

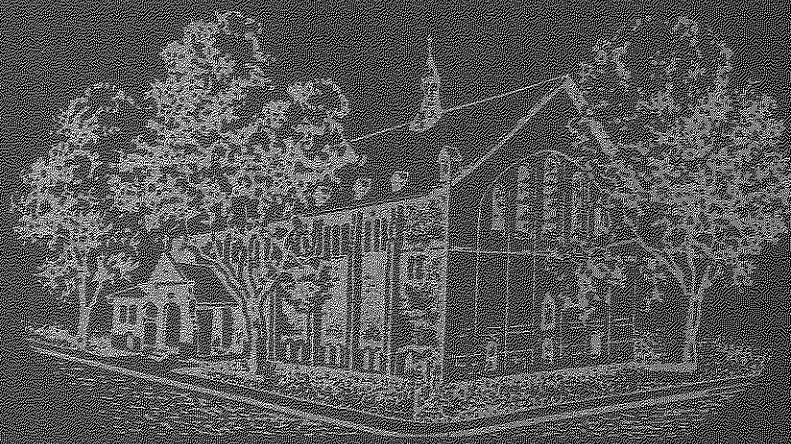


# St. John's History — Christ's Story

The Church of St. John the Evangelist  
1890-1990

Hamilton, Ontario, Canada

This  
Centennial Year Book  
of the  
Church of St. John the Evangelist



Reverently Dedicated  
To the Glory of God  
and to

The memory of the Founders and Pioneers of  
this Parish whose vision and self-sacrificing  
labours formed and nurtured our beloved  
Church throughout the years

Centennial Prayer

We thank you, God, for your support during this century of service and witness in  
this community. We remember the saints who have gone before, leaving us so rich a  
tradition and history. We thank you for our sons and daughters raised in this parish  
and now serving you in the wider world. May we, by your Grace, continue to grow in  
this corner of Locke Street, witnessing to your love and spreading your Word.

With thanks to Dorothy McDermott

## THE CENTENNIAL PROJECTS

We decided four years ago to publish 'St. John's History — Christ's Story.'

As we savour the fruits of labour we are mindful of and thankful for the previous bountiful harvests of  
choice events that blossomed beautifully and matured majestically in the fertile garden of the Parish of St. John  
the Evangelist. Herein we have provided a cornucopia of generous portions, with an abundance of personal  
accounts, a sufficiency of original reports, and a granary full of interesting topics.

We present this Centennial Edition, confident that the most discriminating will be satisfied.  
Enjoy.

THE EDITORS: Thomas Angi, Katharine Greenfield,  
Bill Johnston and Peter Hill.

THE CENTENNIAL PHOTOGRAPHERS: Mary Ann  
Wylie, Peter Noel, Jack Rousseau and David Sawatzky.

Special thanks to Michael Dismatsek, professional  
photographer.

We thank The Rev. Canon Ralph Price, The Rev.  
Mervyn Dunn, the Churchwardens, Parish Council  
and The Ven. J. Homer Ferris, Diocesan Archivist.

SPECIAL THANKS TO THE CONTRIBUTORS: Douglas Jarrett and Barbara Beattie for the superb 'Scouting'  
article; Harry Finlay for the definitive item 'Camp Artaban'; Susan McKay and Susan Little for Proofreading;  
and to all the many other generous contributors later herein inscribed. We regret that the contributions of  
many had to be severely shortened or left out due to space limitations. Perhaps in years to come the archives  
we have developed and intend to preserve can be used in a future volume.

We are planning to celebrate our Centennial with a cash gift to the Arthur Turner Training School near  
Pangnirtung, Diocese of the Arctic (Anglican Theological School for Native Canadians) with the approval of  
our Rector and Bishops. In March, 1990, the Churchwardens' Board will be dedicated by Archbishop  
Bothwell and unveiled by the grandson of one of the first Churchwardens — another Centennial Project, with  
thanks to Peter Hill and John Lidgely (Ren-Rite Construction).

May God stand with you.



### The Centennial Year Committee

FRONT ROW, L to R: Edna M. Russell, Centennial General Organizer  
Shirley E. Bimson, Centennial General Co-Organizer;  
Mary Ellen Powell, Publication Sales & Promotion.  
BACK ROW, R to L: S. Thomas Angi, Projects Committee Chairman;  
Peter Hill, Projects Committee Co-Chairman.  
ABSENT: Edith Finlay, Ella M. Shrubbsall, Dorothy A.M. McDermott  
(deceased) and Lois G. Attwood (deceased).

# PLANNED 1990 CENTENNIAL YEAR CALENDAR

## Church of St. John the Evangelist, Hamilton, Ontario

March 25	Mothering Sunday	The Rev. G. Mervyn Dunn, Rector The Most Rev. John C. Bothwell, Archbishop of Niagara	Church School Reunion, Coffee Hour Unveiling of Wardens' Roll
April 22	Easter I	The Rev. Paul Kompass, The Rev. Canon Eric C. Mills	JA & GA Reunion, Coffee Hour
April 27	*Centennial Ball	Bill Sturup, 8:00 p.m. - 1:00 a.m.	Period Costume Prizes, Buffet, Tickets \$20, Limit 120
May 6	Patronal Festival	The Ven. William Townson The Rev. Canon John D. Gilmour	Young People, AYP, Chi Rho Reunion, Luncheon Tickets \$10 (Prior to April 15, \$7) Limit 125
May 27	Victorian-Edwardian Games Party		Parish Fit Day, after Service, Refreshments
June 3	Pentecost Sunday	The Rev. Dr. Mark C. McDermott The Rev. John S. Twining	Women of the Parish, WA, ACW, MU Sanctuary Guild, Coffee Hour
June 17	Trinity Sunday	The Rev. G. Mervyn Dunn, Rector, The Rev. Canon Ralph E. Price	Choir and Servers' Reunion, Coffee Hour
Sept. 9	Anniversary of the Laying of the Cornerstone	The Rev. G. Mervyn Dunn, Rector The Honorable Lincoln Alexander, Lieut. Governor of Ontario	Coffee Hour
Sept. 16	Sunday Before the Anniversary of the Consecration of the Church	The Rev. G. Mervyn Dunn, The Rev. Douglas E. Noel The Rev. Horace Lamble	Bar BQ and Corn Roast \$3. All U Can Eat
Sept. 21	*24th Anniversary of the Consecration of the Church of St. John the Evangelist (1956) Celebration of Holy Eucharist 7:00 p.m.		Coffee Hour
Oct. 14	Scouting Sunday	The Rev. G. Mervyn Dunn, Rector The Ven. John H. McMulkin	Beavers, Cubs, Scouts, Scout Ladies Auxiliary Group Committee - Coffee Hour
Nov. 4	Camp Artaban Sunday	The Rev. Elliott Sheppard The Rev. Canon David Blackwood, The Rev. Jack Bielby	Coffee Hour
Dec. 2	Advent	The Rev. G. Mervyn Dunn, Rector The Most Rev. Edward Scott, former Primate of All Canada	Coffee Hour

*Celebration events commence with the Celebration of Holy Eucharist at 11:00 a.m. (Except \*)*

The Anglican Church of Canada

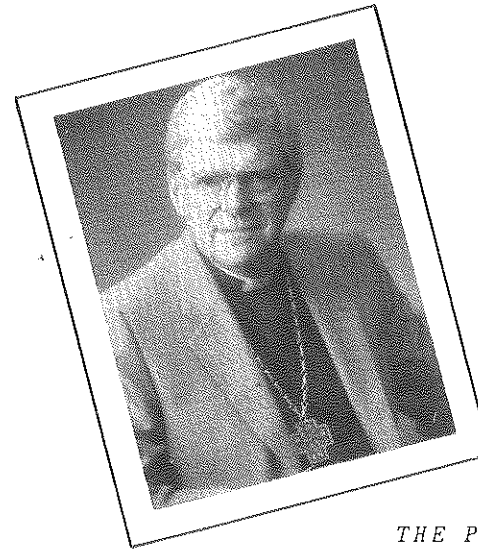
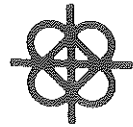
L'Eglise Episcopale du Canada

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Primate

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THE PEOPLE OF THE CHURCH OF  
ST. JOHN THE EVANGELIST - HAMILTON

Dear Friends:

It is an honour for me to send greetings to the people of the Church of St. John the Evangelist on the occasion of your 100th anniversary.

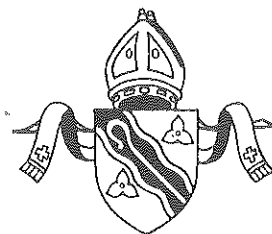
The Church of St. John the Evangelist has a long and distinguished history in the life and work of the Anglican Church of Canada. Throughout the years the people of the Church of St. John the Evangelist have witnessed to the Gospel Message through praise, service and thanksgiving. The lives of many people have been enriched and nourished through the ministry exercised at the Church of St. John the Evangelist. In time of war and depression, and in periods of economic growth and prosperity, the people have remained faithful to our Lord Jesus Christ. I know that you will continue to uphold the fine tradition established by those who went before you.

May God bless all of you in the days ahead.

Yours faithfully,

*Michael*

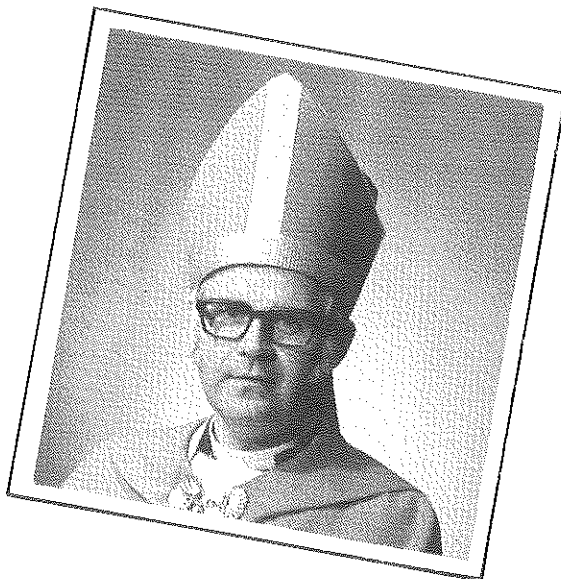
Archbishop Michael G. Peers,  
Primate.



THE SYNOD OF THE DIOCESE OF NIAGARA  
ANGLICAN CHURCH OF CANADA

BISHOPS:  
THE MOST REVEREND JOHN C. BOTHWELL  
THE RIGHT REVEREND CLARENCE M. MITCHELL

67 VICTORIA AVENUE SOUTH  
HAMILTON, ONTARIO L8N 2S8  
TELEPHONE (416) 527-1117



January 1990.

Dear Members of The Church of St. John the Evangelist, Hamilton.

Heartiest congratulations and warmest good wishes to you and yours as you celebrate the centennial of your great parish.

Over the years your history has been marked by events that have been both wonderful and tumultuous. But through it all the important thing has been the faithful ministry that has been carried on by your priests and people alike. Now as you face the future in a world that is changing rapidly in a way that seems beyond understanding, your people must take up the same challenge that confronted your founders. That is, you must say your prayers, renew your commitment to Christ, and then work faithfully individually and collectively to minister in His Name to the people you are called to serve.

St. John's has always been notable for its pastoral concern for others beyond the parish as well as those on their own doorstep, may that concern continue and grow, and may God bless you and your future successors in your ministry in Christ's Name.

Every blessing and good wish to you all.

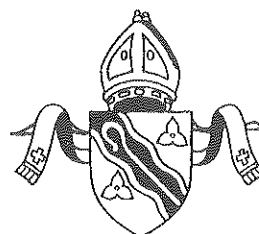
Yours faithfully,

*John C. Bothwell*  
John C. Bothwell  
Archbishop of Niagara  
Metropolitan of Ontario.  
/n

EXECUTIVE OFFICER  
ARCHDEACON IAN M. DINGWALL

TREASURER  
MR. WILLIAM M. WADLEY, C.A.

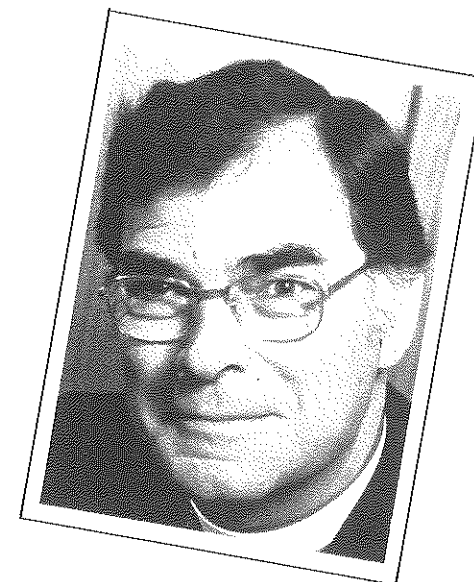
EXECUTIVE DIRECTOR OF PROGRAM  
ARCHDEACON RAY K. FARRELL



THE SYNOD OF THE DIOCESE OF NIAGARA  
ANGLICAN CHURCH OF CANADA

BISHOPS:  
THE MOST REVEREND JOHN C. BOTHWELL  
THE RIGHT REVEREND CLARENCE M. MITCHELL

67 VICTORIA AVENUE SOUTH  
HAMILTON, ONTARIO L8N 2S8  
TELEPHONE (416) 527-1117



July 26, 1989.

TO THE PEOPLE OF ST. JOHN THE EVANGELIST CHURCH, HAMILTON, ONTARIO.

My Dear Friends:

It is with great pleasure that I write this word of greeting to you on the occasion of the Parish Centennial Celebration.

For 100 years, St. John's has served south-west Hamilton and the diocese in terms of ministry and service. We recognize that fact with much gratitude. We pray that God will bless you and lead you joyfully into the next century of parish life and service.

A century is but a moment in the large design but, in this part of the world, it represents a significant slice of local history. Solid foundations have already been put down. May you continue to build on these in this part of God's creation.

All good wishes to you for your Centennial and for all the years ahead.

Your friend in Christ,

*Clarence Mitchell*  
Suffragan Bishop of Niagara  
/a

EXECUTIVE OFFICER  
ARCHDEACON IAN M. DINGWALL

CONTROLLER  
MR. RALPH W. MALASHEVSKY

EXECUTIVE DIRECTOR OF PROGRAM  
ARCHDEACON RAY K. FARRELL



# The Church of St. John The Evangelist

The Rev. G. Mervyn Dunn  
Rector  
Residence: 522-4445

320 Charlton Ave. W.  
Hamilton, Ont. L8P 2E7  
Church: 522-0602



November 1989.

My dear Parishioners:

A birthday is always a good time for a celebration particularly when the occasion marks 100 years. When that celebration involves a church it is even more meaningful as people thank God for His many blessings and also for the labours of those who made it all possible.

As we in St. John's celebrate the centennial of our parish church it gives me great pleasure to be a part of those celebrations.

I extend to St. John's my very best wishes for a successful year and I pray that God will guide me and direct us as we look forward to the beginning of a new century in the life of our parish.

Your friend and Rector,

*G. M. Dunn*

G. Mervyn Dunn.

*Thank you for your kind invitation to attend your proud Centennial celebrations.  
We have many happy memories of St. John's and send our warm good wishes for  
your Centennial event and kindest thoughts to old and dear friends there.  
There is no life equal to fulfilment to a life in His service.*

*Sincerely yours,*

*The Rev. Arnold E. Brooks*

*Congratulations and God's Blessings  
on your Centennial Celebration,  
and Best Wishes for the year ahead.*

*Foster Eddy.*

*"In my weakness, I take strength from my warm memories of Canon Holmes, Joe H and the good  
people of St. John's over many years.*

*I pray God's richest blessings for your future.*

*Love  
Travice*

*"Dictated" with many smiles and nods of the head by Travice Broadbent to Canon Richard Berryman.*

## ST. JOHN'S FAMILY AT EASTER 1989



7:30 a.m. SERVICE



9:30 a.m. SERVICE



11:00 a.m. SERVICE



# The Church of St. John the Evangelist and its Clergy, 1890-1990

by Katharine Greenfield

**H**AMILTON, A CITY OF ABOUT 50,000 people, was growing in 1890. There was a new City Hall on James Street at Market Square, and a new Public Library would soon open beside Centenary Methodist Church on Main Street West. The Telephone Company, with 100 subscribers, the Bank of Hamilton and the Tuckett Tobacco Company had either built or were planning new quarters. St. Peter's Refuge and Home for Incurables was inaugurated. St. Joseph's Hospital opened and so did the Salvation Army's Rescue Gate Home. The Beach was becoming a popular cottage area for summering close to home. Orthodox churches (we call them mainline today) were strong. Both Central and Knox Presbyterian churches had new school-houses. There was a new Presbyterian church in the east end, St. John's. The cornerstone of St. Lawrence's Roman Catholic Church was laid, and so was that of St. George's Anglican Church, a chapel-of-ease for All Saints' Church. Feelings about matters of ritual were running high in the Anglican church. There were unseemly disturbances at the Church of the Ascension when the congregation tried to unseat their rector in a violent disagreement over his ritualist sympathies. The 1890s would see great developments in transportation within and to and from the city. In spite of fierce opposition to the location chosen, the Toronto, Hamilton and Buffalo Railway tunnel would run along Hunter Street West. An incline railway would soon provide easier access to the Mountain from James Street South to the area of the Mountainview Hotel. For this story the most significant development was the extension of the street railway lines to Queen and Herkimer Streets which opened up the southwest of the city. New blocks of land were developed and the market gardens in the Dundurn Street vicinity would disappear. The Bishop of Niagara and the people of

St. Mark's Anglican Church thought it was time for the Church to be taken farther west.

There are slightly differing accounts of the earliest history of our parish, but we know for certain that its founders came from St. Mark's. Before the establishment of the Church of St. John the Evangelist, the boundaries of St. Mark's parish extended from Bay Street to the western city limits (Paradise Road) and from Main Street to the southerly city limits (Concession Street, now Aberdeen Avenue). The Rector, Canon R.G. Sutherland, and laymen of St. Mark's felt that it was their responsibility to take the ministrations of the Church to Anglicans living at what seemed then a great distance from Bay and Hunter Streets. One account tells that it was in 1881 that the first mission was located in a rented room at the corner of Locke and Pine Streets. It was in a room at ground level and there were no sidewalks. Planks were laid to provide mud free access, volunteers from St. Mark's cleaned and decorated the room, and a Sunday School and sewing and night classes were offered. This account claims that the success of the venture encouraged its sponsor to acquire a small building on Herkimer Street just east of Dundurn. There are still windows at the back of that cement block building which are arched like church windows. One service and one Sunday School session were held there each Sunday,

often conducted by lay readers from St. Mark's, licensed by Bishop Hamilton and under the direction of Canon Sutherland. They were Richard Jose, Kirwan Martin and Frederick Whatley. When a priest was available to celebrate the



Second Mission House, Herkimer Street east of Dundurn

Eucharist the liturgy was of 'advanced character'. This was Kirwan Martin's description when he explained in an historical note that the three laymen wanted there to be no doubt about the type of ritual which would be characteristic of a new parish which they hoped would grow out of their work. They wanted to avoid such dissension as had arisen at the Church of the Ascension by making it quite clear from the beginning that services could be ritualistic. St. John's has never lost the reputation of being a 'high' church.

**I**N THE BEGINNING THERE WERE JUST seven families connected with the Mission. The building had seating for fifty persons. Still the future looked promising and on March 24, 1890, the southwest portion of St. Mark's parish was erected into a distinct and independent parish dedicated to St. John the Evangelist. Broadly speaking the boundaries were set as Pearl and Main Streets, Paradise Road and Aberdeen Avenue. It was stipulated in the document signed by Charles Niagara (Bishop Hamilton), R.G. Sutherland, Joseph Tinsley, John Baillie, Thomas D. Walker and Kirwan Martin, that the church must be built west of Locke Street. Another moving spirit in the establishment of the parish was Maitland Newman whose name appears on the deed of purchase of the property at the northwest corner of Locke and Hannah Streets along with those of Richard Jose and Frederick Lawson Whatley. The land was sold by Barbara Macklem for \$500.00. A week later on April 5, 1890, **The Reverend Charles LeVesconte Brine** was appointed as rector. He was a maritimer, a graduate of King's College in Nova Scotia, ordained deacon by the Bishop of Fredericton in 1887 and priested in Toronto in 1888. He had been curate in Amherst, Nova Scotia and St. George's Halifax, before becoming curate at St. Simon's

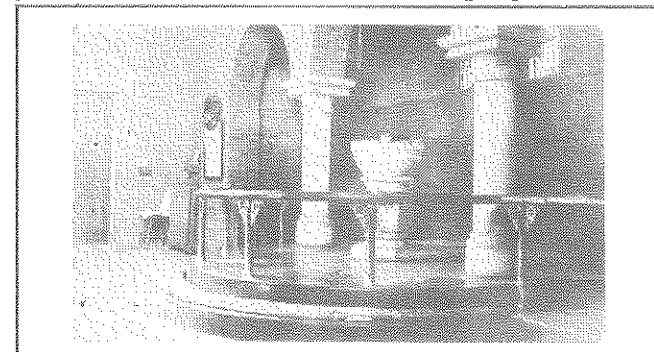


The Rev. Charles Le V. Brine, First Rector



Church, Toronto from 1888-1890. A year after he came to Hamilton he married Catherine Marjory Moberley. They lived in rented houses, latterly at 10 Mountain Avenue.

The rector began holding services in the Mission House, but it was too small and larger quarters were found in a newly built house nearer Locke Street on Herkimer, probably on what is now the property of St. Joseph's School. An active campaign to raise



The Baptistry, St. John the Evangelist Church, Hamilton

money for a church building brought donations from outside the parish and even from outside the Anglican Church. William Hendrie, a Presbyterian, and Senator Sanford, a Methodist, both prominent Hamiltonians, gave to the building fund. Bishop Hamilton, credited by some as the true promoter of St. John's, gave the tabernacle for the altar, and Mrs. Hamilton defrayed all the expenses, \$1,500.00, of the Baptistry\*.

The architects for the building were Strickland and Symons of Toronto, and by September 15, 1891, it was time to lay the cornerstone. The Bishop did so in the presence of 500 people. Assisting in the ceremony were Dean J.G. Geddes, Canon Sutherland, and the Reverends C.E. Whitcombe, E.P. Crawford, Thomas Geoghegan, E.M. Bland and other high church clergy from outside the city. About 100 surpliced choristers from city churches processed with the clergy from the building on Herkimer Street to the building site. After the stone was laid they mounted the scaffolding and speeches were made to the assembled congregation. The Mayor, David McLellan, remarked that this was one of the fine new structures but he questioned the wisdom of building so many churches:

\*The windows in the Baptistry were given by Kirwan Martin.



*"There is a question in my mind whether all denominations should not join together and instead of there being so many churches and sects, could not the work be carried on better if we were all united as one? In this vicinity there are Presbyterian, Baptist and Episcopalian churches — would it not be better if these three churches were one? I would like to see it arranged that in thinly settled districts of our city and country the denominations should unite in one strong congregation rather than keep divided in five or six struggling churches."*

The Mayor was not altogether tactful, (he also said that the stone should be at the northeast, not the southeast corner) but he did congratulate the congregation on the progress they had made and wished them well. After more speeches, hymns and ceremony a procession was formed and returned to Herkimer Street.

The Officers of St. John's in that first year were: Rector, Rev. Charles Le V. Brine; Rector's Warden, Maitland Newman (replacing F.L. Whatley who returned to St. Mark's); Lay Delegates to Synod; M. Newman, Richard Jose, William Evatt Brown. The Building Committee consisted of: Rev. C.L. Brine (chairman), F.B. Mosure (secretary-treasurer), M. Newman, R. Jose, D. O'Connor and W.E. Brown. Mr. Newman gave the original east window as a memorial and served the parish in one official capacity or another until he moved from the parish in 1908. Frank Burr Mosure was a law student and left the parish in 1905. Richard Jose returned to St. Mark's and did not return to St. John's until 1939. W.E. Brown, who had played the organ at St. Mark's, and was St. John's first choir director, attached himself to St. John's, contributing to the management of its financial affairs as well as the music. He was a clerk with the Canada Life Assurance Company, and guided the committee through negotiations for a mortgage with that company. As it became apparent that the building would cost more than originally planned, the amount of the mortgage was adjusted upwards from \$3000.00 to \$5000.00. The rate of interest was 6 per cent. The cost of the building was about \$10,000.00 and the debt weighing heavily on the minds of the Rector and his Wardens was ultimately

\$8000.00 and was not reduced in Fr. Brine's time

**F**INANCIAL DIFFICULTIES WERE not allowed to dim the rejoicing with which the building was opened for public worship on February 22, 1892. At 8 a.m. Bishop Hamilton celebrated the first Eucharist. Matins were sung at 10:30 followed by what the Spectator called 'a high celebration' by the Rector. The preacher at Matins was the Rev. W. Hays Clark of St. Barnabas of Toronto and the Bishop preached at the high celebration. There was a children's service at 4 p.m. and regular Evensong at 7 p.m. The Spectator reported that the services included all the forms of ritual which the Church of the Ascension Memorialists so objected to except for incense. There were altar lights, elaborate vestments, prostration before the altar at communion, obeisance to the altar at all times, and the sign of the cross. The writer found the service highly impressive and beautiful and noted that the Rev. Mr. Brine had a most musical voice and a good vocal method so that his singing of the service was artistic and pleasing. The surpliced choir of St. Matthew's Church was present at all services.

The church building had a plain brick interior with the ceiling of the chancel plastered and painted blue. The nave was furnished with chairs with thin pads for kneelers. Vestments and chancel furnishings were gifts from friends in England, the writer said. The chancel was the church's glory, described as being the most spacious and imposing in the city. As in all ritualist churches it had received special attention.

Bishop Hamilton's first sermon in the new church defended the doctrine of the Real Presence of the Body and Blood of Christ in the Eucharist. This was the doctrinal crux of the controversy between 'high' and 'low' Anglicans, the latter believing that the elements in the Eucharist, the bread and the wine, are memorials or symbols. As long as Bishop Hamilton was diocesan bishop the



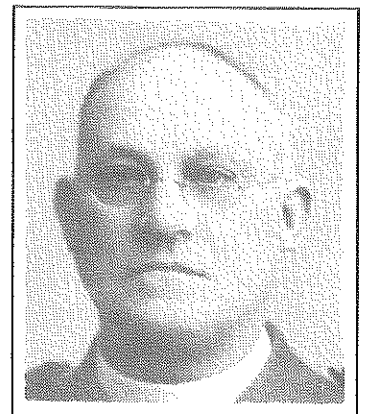
ritualist or high Anglicans received a sympathetic hearing, and financial support when it was needed.

First congregations at services were very large, but some of the people were well wishers or curiosity seekers and the numbers settled down and became more moderate. During Fr. Brine's ministry attendance at Vestry meetings averaged thirty, but that is not necessarily an indication of the size of membership. One thing is certain — there were always money worries. The Bishop and more affluent members gave or loaned money when the situation was desperate. In spite of straitened circumstances the 1894 Vestry approved of the plan to purchase a pipe organ to replace the original reed organ. Miss Burns, the first organist, had been replaced by Herbert Wilson and he presented a plan for paying for the organ which was accepted. Mr. Wilson said he would give up a portion of his salary and give concerts with the choir and organ, the proceeds of which would be given to the organ fund. The organ was ordered and installed the next year. Music was then, as now, of great importance at St. John's and with Fr. Brine's beautiful singing voice and a new organ music lovers were attracted to services and recitals. But in 1898 the contract with the organ manufacturers, R.S. Williams Co., had run its course and not been paid. The company agreed to release their claim in return for \$1000.00 and this ended the matter.

Although the rector was not a money raiser, there is no reason to doubt that he was a capable and devoted priest. He was assisted in his work by Anglican Sisters of the Church, Sister Evelyn, Sister Mary Ellen and Sister Fredericka. They visited in the parish and brought a number of children to be baptised or confirmed. They worked among the poor of the area, but unfortunately the nature and extent of their work is not recorded. It is said that the people were not ready for them and that they returned to Toronto soon after Fr. Brine's departure. He resigned in 1896 and went to a parish in New Hampshire.

**T**HE SECOND RECTOR OF ST. JOHN'S

was **The Reverend Samuel Daw**. In 1896 he was in his late thirties, married to Jessie Fraser of Ottawa. He was born at Roberts Bay, Newfoundland, educated in England at St. Augustine's College, and at Bishop Field College in Newfoundland. He left Newfoundland for Ottawa and was ordained there and served parishes in the Ot-



*The Rev. Canon Samuel Daw,  
Second Rector 1897-1920*

tawa diocese. From 1887 to 1895 he was rector of Christ Church, Belleville. Some of his friends thought that he had great courage in leaving Belleville to take on a parish carrying a debt of \$8000.00 but at least he did not have to worry about his salary. A well-known writer on local affairs for the Hamilton Herald newspaper whose pseudonym was Jaques but who was Joseph Tinsley of St. Mark's Church, wrote about St. John's in 1902:

*"The Rector's stipend is not a large one. In discussing this item Mr. Daw appeared well-satisfied — he was sure that the people who attended the church were doing their best. It is a lucky thing for the congregations of the last five Anglican churches erected in this city that the respective rectors are so circumstanced that they can afford to perform the clerical duties of their different parishes for small salaries."*

Fr. Daw settled in quickly and went about his duties with efficiency and enthusiasm. My mother was prepared for confirmation by Fr. Daw and for all her long life she remembered his teaching and described his style as powerful and dramatic. She said that many young people attended even the week night services and there were always young men to escort the young ladies safely home. By 1902 Jaques wrote that St. John's debt had been reduced to \$4950.00. There were 410 on the parish roll and 175 attending Sunday School. The full strength of the choir was thirty and the organist was Mr. Huggins, Mus.Bac., F.R.C.O. The east window given by Maitland



Newman was in place and the interior of the church was well furnished. The church was in a growing locality, the services bright and congregational, and if the debt had been paid off the congregation would have been very happy under their able and popular rector.

So St. John's progressed until the First World War broke out in 1914. The Rev. and Mrs. Daw had six sons and four of them enlisted early in the war. By the end of 1916 two of them, Frederick and Herbert, and their cousin, Alexander Fraser, had been killed. That year Canon Daw (he was made a canon in 1912) took a leave of absence to serve as a chaplain with the 120th (City of Hamilton) Battalion overseas. During his absence the Rev. G.H. Snell took charge of the parish. It was in 1916 as well that the former Hannah Street School was purchased from the Board of Education and it still serves as the Parish Hall.

During World War I many of our parishioners took leave to serve their King and Country, and that story is later described herein. On his return from overseas Canon Daw made plans for a memorial to his sons and their cousin to be placed in St. John's. It was to be a new altar and reredos, replacing the plain oak altar with riddles and dossal of tapestry and velvet surmounted by a baldachino. The dedication of the memorial took place in December, 1920, nine months after Fr. Taylor became rector, but it was a Daw event. The church was crowded to the doors with Daw relatives, parishioners and clergy of the area. There was a full choir and an orchestra and the Spectator devoted half a column to the symbolism and rich carving of the new furnishings which had been produced in the workshops of the Valley City Seating Company of Dundas. It was executed by their designers and craftsmen under the supervision of W.P. Witton, architect. Part of the description reads:

*"On pedestals enclosed within the side towers stand two beautifully carved figures of St. Michael and St. George. The St. George follows the Donatello St. George, but the St. Michael is the personal conception of the sculptor. Their general excellence marks them as the work of a master hand."*

*"The altar is chaste and simple in design with*

*decorative details that are subordinate but exquisite in character. On shields placed at intervals along the cornice are carved the crests of the 21st and 58th battalions, and the Worcestershire regiment to which belong the soldiers to whose memory the work has been carried out. The inscription, 'To the Glory of the Holy Trinity' is carved into the enriched cornice in relief."*

The suitability of military insignia as embellishment for a Christian altar has been questioned by some, but one can sympathize with the choice of the Daw family.

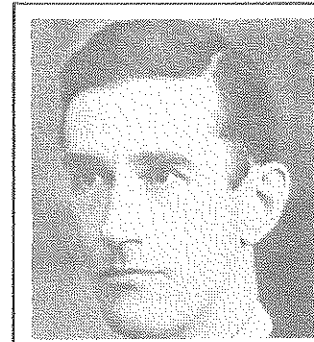
Although Canon Daw retired from parish ministry in 1920 he was chaplain at the Mountain Sanatorium for some years thereafter. He died in 1947. His son, the Rev. Harry Daw, wrote later his impression that when his father came to St. John's it was little more than a shell and the first years of his ministry were taken up with reducing the immense debt. It was after the war that pews were installed, more chancel furnishings supplied, and the church roofed with slate. Harry Daw wrote this of his father,

*"He was a prayer book priest and really knew little or nothing about the method of the Catholic church. What he found there he kept up and the service itself changed not a whit until Taylor's time when the meandering processions and general sloppiness vanished..."*

Harry's memory may have been faulty.

**T**AYLOR WAS THE REV. EDGAR Hugh Bowden Taylor, son of the Rev. Bowden Taylor who had served parishes in Allandale and Uxbridge. The younger Taylor was born in England and came to Canada in 1906. Graduating from Trinity College, Toronto, he held two curacies, at St. Stephen's, Toronto, and Christ's Church Cathedral, Hamilton, before his appointment as rector of St. John's in 1920. He had promised the Bishop and the parochial committee that he would adhere strictly to the type of service to which the congregation was accustomed and in turn they assured him that everything was shipshape in the parish. It was a great disappointment to

him that, as he wrote, his ministry was constantly harassed by the problems of patching or renewing the fabric of both the church and the parish hall. "With all the good will in the world our people, being comparatively few in numbers, were not equal to the task, and it is not surprising that in time a spirit of discouragement began to show itself, as they contemplated the rising load of debt."



The Rev. E.H. Bowden Taylor,  
Third Rector 1920-1933

Lack of money was the constant theme of Fr. Taylor's account of his 14-year ministry at St. John's, and it was the reason he gave for his resignation in his own account of those years, but it will be seen that it was more than the parish's poverty which led to his departure. There is no question that funds were always low, but Fr. Taylor did not believe in fund-raising events sponsored by the Church. One such was a Garden Party which was started in the early days of his ministry and continued annually until enthusiasm petered out in 1927. Then the Rector expressed his relief and questioned whether the game was worth the candle. Profits had been about \$150.00 but it had cost \$80.00 to stage the event. He wrote in a special booklet prepared for the Diamond Jubilee of Confederation a long dissertation on the country's and the church's roots in Britain and he added some remarks about the parish including these about the Garden Party:

*"There are people who say that we cannot do without the proceeds thus provided and that we are between the Devil and the deep sea. The deep sea is not so bad, but how any self-respecting congregation can link themselves up in this easy way with the Devil, or with such worldly methods of carrying on the affairs of a church as are characteristic of our so-called Garden Parties, passes my understanding. Very few of our own people take any interest in it, and those who do, work their heads off to make it a success. Others who patronise it come only for what they can get out of it. The thought of helping the Church is altogether foreign to them. I know I am not alone in thinking thus, and*



*the sooner we devise ways and means of doing away with it altogether the better it will be for us. After all, the only recognised Christian method for a congregation to pay its way is by voluntary and free-will contributions. . . ."*

Fr. Taylor did not mince words, nor did he talk down to his congregation. Canon Gilmour remembers reading his notes printed in the bulletins which were still extant when he was rector. He says that they were masterly expositions of theology and doctrine, but perhaps too scholarly for some in the congregation. He saw to necessary repairs such as replacing the roof of the Parish Hall, correcting the cause of flooding in the church basement, and replacing all the windows except the East window, the lead having rotted. In 1925 the organ was in bad shape and it was decided to buy a new one to be a memorial to men of the parish who had died overseas. A committee looked into costs and submitted a figure of \$5,600.00. The Rector thought that this was more than the congregation could manage and he would not give his consent to the purchase unless there was at least \$2,000.00 in hand. To his surprise this was forthcoming and the organ was ordered. It was installed and dedicated in 1927, but first the church was prepared for it. The plaster of the chancel ceiling was badly cracked and discoloured. It was stripped and replastered and the present beautiful decoration of the ceiling was carried out while services were held in the Parish Hall. The drawings for the decoration were prepared and presented as a gift by C.V. Hodges, a member of the congregation and an architect. He was also mainly responsible for the design of the organ casing. The dedication took place on May 30, 1927 and Fr. Taylor wrote that never in all its history had the church held such a congregation.

Fr. Taylor tried to increase the spiritual well-being of his flock with a very successful parochial mission conducted by members of the Society of St. John the Evangelist in 1925. That year, for the first time in the history of St. John's, there was a midnight Eucharist on Christmas Eve, and as the years went on it became increasingly popular. In 1928 the first Patronal Festival was held on May 6, and it was



well attended and thoroughly appreciated. At the end of that year a Nativity play was held in the church and it was well supported.

The music of the church had been faithfully and painstakingly carried out under the direction of Ernest H. Crickmore, but in 1929 he found it necessary to resign. Eventually his successor was found, Eric S. Lewis, who was especially good with the Boys' Choir. The male choir had always been a tradition at St. John's and no women had been admitted. The Boys' Choir was a feature of the services and on Christmas Eve, 1929 it was heard on the radio in a recital of Christmas carols. The choir held its first camp in July at the Rector's cottage at Washago on Lake Couchiching. In 1929 also a Players' Guild was formed and presented G.B. Shaw's play, *Androcles and the Lion*. The proceeds of the performance went towards the decoration and painting of the Parish Hall. In 1931 a nativity play, *The York Mysteries*, was presented and it was an outstanding success. Later in the year the Players' Guild gave a fine performance of the play, *Hobson's Choice*. The Tennis Club formed in 1923 and the Badminton Club formed a few years later continued to flourish.

Things were going well and in 1930 a congregational party was held in the Parish Hall to mark the 10th anniversary of Fr. Taylor's ministry at St. John's. He was presented with an address and a solid silver communion set complete with cross and candlesticks. On May 21, 1930, two men were ordained to the diaconate and one to the priesthood in St. John's. The priest was Harry Daw. A week later the congregation presented a Festal Cope to the church to mark its forty years of existence. Unfortunately, as Fr. Taylor remembered later, "at the end of 1931 as a parting gift from Father Time we were given the task of renewing the eavestroughing of the church".

**B**Y 1933 THE FINANCES OF THE church were in desperate state. Fr. Taylor took leave of absence for three months to save the congregation money and to give it an opportunity to pay off some of its debts. The war-

dens could not find the money to pay Fr. Taylor and his leave was extended until, in 1934, he was offered another parish by the Bishop and he resigned from the rectorship of St. John's. His only comments, written about the heartbreak of the events which followed, are contained in this paragraph:

*"Anyone reading the history of these years would never conclude that it was an easy ministry that I was called upon to fulfil. There was not a month in which we were not harassed by the spectre of debt. And yet, through it all, there was a certain joy which made the burden bearable. We realized that we were fighting not for the present only, but for the future; that we could hand on to those who followed us a church worthy of the God Whom we worshipped. It was only made possible by those staunch members and true lovers of St. John's who, through fair weather and foul never allowed their faith to waver, or their sacrifices to be reckoned. As the Psalmist expressed it long ago, many and many a time they 'were at their wit's end'. But the stress and storm cannot last forever, and doubtless the continuing history of St. John's will have a happier story to relate, and the desire of all connected with the church will be fulfilled, that God will bring them at last 'unto the haven where they would be.'"*

In the "stress and storm" and in its eventual calming, the key figure, the Rev. Harry Daw, has taken away something of the memory of the accomplishments of the Rev. Bowden Taylor. A priest who was a boy in the 1920s wrote the following appreciation of Fr. E.H. Bowden Taylor which may help to put that severely tried rector in the proper perspective.

*"My first memories of Mr. Taylor, as my mother called him, are of his bicycle and his conduct of the Sunday services at St. John's.*

*I can still see that tremendous, austere iron steed that he rode indefatigably around the parish in the course of making his pastoral rounds. I see him on that bicycle dressed in sombre black clerical attire topped off with what we used to call a poached egg hat. On occasion when he was taking the Blessed Sacrament to the sick and shut-ins he carried, slung over his shoulder, a black cloth bag with draw strings, which contained his vestments and sacred vessels. It often occurred to me, but not in any derogatory way, that he was not unlike Washington Irving's Ichabod Crane in appearance.*



*Under Fr. Taylor the worship of St. John's was conducted with great reverence, dignity and devotion. The liturgical practices at St. John's in his day have left an indelible impression on me and have influenced my conduct of divine worship over the years. I remember his quiet, thoughtful, and meaningful sermons. He had a beautiful lyric tenor voice and in all the years that have passed I have never heard the service sung as beautifully as he did. Whenever there was to be a special choral service at the Cathedral he was invited, and asked to be cantor.*

*Fr. Taylor was a great pastor and loved his people young and old. When I was twelve years old I had to prepare an address for the Sunday service at a boys' camp in Algonquin Park. It was part of a requirement for a public speaking badge. I wrote Fr. Taylor and he took the time to put on paper the mechanics and construction of such an address. I have never forgotten his kindness.*

*He encouraged me in the pursuit of my vocation and when I was ordained to the Diaconate in Christ's Church Cathedral on May 19, 1940 he was my choice as the preacher and he sang the Litany.*

*Others will probably write of the trauma he went through during the so-called "troubles" at St. John's, but he never lost his faith, nor his devotion to his calling. To the end of his ministry he was truly a man of God. I owe him much.*

William G. Greenfield

**I**T IS SIGNIFICANT THAT FR. TAYLOR made no mention in his reminiscences of the fact that he had a curate from 1929 until 1934. That was the root of the 'trouble'. Canon Daw's youngest son, William Henry, always known as Harry, was ordained deacon in 1929 and was immediately appointed curate at St. John's. He and his mother had continued to be parishioners after his father's resignation. He studied at Trinity College, Toronto, and Bishop's College, Lennoxville, during the 1920s, obtaining his B.A. and L.S.T.; he was People's Warden in 1927; and took charge of the leaflet, hitherto prepared by Fr. Taylor and C. V. Hodges. As soon as he was ordained the

Bishop approved his appointment as curate. Apparently he had private means and his parents were prepared to subsidize his salary to keep their youngest son at home with them. Otherwise there could have been no justification for a congregation so heavily in debt to hire a curate. After all, in 1926 the Bishop had warned them that if they did not bring Fr. Taylor's stipend up to the minimum allowed by the diocese they would have to be declared an assisted parish. Church officials said that they knew Fr. Taylor was worth another \$200.00 to bring his salary up to the required \$1900.00 (with house) but the money was just not there.

**T**HE REV. HARRY DAW WAS A CLEVER, gifted and personable young man. He had great success working with young people and according to his own account he worked well with Fr. Taylor and they were like-minded in matters of liturgy. In reality he wanted to go a little further than his rector did. At the 1931 Vestry meeting it was moved by the Rev. W.H. Daw and seconded by G. Harrison that it be recommended to the clergy to institute the use of incense at the services of the church. Fr. Daw, a talented musician, was in charge of the choir and of the Sunday School and they appear to have flourished under his leadership. By 1934 organizations making reports to Vestry were the Junior Congregation, the Guild of Our Lady, the Altar Guild, the Badminton and Tennis Club, the Little Theatre and the Senior Girls' Club. A former officer in the Anglican Young People's Association in those days remembers 'Harry' well. He spoke to her A.Y.P.A. group in Stoney Creek on the subject of Drama and she can still remember how well he spoke. She remembers that he had become a friend of Healy Willan when he attended the Church of St. Mary Magdalene while in Toronto at university, and that the great musician and composer came to St. John's on occasion to give organ recitals or to play for Evensong. Fr. Daw had many fervent supporters at St. John's and Fr. Taylor's position became very



difficult. The Wardens refused to work with the Rector because of 'differences' with him, and the Bishop assigned him to another parish early in 1934. Fr. Daw's followers thought that the way was clear for him to become Rector. They were disappointed. Bishop Broughall refused to appoint Fr. Daw and gave him a deadline after which he would have to leave St. John's. The Wardens, lay delegates, the organist and most of the choir resigned. Fr. Daw, in his last sermon at St. John's, said that he had worked for five years without pay, that the worship services were not extreme, and that the Bishop had used the opportunity afforded him by the resignation of Fr. Taylor to stamp out the use of incense and the reservation of the sacrament. He stated that when the services were milder the church was half empty, but with more Catholic practices the church had more communicants than in most other churches in the diocese. He claimed that it had not been possible to reach agreement on any sort of compromise with the Bishop and he had been forbidden to officiate in the Church of St. John the Evangelist. The Bishop, for his part, said little except that Fr. Daw was refusing to obey his Bishop as he had promised to do at his ordination.

Accounts of the period do not agree on the numbers of parishioners who followed Fr. Daw out of St. John's but they were substantial. It was said that the **people** had purchased the former United Church at the corner of Aberdeen and Dundurn Streets, but it seems more likely that Daw money was used. However the people did pitch in to make the building more suitable for their style of worship and to make the furnishings which were needed. Fr. Daw began to hold services, and the matter came to a head.

**B**ISHOP BROUGHALL SENT THE REV. William L. Wright, curate at the Cathedral, to perform priestly duties for the faithful few left at St. John's. He took with him a member of the Cathedral Servers' Guild because all the servers had left. Mr. Wright stayed for three months until **The Rev. E. Arnold Brooks** was

appointed Rector of St. John's, but the 'Daw affair' was far from over. It became a prime topic for the newspapers, and even the Toronto Star carried long articles about it. This was in March, 1934. The fact that the new Church of St. Francis of Assisi, as it was named, called itself Anglican, forced the Bishop to take action against the rebellious priest. Fr. Daw, in sermons and interviews, declared that it was because of his Anglo-Catholic practices that the Bishop had refused to appoint him to St. John's, but this was denied. An unidentified high church priest was quoted as saying:

*"Mr. Daw, in my opinion, has drawn a red herring very deliberately across the trail when he says high church doctrine and ritual are the reasons why he was not made incumbent. Ritual and doctrine in many Anglican churches are high and they are not the reasons. Mr. Daw has been on trial in the church for some time. The bishop decided not to appoint him, and Mr. Daw's action proves the bishop was right ... The church, though, has its discipline and there is no room therein for the schismatic or disturbing element. It operates on broad lines but there are very distinct limits. Mr. Daw's conduct has vindicated the action of the bishop and shown clearly that he was not the person for the post he sought."*

When asked how Mr. Daw could be wrong for the position when so many of his flock wanted him to be their rector, another clergyman said that those supporters had been brought into the church by Mr. Daw himself. Many of the old congregation, substantial members, had gone to worship elsewhere.

There were battles of words in Letters to the Editor and among Anglicans throughout the city while Fr. Daw and the new Rector of St. John's did their best to minister to their people, and, in Mr. Brooks' case, to bring Anglicans within the parish boundaries to attend their lawful parish church. Finally on November 17, 1934, Bishop Broughall made an official statement outlining four charges to be preferred against the Rev. W.H. Daw when he appeared before an ecclesiastical court. The charges were:

- 1) Officiating in the diocese of Niagara without the license of the Bishop.
- 2) Holding services in another

clergyman's parish without the consent of the said clergyman.

3) Violation of his oath of canonical obedience.

4) That he is guilty of schism.

There was a hearing before a Commission in the Court of the Diocese of Niagara on November 27, 1934. Five senior clergy made up the Commission and Fr. Daw was represented by F.H. Leleu, former warden at St. John's, who had left with Fr. Daw. Although Fr. Daw pleaded guilty to the first two charges it was decided that all the evidence should be heard on all charges because they were so closely interwoven. The first witness called was the Rev. E.A. Brooks who was questioned by Mr. Leleu about his activities in the parish. Mr. Brooks said that he had called on every church family in the parish, but when Mr. Leleu suggested that he had told those who were attending the Church of St. Francis that they were living in mortal sin, Mr. Brooks said that he had merely told them that they ought to be attending St. John's. Mr. Brooks said that he had not made a formal objection to Fr. Daw about his actions, but it was shown that the Bishop had written to Fr. Daw in February warning him that he could not carry out his intention to acquire a church building and to hold services as a clergyman of the Church of England without disciplinary action being taken against him. Fr. Daw had also been told that he could not officiate at St. John's after February 11, 1934, and the Commission interpreted this as a withdrawal of his license. Mr. Leleu argued that Fr. Daw was still licensed. He was merely holding services for those members of St. John's who had insisted that he do so or they would not attend any church at all. Mr. Leleu pointed out that the oath of obedience which Fr. Daw was said to have broken contained the words "the Lord being my Helper". Mr. Leleu reasoned that if a priest had a conscientious objection to obeying an order and prayed earnestly about it and still felt that his conscience demanded him to take a contrary course of action, God was helping him in his opposition. As far as the charge of schism was concerned, Fr. Daw had been turned out of St. John's and both he and

his congregation were looking forward to the day when they could return to the fold.

When Mr. Leleu finished his arguments Mr. T.H. Simpson, for the Bishop, expounded on the canon law of the Church, the Church's organization, and a priest's duty to obey his Bishop, and concluded that Mr. Daw was guilty of all four charges. The Commission adjourned and came back later to say that they found that there was sufficient ground for further proceedings against the Rev. W.H. Daw. They regretted this because they had a very high opinion of Canon Samuel Daw, and they did not want to lose his son, an able young priest. They deplored the necessity of a legal battle, but a trial took place on January 18, 1935, there having been no change in the attitude of Fr. Daw. Bishop L.W.B. Broughall, Dean C.E. Riley and Judge George Thomson, Chancellor of the Diocese, made up the Court. Mr. T. Hamilton Simpson, K.C., and Mr. Orville Walsh, K.C. represented the complainant and the respondent respectively. Much the same material as in the session with the commissioners was gone over, but in more detail. After the trial but before the Court could hand down its judgement, its jurisdiction was challenged before the Supreme Court of Ontario. Mr. Justice Hope upheld the Bishop's right to deal with questions arising under the canons, and stated further that there was an inherent jurisdiction arising from the obligations that Mr. Daw assumed at ordination. On March 5, 1935, Hamilton newspapers carried banner headlines announcing the Ecclesiastical Court's judgement — "Rev. W.H. Daw is Deposed . . .". His name was to be removed from the list of the clergy of the diocese of Niagara and he stood deposed from the ministry of the Church of England in Canada.

That was not the end of the matter in the press. The church authorities had to defend their claim that doctrine and liturgy had nothing to do with the case, when members of the Church of St. Francis made public statements that Bishop Broughall's real reason for forcing Fr. Daw out of the Church of England in Canada was "his extreme churchmanship" as he saw it. Fr. Daw made a lengthy statement giving his side of the controversy and

