

St. Maty's

ANGLICAN

CHURCH PARISH

HISTORY

1880

1980

THE HISTORY
of
ST. MARY'S ANGLICAN CHURCH
in
POWASSAN AND DISTRICT.

FORWARD

This year, 1980, marks the one hundredth anniversary of the first Church of England service ever held in these parts, when there was a packed schoolhouse at Nipissing Village to hear Rev. Crompton during the summer of 1880.

It would be impossible to write the story of St. Mary's Church without the outline of the Missioners who were responsible for its realization. However, Mr. John Scarlett left his early memoirs, as he stated, "for the purpose of furnishing information for a history of the church in this section of the Diocese of Algoma, from the year of our Lord 1880". Because they are written in his interesting, earlier English pattern of writing, we have copied them as they were worded. Other information has been gleaned from members of the congregation, an old diary, the vestry meeting minute book of St. Mary's Church dating back to 1893, from old W.A. minute books, from records kindly sent by the Synod Office, and from records and pictures clipped from former copies of Mr. J.B. Lake's "Powassan News" which had been saved and were contributed by many members of the congregation and other interested parties. To the best of our knowledge, these records are correct.

From the "Vestry Meeting Minute Book of St. Mary's" we quote Mr. Scarlett:

My earliest recollection of church work was a visit from the Rev. Mr. Crompton whose headquarters was at Aspden in the Township of Stislead Muskoka district. The territory covered by this aged missioner who came from England and was charged with the work by our lamented Bishop Fauquier compassed, I may say, all the townships south of Powassan as far as Port Sydney church, nearly 100 miles square. The writer of these memos came to the village of Nipissing in July 1880 from the village of Huntsville, where he frequently saw Mr. Crompton he being the people's warden. On a return visit he met with Mr. Crompton and urged him when he would be at his most northerly station, to continue his trip to Nipissing Village; which was thirty-four miles north of Magnetawan where he had a church. He was faithful to his promise and came up and we had a service in a schoolhouse in Nipissing which was the supply point for all the surrounding Country. You will bear in mind that the Canada Pacific Railway

or the Grand Trunk Railway was not built then. Nor were the Crown Lands opened up to settlers until July 1880. In that year I found a strong church Community around Nipissing village which controlled the whole business of this section of country. In fact, Fort McLeod - a Hudson Bay depo - now known as Sturgeon Falls, was supplied by the merchants of this place. Notably among the church families of Nipissing I may mention: John Beatty and his family; William Boulton; Samuel Ross; Thomas Armstrong; Robert Barr; Thomas Thomas with their families, and others who numbered twenty-two families favourable to the Church of England.

This community were at Nipissing twenty years previous to my date, and had a postal service once a month from Mattawa in the year 1860 and was carried by bark canoe, using the water stretches and numerous portages.

Rev. Mr. Crompton only came once, and we had a crowded schoolhouse to see a live missionary - the first in this section. Our second missionary was the Rev. Gowan Gilmor who was chaplain to the forces in the Red River Rebellion in the North West. This God-fearing man who was appointed by Bishop Sullivan to take charge of the spiritual welfare of the men on the works relative to the construction of the Canada Pacific Railway found many opportunities to give us a service. Truly this man's parish seemed to me to be from East to West, from North to South, and as high as high Heaven. North Bay then was only a hamlet, and his (Mr. Gilmor's) headquarters. He was the only missionary between Mattawa and Sault Ste. Marie ever moving, and on foot, and his name was a household word. It would be better expressed by saying a teepee or shanty word, rather than "household word", for kindness and charity to all the afflicted. He never presumed to find out what denomination you belonged to - only to know in what way he could serve you best. I frequently accompanied him and with my Indian ponies or mustangs we often had a service at the village of Commanda and occasionally as far east as Powassan. No house was left unvisited as we passed by, and no family left without a prayer for their spiritual welfare and prosperity in this world. In my opinion, this was the secret of his success, for he was loved by all denominations. He would start on his long trips up and down the railway while it was being built, and give away his money to those he thought deserving of it. Especially was he to be found in the hospitals along the line where the wounded and sick were sent. He would leave special orders for stimulants and delicassies to be furnished the afflicted and pay for them before he left their bedsides. In many instances he was known to suffer where others benefited by his liberality. To such an extent was this the case that the Engineers of the construction

of the Railway, with others, purchased him a very fine gold watch and chain which he could scarcely be induced to accept, saying it would be better spent in the hospitals. Bishop Sullivan, I am told, got him to give up the idea of selling it for this purpose. Such was his great modesty that he could scarcely be induced to let anyone see the medal presented him for the Red River Rebellion Campaign. But the perils and dangers of crossing Lake Nipissing in winter and summer to minister to us at Nipissing were even greater, as he was alone except that Christ never forsook this holy man. Night after night he would sit with diphtheria patients and those afflicted with the worst kind of fevers, nursing them. Many a time he walked across Lake Nipissing from North Bay to Nipissing village about 25 miles to give us a service in winter, and row across in summer. Many an anxious thought my wife and I had for him crossing the dangerous lake. In winter he generally carried his snow-shoes. Commanda village was served by Mr. Gilmour also, as well as the stations East and West of North Bay long before the Grand Trunk Railroad was built. Nearly every family there known to be settled within ten miles of the new village of Powassan was visited by him and myself accompanying him with ponies. This was in the years 1881-2.

I will never forget the first church service held in Powassan in the month of February 1883. I had several notices posted up on trees and stumps calling attention to the fact that there would be a Church of England service in the old Powassan schoolhouse that evening at 7 o'clock. We started after an early tea at my place in Nipissing, and reached the schoolhouse. We found a lamp by the aid of a match in a corner of the schoolhouse, for it was long after dark. We got shelter for our ponies in James McArthur's barn - now known as John Hogan's farm - for this we paid the sum of 25¢.

After getting the horses cared for, I returned to the schoolhouse. The lamp acted as a beacon to any that might come, that Mr. Gilmour was there. We got on a good fire, I presume at the expense of the school section, for we were not billed for it. We waited for about an hour and were preparing to leave for Nipissing when we heard footsteps on the grinding snow (25° below zero) and in came James Robinson, a worker in the shanties. We waited another half hour and our waiting and watching was in vain. Our missionary, before leaving, called upon us to meet in prayer, and the prayer in that schoolhouse that night had a Holy calmness about it in that lonely spot. The Blessing being pronounced, Jim returned to his shanty and we to Nipissing. Thus ended the first service ever held in

Powassan.

We later found out that the notices I had posted were pulled down so that we would be disheartened and not return. Time has proved that out of that lonely schoolhouse where three knelt in prayer that miserable night, the student teacher then in charge of the school is now an ordained Minister in our Church - his name, Mr. Beacham. Another followed him in the same line, named Jameson. God moves in a mysterious way His wonders to perform. Was the seed sown that night by Mr. Gilmour?

Mr. Gilmour, shortly after that, gathered up a class of 19 who were confirmed by Bishop Sullivan.

Scarcely a house there be, no matter of what denomination, but had some of their children baptized by him, and in many instances whole families up to the age of 20 years, who had had no opportunity to have it done before. I never heard of Mr. Gilmour leaving a house without a word of prayer, even if he called for only a short time. I remember one day driving home through the country and he baptized thirteen people, some quite young men and women. He never kept a horse, but walked everywhere.

Mr. McLoud was the next missionary - a Wycliffe College student, a married man who visited Commanda, Restoule, Hotham, Nipissing and Powassan. Nipissing was his headquarters. All work was done by this missionary on foot. I scarcely know how he accomplished so much as he was anything but a strong-looking man. Mr. Gilmour's great popularity, one would have thought, would have made it very difficult for Mr. McLoud to fill this position to the satisfaction of the church people. This was not the case, for his zeal for Christ's work soon manifested itself.

Mr. William F. Clark's house was used for many years by our loved Bishop Sullivan. Mr. McLoud often preached here, as did Mr. Gilmour. The nucleus of the townsite comprised lots 15 and 16 in the 12th concession of the Township of Himsworth. Lot 15 was originally taken up as a grant from the Crown by Christopher Armstrong. Lot 16 was a grant to William Clark, who donated the land for the three churches and the school. His house still stands near the fair ground. The first Presbyterian Church was at the corner of the Fairgrounds, later moved to Clark and Edward Sts. and is now the Masonic Temple. The Anglican Church was built on the site of what is now the home of Peter and Velma King, until it burned in 1937. It was then relocated on Mill St. The Roman Catholic Church was built on the site where it still stands.

Mr. McLoud had not finished his course at Wycliffe while working here. He left Nipissing in the Fall of 1889, giving Powassan a service when

opportunity afforded. For the most part he used the trails through the bush as best he could. The only road I may say in this country up to this time was the exploration road from Rosseau to Nipissing Village, built principally to colonize and explore the then-unknown wilderness. The first steamboat was placed on Lake Nipissing in the year 1881, having been built at Nipissing.

Our next missionary was Rev. George Gander, a deacon in our church who received his theology at Wycliffe College. Mr. and Mrs. Gander had a large family, but the latter did not enjoy good health. Rev. Gander's desire to engage in church work came late in life. He made his home near South River which before the railway was built was known as Eagle Lake Settlement.

Besides ministering to the South River area, Bishop Sullivan extended his territory to include Restoule, Commanda, Nipissing and Powassan. These places got a service about once a month. Later Rev. Gander also took services in Sundridge, then known as Stoney Lake Settlement, or Dunbar's Mills, and also at Trout Creek. Occasionally services were held at Mecunoma, known as Bummer's Roost - a stopping place on the Rosseau and Nipissing road near the present site of Rye. This missionary always kept a good horse and outfit.

Mr. W.C. White, another Wycliffe student, was then placed in charge of the mission and Powassan became headquarters owing to the proximity of the railway and apparent prosperity of the village. Powassan could not claim this privilege for the number of church people it contained. A great change will have to take place if it ever fills the small church - the people of our denomination - a great number being here today and off tomorrow.

The present church was completed in 1891 and Mr. White lent his services in the summer months in arranging the interior such as pulpit, prayer desk, and baptismal font; then returned to Wycliffe College in Oct. of 1891. He was the first missionary to hold services in our church.

From the records in "Our Chisholm Story" Volume I of "The Edward Topps Family" written by his son, Herbert, the first Powassan Anglican Church was built by Mr. Edward Topps of Chisholm Township who, before coming to Canada from England in 1888, was a carpenter by trade and according to his son Herbert had helped build various churches in his home land.

He worked at his trade whenever he could and records say that besides building the Powassan Anglican Church, he also built the first Anglican church in Callander, St. John's Anglican Church in Chisholm, and numerous other buildings in Powassan such as Scarlett's store (later Perkins',

then McDonald's, still later Cox's and presently Haglund's). He later built the Porter store (Trenouth's), the W.F. Clark home near the Fair Grounds, and the two brick homes for the Porter families, later owned by Mr. Erickson and Mr. L.F. Robertson.

Mr. Topps walked the bush trails from his home in Chisholm, a much longer distance in those days to Powassan, as there were no bridges over Graham Creek, and also fifteen miles through the bush to Callander, carrying his tools and coming home on Saturday nights bringing candy to the children. Mr. Henry Wraight, his brother-in-law, worked with him on some of these projects, but we have no complete records.

According to his own little black diary, just discovered in April, 1980, we quote: "May 7, 1891, took plans of new store to Mr. Scarlett and agreed to do the work for \$2.00 per day or \$1.50 per day with board.".... Later, "Commenced work on Scarlett's store, June 29, 1891.".... Later, on May 3, 1892, he delivered bill of lumber for Church, Powassan... Later "May 30, 1892, started work on Powassan Church." His notes show the church was completed in 78 days, which would be by about the end of August. Receipts for labour were \$156.00 plus \$25.50 for making 17 seats for the church at \$1.50 each. On September 6, 1892, he commenced work on the Anglican Church at Callander.

Having now a church but no staid minister or student, Powassan was looked after by Archdeacon Lloyd of Huntsville, Mr. Piercy of Burks Falls and Mr. Young of North Bay. Mr. Johnston of Magnetawan was also once here, and officiated. Mr. White performed all his work on foot.

Mr. Franz Ulbricht, 1892-1894.

Mr. Franz Ulbricht was then recommended to the late Bishop Sullivan as a promising young man who had somewhat of a business training and was desirous of taking upon himself church orders. He was healthy and strong-looking, and 21 years of age. He occupied about the same territory as Mr. White, but seldom went further than Restoule, Hotham and Nipissing.

The Township of Chisholm was opened up for actual settlement by the Ontario Government, as free grant land, and this added to his already large mission. He found it uphill work as he continued his studies so as to pass the examination before Mr. Boydell (Bishop's Chaplain) of Bracc bridge. He was the first missionary to turn East in the Creed. While he was at Powassan, he was ordered Deacon.

The foregoing material is all taken from Mr. Scarlett's memoirs, with the exception of the account from the Chisholm History of the building of the first church. We now leave Mr. Scarlett's memoirs and go on to

various other sources of information.

The first vestry meeting was held in 1893 with Rural Dean Chowne of Emsdale in the chair, and Franz C. Ulbricht, underage by 28 days, the student-in-charge. The first Clergyman's Warden appointed was Mr. James Porter, and the first People's Warden was Mr. Richard Georgeson. The first vestry Clerk was Mr. John Scarlett. The only other congregation member present was Mr. Fred Drew. The total collection from Feb. 12 1893 to April 1893 was \$22.87, being composed of Ash Wednesday collection as well as the particular Sundays. These monies were designaged: towards church expenses, 85¢; towards the Christianization of the Jews, \$1.15; the balance of \$20.87 was paid to Mr. Franz Ulbricht.

A vote of thanks was to be tendered to Miss Porter and Miss Julia Richardson for their work done in the Sunday School, and the church generally; to Mr. and Mrs. Scarlett for their kindness in boarding Mr. Ulbricht, the student, for six months free of charge; and to Miss Porter and Miss Richardson and the choir generally for past services.

A note from Mrs. S. Topps: "Walking the rough, wet trail to conduct services in the homes in Chisholm Township was very hard on Mr. Ulbricht's feet. Although he wore long rubber boots, his feet still got very wet, and swelled so badly that his rubbers had to be cut in order to remove them. He developed muscular rheumatism and was so ill he had to discontinue his work on this mission field."

He left in December, 1894, to go to hospital at Huntsville, and to render assistance to Archdeacon Lloyd. I think he was ordained priest while in Huntsville assisting Mr. Lloyd. After his marriage he was transferred to the mission in Sudbury, where his health completely collapsed and he had to resign his mission.

While the mission was vacant after Mr. Ulbricht left, we received ministration from Mr. Piercy of Burks Falls, Dean Chowne of Emsdale, Mr. Gander of South River and Mr. Young of North Bay.

Mr. William Hunter, 1895

Mr. William Hunter was appointed by Bishop Sullivan to take the services during his College holidays and arrived here in May, 1895. He was very fluent in speech and could hold his congregation while in the pulpit. He left again in September to continue his studies at Wycliffe College. Mr. Hunter, I think, did mission work in this district the following summer. On being ordained, he was put in charge of Gore Bay, Manitoulin Island.

Mr. Caleb Henry Buckland, 1896-1898

Mr. Caleb Henry Buckland, a student of Trinity College, was placed in

charge here sometime prior to the vestry meeting of April, 1896. He was married, and they had one child. His family and his studies occupied a considerable portion of his time. He received his Deacon's and Priest's orders while on this mission.

Sometime during 1897, Rev. Buckland spent four weeks holidays in Toronto, during which time Mr. Thomas Scarlett, son of Mr. and Mrs. J. Scarlett, conducted the services (possibly June or early July). Mr. Emmett Scarlett was thanked for a prayer desk for the church made by himself while in college.

Rev. Charles Piercy paid our mission a visit on Tues. June 15, and administered Holy Communion at Powassan and Trout Creek.

On the evening of July 11 Mr. Buckland preached a sermon to the Orangemen.

The 60th. Anniversary of the Coronation of our gracious Queen Victoria was made the occasion of a special Jubilee Service held in St. Mary's Church in Aug. 1897. Rev. Mr. Buckland and Mr. Howard delivered befitting addresses to about 200 people. The offering on this occasion was in aid of the Sanitarium at Gravenhurst.

Mr. Buckland kept a horse and outfit as his health would not permit him to do a great deal of walking. Because of ill health, he left this mission in August, 1898, for Burks Falls.

Rev. Arthur James Cobb, 1898, Sept. 1 1899 - 1903

Coming from Seguin Falls mission where he had laboured successfully for nine years, Rev. Cobb was appointed to replace Rev. Buckland. This was the first minister holding priest's orders that had been appointed on this mission field. Great regret was felt at his removal to North Bay on Sept. 1, 1899. A picnic was tendered him and his family, and he was presented with a purse of money and an illuminated address prior to his leaving.

Mr. David Abraham Johnston, Sept. 10, 1899 - 1903

Mr. Johnston coming from Magnetawan, arrived Sept. 10 1899. One of the primary needs for the church now seemed to be a permanent residence for the clergy. The church Year Book dating back to 1896 records a Ladies' Guild with Mrs. John Scarlett as President. Again, there is a record in Oct. 1898 of the "Good Shepherd Guild" with 16 members. Mrs. Cobb was president, Mrs. Dart vice president, Mrs. John Scarlett secretary, and Miss Kate Porter was treasurer. Then again in 1899 there is a record of the Women's Auxiliary. All monies were handed over in Jan. of that year from the Guild to the Auxiliary. At the Apr. Vestry meeting, 1899, the W.A. report showed receipts being: Fees - \$3.00; Concert - \$26.95; and

Bazaar - \$44.93.

From then on, as the W.A., these ladies were an active group, making money by putting on concerts, holding bazaars and so on. They received permission at that vestry meeting to buy a building lot from Mr. W.F. Clark for the sum of \$30.00, on which had already been paid the sum of \$10.00.

Mr. James Porter had collected \$161.19 for the parsonage fund, and permission had been granted from the Bishop to borrow \$300.00.

Then Mr. Hogan's house was offered for sale. A committee of five was appointed to examine it and report on the advisability of purchasing it instead of building. However, after making a careful inspection of it they concluded it was not suitable and it was agreed to start building at once.

Mr. Johnston was likely the first clergy man to live in the new parsonage, which still remains today on Clark St., opposite the Roman Catholic Church, and is presently owned by Mr. and Mrs. Jim Murdock, he being a policeman.

Rev. Harold King, 1903 - 1905

In 1903 Rev. King succeeded Rev. Johnston and was here until 1905 when he left to accept charge of Gravenhurst parish. Three years later he was transferred to Ft. William and before leaving Mrs. King returned to visit friends in Powassan.

It was interesting to hear Mrs. King on "The Voice of the Pioneer" radio programme a year or so ago. Active and alert, and living in British Columbia with relatives, she told her story. In her youth she lived in Toronto and when typhoid fever broke out in her home, her parents, wishing to protect her, sent her temporarily to stay in Bracebridge where she met her future husband, Rev. Harold King. They were married and his first church was St. Mary's, Powassan. Rev. King died not too long ago.

Rev. Ernest Melville Rowland, 1905 - July 1913

Born in Whitland, South Wales, the son of Rev. Evan Rowland, and educated at Oxford University, Rev. Rowland came sometime after Rev. King left in the year 1905. His former church was at Kingston. In this mission, he had charge of Powassan, Trout Creek and Chisholm. Mr. and Mrs. Rowland had four daughters and two sons - one son, C.R. Rowland lived at Sundridge

It was during his incumbency that St. John's Church, Chisholm, was built and officially dedicated by Rev. George Thornloe, Bishop of Algoma on March 12, 1911. Mr. Rowland was a member of that building committee

and collected enough money in Ottawa to justify its erection. St. John's then being in the Diocese of Ottawa, became part of Algoma Diocese in 1957.

Ways and means of keeping the subscription list up and coping with financing seemed imminent at several vestry meetings. The first Synod of the Diocese of Algoma was held in 1906 and the first delegate from St. Mary's Church in the person of Mr. W.C. Porter, rector's warden, was sent in 1909.

Of interest is the fact that Mr. J.B. Lake, publisher, founder and editor of the Powassan News from its beginning May 1, 1907 till 1963, and an active member of St. Mary's Church, included many news items in his local paper about the different churches. During its first year of publication we read of W.A. meetings being held at the homes of Mrs. Smith, Mrs. A.O. Oldfield and Mrs. J. Scarlett. Saturday afternoons seemed to be "the" meeting time in 1907.

Two weddings of interest were recorded and we include them here. From Wed., Nov. 27, 1907 copy: "St. Mary's Anglican Church was the scene of a pretty wedding on Tues. morning when Rev. E.M. Rowland united Mr. Majordee (Madge) Cox and Miss Mabel Finch in holy matrimony. The bride, who was daintily attired, was given away by her cousin, Mr. Arthur Finch and Miss Elisha Alston was bridesmaid. Mr. Hiram Cox supported the groom. After the ceremony the happy couple, and friends, adjourned to the home of the bride, where a bountiful repast was partaken of. The happy couple will reside in Powassan. They have the best wishes of their many friends."

The second wedding was about three months later from the Feb. 26, 1908 paper - "Love at first sight. Mrs. Potter of Berlin (Now Kitchener), an attractive woman of about 40 summers, came to town on Sat. and took up her abode at the New Windsor Hotel. On Monday Mr. Chambers of Chisholm, a widower of about 60 years of age but in whom cupid was still warm, called at the New Windsor, and about 2 P.M. had the extreme pleasure of meeting Mrs. Potter. In half an hour James had won the prize, and they were married on the spot by Rev. E.M. Rowland. Who says it wasn't a case of love at first sight? It doesn't take so long the second time, that is, to pop the question, although in many cases it takes some time to get started on the matrimonial path the second time. The happy couple are now living on their farm in Chisholm."

In January, 1908, the Rt. Rev. George Thornloe, Bishop of Algoma, confirmed 9 candidates at St. Mary's. As is usual on such occasions, the service was beautiful, and impressive. In his address to the candidates

and the congregation, the Bishop took his text from the 15th chapter of St. Luke: "and they all with one accord began to make excuses". On this occasion he wanted to emphasize the great influence that excuses exercise over the religious life of all. One meaning of the word "excuse" to his mind, was "lack of earnestness" and he went on to show that "excuse" is the enemy of the soul's instrument and a great detriment to the advancement of the church and a mean and cowardly way of neglecting one's duties to God and man.

Here it seems fitting to pause briefly to pay tribute to the man who was so instrumental in establishing the church in Powassan and to whom we are indebted not only for his early memoirs of the mission in this area but for the added information he has included in with vestry records while he held the office of vestry clerk for some 10 to 15 years after the church was built. Mr. Scarlett died in 1909, active in his church to the last, having accepted office at the Vestry meeting the previous week. Mrs. Scarlett also very active in the work of the church and being musically inclined, contributed not only in the choir but in the promotion and direction of young people's activities. Her loveable and genuine Christian character endearing her to all, her love for her church was evident through-out her life. She died about 1940, at the home of her daughter in Toronto.

Mr. and Mrs. Scarlett had nine children: Dr. Emmett Scarlet, Norma - Mrs. Newberry, Miss Irene Scarlett, Emma - Mrs. Baby, Wyn - Mrs. Ayers, Ella - Mrs. Piper, Kathleen - Mrs. J. Darling (mother of Stan Darling, M.P.); Effie - Mrs. Yeo, and Thomas.

A special effort was made by the church and the W.A. to raise \$355.00 for arrears in Rev. Rowland's stipend before he left in July. St. Mary's presented Mrs. Rowland with a purse of money, as she was leaving with her children to join her husband in West Flamboro.

Rev. Rowland died in his 76th year, after spending a number of years in retirement at Greensville.

Rev. Percy Alfred Paris, Nov. 1913 - 1918

It was late November before a replacement came and no mention is made as to who took the services in the meantime. Considerable improvement to the extent of \$260.00 was done to the rectory, likely while it was vacant.

Powassan was the first charge assigned to Rev. Percy A. Paris after his ordination. At his first service here he created a very favourable impression. He was a fine preacher and occupied a warm place in the esteem of his parishoners. He possessed an understanding heart, which endeared

him to people both in and outside the church.

He was here practically all through those terrible war years of World War I (Aug. 1914 - Nov. 11 1918) and his ministrations during that trying period when he brought solace and encouragement to many who lost loved ones in that tragic struggle will never be forgotten. Truly he was a man of God and his ministry did much to promote Christian endeavour in this community.

In 1915 it was decided that a new fence fronting the church and rectory was needed and the W.A., that faithful little band of workers, not only met fully the expenditure of \$100.00 for the neat wire fence, but also paid the balance owing on the rectory improvement.

On Sexagesima Sunday, Mar. 1918, St. Mary's Church was reopened after having been redecorated throughout. The entire cost of the improvement was shouldered by the ladies of the congregation who for some time past had striven to make the church more worthy of its high purpose. The little edifice had been greatly beautified, and a new carpet laid in the sanctuary, and chancel, and a beautiful embroidered altar frontal which greatly added to the appearance of the church was given through the kindness of the Church of All Saints, Sidley, Sussex, England. The three services of the day were well attended.

Before leaving in July for their new home in Sudbury, Rev. and Mrs. Paris were remembered by the Anglican Church people of Powassan, Trout Creek and Chisholm, with each church presenting them with a purse of money. The departure of Mr. Paris was keenly felt by his church people, but they rejoiced to know that his ability was recognized in his appointment to such a large parish as that of the Church of the Epiphany at Sudbury.

Mr. Paris died Mar. 2, 1953, in Sebring, Florida. He was to have been guest speaker at the 40th. anniversary of St. John's Church in Chisholm in 1951, but at the last moment had to cancel the engagement owing to illness. He suffered from a heart ailment during his last two years or so. The secretary of the W.A. has added a note at this point: "The Queen Mother, Mary, also died March 24th."

By August of 1918 the dark war clouds were finally breaking a little and a strong yet subdued confidence was astir. Yet it was still too soon for cheering and celebrating. By October, the war news which, good and bad, had been carefully and anxiously followed by Canadians everywhere for over four years, was almost taking a back seat to the influenza epidemic which was being brought in from Europe by every ship that docked in North America. The death rate from the disease in Europe was widespread

was rapidly reaching similar proportions on this continent.

Because of the serious nature of the epidemic and the fact that no deaths had been reported in the Powassan area so far, the Board of Health closed all churches, schools and public halls from Oct. 17 to Nov. 6. However there were many deaths from the scourge in Powassan and area before it abated and the Doctors, Harcourt and Ellis, were working day and night like heroes to combat the epidemic. Without the help of modern drugs many succumbed to pneumonia - Mrs. Wassen was one from St. Mary's congregation on this list. From the Powassan News come the following quotes: "Rather unusual to witness two funerals on one day as on Sunday".... "There may be flu germs on much of the bank notes and coin in circulation as many people fear, but if your subscription to this paper is due, send along the money and this office will take the risk".... "Death, the grim reaper, is working overtime. Between war, pestilence and famine, an awful toll of life is being taken the world over. Perhaps never before has the world experienced such a time of trouble and sorrow."

In Canada armistice was celebrated in every city, town and hamlet and Powassan was not lagging in this respect. Flags were hoisted, bells rang and parades formed. At night there were torch-light parades, a bonfire in which the Kaiser was burned in effigy, and there were speeches by the local clergymen, and singing of patriotic songs by the large gathering. It was a day long to be remembered.

Canon Richard Haines, Aug. 1918 - Apr. 1923.

Born in Parry Sound in 1886 Canon Richard Haines was a graduate of Trinity College in Toronto, having completed his high school in his own home town. Perhaps "Haine's Lake" near Parry Sound is named after a family connection. During his long ministry of 41 years in Algoma Diocese, he was in charge of churches at Manitowaning and Port Carling, before coming to Powassan to succeed Mr. Paris in August 1918.

Arriving here when he did, Rev. Haines would experience with his congregation the anxieties of war time, the serious influenza epidemic and likely be one of the speakers on the evening of celebration in Nov.

A new venture during Canon Haines' incumbency was the idea of having the vestry meeting at the rectory, preceded by a banquet at 7 P.M. This venture was to be carried on for seven years until 1925. The meal was prepared by the ladies of the church and was the means of bringing together its members in a social way. It also points up the fact that there were no basement facilities in the church in those days for social functions as there are today. All former vestry meetings seem to have been held in the

church with the exception of the one in 1907, which, for some reason, was held in a room over Porter and Co. Store.

Mrs. Haines, a former school teacher, seems to have been W.A. secretary treasurer while she was here and was very prominent in the work of the Sunday School, urging the parents to be more diligent in sending their children and also trying to get more help in this department.

In April 1919 St. Mary's Church received a beautiful silver private communion set, the gift of the girls' branch of the W.A. of St. Stephen's Church in Toronto.

In 1921 Mr. W.C. Porter and Mr. J.B. Lake were instructed to proceed with a suitable "Honour Roll", bearing the names of all church members of St. Mary's in uniform, and have it placed in the church. It is regretted that since this Honour Roll was lost in the fire of 1937, we have no record of names. Later the names of those who paid the supreme sacrifice were to be added, and in 1922 vestry meetings we quote: "A memorial to those who fell in the Great War was suggested. Moved by Mr. Lake and seconded by Mrs. Lamb that the names of Major Kelly and William Gladman be put on the tablet now in the church." It was also suggested that extra leaves be added to the tablet in the church. Apart from this, there is no record as to how many from St. Mary's church paid the supreme sacrifice.

Canon Haines left this parish in April, 1923, being placed in charge of a new parish at St. Joseph's Island. Later he was stationed at Blind River, Haileybury, and Little Current. Mrs. Haines died in 1951 and after his retirement Mr. Haines went to live with his son in Smithville, Ont. in the Diocese of Niagara, where he found himself priest in charge of St. Luke's Church there.

Rev. Henry Peeling, Oct. 1923 - Sept. 1928

St. Mary's was without a rector after Canon and Mrs. Haines left about the end of April until Rev. Henry Peeling came in October of that same year, 1923. The church authorities having decreed that the church business year shall hereafter correspond with the calendar year instead of from Easter to Easter, the first vestry meeting under the new time regulation was held on January 17, 1927.

During Mr. Peeling's time a special effort was made to wipe out the deficit and by 1928 the church books showed a balance of \$26.84! Again the W.A. was a tower of strength in this effort. They purchased a new organ for the church, paid taxes on the rectory, paid fire insurance, contributed to the Diocesan apportionment, paid to have the church roof reshingled and various other accounts.

Mention is made of Mr. Peeling having looked after lighting fires in the church during the winter months.

By 1928 the church had a new brass altar cross, (replacing the one that was a gift from Mr. Edward Topps in 1914), and a lectern donated by the G.A. which had been formed in 1926 with Mrs. J. Robertson as instructor and Margaret Porter as President. They had raised the money by presenting a play.

A "Little Helpers" group was first mentioned in 1926 under the leadership of Mrs. Peeling who stated this organization included all children under seven years of age. Its membership increased from 15 in 1926 to 21 in 1927. Rev. and Mrs. Peeling also organized the W.A. of St. John's, Chisholm, in 1925. Being transferred to Bruce Mines, Rev. and Mrs. Peeling left in September, 1928.

Rev. James Hubert Evans, Sept. 1928 - Nov. 1929.

Rev. Evans arriving the same month as Rev. Peeling left, was only here for a little over a year, being appointed to Cobalt parish in Nov. 1929. After his departure, the Bishop had delegated the Rev. L. Sinclair of Huntsville to conduct services here every Sunday. Mr. Sinclair, who was on the superannuation list, was a very acceptable substitute. He came up from Huntsville every Sat. evening, returning on Sun. night. The congregation was so pleased with his services that the wardens were instructed to inform the Bishop that the present arrangement would be very acceptable for a few months.

Rev. Lewis Angus Sampson, June 1930 - Oct. 1930

The Rev. L. Sinclair supplied services until June 1930, when the Bishop appointed the Rev. Lewis Sampson, a graduate of Trinity College, to this mission. Mr. Sampson was a talented young preacher of much promise and his administrations were greatly appreciated. The fact that he was a full blooded Indian gave added interest to his incumbency. He had only been with us for a few months, and his mother and younger brother had joined him here in September, when he received word from the Bishop to exchange with Rev. Charles Bertram Harris of Englehart.

Rev. Charles Bertram Harris, Oct. 1930 - Apr. 1933

This was in October and Rev. Harris arrived here with Mrs. Harris and the children, Mary, Jack and Donald, the same weekend. The feeling of the vestry was that they were fortunate at that time in having a minister of Mr. Harris' calibre and with loyal co-operation of the church members, a successful year was anticipated. Within two and a half years, Mr. Harris left for Toronto in April, 1933.

Rev. A.P. Scott, 1933 - Nov. 1934

Rev. A.P. Scott replaced Rev. Harris in 1933. After serving the congregation faithfully for about a year and a half, he left in November to take over the Espanola charge.

Having been rector's warden from 1907 to 1932, a period of 23 years, Mr. W.C. Porter died during 1934. As one of the main stays of the church his death left a vacancy which would be hard to fill.

At this time we were in the midst of the Great Depression, which began in October, 1929. It was known as the "Hungry Thirties" - an era of soup kitchens and food depots - when some 200 federal relief camps were set up across our country in which men were paid 20¢ a day and given food and tobacco, to cut trails and do other make-shift work. The thirties were typified by tens of thousands of men hopping freight trains to ride east and west in search of work. This period left many wondering if, after all, life was worth living. We need to keep this in mind as we follow the life of the church during this difficult period.

The Venerable Archdeacon William Arthur John Burt, Dec. 1934-Jul. 1937

The parish felt fortunate in the appointment of Rev. Burt, who arrived Dec. 1, 1934, and hoped the people would respond to his ministrations. Mr. Burt was an older man. Mrs. Burt never lived here. Possibly she was an invalid, as he made fairly frequent trips to Toronto to visit her. He had rented rooms in Mr. and Mrs. S. Jacques' home and had his dinner meal at Mrs. J. Anderson's home. As Mr. Scott, his predecessor, was also a single man, the rectory - not being used by the clergy - seems to have been rented. In July, 1934, a special meeting was held to arrange for borrowing \$400.00 from Synod to make necessary repairs to the parsonage with the understanding that all rent received would go towards payment of the loan at interest of 4%.

At the 1935 vestry meeting Rev. Burt drew attention to the fact that the Diocesan Expense fund was greatly in arrears but the offer had been made to cancel all arrears if the 1934-1935 assessment were paid in full - in which event the parish would be entitled to send a delegate to Synod in June. Mr. J.B. Lake was appointed delegate.

Since January 18, 1937 was the last vestry meeting held in the first St. Mary's Church, it may be of interest to have the minutes summarized. The meeting was held in the church with Archdeacon Burt presiding. Meeting opened with prayer. Minutes read by clerk Clarke Porter and adopted on motion of C. Porter and Mrs. E. Skuce. Treasurer's report read by Treasurer J.B. Lake, showing receipts \$318.85, expenses \$303.80, leaving a balance

of \$15.05, plus missions of \$65.95 - adopted on motion of J.B. Lake and Miss Topps. Building fund report showing receipts \$166.21, expenses \$125.70, balance \$41.33 adopted on motion of Mrs. J. Anderson and Douglas Selwood. G.A. report showing a balance of \$16.92 adopted on motion of Miss Gladys Cox and J.B. Lake. Report of Junior W.A. and W.A. showing a balance of \$44.00 adopted on motion of Mrs. Skuce and Mrs. Anderson. A report on the Sunday School with receipts equalling expenditure, and showing 26 children attending, adopted on motion of Miss Topps and Mrs. Skuce. Clergyman's Warden - Mr. E. Skuce; People's Warden - Dr. Clarke Porter; Sidesmen appointed - Selwood, Cox, Toswell and Hamilton; Treasurer - Mr. J.B. Lake; Auditors - Mr. Hamilton and Mr. Ellsmere. A vote of thanks was given to the W.A. for their great work especially in the building fund and in the taxes, on motion of J.B. Lake and Mr. Selwood. A vote of thanks was tendered to Mrs. Mitchell for repairing the glass in the church window on motion of Mr. Lake and Mr. Selwood. A vote of thanks was given the Treasurer for his work, on motion of Mr. Lake and Mr. Selwood. A vote of thanks was given to Miss Topps and Mrs. Toswell for supplying the church music on motion of Mr. Lake and Mrs. Skuce. The suggestion was made of posting the number of members with the total subscription in the church two weeks before the annual vestry meeting. Moved by Dr. Porter and Mr. Selwood that a vote of thanks be given to Archdeacon Burt for his wonderful work in the parish. The Archdeacon replied, stressing the importance of attending church. There were an average of 21 per Sunday and an average of 15 at Communion. The meeting closed with prayer. C. Porter, Clerk; W.A.J. Burt, Chairman.

A sad blow fell on the little congregation of St. Mary's in the total destruction, by fire, of their original pretty little church on Clark St. which had stood in the village for 45 years. The fire took place in the early morning of January 25, 1937.

There had been a splendid attendance at Evensong the night before, and after the service a meeting was held in which the congregation passed a resolution pledging an earnest endeavor to fulfill all extra-parochial financial obligations that year. Shortly before 5 o'clock the following morning, flames were seen shooting through the roof of the church. An alarm was immediately sounded, but altho residents of the vicinity were soon on the scene, they were powerless either to fight the blaze or to save any of the furnishings. In attempting to do so some of the congregation members barely escaped as far as the front fence when the vestibule collapsed and fell forward. Among the losses was the church register.

a special vestry meeting was held in the "parish room" (possibly the new church basement, as it was sometimes referred to in that term?) with Archdeacon Burt, Messrs. Skuce, J.B. Lake, Cox, Ellsmere, and Mrs. Ellsmere and Mrs. Skuce being present. Here a resolution was passed asking permission of the executive committee acting for the Synod of Algoma to mortgage the parsonage for \$2000.00 to be applied to the Building Fund of the new church. Further, they pledged themselves to repay at least \$100.00 per year until the whole amount was repaid with interest.

A goodly number of Anglicans and others assembled at the new St. Mary's in the course of the erection to assist, and witness the laying of the corner-stone presented by Mr. Cherry of North Bay Marble Works, and bearing the inscription, "St. Mary's Anglican Church erected A.D. 1937".

Rev. L.I. Greene, Rural Dean and rector of St. John's parish, North Bay, officiated, assisted by Rev. E.J. Tucker of St. Brice's parish, North Bay. A copy of the local newspaper and some coins were placed inside the stone. Archdeacon Burt presided. Speakers were Mayor Quinlan, ex-mayor Lake, and Rev. Cyril Goodier, rector of Sturgeon Falls. During the ceremony the appropriate hymn, "The Church's One Foundation" was sung, and also "Praise God from Whom all Blessings Flow."

The congregation worshipped in its beautiful new church for the first time when it was opened for service on Christmas Day with two celebrations of Holy Eucharist, one at 8 A.M. and the second at 10.30 A.M. being choral. The church was filled with worshippers for the Sunday evening service at 7.30 P.M. when Evensong was sung, and then followed by carol singing.

Expressions of praise were heard on all sides regarding the stately beauty of the interior of the building and the fine appearance of the exterior. This, of course, was pleasing to members of the building committee who gave so much of time and interest to the many details in the erection of the new church. The new St. Mary's, ideally situated at the east end of the Memorial Park on Mill Street, has a commodious basement for meetings and social functions. The interior of the edifice is beautifully furnished, and altogether it is a very worthy addition to the town and a credit to the congregation.

The formal opening of this new place of worship took place on Sunday January 9, when the Rev. R. Haines, a former rector, was guest speaker at all three services.

On the building committee were Archdeacon Burt, Mr. George Ellsmere, Mr. E. Skuce, Mr. W.G. Oldfield, Mr. D. Selwood, Mr. W.T. Hamilton, and Mr. J.B. Lake.

Fortunately the Vestry Minute Books were not in the church.

The origin of the fire is unknown. At first it was thought that it might have been due to defective wiring, or the stove, or stovepipes, as it started in the north end. However members of the congregation who were last to leave on Sunday night were positive that both stove and pipes were in good order, and that there were only coals left of the fire in the stove. One speculation was that possibly a vagrant had gone in to spend the night there.

Mayor Quinlan of Powassan kindly offered the use of the Town Hall (now the Senior Citizens' Building) for temporary services for St. Mary's congregation, but older congregation members cannot recall services ever being held there.

It does seem agreed though, that temporary quarters were at once secured in an old building on the corner opposite the former town hall. Senior citizens of Powassan will recall when this building was owned by late Robinson Mason, livery man, then used by C. Blackmore as a garage; later used as an armory and still later as an extra room for the primary classes of the public school. Finally it was acquired and used as a storage place by Geisler and Sons, before it was torn down in June 1951 by Geisler and Sons to make room for a one-storey cement block office and show room. Two weddings that took place in this historic building during the time which elapsed from Jan. 1937 until the new church was opened in Dec. 1937 were that of Kathleen Selwood to Robert Floyd in Sept., 1937, and also Rena Keall to Arnold McKewen in the Spring of 1937.

The New St. Mary's Church

The article regarding the fire which appeared in the Algoma Missionary News January - April 1937, concludes with these words: "Plans are being made for the rebuilding of the church. The people have subscribed generously, but much outside help will be needed. A number of gifts have been received, including a Bible, Communion vessels, vestments, altar linen, etc. The priest in charge, Archdeacon Burt, will be glad to give information as to further needs. We commend his work to the prayers and generosity of our readers."

In June, 1937, the Powassan Council agreed to sell part of the vacant lot at the rear of Memorial Park, as a site for the new St. Mary's Church. At an earlier date, with the \$1000.00 insurance from the former church, local subscriptions, and assistance from various church funds, it seemed the cost of the new St. Mary's would be fairly well met, and the subscription list was still open, but on Sunday, Oct. 30, 1937, at 9 PM we find

In giving his financial report of the building committee at the 1938 Vestry Meeting, Mr. Hamilton said there had been a great many donations received towards the church both from members and others. A letter of thanks was sent to the Orange Lodge for the use of their hall during the past months. No mention is made regarding the purpose for which the hall was used. The Orange Hall was situated where 314 King St. N. is now -- the home of Mr. Harry Johnston.

Although there is a summary of the W.A. at the close of our history, since this group was so very busy doing their part towards the rebuilding, their activities at that time seem worthy of mention here. From what we gather there were about 17 members in 1937, namely: Mrs. Madge Cox, Mrs. John Anderson, Mrs. W.T. Hamilton, Mrs. Thatcher, Mrs. Joe Lake, Mrs. Bill Crosby, Mrs. Warren, Mrs. George Carr, Mrs. Edgar Abraham, Mrs. Ed. Skuce, Miss Alice Topps, Mrs. George Ellsmere, Mrs. Ab. Wilson, Mrs. Doug. Selwood, Mrs. Frank Toswell, Mrs. Cy Brown, and Mrs. Charlie Stevens. Up until 1941 their meetings were held weekly, and from then on there were two meetings a month.

As we recall, all the interior furnishings of the church were lost in the fire, and when Archdeacon Burt was present at a meeting in Oct. 1937 he suggested that they donate the new furnishings for the front of the new church. This suggestion was unanimously agreed upon, for after having lost the pretty little church they had striven so hard to make beautiful, they were eager to work for the future. Conditions were somewhat primitive at first. Just inside the main entrance of the church was a large trap lid in the floor which lifted up to allow wood to be thrown down into the basement as fuel for the wood-burning furnace and the kitchen stove. This arrangement likely existed until the oil furnace was installed, possibly in 1956. A number of years later when some men were working in the basement the lid was accidentally left open and Canon Minchin, entering the church, had a nasty fall. He was taken to hospital, badly shaken and with several broken ribs.

The kitchen and basement facilities were very crude at first, too. We do not know when or how various items were acquired. The walls and floor were unfinished, a large black range with a warming closet was part of the kitchen equipment, and it was very inconvenient when putting on suppers to carry the dish water up the front steps! At some time during 1938 the W.A. agreed to ask that a drain be put in, but wouldn't think of asking for such luxury as a sink! The big dishpan served the purpose well. Mr. Robertson, possibly L.F. Robertson, donated some nice plain dishes for the kitchen.

At their Annual meeting it was decided to engage someone to light the fires in the wood-burning furnace and box stove, in the basement, and pay for this from the mite box. The mite box also produced money for the kettle, the dish pan, oilcloth for the tables, and other items for the kitchen.

On January 11, 1938, they put on a supper to celebrate the opening of the new church and that same month made out a cheque for \$100.00 to the building committee for the chancel furniture.

They raised money from teas, bake sales, pancake supper, fowl supper, talent money, piecing and quilting two tulip quilts, putting on plays with local talent, catering to a Masonic Banquet (78 plates at 45¢ each!) and served meals at the July 12 Orangemen's Celebration.

It was a red letter day for St. Mary's congregation and the people of Powassan when the new church was consecrated on July 10, 1938. At Holy Baptism at 10 o'clock, three infants were baptized and two children received into the church publicly after being baptized privately a few years before.

At 11.00 A.M. the local Orange Lodge attended as a body. Archdeacon Burt officiated, his sermon being about the introduction of the English Bible into the church in England just 400 years ago.

At the 3 P.M. service of the "Laying on of Hands", 13 adults were ordained to lay-priesthood and thereby became eligible to take part in service of Holy Communion. The Bishop of the Diocese, Rt. Rev. R. Smith, gave a very instructive address on the subject of Confirmation. The choir very efficiently executed their part in all the services.

Archdeacon Burt's last Sunday service in Powassan thus ended on a high note. Many regrets at his departure have been expressed, and also many kind wishes for success and happiness in the new sphere of his activities. The Bishop paid deservedly high tribute to Archdeacon Burt in the course of his address at the service of consecration when, in congratulating the officers and congregation upon their achievement in erecting such a beautiful place of worship, he said it will serve as a worthy memorial to Archdeacon Burt's ministry in Powassan.

At the evening service the new church was consecrated and set apart from all profane uses, and to be used only for the worship of Almighty God. The Bishop was assisted by Rev. Greene, Rev. Tucker, Rev. Goodier and the incumbent who was officiating for the last time in that capacity. Several laymen - Messrs. E. Skuce, J.B. Lake and D. Selwood had a minor part in the service. The church was without a resident minister for about two

months after Archdeacon Burt left.

Rev. Albert Ernest Carding, Sept. 1938 - (possibly) July, 1944

Rev. Carding was born at Stoke-on-Trent, Staffordshire, England, and came to Canada in 1911. He and Mrs. Carding were married in 1906 and he was ordained in 1926. They had two children, Albert and Mrs. H. Currie, both of Minnow Lake. Coming here from Schreiber, we believe that all of his ministry was in Algoma Diocese. He also served at Port Carling and at McDermid. Before his ordination he had worked with the Mond Nickel Co. in Garson. Mr. Carding, through his own hobby of landscape painting, encouraged others.

Just as Rev. Burt's incumbency is associated with the building of the new church, it was during Mr. Carding's time that the debt was wiped out. At the vestry meeting in 1939, it was decided that Mr. Carding and Mr. Suce call on all members and receive some promise from each as to what they would obligate themselves to during the next five years, with a view to wiping out the debt in that time. The debt was in the neighbourhood of \$2,450.00, by the way.

By September, 1939, we were in the throes of the Second World War. Because of this, the Bishop, Rev. R. Smith, informed us later that a special effort would be necessary as aid from England was cut off. We have been unable to ascertain the nature of this "aid from England".

Word came about this time also of the death of Archdeacon Burt, who passed away Sept. 8, 1939. He was very deeply regarded by all and his passing was felt keenly by St. Mary's parish.

At that same vestry meeting, after hearing the financial report of the W.A., Mr. Carding remarked that it was evident that this organization had taken the lion's share of the work, and from the sharp rise in their annual receipts it was also evident that they had a definite goal in mind.

The vestry meeting of January 18, 1943, seems to have been a very special one. It was preceded by a supper in the basement, but of course this had been the norm ever since the church was built - even if the facilities did sometimes leave something to be desired.

Mr. Carding read a letter from Bishop Kingston congratulating the parish on meeting all payments and clearing the mortgage when it came due. We need to pause and think of the strivings of those years just past, and realize, too, that the war clouds were still dark and threatening.

The ceremony of the "Burning of the Mortgage" then took place, and while the sweet flames rose from the ash pan, all present joined in singing the Doxology.

Praise God from whom all blessings flow;
 Praise Him, all creatures here below;
 Praise Him above, ye heavenly host;
 Praise Father, Son and Holy Ghost.

It was a solemn and happy moment, all present joining in grateful Thanksgiving and praise to Almighty God, and realizing that during their period of trial and trouble as they drew nearer to God, God had been nearer to them.

So that, in our mind's eye, we may see "all present", there were gathered together: Archdeacon Linsell of Gravenhurst, Rev. A.E. Carding, Mr. and Mrs. J.B. Lake, Joyce and James, Mr. and Mrs. Hamilton, Mrs. F. Anderson, Miss A. Topps, Mr. D. Selwood, Mr. H. Oldfield, Mrs. Mae Stone, Mr. M. Cox, Mrs. Helen McCloskey and Don, Mr. and Mrs. L. Whittaker, Keith James and Lloyd, Mrs. Crosbie, Miss Mary Crosbie, Mr. and Mrs. Cy Brown, Mr. McGill Maltby, Mrs. Matlby Sr. Mrs. V. Summers, William Kester, Marguerite Fournier, Mrs. R.H. Dillane, Mr. George Oldfield, Mr. and Mrs. E. Skuce, Mrs. L. Hardwicke, Mrs. Hodgson, Dorothy, Eunice and William, Joan Porter, Joan and Allan McDougall, Evelyn Milton, Theresa Stevens and Mary Oldfield.

A telegram was also read from Bishop Kingston advising that our rector Rev. A.E. Carding had been appointed Dean of Nipissing, which included both North Bay and Sudbury.

In August that same year, Rt. Rev. George Frederick Kingston, Bishop of Algoma Diocese, visited St. Mary's Church and conducted a joint service of Dedication and Confirmation during which the altar, the pulpit and a rood screen and beautiful carpet were dedicated. Thirteen candidates were presented by Rev. Carding at the service of the "Laying on of Hands". The Bishop's sermon was based on the Transfiguration, from which he drew four points - Worship, Thanksgiving, Temptation and Service. The sermon was undoubtedly one of the most inspiring that has ever been heard in St. Mary's and will long be remembered by those fortunate enough to be present. Among those present was the student in charge of Restoule and Trout Creek. The closing hymn, so fitting to the occasion and time, was "Onward Christian Soldiers."

Another big change came in 1944 when the Roman Catholic Church people offered to exchange the house known as "The Quinlan House" on Main Street near the C.N.R. tracks (lot 3 plan 44 Powassan) for St. Mary's parsonage on Clark Street. The advantage would be to both churches, since the Quinlan House was much nearer to the new St. Mary's, and the parsonage on Clark Street was opposite the Roman Catholic Church. At a special vestry

meeting it was decided that the amount needed to fix up either house was about equal and the exchange was made on an equal basis. The well was deepened and water piped into the house and the bath room fitted up at a cost of \$735.00

Rev. and Mrs. Carding had already gone to his new parish at Conistor perhaps around the first of July, when - receiving word of the shockingly sudden death, in August, of Mr. Hamilton, Bank Manager, member of St. Mary's building committee and choir, at only 59 years of age - he returned to assist Mr. Gosse in the funeral service. Mrs. Hamilton died 5 weeks later. This was the second break in that group of seven - "The Building Committee of St. Mary's".

Mr. Carding died sometime after leaving Powassan in his 68th year. He had carried on his parochial duties until his health began to fail just a few weeks before his death. Just before he died he had two art classes in progress, one for children and one for adults.

The parish was grateful to Mr. B.G. Gosse for conducting the services for those four months after Mr. Carding left.

Rev. Richard Cartwright Warder, Oct. 1944 - Jan. 1947

Sometime in October Rev. and Mrs. Warder and the children, Richard and Joan came, and they were the first to live in what he termed "the beautiful house that had been acquired as a rectory".

Born in West Bromwich, England, in 1901, he came to Canada as a layman in 1924. He had been priest in charge of Baysville, Schreiber, Bala and Huntsville before coming to Powassan. Mr. Warder was inducted Nov. 1. Incidentally, one of his first funeral services after he arrived was that of Robert Beatty, the first white child born in Nipissing Village.

Shortly after they came, Rev. Warder assisted by Les Whittaker organized the Church Scout Troop and Mrs. Warder organized a branch of the Girl Guides. In July 1945 a summer camp was set up at Wasi Lake in Chisholm for the Scouts and Mrs. Les Whittaker and Mrs. Arnold Selwood were cooks for the boys. Some of the (about) 16 boys attending were Dick Warder, Ken Brownlee, Albert Selwood, Max Paul, Allan McDougall, Keith Whittaker, Bob Loy, John Toswell, Joe Steele, Bruce Putnam, Allan Skuce, Phillip Nicholas and Bill Hodgson. There are four unidentified boys in the picture. Kay Topps, R.N., acted as camp nurse.

The war in Europe dragged on. In 1944 an "Honor Roll" had been purchased to carry the names of boys from the parish who were on active service, and was hung on the wall in the church.

HONOUR ROLL

*Ross Ellsmere	*Edwin Fraser
John Abraham	Edward Abraham
George Keal	Allan Keal
Joseph Lake	George Lake
Keith Stevens	Evan Stevens
Lloyd Boxwell (Chisholm)	Elmer Wraight (Chisholm)
Margaret Porter	Dr. Eric Dillane
Victor Demaine	Arnold Selwood
David Fraser	Leonard Odd (Restoule)
*Arnold Parks	Hartley Perkins
Emmerson Odd (Restoule)	Jim Crosby
Edwin Crosby	Wilbert McFadden
Mary Crosby	Ashley Armstrong
Chester Long	Arthur Brownlee
Harold Brownlee	Robert Floyd
Walter McDougall	George Carr
Albert Brock	Harold Toswell
Leslie Anderson (Chisholm)	George Hilton
Hugh Hardwick	James Lake
Don McCloskey	George Ellsmere
Robert Hodgson	Stanley Selwood

May 1945 brought the word of unconditional surrender of Germany and a special service of Thanksgiving was held on the evening of May 7 when the church was packed to the doors.

In August 1945 Japan surrendered and Mr. Gosse came from North Bay for a special service. A social evening to welcome back the boys from overseas was held in October and a similar one was again held in December as more returned home.

Mr. Lake had assisted Mr. Carding as lay-reader following the death of the rector for South River and Sundridge. Having taken services at both these places, he was re-appointed lay-reader by the Bishop in 1943 and 1944. After being at St. Mary's a little over two years, Rev. and Mrs. Warder and Richard and Joan left January 14, 1947, to go to Spooner Wisconsin, U.S.A.

In later years he wrote a book entitled "Northern Exposure" - an account of the rugged northern frontier of Ontario. Of his Powassan pastorate he wrote: "The country around Powassan is very beautiful, pleasant, softly rolling country-side, with creeks and rivers, nice woodlands nestling here and there, and many good farm lands. It was a pleasant rural pastorate. I often wonder why I only stayed two years. My wife was very fond of the place, and the children were in good schools, but I got the itch to move. This strange urge to be on my way has been my guide from time to time. I had received an offer from the Diocese of Eau Claire in Northern Wisconsin - an attractive offer of a large country cure - so I laid aside the cure of souls in Powassan mission, and after many fond farewells, set out for pastures new, after 22 years in Algoma Diocese."

Rev. Warder died in Spooner, Wisconsin, in December, 1964.

Rev. Gower Stone, Feb. 1947 - May, 1948

Again the rectory was vacant for four weeks until Rev. Gower Albert Stone arrived from Newmarket on February 12, Owing to bad snow storms blocking the roads, and the serious illness of their youngest son, the arrival of Rev. and Mrs. Stone and family was delayed. Born in Newfoundland, Mr. Stone was a graduate of Trinity College, Toronto in 1935. He had been in charge of churches at Minden and Mimico before enlisting in the Navy in 1943, serving at Cornwallis until the end of the war.

When the family left here May 7, 1948, Rev. Stone was to take up duties as Chaplain in the Navy, being stationed at Dartmouth, Nova Scotia.

At the early age of 50 years, Rev. Stone died at Dartmouth, in 1957, leaving his widow, two daughters, Barbara age 17 and Maureen age 14, and three sons, Paul age 19, David age 11 and Phillip only 5 years old.

Now a close friend of the congregation of St. Mary's, Mr. B.G. Gossett of North Bay who had filled in the gap before Rev. Stone came, again took the services for about two months.

Canon Arthur Edward Minchin, July 1948 - July 1954

Coming to Canada from England in 1910, Canon Minchin had graduated from Emmanuel College, Saskatoon in 1916. In 1924 he married Anna Kathleen Kells at Orillia. They resided in Manitoba and Saskatchewan where they served in Indian Residential schools as well as in parish work. After they retired from the supervisory position at Shingwauk School at Sault Ste. Marie, in 1946, Canon Minchin was appointed to the parish of Powassan taking over his new duties July 1, 1948 and conducting his first service July 4.

The congregation had felt for some time that a fire escape door in

the basement was needed and in 1951 this was satisfactorily completed by Mr. Davis at a cost of \$600.00 and the church was redecorated in 1953 at a cost of \$375.00. For a number of years following the building of the new church, no improvements had been mentioned, as they had been concentrating on paying off the mortgage and doing necessary work on the recently-acquired rectory. In 1946 the wardens had been authorized to procure material for covering the floor and walls in the basement and to have a blower attached to the wood furnace to heat the basement. There were also plans afoot to put doors on the kitchen cupboards, but as there seemed to be no further mention of these, it is not sure when the work was completed. The blower for the wood furnace never did materialize, and the oil furnace was installed about 1956. This was a big item. The town water works were also brought in to the church in 1956.

To continue on the subject of basement facilities, the renting of the basement in September 1959 or thereabouts to the School Board had necessitated considerable work being done. Fluorescent lighting was installed, the floors were tiled, further insulation was done regarding the windows and 24 new stacking chairs were purchased. Between 1959 and 1969 there were various groups using this area. It was used as a classroom for the Powassan Public School for one or possibly two years before the portable classrooms were set up in the schoolgrounds. The Girl Guides, Mrs. Thompson's kindergarten class, the Horticultural Society and the Brownies used this room at various times, and the Recreational Committee also used it for sewing classes two nights a week for a period of time.

Shortly after Canon Minchin came, the Evening Branch of the W.A. was formed, taking in the younger married women. St. Mary's also had a robust choir which was definitely a step forward and did much to enhance the services. Mrs. Minchin was the moving spirit behind this venture.

The loss of two long term wardens of the Church, both on the building committee was keenly felt. Eddie and Muriel Skuce, both very active members, moved away in 1947 and George Ellsmere, Superintendent of the House of Refuge in Powassan from 1931 to 1947 died from a heart condition in 1951 at 55 years of age.

Then on July 4, 1954, Rev. Canon Minchin, for six years rector of St. Mary's, died following a heart seizure. He was conducting the morning service in the church and his sermon on the subject of "faith" had been particularly moving. Proceeding to the service of Holy Communion, it was evident that he was ill. Dr. Dillane arrived within a few minutes and Canon Minchin was moved to the rectory, but died about 2 o'clock, as the

ambulance arrived to take him to hospital.

The little church was not nearly large enough to accommodate the people who gathered for the memorial service at which Bishop Wright officiated. Pall bearers were the six wardens of the mission: L. Whittaker, D. Selwood, W. Wice, C. Mills, L. Boxwell and L. Tennant. Canon Minchin was survived by his wife, a son Rev. Kells Minchin, and a daughter Mrs. Arthur Thompson (Nancy) of Powassan.

A spirit of harmony and co-operation had prevailed during his ministry. He had served his people faithfully and well and the congregation was deeply saddened by his sudden passing.

Mr. B.G. Gosse with Rev. L.R. Willis of Sundridge and Mr. Claude Hodges, lay reader, filled in during the summer. Mr. Gosse was ordained to the priesthood by Bishop Wright at St. John's Anglican Church, North Bay, in September, 1954, and was elevated to Canon in 1969.

Canon Gosse, born in Newfoundland long before that Island became a province of Canada, was one of a family of 10 children. His father was a school teacher. In 1924, the year after he came to North Bay to take over the administration of the city's welfare department, he married his beloved late wife Emma, also a Newfoundlander. While attending St. John's Church, North Bay, he became a lay reader but left in the early 50's to study theology at the Theological College in Montreal, being ordered deacon in 1953. He served in churches at Sturgeon Falls, Cache Bay, Warren, and from 1956 to 1972 at St. Brice's, North Bay, where the Canon Baxter Gosse Narthex was dedicated to his devoted ministry in 1977.

Perhaps no one can recall just when he first began filling in during vacancies at St. Mary's, taking part in special services, or how many times he was asked by families to take part in the funeral service of a loved one, but records and memories recall a great many. He is remembered for his devoted interest in visiting the hospitals and now in retirement at Cassellholme - after having broken his hip in the Fall of 1979 - he can still pursue his favourite hobby - visiting people and offering them the warmth of his friendship.

Rev. Percy George Docksey, Nov. 1954 - June 1959

It was November before this mission had a replacement following the death of Canon Minchin, in the person of Rev. Docksey. Born in Norwich, England, he had come to Canada as a young man. Having been ordered Deacon in 1944, he was ordained to the priesthood after special studies at Huron Theological College in London.

Mr. and Mrs. Docksey came here from Watford and like so many other homes across our country, theirs was one that had lost a beloved son during that long struggle of World War II. Their other son was an Army Chaplain.

During his first year here, at General Synod in 1955, the name of "Church of England in Canada" was changed to "The Anglican Church in Canada" and Callander became part of this mission about that time.

Sunday June 19, 1955, was a memorable one for the congregation when the 75th Anniversary of the first Church of England service held in this mission was observed. Rev. Roland Palmer, Honorary Diocesan Missioner of the Diocese of Algoma was guest speaker at the service of Morning Prayer, and Rev. Baxter Gosse was guest speaker at the service of Evening Prayer, taking for his text Acts 28:15 "He thanked God and took courage." The robed choir directed by Mrs. J.V. Summers, who also was organist, added greatly to the service with J.B. Lake, our veteran choir member, and Mrs. F. Toswell taking the leading solo parts in the anthems of the day: "Hymn of Peace"; "Seek Ye the Lord"; and "Now the Day is Over".

Rev. Docksey was thanked at the close of this spiritual and uplifting day, for his efforts in making it a memorable one in the history of the mission.

Canon Richard Haines, who retired in 1956 after serving 41 years in Algoma Diocese, and who was rector here from 1918 to 1923, visited St. Mary's in July, 1957, as he was spending his vacation visiting former parishes. Assisting Rev. Docksey at the morning service, his impressive sermon indicated he had lost none of his old time eloquence.

In 1974, being the oldest priest in Algoma Diocese at 88 years, he was in St. Catharine's Hospital, still in good spirits, though suffering from a stroke effecting his right side.

When, about June 1, 1959, Rev. and Mrs. Docksey left this parish, Rev. Gosse once more conducted the services during the summer, assisted by the summer student from Restoule, Mr. Hugo Muller.

Before their departure for Port Burwell, a farewell party was held for them at the home of Mrs. Summers-Lake, when they were presented with an arm chair. St. Mary's had made marked progress during Rev. Docksey's ministry, and Mrs. Docksey had contributed to this progress through her association with the W.A., the choir, and the Altar Guild which was formed in 1955 on Mr. Docksey's recommendation. They had both won a place in the hearts of their people, and the announcement of their removal was received with regret.

Rev. Dalton Laurence Woodward, Sept. 1 1959 -

Rev. and Mrs. Woodward and their two daughters, Leslie and Valerie, arrived Sept. 1, 1959, and the following Spring they welcomed Robert John, a brother for Leslie and Valerie.

Rev. Woodward, born in Cannington, Ont., received his early education there. He apprenticed for three years in pharmacy, but before he could finish his training World War II intervened, and he joined the Air Force in 1941 and served in England until the end of the war. On his return to Canada in 1945 he married Velma Goold, of Toronto, and the couple moved to Cannington where he worked for the next ten years in his father's hardware store in that town. Always active in the life of his church, Mr. Woodward became a lay reader during this time and began a study course working toward a degree of Scholar of Sacred Theology. In 1956 he entered into full time ministry under the sponsorship of Archbishop William Wright of Algoma Diocese and was loaned to Ontario Diocese to take charge of the parish of Roslin during the three years he attended Wycliffe College to obtain his S.S.Th. degree.

He was ordered Deacon on St. Matthew's Day, Sept. 21, 1956, at St. Luke's Cathedral in Kingston, and ordered Priest on Ascension Day, May 30 1957, at Christ Church in Athens, Ontario.

Many changes have taken place during Mr. Woodward's long ministry of almost 21 years.

Their home was saddened in October, 1968, when their eldest daughter Leslie, died in Western Hospital as a result of a car accident. Leslie had recently graduated from the Atkinson School of Nursing at Western Hospital and was on the nursing staff there.

Valerie married Neil McDonald, of Chelmsford, March 10, 1973, with her father and Archbishop Wright officiating. They now live in Kanata, with their three children.

Their son, Robert, was married to Ruth Watson of this parish on Feb. 17, 1979, with Rev. Woodward officiating at St. Mary's Church.

Over the years, with his outgoing personality and his desire to give always of his best to his chosen life work, a spirit of harmony and good will has prevailed, contributing greatly to the growth of the church. Mrs. Woodward, through her faithful work as a member of the congregation, has added much to this growth. They have become warm friends and are held in high esteem by the people of St. Mary's.

During 1965 the congregation was also saddened by the passing of two more men who had been active on the building committee in 1937. Mr.

Selwood was a local farmer and rector's warden for about 14 years, and an active church member. His wife, Mrs. Emma Selwood, a life member of W.A. and founder of the "Little Helpers", predeceased him in 1964.

Mr. Lake, editor of the Powassan News, people's warden for some 15 years, and vestry clerk for over 20 years, died aboard ship en route to Africa in December of 1965. His first wife, Mary Abraham, a faithful church member of 50 years and also a life member of W.A., died in 1957. In 1958 he had married Lillian C. Summers, another faithful church member for many years organist at St. Mary's Church.

After some discussion at the vestry meeting in 1965, it was decided that the wardens serve for one year as People's Warden, followed by one year as Rector's Warden. This was a big change, as vestry records show the first rector's warden, Mr. James Porter, held this post for 14 years, retiring due to ill health. His successor, Mr. W.C. Porter, held the same office from 1907 until early in 1934, and continued as treasurer until his death in 1934 at which time the offices of Rector's Warden and Treasurer became two separate offices instead of both posts being filled by the Rector's Warden. At that time Mr. Lake became treasurer and Mr. Selwood succeeded as Rector's Warden, serving (at two different times) a total of 14 years in that office. Mr. Skuce was Rector's Warden for 9 years and Mr. Keith Whittaker for 7 years.

Serving as People's Warden for from one to ten years during that time were: Mr. Georgeson, Mr. J. Scarlett, Mr. W.A. Wassen, Mr. J.B. Lake, Mr. George Oldfield, Mr. McCloskey, Dr. R.H. Dillane, Mr. M. Cox, Dr. C. Porter, Mr. George Ellsmere, Mr. Les Whittaker, Mr. D. Selwood, Mr. F. Laver and Dr. Eric Dillane.

Funds had been steadily growing, and by 1968 the electric organ was purchased at a cost of approximately \$1,000.00.

By the beginning of this year, the afternoon and evening branches of the W.A., the Altar Guild and Little Helpers were all in the process of re-organization as the A.C.W. This newly formed "Anglican Church Women" was intended to give all Anglican Women a means of supporting their church according to their various talents and interests.

The ladies of St. Mary's - as the W.A. before this time, and as the A.C.W. since then, have always been a very active group. Following the information given about them back in 1938, they continue to make money by various means such as bake sales, coffee parties, (fowl suppers are now referred to as "turkey suppers"), catering, their usual Christmas bazaar and tea, which has become locally famous for the sale of Christmas cake,

Christmas pudding and mince-meat. A more recent innovation in the fund-raising work is the very popular "soup and sandwich luncheon".

Ever alert to where they can help, they purchased a piano for the Sunday School room, dishes for the kitchen, a hot water heater, donated \$500.00 in 1973 to pay off money owing on Mission Outreach and the Pensic Fund, and donated \$500.00 again in 1978 to help pay for decorating and repair work at the church, when walls were repainted and floors sanded. At this time a trench was also dug around the foundation, the foundation and walls water-proofed, and weeper tile put in to carry off water which had been seeping into the basement during the heavy rains and Spring thaws.

In 1969 the centralized payroll system came into effect whereby all payments and deductions in the clergy stipend were collected at the Synod office. In 1974 the Synod decided to insure all churches in the Diocese under a blanket policy which represented a considerable saving to each church.

There were further changes in the mission also. As stated earlier, St. Peter's Church, Callander, formerly served from North Bay, became part of this mission - perhaps late in 1954, or about the time that Mr. Docksey came here. St. George's Church, Trout Creek, built in 1917, was demolished in 1968 and the village Post Office erected on that site. The Memorial plaque from that church is to be placed on the wall in St. Mary's.

St. John's Church, Chisholm, erected in 1910 - 1911 was closed in 19 for the winter months for financial reasons, there being only three families left in that congregation. The mission now, in 1980, includes St. Mary's Church, Powassan, St. Peter's Church, Callander, and St. Alban's Church, Restoule.

In 1974 Rev. and Mrs. Woodward and family vacated the rectory and moved to their own home at McQuaby Lake, and the rectory has been rented since that time. A wedge-shaped piece of property adjacent to the rectory was purchased from the Town to square off this property belonging to the church.

The 70's brought the loss of many faithful, long-time workers in the church. The Van Toens, active members for over 20 years, moved to North Bay about 1970, where Mr. Van Toen died in 1975. Mrs. Van Toen was a faithful member of the W.A. and was vestry clerk for 14 years. To her we are indebted for the typing of both the early history of the mission and the vestry minutes for the first 75 years.

Miss Alice Topps, W.A. life member, organist and Sunday School Superintendent as well as sometime choir leader during her 40 some years in

Powassan, died in 1970. Mrs. J. Anderson, a W.A. life member and active church member for over 40 years died in 1970. Mr. W.G. Oldfield, another member of the building committee, died in 1970. Mrs. Minchin, who continued to make her home in Powassan after her husband's death and who made a special contribution to the choir and the Sunday School during nearly a quarter of a century, died in 1971. Miss Emma Kells, sister of Mrs. Minchin and known for her work in the W.A. and Study Group, left Powassan in 1975. Harold and Noreen Toswell moved to South River in 1973. Harold had been church warden and Bible Class leader, and Noreen an active W.A. member and leader of Junior Choir and organist's assistant.

Mrs. Summers-Lake, a worker in the church and W.A. for some 40 years contributed especially to the choir and was church organist for many years. A member of St. Mary's for over 40 years, she died in 1974. Mrs. Frank Toswell, life member of the W.A. and a staunch supporter of the church for 46 years died in 1978.

Sunday School.

The importance of training children in the Christian faith during those early formative years has been stressed over and over by the clergy during the past years, and although the often brief reports of Sunday School work given at the annual vestry meetings sometimes tell us little except that appreciation was expressed for the faithful and untiring work of its teachers, it is evident that many dedicated people, men, women and teenage young people, have felt the call to help train young minds in the Sunday school department.

From the church's beginning, Miss Porter and Miss Julia Richardson, though busy with the organ music and the choir, also found time to teach Sunday School in 1893. We are not told how long they continued, but Mrs. Scarlett as superintendent, and her assistants Mrs. Dennis and Mrs. Perkins are next mentioned in 1908-1909. There was no mention of Sunday School during Mr. Paris' time, which would be during the war years, but this does not necessarily mean that it was not active. It was next mentioned when Mr. Haines was here, but at different times throughout the records it seems the plea was for more teachers.

An interesting note in 1919 was that the Sunday School hour was changed from 8 to 7.30 P.M. - almost bedtime for smaller children, one would think. It was suggested that perhaps families living outside of town such as the Oldfields and the Selwoods, may have found it easier to bring their children to Sunday School with the horse and cutter (or buggy) after the evening chores were done.

There were an average of 11 scholars in 1922; 20 scholars in 1925, and an enrolment of 43 scholars in 1932. The 60's would seem to have been the peak years for attendance and related activities, with enrolment in 1961 increasing to 45, in 1962 to 47 with five teachers, in 1963 to 45 with four teachers and in 1966 there were 20 enrolled. During these peak years there are reports of sleigh-riding parties, picnics, a hike up the mountain with a weiner roast, and Hallowe'en parties. The children took part in Christmas Concerts and Christmas pageants. In 1975 Mrs. Woodward reported that Sunday School teachers were hard to find, and the interest of children seemed at a low ebb.

There must have been many who helped teach Sunday School whose names are not given, but those whose names are listed since 1909 are: Mr. Tasker, 1910; Miss Smith, Sunday School Supt. and her assistants, 1912; Mrs. Haines and her assistants, 1919; Franklin Lake, 1922; Alice Topps, Supt. from 1933 to possibly 1941; Mrs. Toswell, Mrs. Laver, Mrs. Whittaker and Mrs. Skuce in 1942; Mrs. Skuce, followed by Harold Toswell led the Bible class for a number of years. Mrs. Erickson Supt. and Mrs. Easterbrook in 1951; Tom Dillon and Paul Laver (boys' Bible class) in 1953; Mrs. Minchin Supt. 1956; Mrs. Burgess Supt. 1960; Mrs. Nancy Thompson, Supt. 1962; Mrs. Marjorie Piper, Supt. and teachers, Mrs. G. Lake, Mrs. Bill Dewar and Mrs. Don Maynard in 1963; Bob Loy, Supt. 1965; Mrs. Ruth Arbour 1971 and Mrs. Woodward 1974.

Since this time, Mrs. Woodward, Mrs. Thompson and Mrs. Douglas Young have carried on the work, more recently assisted at times by Elizabeth Maynard. The Sunday School hour has been changed to 11.15 AM to enable the children to remain in church with their parents until after the first lesson. The children continue to have picnics and Christmas treats.

Youth Groups

The first mention that is made of G.A. (Girls' Auxiliary) is early in 1926 when Mrs. J. Robertson was instructor and Miss Margaret Porter was president. There was a membership of 11.

Sometime around 1929 Miss Alice Topps, who moved to Powassan at that time, continued leading this group until somewhere around 1937, with Mrs. Toswell as assistant. At varying times the membership included up to 10 girls and among these were: Sylvia Abraham, Noreen Niffin, Ann Lake, Mary Crosby, Kathleen Topps, Sylvia Selwood, Joyce Lake, Marjory Hamilton, Dorothy Fudge, Dorothy Hodgson, Mary Oldfield, Gladys Cox, Elva Cox, Hazel Davis and Audrey Hartley. These girls were not all members at the same time but were all early members of St. Mary's G.A. They were taught to do

embroidery work, crocheting and tatting, etc. Miss Gladys Cox and Mrs Crosby continued to lead this group until early 1939 when it was discontinued and an A.Y.P.A. was formed with Miss Grace Rowlandson as leader. This group was active for about one year.

A Junior W.A., active from about 1929 to 1932, was continued in 19 with Mrs. Skuce as leader. This group also disbanded briefly when the A.Y.P.A. was organized, and with their money they bought a litany desk for the church. They continued later during 1941 - 1943 with Mrs. Whittaker and Dorothy Hodgson as leaders.

As mentioned before, the Boy Scouts and Girl Guides were both started in 1945 by Rev. and Mrs. Warder.

Perhaps the group which continued the longest was the Little Helpers, first organized by Mrs. Peeling. Mrs. Selwood re-organized this group in 1951 and was a faithful leader for 10 years or more, after which Mrs. Stuart, and then Mrs. Piper, continued as leaders until 1968. The attendance varied from 17 in 1951 to 22 in 1963.

In the early 1960's, possibly about 1962, Mr. Woodward organized a young people's group comprised of youngsters 12, 13 and 14 years of age from all denominations. This group met in the Sunday School rooms and continued for some 5 or 6 years.

Organists and Choir

When the first church was built, Miss Porter and Miss Julia Richardson and the choir generally seem to have been a faithful group. From then on those whose names are listed as having been organists are as follows: 1907 - Mrs. J.A. Porter and Mrs. A.L. Perkins; 1915 - Mrs. Perkins and Miss Paris; 1916 - Miss Ella Griffith; 1917 - Miss Ella Griffith and Miss Lottie Armstrong; 1918 - Miss Armstrong; 1919 - Mrs. Perkins, Mrs. McFadden (later Mrs. Oldfield) and Miss E. Porter; 1923 - May Lake, Mrs. E. Abraham and Margaret Porter; 1931 - 1945 Miss Topps assisted at times by Mrs. Toswell, Mrs. Summers (who also helped with the choir) and Mrs. Easterbrook; 1945 - 1965, Mrs. Summers (after Dec. 1958, known as Mrs. Summers-Lake). Mrs. Shirley Loy has been organist continually since 1965. Her assistants have been Mrs. Noreen Toswell until she moved to South River in 1973, and since then Mrs. Nancy Thompson. Kathy Maynard, a new generation, has also helped of late.

One Sunday after Evensong in 1962, Mr. J.L. Whittaker was presented with a Chorister's medal by Rev. Woodward on behalf of the congregation. This ceremony commemorated 80 years of service in various choirs in his homeland, during his years in Saskatchewan and more recently in

St. Mary's since 1944.

In 1967, at an "At Home" at the rectory, Mrs. Summers-Lake was presented with an illuminated scroll by Rev. Woodward, on behalf of the congregation, in appreciation of her many years of faithful service as organist at St. Mary's. She also received a beautiful corsage of yellow roses from the afternoon group of the A.C.W.

CONCLUSION

As we reflect on the history of this branch of the Christian Church, over the past 100 years, we are reminded of an artist's painting. Just as he carefully blends the colours on his pallet to get brighter and softer tones, to create a picture of great beauty, so the Great Master Painter has used the freely-given talents of those who have been leaders, held responsible positions, helped make major decisions and carried heavy loads. He has also used the talents of many whose names do not appear in this story - people who have played perhaps a quieter but perhaps an equally important role in carrying the light of Faith in the Great Artist's plan.

As we close this memorial to the lives of that great army of men and women who have served Christ's Church through the years since its beginning - in various ways - giving freely of their time and talents - could it be we hear them say to each of us, to the 80's, and to the future:

"To you, from failing hands, we throw the torch.
Be yours to hold it high."

MEMORIALS and GIFTS

Pulpit - To the Glory of God and in loving memory of Lindsay McCloskey,
' • given by Mrs. L. McCloskey.

Altar - To the Glory of God and in memory of A.L. Perkins

Cróss:- In loving memory of Martha C. Porter, 1851 - 1928, and
W.C. Porter, 1873 - 1934.

Candle Sticks - In loving memory of Abraham and Annie Oldfield, given
by their family.

Litany Desk - Given by the Girls' Auxiliary about 1939,

Bible:- Given by the Upper Canada Bible Society replacing the one given
by Mrs. E. Topps which was burned in the first church.

Organ Light - Given by Mrs. Summers

Small Brass Vases - In loving memory of Elizabeth P. Topps, 1852 - 1940.

Rood Screen and Carpet - by the Congregation

Brass Alms Basin - To the Glory of God and in loving memory of Vernon
Hilton, 1929 - 1941.

Bible Stand - In loving memory of Allan Skuce, 1860 - 1934, and Ruby Edith
May Skuce, 1918 - 1930.

Brass Vases - In loving memory of Private E.T. Fraser, killed in action
Aug. 10, 1944, given by Mother, Dad and Family.

Riddell and Dorsal Curtains - by the W.A. at 75th Anniversary in 1955.

Font Cover and Baptismal Bowl - In loving memory of Edward and Phoebe
Topps - by son Stanley, given at 75th Anniversary

Linen Chest for the Church Linens - by Evening Branch of W.A. at 75th.

Alms Basin Bracket - by Congregation at 75th Anniversary.

Memorial Stained Glass Window - To the Glory of God and in loving memory
of Mary Abraham Lake, Aug. 1886 - Dec. 1957 and Joseph Baker Lake,
1885 - Dec. 1965, erected by the family in 1958.

Red Riddel and Dorsal Curtains - by the Altar Guild, 1958.

Choir Stall and Brass Candlesticks -in memory of Mrs. Helen McCloskey,
given by her family.

Sanctuary Light - In memory of Mr. James Hilton, given by Mrs. Hilton.

Electric Carillon System - Presented to St. Mary's Church, Mothers' Day,
1961 by the Hilton Family.

MEMORIALS and GIFTS
(continued)

The Holy Communion or Holy Eucharist - with Collects, Epistles and Gospels - In loving memory of Arthur E. Minchin, Priest in charge of this mission 1948 - 1954.

Book of Common Prayer - In memory of William and Sarah Crosby, given by daughter, Mabel.

Oak Collection Plate - In memory of Joseph and Alice Whittaker.

Reading Desk - In memory of C.A. Barton, 1888 - 1936.

Brass Vases - To the Glory of God and in loving memory of Leslie Woodward, R.N., 1946 - 1968.

Oak Seat - (at back of church) - Helen McCloskey.

Oak Collection Plate - Clarence W. Daub, passed away Nov. 20, 1942.

Bronze Plaque - In loving memory of F/O R.O. Ellsmere, son of Capt. and Mrs. Geo. Ellsmere, killed in action with his crew May 4, 1944 For Honour and Freedom.

Oak Plaque - In thanksgiving for the episcopate of the Most Rev. William L. Wright, 1944 - 1974.

Bibles, Prayer Books and Hymn Books have been placed in the church from time to time in memory of various people, and also a lovely Altar Frontal was given by Barbara (Mason) Piper sometime around early 1960's.

St. Mary's is fortunate to have, as a member of our congregation, a very talented artist in the person of Mr. Les. Whittaker and it is to him we are indebted for the artistic notice board on the front lawn of the church. He also painted three lovely landscape murals for the walls of the Sunday School room.

Many people have left gifts of money in memory of loved ones whose names are inscribed by Mr. Whittaker on the "Memorial Scroll" in the church.

AND FINALLY

A grateful vote of thanks to Mrs. Florence Topps and Mrs. Doris Laver who have both given so freely of their time and effort to compile this history of St. Mary's Church.