

THE CHURCH OF THE EPIPHANY

SUDBURY, ONTARIO



A CENTURY OF ANGLICAN WITNESS

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*To Frank our Bishop
with every good wish
Frank A. Peake*

F.A. Peake, D.D., F.R.Hist.S.

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FOREWORD

By the Bishop of Algoma

I am pleased to be asked to write a brief foreword for the Rev'd Dr. Frank Peake's History of a century of Anglican Witness in Sudbury, Ontario.

As a former rector of the Church of the Epiphany I have found it well documented, ably and interestingly written. It is a valuable addition to the history of the Anglican Church in Algoma, and will be of interest to members of the Church of the Epiphany and residents of the Sudbury area and to Anglicans throughout the Diocese as well.

Dr. Peake gives us not only a clear view of the past but also challenges us all to a renewed vision of the future.

I commend it heartily to your reading.

A handwritten signature in cursive script that reads "Frank: Algoma". The signature is written in dark ink and is positioned above the printed name.

Frank: Algoma.



Every parish, as part of Christ's One, Holy, Catholic and Apostolic Church is a living entity in itself. It too, like the church is an organism rather than an organization. A parish, like every living thing, has its moment of conception and birth, its first faltering steps, then its years of struggle, challenge and change as it grows toward its potential.

This book is a record of the first 100 years of that life, struggle and growth of the Parish of the Epiphany. While it but scratches the surface, perhaps each of us, as we read, can see through the words and behind the events to where the real life of any parish exists - in the lives of its people, families and community. Parish life is expressed and flourishes in the purpose and struggle of its members - in their victories and defeats - in their service, devotion and commitment. All of these, of course, done, endured and expressed in the faith of Jesus Christ their Lord.

It is a joy and privilege to be a member of the parish of the Epiphany, a family of families, as we move forward into our second 100 years with joy, trust and confidence.

A handwritten signature in dark ink, appearing to read 'E.B. Paterson'. The script is fluid and cursive, with a long horizontal flourish extending from the bottom of the signature.

The Venerable E.B. Paterson
Rector



The world today is both smaller and larger than it was a century ago. Telecommunications have brought us into instantaneous contact with events as they occur even in the remotest corners of the earth. We are made to feel that we do indeed dwell in a global village. On the other hand the vastness of that village has taken from us something of the sense of identity and belonging. For that reason interest in discovering our roots has grown tremendously. People have been increasingly interested in tracing family trees and in learning more about the institutions to which they belong. For that reason, if for no other, the production of a parish history seems appropriate.

But there are other reasons. The year 1983 will see the one hundredth anniversary of the beginnings of Anglicanism in this community. In the two thousand year history of the Church a century pales into insignificance but for us it is important, and particularly for those whose forebears were among the founding members of the parish. It has been the privilege of succeeding generations not only to enter into the long tradition of Anglicanism but to add to it and adapt it to new circumstances and conditions so that it may truly be said that this city is better for their having been here.

It has been a privilege for me to be entrusted with the preparation of this history but it could not have been done without the love and co-operation of many people. Some of them are formally identified but everyone may feel they have made a significant and lasting contribution to 'our history'.

F.A. Peake,
Associate Priest

THE FIRST THREE DECADES

It is a well known fact that Sudbury owes its origin to the coming of the railway. Railway building had been carried on almost feverishly in what is now Ontario during the nineteenth century. The entrance of British Columbia into the Canadian federation in 1871 inspired the dream of a transcontinental railway linking the Atlantic and the Pacific. Surveys were carried on during the next decade and by December, 1882, it appeared that the main line of the Canadian Pacific Railway would follow a westerly direction for one hundred miles from Callander before turning northwards. The point at which the turn was made was to become Sudbury.

In accordance with the accepted procedures of railway building construction camps were set up at intervals of eighty miles or so and one of them was established at Sudbury in March, 1883. The name was assigned by James Worthington, the construction engineer whose wife hailed from Sudbury, Suffolk. Other communities in the area were named after towns on the Great Eastern Railway which linked the original Suffolk with London, e.g. Romford and Chelmsford. With the establishment of the construction camp came also the assortment of camp-followers and hangers-on which invariably accompanies such an undertaking. Among them were tradesmen, pedlars, merchants, a doctor and travelling missionaries. The first supply train reached Sudbury on November 28th, 1883 although regular passenger services was not begun until November 14th two years later. The first transcontinental train passed through Sudbury on June 28th, 1886.

The first physician to arrive in Sudbury was William H. Howey, the railway company's doctor. The name Howey became a household word in the community because both the doctor and his wife, Florence, were active in good works. Florence Howey also gained a degree of note as the author of a book entitled *Pioneering on the C.P.R.* The Howeys who arrived in Sudbury on a work train on July 18th, 1883, were preceded by Gowan Gillmor, a lay catechist, who had arrived on foot a few weeks earlier. Gillmor was a widower and a veteran of twelve years service with the Royal Ulster Constabulary. In April, 1883, he had been appointed by Bishop Sullivan to serve as a lay catechist at Algoma Mills with a view to ordination at some future date. The account of his first impressions has often been quoted:

From 1883 to 1885 I was a travelling missionary, or rather a tramping missionary on the C.P.R. line then being constructed. I walked the track, winter and summer, from Blind River on the Algoma branch to Sudbury (over 100 miles); from Sudbury west on the main line to Missanabie (over 200 miles); and from Sudbury east to North Bay (some 80 miles) ...

I ministered to the construction people, numbering about 5,000 holding services as I went along in camps, shanties, and boxcars, and slept in these overnight; and my experiences were of the roughest. These people were from all parts of America and Europe, speaking all languages. Typhoid fever was the scourge of railway construction, and rough temporary hospitals at intervals along the way, were crowded with the sick and dying.

My experiences in these hospitals were varied, solemn and awful: they have given me unforgettable memories.

Gillmor's first reference to services in Sudbury indicate that they were held on October 7th and November 4th, 1883, both of them at Lorrimer's shanty on the creek near the railway station. The new court house at the corner of Elm and Lorne streets was completed early in 1884 and for the next few months services were held there as were those of the Methodists and Presbyterians. By 1887 they were being held in the new public school at the corner of Elm and Lorne streets.

It would be interesting to know who attended those services but any record of the names has disappeared. The fact that a Sunday school was held on September 4th, 1884 would indicate that families were beginning to move in. The construction camp was changing into a residential and business community. At that point, however, the future of Sudbury was by no means assured. The usual pattern of railway construction camps was that they sprouted, flourished, withered and died. Such was the fate of Mattawa and Biscotasing and there seemed no reason why it should not also be shared by Sudbury. During the height of the construction boom the population rose to about five thousand but once the boom had passed numbers declined to about fifteen hundred. There it might have remained but for the discovery and exploitation of nickel. By 1885 the foreseeable future of Sudbury was assured. The C.P.R. had been given a land grant and this was now being developed as a townsite. In August, 1886, land selected by Gillmor was set aside on Larch street for a church and parsonage. Rather to his annoyance the Presbyterians selected lots immediately adjoining. A church building committee was formed on September 10th, 1889.

By that time Gillmore had been ordained and was living in North Bay. Services at Sudbury were being conducted by divinity students and by T.R. Johnston, a lay catechist, who was in charge from November, 1889 to April, 1890. The first resident priest was the Rev. Charles Piercey who took up his appointment on May 31st, 1890, having previously served at Hilton Beach, St. Joseph's Island. Piercey was able to identify fifty Anglican families in Sudbury which accords with the 1891 dominion census return which showed 270 Anglicans resident in the township of McKim. Not all were active however and a parish list for 1890 in Piercey's

handwriting shows a nucleus of fifteen families or forty-three individuals. They included Charles and Annie Piercey and their five children one of whom, an infant, died shortly after their arrival; George and Amy Lennon; E. Joe and Alice Chamberlain and their six year old son; Edward and Elizabeth Cavanagh and three grown sons; James Purvis, his wife Annie, and three children; Alfred and Thora Merry with an infant son; Samuel and Sarah Johnson; Frederick B. Rich; Eva Baird; George and Harriet Henriksen; Henry and Agnes Purvis and their infant son; John L. Smith; William R. Griffith; Jane Barr and three children; Axel and Margaret Wolter and an infant daughter.

The building committee quickly set to work and a plan for the proposed building was drawn up by John Dunlop Evans, chief engineer of the Canadian Copper Company, Copper Cliff. It was accepted by the committee and a contract for the erection of the building was let to Robert Inches on June 6th, 1890. It was to cost \$2,500, a significant amount in those days, about half of which was contributed by friends in the United Kingdom. The nave of the church was 40' x 27' with seats for about 150 worshippers. There was also a chancel 16' square. Attached to the north side of the chancel was a vestry 8' x 12'. The church was finished with "an open roof, pine and oiled and varnished panels with principals, purloins, & cherry stained, the seats to correspond with the roof in finish." It was heated by a hot air furnace, then regarded as a great and progressive innovation and lit by hanging oil lamps. The sacred vessels and altar hangings were given by friends in England. It was decided that the church should bear the unusual dedication to the Epiphany.

The first services in the new church were held on November 9th, 1890, and the first celebration of holy communion on Christmas day by the incumbent, Charles Piercey. The number of communicants is unknown. The bishop of the diocese (Sullivan) visited the church on Sexagesima Sunday, February 18th, 1891, when he confirmed two adults and a fifteen year old boy. This was not the bishop's first visit to Sudbury. He had previously preached at an evening service in the school house on December 11th, 1888. The first marriage, oddly enough, was between Wilbert Scullard, a Presbyterian, and Mary Brennan, a Roman Catholic, solemnized by Piercey on February 20th, 1891. Probably the Roman Catholic priest, if asked had declined on the grounds that it was a mixed marriage. The first recorded baptism in the church was that of Kathleen Annie, daughter of James and Annie (Banks) Purvis.

The parish held its first annual vestry meeting on Easter Monday, April 5th, 1891. It was then reported that less than two hundred dollars was still owing on the construction of the building. George R. Lennon and William R. Griffith, one of those recently confirmed, were named as rector's and people's churchwardens respectively. Mrs. Harriet Henrikson and Mrs. Alice Chamberlain were thanked for their services at the organ

and the kindness of Frederick B. Rich "for his gratuitous care of the Church during the past winter" was also acknowledged with appreciation. It was also announced that Mrs. A.M. McLec.J "whose former husband, the late Mr. Eyre, gave land for the Eyre cemetery, has agreed to give an acre adjoining, to be used as a Church of England cemetery, on condition that a good start is made on the necessary improvements before the 24th of May." The improvements were begun on Tuesday, May 18th, when "Rev. Mr. Piercey went out accompanied by Mr. C.W. Jessop, who took the necessities for blowing out some of the stumps that now disfigure the ground. The clergyman and the prospector put in a good afternoon's work. The improvement and embellishment of the property will be rapidly carried on." The property was afterwards fenced and the Church authorities were less than amused when a neighbouring farmer cut the fence and turned his cattle loose to browse in the new cemetery.

The earliest photographs of the church show a very stark interior devoid of all decoration and of all but the minimum furnishings. Soon, however, it was being enriched and beautified by further gifts. First, in 1892, came walnut offertory plates with silver rims, carved and presented by W.R. Grittith and a retable, or super-altar, given by Frederick Rich. In Holy Week, 1892, a baptismal font of Caen stone was added. During the same period the church property was fenced and a small shack, 12' x 12', with a lean-to, was built to accommodate the missionary and his family. Piercey left in May, 1892, to go to Sturgeon Falls. Before doing so he was able to report that the church building was clear of debt.

The Rev. L. Sinclair took charge on June 11th, 1892 and was succeeded by the Rev. C. Lutz on April 8th, 1893. He remained only a few months and the mission was vacant until October when the Rev. Edward Lawlor arrived. He resigned on February 14th, 1894 and was followed by the Rev. W.H. French from Gravenhurst. During his tenure a bell tower with a fine-toned bell were added to the church at a cost of \$500. It rang for divine service for the first time on June 3rd, 1894. The church was consecrated by the Bishop of Algoma on Sunday, September 16th, 1894. Following the consecration thirteen persons, including four adults, were confirmed by the bishop.

At the end of September, 1896, French moved to Aspdin in the Muskoka district and was succeeded by the Rev. Franz C.H. Ulbricht. During his incumbency the interior of the church was decorated and improved. The walls were painted in terra cotta and cream tones. The chancel was carpeted and matting for the nave aisle was given by the incumbent. A parochial organization called the "King's Daughters" presented two antependia, or desk hangings for the pulpit and lectern and a gilded altar cross was given by C. Harvey. In 1897 a rectory house was built next to the church at a total cost of \$1,350 which included the installation of a hot air furnace. Ulbricht fell ill in 1897 and eventually

found it necessary to resign. During his illness and for a time thereafter the mission was under the care of T. Scarlett, a lay catechist.

Hitherto no incumbent had remained for any length of time. This was now to change with the appointment of the Rev. James Boydell who remained for nineteen years and thus set a record which has yet to be matched. Boydell is said to have been born in Liverpool on December 9th, 1837, a few months after the accession of Queen Victoria. He was brought by his parents to Canada at an early age. As a young man he served as a land surveyor in the vicinity of Lake Nipissing but in his mid-twenties entered Bishop's College, Lennoxville, to study for the sacred ministry. He graduated B.A. in 1866 and proceeded to the M.A. in 1874. Made deacon by the Bishop of Quebec in his cathedral on July 7th, 1867, Boydell was ordained priest on September 27th, 1868 in the church of the Holy Trinity, township of Durham. Prior to his ordination he had married Catherine Patterson. He began his ministry as an assistant in the parish of St. Matthew, Quebec, under the Rev. Charles Hamilton who afterwards became archbishop of Ottawa. Boydell moved in 1875 to the mission parish of Kingsey, Quebec. The year 1882 saw him instituted as incumbent of Brandon "and the adjacent missions in the county of Brandon. He is said to have brought the parish to a position of self-support and to have built a large church there. Whether the "adjacent missions" proved too much for him is not known but by 1885 he had moved to the diocese of Algoma where on October 14th he was licensed as "Priest and Missionary to Bracebridge and parts adjacent". There he remained until 1899 when, on May 3rd, he was licensed to Sudbury and, again, the ubiquitous "points adjacent". In the case of Sudbury, as Boydell later explained, the "parts adjacent" meant

Copper Cliff, 5 miles distant in a westerly direction; Murray Mines distant 5 miles northwest; Stobie 3 1/2 miles north; Victoria Mines 22 miles west, on the Soo branch of the C.P.R.; Wahnapiatae 12 miles east on the C.P.R.; Cartier 35 miles northwest on the C.P.R.

Writing in his new mission in 1899, Boydell said:

Sudbury is chiefly known as a junction of the C.P.R., and the centre of an important mining district. It is estimated that 90% of the world's nickel is found in this district and Sudbury is the centre ...

Agricultural pursuits are not counted for much, as the rocky nature of the country leaves only occasional patches of arable lands, widely separated. The principal business interests are, therefore, closely associated with mining ...

The population was also growing. In 1891 the population of the township of McKim was 2,354. By 1901, the town of Sudbury alone had a popula-

tion of 2,027 and by 1911 the figure had risen to 4,150. At first, Boydell tried to minister to the whole area as his predecessors had done. He became a well known figure as he travelled about the area on his tricycle and later a bicycle, sometimes using the railway right of way as the only available path. For this purpose he had a mirror attached to the handlebars of his machine so that he might be aware of trains approaching from behind.

A congregation was also organized at Copper Cliff by a handful of Anglicans including W.G. Cressey and S.F. Yeomans. By 1900 a 'snug little building' had been put up for use as a church and the services were being conducted by Boydell. At the Easter vestry meeting of 1902 the two congregations of Copper Cliff and Sudbury agree to become a single self-supporting parish. This reduced the area of the mission although Boydell continued to what he could for the outlying areas. In the following year the Church of the Epiphany voluntarily and unanimously decided to assume the whole cost of supporting the parish. Catechists were appointed to Copper Cliff to work under Boydell's direction. In 1908, Copper Cliff became a separate mission and the Rev. T.N. Mumford, M.A., was appointed as priest-in-charge. The church of St. John the Divine, Copper Cliff, was built in 1910.

Freed of some of the responsibility for the surrounding areas Boydell was able to devote more time to Sudbury itself. The parish had become self-supporting but not without difficulty. Self-support has always been a difficult concept for Anglicans to grasp. Coming from a church largely supported by endowments, although not by the state as is sometimes popularly supposed, they found it difficult to understand why a new parish in a new land without any endowments needed support. None the less the efforts were made and to a large extent they were successful.

Apart from the Roman Catholic church of St. Anne, the Church of England congregation had been the first in Sudbury to provide itself with anything more than a temporary building. Efforts continued to beautify it and equip it and as well to improve the rectory and the church cemetery. Writing in the early 1900s Boydell could say with modest satisfaction:

The church had been provided with a very excellent harmonium ... (and) is lighted with Electric lights completed in 1902. A brick clad kitchen was added to the Rectory in 1904 at a cost of \$800.00 and in the current year, 1906, a well-constructed verandah has been added at a cost of \$305.00.

For many years the congregation tried to secure some additional land to add to the old cemetery. The former land owing to its rough condition is totally inadequate to supply the needs of the immediate future. After long and tedious

negotiations the congregation has managed to secure and pay for an additional acre at a cost of \$150 for which they have the clear deed in the right of the Church. The Wardens and Cemetery Committee also has had the whole cemetery, old and new, stumped and covered at a cost of another \$250. An excellent iron-posted fence has also been purchased ready to be erected in the Spring as soon as the frost is out of the ground ...

By the beginning of the present century there was a general feeling in Sudbury that the community had achieved a degree of permanence and was here to stay. Municipal incorporation had been achieved in 1892 and at Christmas, 1903, the *Copper Cliff Courier* published a glowing account of the town and its progress. In the next decade or so numbers of impressive buildings, both public and private, were erected. Among the former were the Court House (1907), the High School (1907), the Grand Opera House (1909), Cedar Street Methodist Church (1909), St. Andrew's Presbyterian Church (1910), and the General Post Office (1915). Probably the most outstanding dwelling house was that of W.J. Bell (1913). All this optimistic expansion was brought to a sudden halt by the outbreak of war in August, 1914.

In the midst of all this growth and development the parishioners of the Epiphany began to wonder whether they should not be contemplating the erection of a more imposing and permanent home. A building fund was begun which by Easter, 1910, had reached the sum of \$1715.00. A committee to consider the feasibility of building was appointed. It consisted of W.A. Evans, Arthur Lennon, W.J. Montgomery, James Purvis, R. Dorsett, Major R.G. Leckie and W. Stull. Records for this period are irritatingly few and we know little of the committee's deliberations or the circumstances in which the new church was built.

By December, 1910, the decision for a new church had been made. The first step was to dispose of the original building and at first it was thought that the Baptists might be willing to purchase it and to move it to property which they had acquired at the corner of Larch and Minto streets. This did not materialize and in the summer of 1912 the building was demolished and the site prepared for the erection of the new building. While the congregation was without a home of its own services were held in the Lennon's Hall on Cedar street and the Sunday School met at St. Andrew's Presbyterian Church.

The design selected for the new church was a fairly conventional example of Victorian Gothic and may have been selected from one of the many books of designs which were available. The architect was William Harland and the contractor W.F.H. Tanner. Estimated cost, \$25,000. The members of the Building Committee were, Canon Boydell, James Purvis, R. Dorsett, Dr. R.H. Arthur, G.H. Lennon, H. Lowe, W.W.

Lowe, R.G. Leckie, S. Johnson, J.G. Henry, T. Peacock and W.J. Montgomery. The laying of the corner stone was performed by the bishop (Thorneloe) in the evening of Tuesday, July 30th, 1912 in the presence of the congregation and visiting dignitaries. Following the ceremony there was a reception at the rectory attended by about one hundred people. The construction of the church was marred by one accident on January 11th, 1913, when some scaffolding collapsed injuring two workmen, one sustaining a broken arm and the other a dislocated shoulder.

The undercroft of the new building was first used for services on Palm Sunday, March 16th, 1913 and the church itself was formally opened on April 27th, the fifth Sunday after Easter, although the tower was still unfinished. The building was described as follows:

... a solid brick structure with local stone basement and Longford stone trimming. The dimensions of the building are 108 feet by 64 feet over all, including tower rising 14 feet from the highest point of the building. The basement is 10 feet in height and contains a Sunday School room 64 x 40 feet with a platform 22 x 14 ... and a library 10 x 10 under the main tower ...

The (nave) is 64 x 40 with transepts 16 x 6. It is finished in Georgia pine, and the magnificent ceiling of the same material is the most imposing feature of the whole structure. The ceiling height is 50 feet from the floor.

The chancel is divided from the (nave) by a gothic arch rising 33 feet from the floor. The transepts are also divided by 28 foot arches.

The chancel ... 30 x 23 ... is finished in oak, with raised floors for pulpit, lectern and choir. The altar is inclosed in a quarter cut oak railing ...

The chancel was flanked by two smaller rooms, one intended for use as a vestry and the other destined at some future date to house a pipe organ. The transept windows were of stained glass given respectively by Dr. and Mrs. R.H. Arthur and by Mr. D.M. Morin.

Fittingly the celebrant at the early Communion on the opening day was Gowan Gillmar (by then archdeacon) who, thirty years previously had conducted the first services in the community. Clergy from the surrounding area who also took part were D.A. Johnson, Copper Cliff; Canon A.H. Allman, Burks Falls; John Tate, Thessalon; and W.H. Trickett, Magnetawan. As the building was not free of debt it could not be consecrated but dedicatory prayers were said by the bishop (Thorneloe) who also preached at the morning and evening services. The attendance at each of the services was about 250 so that although the building was

not packed to the doors it was comfortably full. This was a significant response when one remembers the cosmopolitan nature of Sudbury and the fact that of a population of just over four thousand there were less than seven hundred Anglicans. At the opening services the choir of thirty-two voices under the direction of J.H. Davies is said to have excelled itself in 'rendering music of a high order.'



The interior of the first church, 1891.

THE WARS AND BETWEEN THE WARS

The opening of the new church was undoubtedly a highlight in the life of the parish. It was also the climax of Boydell's career but for both the future was not altogether promising. The building had still to be paid for. The clouds of war were looming ever larger on the horizon. Boydell himself was seventy-six and in failing health but financially unable to retire. In the summer of 1917 he became too ill to continue and the Rev. C.F.L. Gilbert, a graduate of Bishop's College, Lennoxville, who had just returned from England was appointed priest-in-charge. Boydell resigned in April, 1918 when the congregation acknowledged his long and distinguished service by a vote of appreciation and also by undertaking to supplement his meagre pension by a grant of six hundred dollars per annum. Later, when as a result of the Anglican Forward Movement, his pension was increased he generously volunteered to forego the grant from the parish. The vestry, realising that he could ill afford such a gesture, continued a reduced grant. In the years following his retirement Boydell and his wife lived in an apartment in the Stafford Block on Durham street. Old-timers tell how the canon would attend the Sunday morning service, sitting in the front pew, joining in the prayers loudly and firmly but half a beat behind everyone else. Mrs. Boydell, who was considerably younger than her husband, continued to take a full and active part in the life of the parish. Boydell died on November 3rd, 1928, a few weeks before his ninety-first birthday. The church which he had built was filled to overflowing for the service which was conducted by the bishop assisted by all the neighbouring clergy. In his address bishop described Canon Boydell as a great soldier of the Cross whose greatest desire and insistent duty had been to save the souls of men through the power of Christ. He continued:

Even the most worldly must wonder what was behind such a life. What was the force which impelled a man of such outstanding ability to sacrifice all that is usually so highly valued, to give up hope even of moderate wealth, opportunities of enjoying ease or luxury and go out into what was then the wilderness ...

It was a sublime faith in the reality of the unseen world. Behind the character of such a man is the power of the Holy Ghost urging him to spend and be spent in the service of his Master. And he did spend himself, his life and his energy in the cause.

The town council, at its next meeting, passed a unanimous resolution of sympathy and regret. Lucy, his second wife of thirty years survived until 1937. Following her death it was found that she, after some small personal bequests, had made over the balance of her estate, amounting

to something over six thousand dollars, to "the Church of the Epiphany ... to be used as a fund for the repair and improvement of the said church ... twenty per cent (20%) of the fund" to be used for the upkeep and maintenance of the cemetery. Messrs. E.D. Wilkins and N. Greenhill were appointed as the first trustees and for a number of years the fund served as a cushion against unexpected repair bills.

Twice during its history the parish along with society in general has been shaken by the cataclysm of war: once in 1914 and again in 1939. Both wars erupted in the late summer and both were accompanied by the initial conviction that they would be over in a few months although each lasted considerably longer. In some ways the first was the worst because it came with rather less warning than the second and proved to be the most widespread conflict in history up to that time. It has often been remarked that the first war was far more 'King and Country' than the second. There was an element of patriotic fervour which the churches, and particularly the Anglican church, were accused of fostering. It is true that in the absence of radio and television the pulpit frequently became the medium for transmitting the latest military intelligence. Nearly one hundred men, active or nominal parishioners, volunteered for active service in the first war. Seven of them are known not to have returned. Meanwhile, those who were left behind worked for the war effort whether by raising funds or providing comforts for those at the front.

Canon Boydell was succeeded by the Rev. Percy Alfred Paris, a graduate of Trinity College, Toronto, and at the time of his appointment in 1918, incumbent of Powassan. In many ways good fortune was with him. The parish, although held together by a loyal nucleus and by the untiring efforts of Mrs. Boydell, was undoubtedly in the doldrums. But the war was drawing to an end and for a few years afterwards there was an air of optimism abroad. The world had been made safe for democracy and the future was to be one fit for heroes. The parish and its organizations, including the Sunday school, forged ahead. An advisory board was established to assist the rector and churchwardens. It was abandoned after a few years but later revived. On the broader front the Anglican Forward Movement, an evangelistic and financial campaign was launched and was successful. The parochial campaign, under the leadership of J.R. Wainwright, realised the anticipated \$6,500. As part of his ministry Paris was anxious to improve the quality of worship by which he meant, among other things, increasing the frequency of holy communion and adding to the dignity with which the services were offered. Early celebrations of the eucharist became a weekly, instead of fortnightly, service. Additional celebrations were also introduced on saints' days and other festivals.

As early as September, 1916, Boydell had summoned a special vestry meeting to consider "the question of surplices for the choir". The dozen parishioners who attended the meeting were sympathetic but did not feel

able to make such a momentous decision. Instead, they suggested that the opinion of the parish should be canvassed. The surplices were not introduced and it was not until 1922 that, at the Harvest Festival on October 1st, a vested choir of men and boys appeared for the first time and, we are told, "added greatly to the dignity of the service". At the end of 1919 sung evensong became a weekly service although, at the request of the older members the "morning service" at the sacred hour of eleven remained unchanged. This consisted of a choral communion on the first Sunday of each month with morning prayer on the remaining Sundays. Even this did not satisfy everyone and at a vestry meeting in the summer of 1923 one prominent member of the congregation remarked that "he did not come to evening service as he did not like the choral service and that the Church was losing ground on account of it." The rector replied that the choral service had been in effect for four years and there had been no loss in numbers. The 'non-choral' members of the congregation, he said, were going to the morning service instead.

The inter-war period in Canada saw the introduction of what came to be known as summer schools. These were residential conferences, usually lasting for a week, in which church people had the opportunity to meet with each other and with church leaders to learn more about the faith and how it was being propagated at home and abroad. One of the first of these was held in this parish in July, 1919, with an attendance of about forty clergy and layfolk. They were, presumably, billeted with church families. The school was organized by the Rev. C.W. Balfour, rector of North Bay, who served as dean, and the Rev. P.A. Paris, rector of Sudbury, secretary. The lecturers were Archbishop Thorneloe (devotions), Rev. F.W. Colloton (bible study), Rev. W.A. Earp of India and Rev. N.E. Smith of Byng Inlet (missions), Rev. R.J. Bowen who had once served in the Yukon (social service) and the Rev. R.A. Hiltz (Sunday school work). Mrs. Clara Andress, of Sudbury, spoke on the work of the Woman's Auxiliary. All this was packed into four days. The devotional services were held in the church and the lectures in Central School which stood on the site of the present municipal arena. Such summer schools became a feature of Canadian church life and continued to flourish for several decades although, in later years, they were usually held at diocesan camps.

Paris left the parish in November, 1922, to become rector of the church of the Holy Cross, Ticonderoga, N.Y., in the diocese of Albany. He returned to the diocese in 1935 to become rector of St. Luke's, Sault Ste. Marie and the first dean of Algoma. Subsequently he returned to the U.S.A. where he died in 1953. It was not until March, 1923, that a successor was appointed to the Epiphany in the person of the Rev. Percy Frank Bull.

Bull was born in England where he became a Church Army officer.

Meeting Bishop Thorneloe in 1908 he was invited to come to the diocese of Algoma. After some years as a lay catechist he was ordained and in 1918 became rector of St. John's church, Sault Ste Marie whence he came to Sudbury in 1923. His incumbency coincided almost exactly with the latter part of the inter-war period. Bull was largely self-educated but a man of considerable native ability and commanding personality. A man of wide interests he was surprisingly knowledgeable about the stock market. It is said that, as well, he became a devotee of British Israel and at evensong preached long and involved sermons in support of the thesis that the English-speaking peoples of the world are "the lost ten tribes of Israel," a mild and amusing heresy which appealed to many of his day. He was innovative and idealistic but the times were against him. The optimism which had followed the first world war was waning. A period of economic depression was already beginning. Institutional religion was less popular than it had ever been. The population of Sudbury was growing and with it the number of nominal Anglicans but this

Year	Population	Number of Anglicans
1911	4,150	677
1921	8,621	1,160
1931	18,518	1,901
1941	32,203	3,094

was to have little effect on church membership and support. The financial reports of the parish for 1922 showed a deficit of \$759. This was attributed by J.H. Davies, the people's warden to the prevailing depression, the overpayment of missionary quotas and the failure of

parochial organizations to contribute adequately to the operating costs of the parish which he estimated to be one hundred dollars a week.

The new rector did not share the belief that parochial organizations should be devoting their time and effort to raising funds. Instead, he believed that the church's obligations should be met by freewill offerings. To this end he placed a tripartite offertory box at the church door. The contributions so received were supposed to meet the missionary obligations and the costs of the choir and altar guild. As the sceptics no doubt predicted the experiment was unsuccessful and four months later it was reported that the receipts had been: missions, 35¢, choir fund, \$1.45, altar guild, \$2.30. Bull persisted and claimed that all that was needed was a larger sign identifying the box and its purpose. This may have accounted for the resignations of the churchwardens and the secretary-treasurer of missionary funds a fortnight later. Only the persuasive powers of old Canon Boydell prevailed upon the churchwardens to continue in office. Nothing more was heard of the offertory box.

On the brighter side, by Easter, 1923, the mortgage on the church had been reduced to five thousand dollars largely by the continuing efforts of the Woman's Auxiliary. At the annual vestry meeting it was decided that a concerted effort should be made to liquidate the debt within the year. This was done and it was a very happy congregation which met

in December to celebrate the occasion. As was reported in the parish magazine:

It was a great pleasure to listen to some of the older members, the Rev. Canon Boydell, Mr. J. Purvis and Mr. R. Dorsett as they told of the progress since the early days of church life in Sudbury, and it affords special pleasure to know the efforts of these men and women, who have loyally served the Church of God in their day and generation, have been so far successful that the building is now paid for. This part of the meeting was fittingly concluded by the people singing the Doxology.

No programme was provided, the evening being used as an opportunity for social intercourse ...

The consecration of the church took place on the feast of the Epiphany, 1924. The day, said the published report, was cold and stormy but "it was a happy day for the Church people of the parish of Sudbury, for it was the day on which their splendid church was solemnly consecrated and set apart for ever for the worship of Almighty God ... in accordance with the form provided in the Canadian Prayer Book." The consecration was followed by morning prayer and holy communion including a sermon by the archbishop.

The economic situation did not improve and financial stringency in any community, whether family or parish, leads to anxiety and acrimony. At the annual vestry meeting in 1924 it was noted that only seventy-five families of the three hundred on the parish list were envelope holders. The rector anxiously appealed "for greater harmony if we wish to attain any good." A few months later the situation was even more critical. Two hundred and fifty letters had been sent out inviting families to take envelopes and to commit themselves to regular offerings but only fourteen had responded. Meanwhile the parish faced a deficit of \$1,200. By the following year conditions had improved and the number of envelope subscribers had risen to 132. Bull continued to emphasise the importance of freewill offerings and to insist that organizations and special events should not be relied on to raise the necessary funds. Unfortunately, the improvement was not sustained and by 1926 the number of envelope subscribers had fallen back to ninety-five representing about seventy-five families. Meanwhile a fund had been started by a donation from Mrs. R.B. Struthers for the installation of a stained glass window to commemorate Canon Boydell's long incumbency. It was designed by McCausland's of Toronto and installed in 1930.

By 1927 the church building, although only fourteen years old, was in urgent need of repair and renovation. The roof had always given trouble; the drains were inadequate; the heating system needed overhauling; much of the brickwork needed attention and the interior of the

church, because of the coal furnace, was in need of redecoration. The repairs and renovations, including repairs and improvements to the rectory, were authorized and a mortgage for \$4,500 was taken out against the rectory.

The growth of population already mentioned was a matter of note to all concerned. The diocesan synod of 1929 had considered the matter and suggested that some form of church extension was needed in Sudbury. The vestry agreed and recommended that a Church Army officer be engaged to undertake a survey. This was done and as a result it was recommended that a Church Army officer, preferably the same one, a Captain Gibson, should be engaged to undertake church extension work. When the meeting demurred at the cost Mr. Fred Davidson, the same who had objected to choral services, generously offered to be responsible for any deficit. No action was taken at the time and the suggestion was repeated in 1934 but again without result. By 1938 it was being suggested that what was needed was an assistant curate.

One venture in church extension was undertaken during the 1930's when a mortuary chapel was built on the church cemetery property. The chapel seems to have been built by Bull with funds raised by himself and with some thought that when he retired he would serve as the chaplain there. In 1938, at the annual vestry meeting on January 30th, it was formally designated as the "Chapel of the Resurrection." Sunday school classes were organized and later services were held there and a Ladies' Guild formed. In 1942 a representative of the chapel congregation in the person of S.M. Craymer was added to the select vestry.

The 1930s saw no improvement in the general economic situation and the parish continued to struggle to make ends meet. Evidently it was suggested more than once that it might be necessary to reduce the rector's stipend, then two thousand dollars per annum, but on the insistence of Dr. R.H. Arthur no such step was taken. To make matters worse the parish was called upon in 1933 to take its part in the Restoration Fund appeal. This was a national appeal to replace about three-quarters of a million dollars which had been lost through careless and unsupervised investments. The story is an incredible one but there is no time to tell it here.

September, 1939, saw the outbreak of war and the end of the uneasy truce which had lasted since 1918. The second war was decidedly less glamorous than the first and was marked by quiet desperation punctuated by flashes of humour. By many people it was seen as the inevitable resumption of hostilities after the unresolved conflict of 1914-1918. It is possible that the parish, and Sudbury generally, was less affected than some other communities by the loss of manpower since many held jobs which were considered vital to the war effort. Exact numbers of volunteers from the parish are difficult to determine but twenty-four did not return.

Meanwhile, as on the previous occasion, those who remained at home were actively involved in giving such help as they could to the war effort.

In the summer of 1939 the Rev. F.H.H. Shaw was appointed as assistant curate. In January, 1940, Bull contracted blood poisoning from a neglected injury and collapsed at the meeting of the diocesan synod at Sault Ste Marie a week or so later. He was rushed back to Sudbury but died in hospital on January 23rd. Shaw served as priest-in-charge during the interregnum.

Appointment to a cure of souls (with some exceptions which need not concern us) rests with the bishop of the diocese. In the Canadian church there is also, as a rule, some attempt to involve the members of the congregation in the selection of those who are to be "set over them in the Lord." How this is done varies from diocese to diocese. In the diocese of Algoma it is provided (again with exceptions) that the bishop will nominate one or more clergymen from which the parish through a committee of concurrence will make its choice. Or the parish may present to the bishop a nomination of its own. The committee of concurrence set up by the parish in 1940 consisted of Messrs. D.W. Cowcill, William Greenwood, D.W. Jessup, R.R. Jessup, G.F. O'Reilly, J.R. Wainwright and E.D. Wilkins, K.C. The see was vacant at the time, Rocksborough Remington Smith, the fourth bishop, having resigned in the previous year. Negotiations were therefore carried on by Dean Paris, the administrator of the diocese, although almost certainly George Frederick Kingston, the bishop-designate who had been elected on January 17th, was consulted in the deliberations. The name proposed by the parish was that of Philip Rodger Beattie, a young man of twenty-eight who since his graduation from Wycliffe College had been on the staff of the Student Christian Movement of Canada and whose General Secretary he became in 1938. Beattie had been brought in by Shaw to assist with the services of Easter, 1940. So impressed were the members of the congregation that they decided that this was their man and pressed for his appointment. Dr. Kingston is said to have demurred, probably because of Beattie's youth and inexperience, but he acquiesced in the nomination and made the appointment.

Beattie took his first services as rector on July 7th, 1940. As he was a bachelor and the rectory was in less than satisfactory condition he took lodgings with Mrs. J.T. Kidd on Cedar Street. This left the church house, as it now became, free for the use of parochial organizations. The ladies of the chapel of the Resurrection also held some of their teas and bazaars there. Parts of it were later rented out as office space. The new rector was immediately confronted with a host of problems. The country was at war and that was having an increasing effect on the parish. Familiar faces were missing and additional demands were being made on those who remained. Soon reports began to come back that some of those who had enlisted were among the dead, injured or missing. The community



The War Memorial Windows.



The Annunciation and The Nativity.



The West Window.



The High Altar and East Window.



The Church decorated for Christmas.

was also growing but little had been done to seek out the Anglicans who were moving into it. Yet Beattie had an advantage enjoyed by none of his predecessors. This was the presence of an assistant priest. Together the two men scoured the parish seeking out all who professed and called themselves Anglicans. At his first annual vestry meeting in 1941 Beattie estimated that in the previous six months the clergy had paid about four hundred pastoral calls. In a day which still believed that 'a house-going parson made a church-going people' this was seen as an important achievement. Beattie estimated that they had identified about six hundred parishioners about a quarter of whom were single individuals. He also reported that regular services had been held both in the church and at the chapel of the Resurrection although the attendance at the early services and at evensong was, he felt, disappointing. The Sunday schools were growing but it seemed probable that district Sunday schools should be established for those who lived too far from the church or chapel. He emphasised the importance of meeting missionary obligations and mentioned the usefulness of the extra accommodation afforded by the church house. In spite of this, however, there was need for a parish hall in addition to the undercroft of the church. Plans were prepared and approved in 1941 for the erection of such a building behind the church house and at right angles to the church. It would be 80' x 54' in size with a stage, dressing rooms, kitchen, etc. and would be connected with the church. The cost would be about fifteen thousand dollars. All were agreed that the project should be undertaken but that building should not begin until half the necessary funds were in hand. There was already a sum of one thousand dollars towards the undertaking and more was quickly raised. The sanction of the diocesan authorities was obtained, a loan of ten thousand dollars secured and the decision taken to start construction as soon as possible. By that time the cost had risen to \$17,500 and the loan was increased accordingly. The new hall was formally opened on Friday, March 6th, 1942. The rebuilding included a small chapel for weekday services.

At the annual congregational meeting in January, 1943, the rector in presenting his report

found cause for thanksgiving to God in the record of the (previous) year. Outstanding had been the opening of the new parish hall, and its wide usefulness, and the coming of the Rev. W.R. Coleman and the outstanding success of his ministry among us. Financially the church had never been in a more satisfactory position.

William Robert Coleman had been ordered deacon and appointment assistant curate in the spring of 1942. He had had an outstanding academic career in the University of Toronto and quickly made his mark in the parish. He, too, joined the group of young business and professional men who found a home with Mrs. Kidd on Cedar street. Beattie, in whom

there was no trace of jealousy, warmly welcomed his younger colleague and the fortunes of the parish seemed set. But the war was still on and Beattie was acutely conscious of the need for experienced clergy to serve as chaplains. With Coleman at hand he felt that he could volunteer his services and was accepted by the R.C.A.F. He was away from the parish for about eighteen months during which time Coleman was priest-in-charge.

The war in Europe came to an end in the spring of 1945 and on Monday, May 7th, V-E Day, there were services in the church to mark the occasion. Even greater was the sense of thankfulness on August 15th when hostilities in the far east came to an end. That thankfulness, however, was considerably tempered by the destruction of Hiroshima by the first atomic bomb. The following Sunday, August 19th, was observed in common with the whole church as a Day of Thanksgiving and Rededication. During the closing months of the war the Rev. W.R. Coleman ministered to the parish in the absence of the rector. He had long felt, however, as did his friends and advisors, that his vocation lay in academic work. With this in mind he resigned as soon as he knew that Beattie was returning. Following farewell services on September 15th, 1945, he left for post-graduate studies at Union Theological Seminary, New York and afterwards at the Universities of Cambridge and Edinburgh. Subsequently he became principal of Huron College, London, Ontario and afterwards Bishop of Kootenay. For the few months before Beattie returned the Rev. Gilbert Thompson served as priest-in-charge.



The first church.

RENEWAL AND EXPANSION

There is traditionally a tendency for people in times of despair and distress, whether personal or national, to look to powers beyond themselves for succor and relief. Similarly, there has also been the tendency on the part of the Church to respond to that need and to foster it. Hence it is not surprising to find that each of the great wars of the twentieth century was followed by a campaign for renewal and re-dedication accompanied by an appeal for funds for the extension of the Church's work.

The first of these was the Anglican Forward Movement launched by the General Synod in 1918 with four objectives: to provide funds to replace the grants which had formerly been made by the English Church Missionary Society; to move the Canadian Church to a position of self-support; to serve as a "worthy and unselfish effort ... by the living to honour the memory of the glorious dead"; and as a thank-offering by which others might be enabled to share in God's "gifts so freely bestowed upon us". This is not the time to trace the history of the movement save to say that it was warmly and generously supported by the Church of the Epiphany.

The second such movement was the Anglican Advance Appeal launched by the General Synod in 1943. This was a rather more sophisticated appeal which sought to do three things: to inculcate an experience of conversion and renewal among churchpeople; to provide a programme of education to enable Anglicans to know the faith and grow in it; to raise the sum of \$4,200,000 for the expansion of the church's work and to provide adequate pensions for its retired clergy and lay-workers. To this appeal the parish responded not only in supporting the appeal itself but in releasing Philip Beattie for several months to act as the diocesan organizer.

Nor was this the only response of the parish to the challenge presented by post-war conditions. At the end of 1944 action was taken to do whatever was possible to assist in the rehabilitation of returning members of the armed services and to welcome the brides and families of those who had married while overseas. Provision was also made for the installation of a memorial window commemorating those who did not return and of a plaque containing their names. The window was unveiled on June 12th, 1950 by Mrs. F.C. Lane who had lost two sons overseas.

In 1948 Canon Beattie, as he had become, resigned to become rector of St. George's church, St. Catharines. Seven years later he was elected Bishop of Kootenay where he died in 1960. His place in Sudbury was taken by the Rev. Frank Foley Nock and for the second time a rector of Bracebridge moved to the parish of the Epiphany.

The immediate problem at this time was the provision of living accommodation for the new rector and his family. The old rectory, now known as the church house, had not been used for the purpose for several years and was dilapidated beyond hope of restoration. The unfortunate rector had nowhere to live and he and his family were moved from place to place while the advisory board deliberated on what was to be done. A residence had to be provided. Should a house be purchased or a new one built? Equally pressing was the matter of paying for it. During the years some monies had been set aside and including a bequest of one thousand dollars from the late W.J. Cressey. These amounted to eight or nine thousand dollars but this sum would not defray the cost. Initially it was proposed to build a house on property on Kingsmount Boulevard and J.B. Sutton was asked to prepare preliminary drawings. The house proposed, it was discovered, would cost about sixteen thousand dollars in addition to the price of the lot and the architect was instructed to find ways of reducing the cost. While this was being done a house became available for purchase at a slightly lower cost. This house was secured and at length the rector and his family moved into 308 Cedar street, a short distance from the church.

The post-war period has been called the age of affluence and for most people it was a time of unbounded optimism and unlimited expectations. The same discoveries which had made possible the atom bomb led also to the electronic era of the 1950s and beyond. In addition, the sobering effect of the war brought about a temporary revival in church life. In

Year	Population	No. of Anglicans
1941	32,203	3,094
1951	42,410	3,210
1961	80,120	5,769
1971	90,515	6,155

Sudbury the population tripled between 1941 and 1971 but most of the new immigrants came from central Europe in search of freedom and prosperity in the new world. The Anglican population declined from

9.61% in 1941 to 7.28% in 1961 and 6.80% in 1971. According to the dominion census returns there were 5,769 Anglicans in 1951 but only about half that number had any recognizable church connection.

None the less the Church of the Epiphany continued to flourish. The parish probably reached its heyday during Frank Nock's incumbency. The number of families rose to 809, the highest it has ever been. Post-war optimism was high. The 1950s were years of unbounded confidence and hope. On every side there was talk of expansion and extension. More by accident than design the Chapel of the Resurrection which had been built in 1937 became the focal point of a new congregation. A Sunday school was begun. Services were conducted by two laymen, A.J. Thompson and S.M. Craymer, both of them later ordained, with occasional celebrations of holy communion provided by the clergy of the Epiphany. A Ladies' Guild was organized. A Sunday school was organ-

ized and flourished briefly at Gatchell Public school and a similar venture was contemplated at Wembley Public school but did not materialize. Before anyone realised what was happening the Chapel of the Resurrection had grown into what was virtually a new and separate parish, a fact which was formally recognized in 1951. In the 1950s the city was spreading southwards and in 1957 property was secured on York street with a view to church extension. Hindsight would suggest that it should have become the centre of the new parish. Instead, the Church of the Resurrection was built on the site of the Chapel in 1960 and the York street property was sold to the United Church of Canada.

Property was also obtained in Azilda and New Sudbury where new missions were begun through the interest and initiative of the Church of the Epiphany. New Sudbury was set apart as a separate mission in May, 1957 and the Rev. Henry Morrow, assistant curate at the Epiphany became the first incumbent. The church of St. Michael and All Angels, Azilda, was dedicated in 1961. During the 1950s churches had also been built at Lockerby (St. James) and Minnow Lake (St. George). The establishment of these new missions made significant although inevitable inroads on the number of families who looked to and supported the original parish church. None the less, the Epiphany survived and in 1957 the narthex and parish offices were added to the west front of the church.

The summer of 1957 saw the departure of the Rev. F.F. Nock to become rector of St. Luke's cathedral and Dean of Algoma. In 1975 he was elected to become the seventh bishop of the diocese.



None could have foreseen that the expansive years of the 1950s would be followed by the disillusionment of the 1960s and the economic collapse of the 1970s but such was the case and the future for the churches promised to be difficult. The next rector was the Rev. S.M. Craymer, rector of St. John's church, Thunder Bay. Craymer seems to have been appointed as much for his business acumen as for his very real pastoral and spiritual qualities. He was no stranger to Sudbury having lived there from 1936 until his ordination in 1943.

The new rector found himself involved almost at once in the implementation of plans to establish an Anglican University in Sudbury. For some years there had been a feeling that Sudbury should possess such an institution and in 1949 the city council had invited community support for a resolution to that effect. Le Collège Sacré Coeur, founded by the Jesuits in 1914, had for some years offered an arts programme through which students were able to obtain a Laval or Ottawa B.A. degree. In 1957, as part of the proliferation of universities which was occurring in Ontario, Sacred Heart College obtained a charter which transformed it into the University of Sudbury. This was largely unacceptable to the English-speaking population since it was both Roman Catholic and predominantly French. The United Church of Canada proceeded with the establishment of Huntington University and a group of churchmen, principally from the Epiphany followed suit by founding Thorneloe University, named after the second Bishop of Algoma. The history of Thorneloe College is another story but its debt to the Church of the Epiphany is indicated by the names of those from the parish who served on the first Board of Governors, S.M. Craymer, W.A. Inch, A.E. Goring, E.G. Higgins (Chairman), L.T. Lane (President and Vice-Chancellor), L.S. Martin.

The 1960s were rudely shattered by the publication of John Robinson's book, *Honest to God*. It contained little that was new but for the first time matters of theological discussion and controversy were taken out into the street for the scrutiny of the ordinary man, churchgoer and non-churchgoer alike. It caught the church by surprise and was the forerunner of the short but disastrous era of 'God is dead' theology. Clergy and laity alike were shaken. Numbers of clergy felt that their faith had been so badly shaken that they could no longer continue in their ministry. Not infrequently these questionings were aired from the pulpit with the result that even larger numbers of lay people drifted away from the churches. The Church of the Epiphany suffered indirectly from the general malaise and during the decade 1963-1973 church attendance showed a steady and disastrous decline. By the early 1970s the mass exodus had been arrested but still not halted.

In addition, there were the ordinary cares and anxieties which beset most parishes, those concerning the maintenance of buildings and the raising of funds. Not the least of these was the location of the rectory.

Almost from the day it was bought it had been a matter of concern standing, as it did on a street which was no longer residential but rather an artery for heavy traffic, day and night, and quite unsuited for family living. The house was sold in 1972 and Archdeacon Craymer, as he had become, moved into an apartment. His successor, with children still at school, preferred to accept a living allowance and to provide a house for himself in a residential area. The decline of the 1960s had also had a serious effect on church finances and there was continuing anxiety concerning them.

The organ was a further source of anxiety. It had begun life as a theatre organ in the Grand Opera House in the days of silent films. With the advent of sound movies it became redundant and was acquired by the church. By the 1960s it was becoming apparent that it was virtually impossible to keep it in repair. The day was saved by a very generous bequest from the Torrington estate. Dr. H.M. Torrington had been a Sudbury dentist with a passionate interest in music and made the church one of his residuary legatees, the funds to be used for the purchase of a new pipe organ. This was done in stages in the early 1970s. The present instrument is a remodelled Casavant organ whose swell and great organs began life in the Roman Catholic cathedral at Three Rivers, Quebec. The third, or choir organ manual, is linked to a rather interesting positif organ mounted on the north side of the chancel.

In the summer of 1974 Archdeacon Craymer retired and was succeeded by the Rev. E.B. Paterson, rector of St. Matthew's church, Sault Ste. Marie. A native of Toronto, he had fallen in love with this part of Ontario as a student and has spent all his ministry in the diocese of Algoma. In the summer of 1982 he was appointed Archdeacon of Sudbury. It became his responsibility to work towards the restoration of the years the locust had eaten and to strengthen the faith of those who remained. In this he was assisted by the faint stirrings of new interest. The short-lived 'God is dead' period was itself dead. The question of the 1970s was, "What think ye of Christ?" although with the demand for more than the stereotyped answers of the past.

The meaning of Christ, and therefore of Christianity, said Paterson, is to be found in the experience of Christian community and he turned his efforts to making that experience an ever greater reality at the Epiphany.

In 1979 it became apparent that the church itself was in need of extensive repairs including the replacement of all the external brick. Several meetings of committees and the whole congregation were held to discuss possible lines of action. Engineers were consulted and the services of Akos Frick, a local architect, were retained. On the basis of their advice it was decided to proceed with the restoration of the church, the second oldest in Sudbury, and a local landmark. In the process some of the architec-

tural features which had been the source of trouble in the past were to be eliminated but without disturbing the general appearance of the church. The cost was estimated as about three hundred thousand dollars. A restoration committee was appointed to oversee the work consisting of the clergy and churchwardens together with Messrs. R.E. Barlow, J.A. Grieve, Sandra Kudar, K.L. Moorey, D.K. Partington (Chairman), and C. Sheridan. Tenders were invited and the contract was awarded to John Pace Construction Ltd. There remained the onerous task of raising the necessary funds and this was entrusted to a band of convassers headed by S.A.R. Cressey and R.K. Lackey. Gifts and subscriptions were invited and most of the money required was given or pledged over a three year period. Meanwhile individuals and organizations were busy with fund-raising efforts. These ranged from the sale of citrus fruits at Christmas by the young people to the traditional Epiphany Fair of the Anglican Church Women and a colourful Variety Night staged by the whole parish with full audiences. Even beyond these there were many interesting and ingenious schemes undertaken by individuals and groups.

By the end of 1981 most of the external restoration of the building was completed and the church was rededicated by the bishop on January 10th, 1982. In the process he re-laid the corner stone which he had previously re-laid in connection with the extension of the church in 1957 - surely a unique experience:

The completion of the external renovation marked the beginning of the centennial celebrations of the parish culminating in October, 1983, the hundredth anniversary of the occasion when a handful of Anglicans gathered together in a shack near Junction Creek to join in the worship of the Book of Common Prayer.

In looking back the events of the first century have been more varied than the founders could possibly have suspected. Yet the church has not only survived but progressed and we look forward to the next century with confidence and hope.

*They climbed the steep ascent of heaven
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train.*



The second church with the addition of the narthex.

THE WOMEN OF THE EPIPHANY

From the early days of the parish, an indispensable role has been played by its women members. Through organizations such as the Woman's Auxiliary, the Anglican Church Women, the Altar Guild, the Mothers' Union, and other short-lived groups, they have served the Lord faithfully and supported their beloved Church. Others have offered their talents as Sunday School teachers, Guide, Brownie, and Cub leaders, Choir members, committee and vestry members, and in more recent years as Synod delegates, culminating with the appointment of Mrs. Barbara Bolton as Rector's Warden in 1979.

The oldest women's organization in the Anglican Church was the Mothers' Union. Its aim was to uphold the sanctity of marriage. A branch was formed at the Epiphany in 1920 while Rev. Percy Paris was rector. Weekly meetings were held in the Parish Hall, with a social once a month. The members worked on quilts and other handiwork. As well, they put on an afternoon tea on Mothers' Day and the first Thursday in December. In 1972, to the dismay of such long-time members as Mrs. W. Fowler, The Mothers' Union ceased to exist because of declining membership.

The Altar Guild at Epiphany was begun by Rev. P.F. Bull in the late nineteen twenties to take over the care of the sacred vessels, altar linens, and the chancel in general. Formerly, the rector and his wife had performed such duties. Some of the original members of the Guild were: Mrs. Bull, Mrs. J.R. Bisset (Directress), Mrs. H. Barlow, Mrs. A. Carr, Mrs. J.R. Gill, Mrs. C.D. Haight, Mrs. Martindale, Mrs. F.C. Lane, and Mrs. Gordon E. Smith. Some of these dedicated women, and several others, have served on the Altar Guild for decades. In the early days all the members went to the Church every Saturday to prepare for the Sunday services. The duties of the Altar Guild have increased considerably with additional Sunday and mid-week services, weddings, funerals, baptisms, and confirmations. In order to cope with this amount of work, the present Guild's thirty-five members serve on teams of three for approximately four weeks each year. It is the quiet dedication of these women which keeps the Church and Chapel altars prepared for services, the flowers arranged beautifully, and the brass shining. At Christmas, Easter, and Harvest Festival, all members combine their talents to clean and decorate the Church.

The Anglican Church Women (A.C.W.), as was its predecessor the Woman's Auxiliary (W.A.), is the largest women's organization in the Church. It now includes all women Church members. The W.A. was organized at Epiphany in the early nineteen hundreds, in affiliation with other Auxiliaries in the Diocese of Algoma. The late Mrs. Clara Andress was one of its founding members. Her contribution was later recognized by having her name inscribed in the Book of Remembrance of the Dominion Branch. Most of the active women of the parish par-

ticipate in the A.C.W. As well as putting on fund-raising teas, rummage sales, bazaars, and card parties, the women hostess many dinners, do catering, and volunteer work for such organizations as the Lung Association, the Memorial Hospital, and the Red Cross. They are also responsible for these children's organizations: the Little Helpers, The Girls 'Auxiliary, and the Junior Woman's Auxiliary. In the early days of the organization, the General W.A. had several very active groups, such as the Central afternoon and evening sections, the Lake section, The Northwest section, and the Evening branch. Later, the St. George's and St. David's groups were formed.

Since the nation-wide reorganization of these groups in 1967, the women have carried out their activities as one large unit called the A.C.W. They continue to meet regularly and hold corporate Communion on A.C.W. Sunday (the third in September) and St. Andrew's Day. These faithful women assist with the missionary, educational, financial, and social needs of their Church. As well, they encourage devotion, association, service, and responsibility amongst all Church women.

Several women from Epiphany have been made Life Members of the A.C.W., for which they received the cherished Gold Cross. Some of them are: Mrs. H.M. Claridge, Mrs. H. Connolly, Mrs. Mae Cressey, Mrs. W.E.W. Cressey, Mrs. G.E.T. Evans, Mrs. Wm. F. Faught, Mrs. M. Flowers, Mrs. Ray Jessup, Mrs. Fred Lane, Mrs. A.M. McCandless, Mrs. R.H. Martindale, Mrs. Mabel R. Morgan, Mrs. Mabel Yeo, and Mrs. Ruth Young. These women along with countless others who have diligently served their Church over the years in a variety of roles, have played a significant part in the continuing prosperity of their parish of Epiphany.

Dale Dunn

THE STAINED GLASS

Glass is a very ancient material thought to have been invented c.3000 B.C. It was first used for making dishes and bottles and also for ornaments and decorations. When in the first century of the Christian era it became possible to make translucent or colourless glass it began to be used for windows. Stained glass is, for the most part, a Christian art form. From the high middle ages, at least, stained glass windows have been a characteristic of churches and related buildings. Stained glass was intended to do two things, to supplement and enhance the interior decoration of the building and to convey information and instruction. For the latter reason they have often been called 'the scriptures of those who could not read.' Scriptural and religious truths were portrayed for all to see.

Another way of describing stained glass is as "painting with light." Stained glass is the only art form which relies entirely on light, usually daylight, for its effect. The design for a stained glass window has to be intended, the message it is intended to convey, the amount of light which will shine through it and its effect upon the interior as a whole.

Because stained glass is a form of decoration attitudes towards it depend upon the beliefs of the observer. The Puritans believed that any external decoration distracted the mind of the believer from the pure worship of God. Hence, in the seventeenth century particularly, all forms of art, including stained glass windows were frowned upon and many of them destroyed. In consequence, artistry in stained glass declined.

The nineteenth century was an age of revival and expansion. There was a new appreciation of Gothic architecture and consequently a new demand for stained glass windows. To meet the need it was necessary to re-discover the arts needed to produce them. The quality of glass was improved and ways of colouring it were studied. Sometimes this was done by the use of coloured, translucent, paint and sometimes by introducing colour into the manufacture of the glass itself. It is not necessary to describe all that happened in the process of re-discovery and expansion but two aspects of the movement should be mentioned associated with the names of William Morris and Lewis Comfort Tiffany.

Morris was an Englishman whose influence has been described as

essentially a reaction against the Machine Age and the intrusion of the machine into the world of art. The softly swirling sensuous shapes that characterized the work of this period were in themselves a defiant assertion of artistic autonomy, the antithesis of mass-produced products.

The stained glass in the church of the Epiphany reflects this influence, Lewis Comfort Tiffany (1848-1933) was a native of New York.

Mention of his name conjures up visions of lampshades but he also produced stained glass windows.

He insisted that his stained-glass windows were a purer expression of stained glass because he could dispense with any pigment - all the colour was in the glass. What he overlooked was that by using opalescent glass he was destroying the translucency of the glass, which is the very soul of a medieval window.*

Before describing the windows it will be well to add a word about orientation. It has been traditional to build churches along an east-west axis with the altar at the east end - the source of light. The original church of the Epiphany was built in this way with its greatest length along Larch Street. When the new church was built it was evidently felt that a more economical use of space would be to erect the building at right angles to the street. Regardless of the siting of the church, however, it is customary to regard the altar as being at the liturgical east end and to refer to it as such.

The windows in the church are as follows:

The East Window (above the high altar)

Designed by Robert McCausland Ltd., Toronto and installed in 1930 in memory of James Boydell, rector and honorary Canon of Algoma Cathedral.

There are three lights

Centre - the Crucifixion

left - the Blessed Virgin Mary at the foot of the Cross

right - the beloved Disciple - St. John

The West Window

Designed by Robert McCausland, Ltd., Toronto and installed in memory of George Homer Lennon. The window in early decorated style with five principal lights and tracery in the head has the Ascension as its theme. At the foot of the window Our lord is portrayed teaching his disciples. The disciples are gazing up to a second picture of the Lord as He ascends greeted by angels and archangels. The head of the window portrays the graces of faith, hope and charity, gifts of the Holy Spirit who is about to descend on the faithful.

High above the west window is a small circular opening with a dove portraying the Holy Spirit. This window was also designed by McCauslands and installed in 1974 to commemorate the ministry of the Venerable S.M. Craymer.

* The quotations are from Lawrence Lee, George Seddon and Francis Stephens, **Stained Glass**, New York: Crown Publishers, Inc., 1976, pp. 146, 156

The Transepts

These windows, which were installed when the Church was built, show the influence of L.C. Tiffany. The window in the north transept is memory of Mrs. D.M. Morin contains a centre pane with supporting medallions.

Centre - the Epiphany

left - the Bible

right - the Holy Spirit

The south transept window commemorates Louise Lockwood, the wife of Dr. R.H. Arthur, one of the founders of the parish. It also contains a centre panel with a medallion on each side.

Centre - Christ at the door

left - the Cross

right - the Crown

The North Aisle

The W.A. Windows

Designed by W. Meikle and installed in 1962 in memory of the members of the Women's Auxiliary in this parish who have been called to higher service. In the left light the baptism of Jesus is portrayed while in the right light we see the flight into Egypt.

The War Memorial Windows

These were also designed by W. Meikle and installed in 1949 in memory of those who laid down their lives in the two world wars. Bronze plaques contain the names; The theme of the windows is that of the Epiphany. In the left light our Lord is made known to all men symbolized by the adoration of the Magi. In the right light, St. Stephen, the first Christian martyr, St. Paul who wrote of the Christian soldier and St. George representing chivalry offer their homage. The insignia of the Royal Canadian Navy, the Royal Canadian Air Force and of the Sault Ste. Marie and Sudbury Regiment are also included.

The Burroughs Memorial Windows

Designed by McCauslands of Toronto and installed in 1931 in memory of George Alexander and Catherine Ellen Burroughs. They depict the Nativity and the Annunciation.

The South Aisle

Easter Morn.

Installed in 1930 by Robt. McCausland Ltd. in memory of Jessie Elizabeth (Dorset) Fensom.

The Institution of the Eucharist

Installed in 1930 by Robt. McCausland, Ltd. in memory of George Frederick Fensom (1959)

Jesus Teaching the Multitudes.

Installed by R. McCausland, Ltd. in memory of Philip Roger Beattie (1949) dedicated October 7th, 1962.

Jesus calling the Disciples.

Installed by R. McCausland in memory of Percy Frank Bull (1940).
Dedicated October 7th, 1962.

The Tower Window

This was formerly the baptistry and in keeping with that theme the window portrays the presentation of Christ in the Temple.

It was installed by McCauslands in memory of Assad and Margaret Hadded.

CLERGY

The first congregation in Sudbury was organized by W. Gowan Gillmor, a travelling missionary, about whom there is a short biography.

INCUMBENTS

1890-1892 -	The Reverend Charles Piercey
1892-1893 -	The Reverend L. Sinclair
1893 -	The Reverend C. Lutz
1893-1894 -	The Reverend E. Lawlor, M.A.
1894-1896 -	The Reverend W.H. French
1896-1898 -	The Reverend Franz C.H. Ulbricht
	T. Scarlett (Lay Catechist) 1897-1899

RECTORS

1899-1918 -	The Reverend Canon J. Boydell, M.A.,
1918-1923 -	The Reverend P.A. Paris, L.Th., D.D.
1923-1940 -	The Reverend P.F. Bull
1940-1948 -	The Reverend Canon P.R. Beattie, B.A., L.Th., D.D.
1948-1957 -	The Reverend F.F. Nock, B.A., B.D., D.D., S.T.D.
1957-1974 -	The Venerable S.M. Craymer, S.Th., S.T.D.
1974 -	The Venerable E.B. Paterson, B.A., L.Th.

ASSISTANT CURATES

1939-1943 -	The Reverend F.H.H. Shaw, B.A.
1943-1945 -	The Reverend W.R. Coleman, M.A., S.T.M., D.D. (priest-in-charge 1944-1945)
1944-1945 -	The Reverend A.J. Thomson, B.A.
1947-1949 -	The Reverend L.R.A. Sutherland, L.Th.
1952-1954 -	The Reverend I.L. Robertson, B.A., B.D., D.D.
1954-1955 -	The Reverend R.H. Nixon
1955-1959 -	The Reverend H. Morrow
1957-1958 -	The Reverend T.E. Clarke
1958-1959 -	The Reverend L.S. Hoover
1959-1960 -	The Reverend C.P. Clay, M.A.
1960-1964 -	The Reverend A.J.B. Whyham
1964-1966 -	The Reverend E.J. Rose, B.A., L.S.T.
1966-1969 -	The Reverend M.E. Bradford, L.Th.
1971-1973 -	The Reverend H.R. Kreager, B.A., M.Th.
1975-1976 -	The Reverend M.C. Eldred, B.A., M.Div.
1978-1980 -	The Reverend A.R. Thwaites, B.A., M.Div.

HONORARY ASSISTANT

1966 -	Professor the Reverend F.A. Peake, M.A., D.D., D.S.Litt.
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PARISH WORKERS

1949-1950 -	Miss Barbara H. Onions
1950 -	Miss Ethel McIntyre
1960 -	Miss Linda Stanton

CHURCH WARDENS

	Rector's	People's
1891	George R. Lennon	William R. Griffith
1912	Richard Dorsett	James Purvis
1917	G. Greenhill	James Purvis
1918	G.F. Fensom	James Purvis
1919	G.F. Fensom	James Purvis
1920	G.F. Fensom	James Purvis
1921	J.R. Wainwright	G.F. Fensom
1922	J.R. Wainwright	James H. Davies
1923	H.C. Duncan	James H. Davies
1924	H.C. Duncan	James H. Davies
1925	H.C. Duncan	F. Davidson
1926	H.C. Duncan	F. Davidson
1927	H.C. Duncan	C. Selby
1928	C. Dennis	H. Connolly
1929	C. Dennis	H. Connolly
1930	H. Hillary	H. Connolly
1931	H. Hillary	H. Connolly
1932	H. Hillary	N. Greenhill
1933	H. Hillary	N. Greenhill
1934	H. Hillary	N. Greenhill
1935	H. Claridge	D.W. Jessup
1936	H. Claridge	M. O'Reilly
1937	H. Connolly	D.W. Jessup
1938	H. Claridge	R.R. Jessup
1939	H. Claridge	R.R. Jessup
1940	William Greenwood	D.W. Cowcill
1941	William Greenwood	D.W. Cowcill
1942	D.W. Cowcill	J.B. Sutton
1943	D.W. Cowcill	D. Zimmerman
1944	D.W. Cowcill	D. Zimmerman
1945	D.W. Cowcill	J. Vickers
1946	D.W. Cowcill	J. Vickers
1947	D.W. Cowcill	J. Vickers
1948	R.R. Jessup	J. Vickers
1949	R.R. Jessup	R.M. Bolton
1950	L. MacDonald	L.T. Lane
1951	L. MacDonald	L.T. Lane
1952	L.T. Lane	L. MacDonald
1953	L.T. Lane	L. MacDonald
1954	L.T. Lane	L. MacDonald
1955	S. Garland	L. MacDonald
1956	S. Garland	L. MacDonald
1957	S. Garland	L. MacDonald
1958	S. Garland	M. Whittles

1959	A.E. Goring	H. Death
1960	G. Chapman	H. Death
1961	G. Chapman	F. Reid
1962	F. Reid	R.A.H. Burford
1963	R.A.H. Burford	R. White
1964	R. White	N. Kyrzakos
1965	N. Kyrzakos	J.E. Mason
1966	J.E. Mason	J.G. Lye
1967	J.G. Lye	W.J. Loughheed
1968	W.J. Loughheed	W.J.P. Thompson
1969	Ian Young	R. Gallienne
1970	R. Gallienne	D. Lawrence
1971	R. Gallienne	R. Giles
1972	Ian Young	L.G.C. Taylor
1973	Ian Young	L.G.C. Taylor
1974	L.G.C. Taylor	B. Sisson - N.E. Stoner
1975	L.G.C. Taylor	R. Clubbe
1976	C.R. Lee	R. Clubbe
1977	C.R. Lee	M. Davies
1978	M. Solomon	M. Davies
1979	M. Solomon - C.R. Lee	R.S. Burton
1980	Barbara Bolton	R.S. Burton
1981	Barbara Bolton	R.S. Burton
1982	Barbara Bolton	J.A. Sauerbrei

Deputy Wardens

1980	K. Webster
1981	J.A. Sauerbrei
1982	J.A. Grieve

ORGANISTS AND CHOIRMASTERS

Organist	Choirmaster
1912 Miss D. Munroe	J.H. Davies
Miss Stubbs	
1936 Edward Reed	
1946 Frank Menagh	
1952 Thomas Clegg, A.R.C.M.	
1958 Boland	
1963 Eric Woodward	
1969 L.W. Blatchford, B.A., A.T.C.M	Rev. Dr. F.A. Peake
1977 Patricia Paterson, B.A.	
1979 M. Wechsler, M.Sc. (Mus)	
1982 Lawrence Leverington, A.T.C.M.	

DELEGATES TO SYNOD

1st Session	1906	Dr. R.H. Arthur R. Dorsett (absent)
2nd Session	1909	Dr. R.H. Arthur W.J. Montgomery (substitute)
3rd Session	1911	Dr. R.H. Arthur G. Lennon (substitute)
4th Session	1914	Dr. R.H. Arthur (absent) James Purvis (substitute)
5th Session		R. Dorsett (absent) James Purvis (substitute)
6th Session		James Purvis (absent) W.J.W. Wainright Dr. Morrison (substitute)
7th Session	1923	J.H. Davies A.M. Church (absent)
8th Session	1926	F. Davidson W.P. Greenhill (substitute)
9th Session	1929	Dr. R.H. Arthur (absent) J.R. Wainwright (substitute)
10th Session	1932	Dr. R.H. Arthur Fred Davidson
11th Session	1935	E.D. Wilkins (absent) Wm. Gladish (absent)
12th Session	1938	Fred Davidson D.W. Jessup
Special Synod	1940	Fred Davidson D.W. Jessup
13th Session	1941	D.W. Jessup A.J. Thomson
14th Session	1944	D.W. Jessup Donald Cowcill
15th Session	1947	R.R. Jessup D.W. Jessup
16th Session	1950	R.R. Jessup D.W. Jessup L. Ashcroft (substitute)

DELEGATES TO SYNOD

17th Session	1953	Ron Brown L. McDonald R.R. Jessup
18th Session	1956	John Vickers S. Snelling A. Goring
19th Session	1959	R.R. Jessup E.G. Higgins A.E. Goring
20th Session	1961	A.E. Goring Lenox T. Lane William Luke
21st Session	1963	A.E. Goring L.W. Luke L.T. Lane
22nd Session	1965	E.G. Higgins A.E. Goring L.W. Luke
23rd Session	1967	R.C. Cook Donald Cowcill A.E. Goring
24th Session	1969	Mrs. R.B. Warren Ray C. Cook Donald Cowcill
25th Session	1971	Ray C. Cook Donald Cowcill Mrs. R.B. Warren
26th Session	1973	Donald Cowcill W.E.W. Cressey R.C. Cook

Electoral Synod	1974	Donald Cowcill W.E.W. Cressey Ray C. Cook
27th Session	1976	Ralph Learn Ron Browne Dr. Robin Bolton
28th Session	1979	Dr. Robin Bolton Gary Brooks N.E. Greene
30th Session	1981	Mrs. H. Judges N.E. Greene E.G. Higgins



SOME KEY DATES IN OUR PARISH HISTORY

OCTOBER 7th, 1883

The first Anglican service in Sudbury conducted by Gowan Gillmor.

NOVEMBER 9th, 1890

Opening of the first Church of the Epiphany, a frame building on the present site.

APRIL 5th, 1891

The first annual vestry meeting

JUNE 3rd, 1894

A belfry had been added to the church and the bell was used for the first time.

SEPTEMBER 16th, 1894

Consecration of the first church by the
Rt. Rev. Edward Sullivan, Bishop of Algoma.

JULY 30th, 1912

Laying of the cornerstone of the present church.

MARCH 16th, 1913, PALM SUNDAY

Services held for the first time in the undercroft of the new church.

APRIL 27th, 1913

Opening of the new church.

MARCH 31st, 1957

Dedication of the Narthex and parish offices

JANUARY 6th, 1924

CONSECRATION OF THE CHURCH OF THE EPIPHANY
by the Most Rev. G. Thorneloe, Archbishop of Algoma

MARCH 6th, 1942

Opening of the Parish Hall

JANUARY 10th, 1982

Rededication of the Church of the Epiphany by the
Rt. Rev. Frank K. Nock, Bishop of Algoma

