the Diocese of Algoma to that of Moosonee. The Diocese of Algoma is still very large. It stretches from Boston Creek in the north to Gravenhurst in the south, and west as far as the twin cities of Port Arthur and Fort William. Also in 1947 Mr. R. R. Woods became a member of the Diocesan Executive Committee and still serves in that capacity. Mr. Turner left the parish in October 1949, having been requested by the Bishop to take charge of the parish of St. George, in Port Arthur.

In January 1950, the present Rector, the Rev. N. D. Knox, B.A., came to New Liskeard from Val d'Or in the Diocese of Moos-

once, and was instituted and inducted by Bishop Wright on May 24th of that year. A garage was built on rectory property in 1950 to accommodate Mr. Knox's automobile, and a new oil heating system was installed in the church in 1951 much to the relief of the sexton, Mr. Jos. Fosten. Mr. Fosten has been sexton at St. John's for the past twenty-one years, and has struggled bravely with many diverse and sometimes inadequate types of heating equipment, and deserves the relief granted to him by the change to oil.

In 1950 St. John's had the pleasure of welcoming the Rev. Canon H. A. Sims back to the parish. He had retired after many years of service to the Church in Algoma and had come to live with his daughter, Mrs. W. C. Barrett, in New Liskeard. But "retired" is only an official term, and seems to have little real meaning where Canon Sims is concerned, for scarcely a Sunday passes that he does not conduct a service some place in the Diocese. At present he is filling a vacancy in the parish of Cobalt.

In 1952 under the leadership of the rector and Mr. Fred Battson, people's warden, plans were laid and preparations begun for holding a Diamond Jubilee celebration at St. John's in the fall of 1953 to commemorate the sixtieth anniversary of the Church of England in New Liskeard.

In July, 1953, Mr. Knox had the honour to be asked to visit England and present the story of the Canadian Church in several English churches. He preached in the Cathedrals of Canterbury, Lincoln and Liverpool, as well as in the Church of St. Mary the Virgin, in Rye, the largest parish church in England, and in Christ Church, in Little Drayton, Shropshire, the church in which he himself was baptized. Also in July 1953, the church was redecorated and a new lighting system installed under the supervision of Mr. W. E. Anderson and by the voluntary labour of several of the parishioners skilled in electrical installations.

THE WOMAN'S AUXILIARY

Throughout the years of association in the parish of St. John's the parishioners have come together in various groups partly for the pleasure of social intercourse, but more especially to work for the good of the Church. The oldest of such groups is the Woman's Auxiliary. The W.A. is organized throughout the Dominion of Canada, and parish and diocesan groups are affiliated with the Dominion organization. Since 1902 the women of Algoma have taken their part in the Dominion-wide association. Before Algoma joined the Dominion organization, local branches were working throughout the Diocese though without diocesan affiliation and such a branch was evidently at work in New Liskeard as far back as 1898. No annual vestry since 1899, when a vote of thanks was tendered to Miss Beavis, who was probably all the W.A. there was then, for the work she had done for the church, has failed to thank the W.A. for the great assistance it renders

to the parish. The W.A. must, of course, first of all raise sufficient money to meet its own pledges to the diocesan organization, but above and beyond that it never fails to hand over a yearly cheque to the wardens to help meet the parish apportionment to the diocese, and frequently has helped also with purely local undertakings.

THE ALTAR GUILD

The Altar Guild was organized in November 1927. Mrs. Percy Ackroyd was the first president and served on the Guild until last year, when illness temporarily interrupted her service to the Church in this capacity. The Altar Guild supplies the bread and wine for the Holy Communion and the altar and sanctuary furnishings, except those which may from time to time be presented as memorials by members of the congregation. Its members are responsible for keeping the sanctuary clean and in good condition and they arrange the altar for every celebration of the Holy Communion. Recent memorials placed in the sanctuary have included an altar cloth given by Miss Marguerite Campbell in memory of her mother, a missal presented by three members of the Altar Guild, altar vases given by Mr. Arthur Uttley and his family in memory of Mr. Uttley's wife, Alice, who died in 1946. (To the great sorrow of the parish Mr. Uttley himself died four years later) and the lovely altar cross inscribed "To the Glory of God and in memory of Josephine Sibley 1875-1943." This was given in 1946 by Mr. A. Sibley and his family. The Sibleys first came to the parish in 1909.

THE PARISH GUILD

In March 1935, when the parish was in such financial difficulties, the Parish Guild was organized with Mrs. R. R. Woods as its first president. Its objective was to raise funds to help the parish vestry meet its obligations. At the annual vestry of January, 1936, we find this society making the astonishing request that it be given the "pleasure" of assuming responsibility for the debt on the new church.

We would assume that a request of this sort would need no discussion before being granted but the record says that "after some discussion it was moved and seconded that this 'privilege' be granted to the Parish Guild." Scarcely had that debt been cleared off when the Guild assumed the debt on the new rectory, and made the last payment of \$101.22, owing on the rectory, on December 2, 1946. With this payment St. John's became free of all debt.

THE EVENING ASSOCIATION

The Evening Association of St. John the Evangelist was formed in the fall of 1946. As its name implies, its members are

young women who find it difficult to meet in the afternoons, and so hold their meetings in the evening. It was organized in the first place for the purpose of raising funds to purchase a bell for the church. The knell of the old bell given in 1903 had been spoiled by a defect. Unfortunately, difficulties arose in connection with the construction of a belfry, and the Association had to change its objective. They have now purchased a large stained glass window to replace the window over the altar. Preparations for its installation are being made as this is written, and its dedication is to be one of the Sixtieth Anniversary ceremonies. Besides this main objective the Evening Association has carried through several other projects, the latest, of which was the painting of the inside of the church.

YOUNG PEOPLES' ORGANIZATIONS

The first organization among the young people seems to have been back in Canon Lindsell's time when the girls of the congregation organized themselves into a group to work for the church. They called themselves The Busy Bees, and for years at the annual vestries a vote of thanks was always tendered them for the work they were doing. The large Bible which has been on the lectern since 1914 was presented to the church by this club. The group passed out of existence when the A.Y.P.A. was organized. The A.Y.P.A. is still a feature of parish life at St. John's.

THE CHOIR

There seems to have been some sort of choir, even though it might consist only of the organist and one or two others, from the early days of the mission, and many organists have given their services to the church. The first of these to be mentioned in the records is Mrs. A. P. Scott. She is thanked by the vestry of 1902 "for the loan of her organ and her kindness in acting as organist." By 1903 Mr. Murray had given an organ to the church, and Miss Germain (now Mrs. Arthur Galoska) became the organist. From then on the records show the organists as Miss MacCauley, Miss A. Carnall (Mrs. R. R. Woods), Miss I. Redpath (Mrs. R. V. Shave) Miss D. Willars (Mrs. Blair Campbell), Mrs. Wm. Barton, Mr. Alfred Rivers, Mr. Ross Brisley, Miss Winnifred Sibley, Miss Marguerite Campbell, Miss Margaret Barker (Mrs. Harry Hawken) and Mrs. O. R. Craig, who has just recently left the parish. The services of the organists have always been voluntary except for a brief period in the very early days when the vestry voted the organist a salary of 50 cents a week. The choir was vested at Easter 1933 and though for a time the congregation missed the exciting variety of the women's hats, it soon came to appreciate the quiet dignity of the vestments. A junior choir to assist the adult choir was organized and vested during the incumbency of Mr. Turner. In April 1940, a new Hammond Organ was installed.

This, then, is the story of the Church of St. John the Evangelist in New Liskeard. It is the story of courageous men and women who worked and sacrificed throughout the hardships of pioneer conditions, two world wars and a serious financial depression to preserve intact the Anglican tradition of divine worship in New Liskeard. But all that has been done at St. John's has been possible only because the parish is part and parcel of a larger unit, the Diocese of Algoma, against which it has leaned and to which it has many, many times turned for help and received it. And behind the huge missionary Diocese of Algoma with its vast territory and sparse population has been not only the whole Canadian Church but the friends of the Diocese in England — The Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, the Colonial and Continental Church Society, and above all the Algoma Association (in England) for Prayer and Work.

The Algoma Association was formed in England in 1889, and since then its efforts on behalf of the Diocese have been unremitting. No sacrifice has been too great for these friends if it forwarded the work of the Church in Algoma, and it is no exaggeration to say that without their help the work could not have been carried on. When our present Bishop, the Rt. Rev. Wm. L. Wright, visited England for the last Lambeth Conference in 1948, he went over ahead of conference time especially to visit and address branches of the Algoma Association in England. When he returned he brought back their greetings to the congregation of St. John's. Sixty years of progress for the Church in New Liskeard has had behind it sixty years of support from Algoma's friends in England.

Officials of St. John the Evangelist — 1953

<i>Rector</i>	Rev. Norman D. Knox, B. A.
<i>Rector's Warden</i>	Mr. Harry Kemp
<i>Peoples' Warden</i>	Mr. W. E. Chatwin
<i>Treasurer</i>	Dr. S. P. Smith
<i>Envelope Secretary</i>	Mrs. Wm. Barton
<i>Lay Readers</i>	Mr. W. F. McKibbin, Mr. R. G. Stevens
<i>Lay Delegates to Synod</i>	Mr. R. R. Woods, Mr. R. V. Shave

<i>President of the Woman's Auxiliary</i>	Mrs. Fred Lewis
<i>President of the Altar Guild</i>	Miss Margaret Turnbull
<i>President of the Parish Guild</i>	Mrs. H. R. Bending
<i>President of the Evening Association</i>	Mrs. Wm. Pape
<i>President of the A.Y.P.A.</i>	Miss Marlene Anderson
<i>Secretary-Treasurer of the Sunday School</i>	Mrs. J. J. Fosten

Diamond Jubilee Committee

The Rector, Mr. Lorne Woods, Mr. W. E. Anderson, Mr. Walter Germain, Mr. Wm. Lavery, Mr. Wm. Helmer, Mr. Wm. Pape, Mrs. W. H. Walter, Mr. Fred Battson.

Editors of the Diamond Jubilee Book

The Rector Mrs. W. H. Walter