

## *According to this Beginning*

*A Brief Account of the Development of the  
Parish of the Epiphany at Winchester,  
Massachusetts*

*1882 - 1954*

*by Bradford Updike Eddy  
1954*

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### *Foreword*

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The preparation of this historical sketch would have been infinitely more difficult had it not been for the discovery of a copy of “An Historical Sermon” delivered by Dr. Suter in 1905. In it was found much of the source material for the earlier portion of the present work.

Acknowledgment is due Miss Ethel Bradford Davis for her untiring search of the records of the parish and for the collection of other helpful data. Appreciation is also expressed for the valuable advice and kind assistance given by the members of the Anniversary Committee and by Mr. Samuel M. Best, Mr. Donald Heath, Miss Gladys H. McCafferty, Librarian of the Diocesan Library and Professor Arthur Evans Wood of South Chatham, New Hampshire.

Over a hundred years ago, Dr. Francis Vinton, sometime rector of Trinity Church, New York, wrote that the “material for authentic history is to be found in the record of individual life,” and that “biography is the grammar of historical literature.” This viewpoint that history is essentially biographical in character seems even more valid now than at the time it was first expressed and has greatly influenced the manner in which the historical material at hand has been presented. Consequently it is hoped the reader will find within these pages not so much a list of events, but a short biography of the parish.

B.U.E.

Winchester,  
St. Matthew's Day, 1954

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### I.

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The true origins of a parish are often difficult to ascertain and sometimes difficult to recognize. The earliest developments which lead to its formation are seldom recorded and the influences which have a bearing on its inception tend to become obscure with the passage of the years. It is only after a parish is organized that records are kept which make exploration of the past possible with any degree of accuracy or assurance.

This seems to have been especially the case with the Parish of the Epiphany in Winchester, for it is apparent that the origins of the parish have deeper roots than are indicated by the date of its inception as a mission of the diocese in 1882. Yet there is a singular lack at this present time of authoritative data which authentically pictures either the events or the forces which gradually brought about its development.

There are, however, some historical notes and a few traditions which, taken in conjunction with the known history of the establishment of the Episcopal Church in Massachusetts, suggest that even in Colonial days there were some *Prayer Book Christians* in what is now Winchester. These notes and traditions indicate that as far back as the year 1750 there were a few people living in or near Woburn and Winchester who were attached to the Church of England and who met for worship according to the Book of Common Prayer. At least a dozen families in the area signed off from the Puritan church in Woburn and were attached to one of the three Church of England parishes in Boston or to Christ Church, Cambridge.

Since these families were largely engaged in farming, it is probable that the long trip to Boston or Cambridge was seldom feasible, for they are known to have held services in their homes, reading from the Bible and from the Prayer Book. Occasionally a clergyman came out to this somewhat distant settlement to administer the sacraments of Baptism and Holy Communion, often at the farm of Benjamin Simonds on the road to Cummingsville from Woburn. Tradition has it that at least one of these services was conducted by the Reverend Timothy Cutler, the first rector of Christ Church, Boston, and a missionary of the Society for the Propagation of the Gospel in Foreign Parts. There is, however, no indication of any attempt to form a parish although the services are said to have continued from time to time over a period of twenty years. When it is remembered that from earliest times in Massachusetts the Puritans had completely dominated the moral, religious, and cultural life of the colony, the surprising fact of these "Prayer Book" services is not that they were so few and intermittent but that they took place at all.

At the outbreak of the Revolutionary War these home services were undoubtedly abandoned and very possibly forbidden. Certain it is that the Church of England was in disrepute throughout most of New England during the Revolutionary period and many of its members were at least mildly persecuted in consequence. The close ties of the Church of England with the

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British Crown and the resultant Loyalist sympathies of a preponderance of its clergy, and also to a considerable extent of its laity, induced a hostility which would scarcely have encouraged even the staunchest of Churchmen to hold any kind of "Prayer Book" service in outlying districts. Even the lay people who supported the Revolutionary cause had a most uncomfortable time on account of their religious affiliation. Indeed, no denomination in New England felt the impact of the Revolution more severely or faced so complicated a situation at its close. For many years after the Episcopal Church in the United States was founded in 1789, there ensued a period of "quiet repairing of shattered foundations" and, outside the larger centers of population, there was little to stimulate "Prayer Book Christians" in the development of corporate worship. Under such conditions it is hardly to be expected that any further meetings in houses would take place in the Winchester-Woburn region and there are no indications that they did. It was not until 1862 that there is a record of their resumption.

In that year and for some nine years thereafter, it seems probable that a few persons met at intervals in homes to "read from the Prayer Book and to sing hymns." There is even a tradition that at some time early in this decade an attempt was made to start public services in Winchester and that one such service was held, the Reverend Dexter Potter officiating. It seems altogether likely that this service actually took place, for it was during this time that a very rapid and vigorous growth of the Episcopal Church in Massachusetts began. Immediately north of Boston, these invigorating developments appeared first with the organization of the parish in Medford in 1848, and were soon followed by parishes in Melrose, Malden and Woburn in 1867-68, and in Arlington in 1876; while in the 1880s new parishes were formed in Lexington, Everett and Wakefield. Doubtless, any renewed interest in the Episcopal Church in Winchester was part and parcel of a reawakening not only throughout the diocese but more particularly in adjacent communities. Even though the service conducted by the Reverend Dexter Potter seemed to bear no immediate fruit in the way of parish organization, it may well have been an important stimulant to the growth of further interest, for in 1871 the Reverend George W. Porter, the then rector of Trinity Church, Woburn, visited Winchester, held services and reported "good prospects for permanence." Dr. Porter's favorable estimate seems to have been justified to some extent by a service at which he and the Reverend C.A. Rand officiated which was held in Lyceum Hall on March 26, 1871, with some two hundred persons present. In 1872 the Eastern District Missionary Association of the Diocese mentioned the "Mission of St. James in Winchester" in its report.

Although short-lived, the Mission of St. James was an activity of very considerable promise. Services were held in a hall and were well attended. An ample sum was raised for a church building. Even so, the project was abandoned and the money returned to the donors. It is not entirely clear why so hopeful an enterprise was allowed to disintegrate but it is thought that the great financial debacle of 1873 was a principal factor, coming as it did at a time when the first uneasy doubts occurred among church people generally

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concerning the conflict between science and faith. These factors may well have damaged the pioneering enthusiasm of those who supported the venture.

Some ten years later the theological as well as the financial climate had somewhat recovered its equilibrium; the population of Winchester had continued its modest growth, and in 1882 there was sufficient interest among those of Episcopal leanings in the town to warrant plans for a service in Harmony Hall, the Reverend Charles P. Parker to be the officiating clergyman. The service was held on the last Sunday in February and a printed notice distributed announcing similar services for the following three months with Mr. Parker as the clergyman in charge. These were followed on October 29, 1882, by the first service of Holy Communion with the Reverend Percy C. Webber officiating, fifteen communicants being present. In the meantime the Reverend Charles Morris Addison, who had become the rector of the parish in Arlington, took an interest in the budding mission in Winchester, accepting full responsibility for it on October 1, 1882. At about this time there was discussion of a name for the mission with an initial decision to name it after St. Monica, the mother of St. Augustine. This was afterwards rescinded in favor of a name with a wider significance. The name of the Mission of the Epiphany in Winchester appeared for the first time in the Journal of the Diocesan Convention in 1883, reporting to the convention of that year twenty-eight communicants, twenty-three in the Church School and five hundred dollars raised for all objects. The committee in charge of the mission consisted of the Reverend Charles Morris Addison, missionary, Irving S. Palmer, warden, Samuel W. McCall, vestryman, F. J. Willis, clerk, and Charles Gratiot Thompson, treasurer. Thus, in 1882, there came into being, formally organized in accordance with the canons of the diocese, a Winchester mission which gave evidence of that "prospect for permanence" envisioned by Dr. Porter some ten years earlier.

### *II.*

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The Mission of the Epiphany prospered from the outset. Harmony Hall soon became inadequate and new arrangements were sought. Through the generosity of the Methodist Church, the Mission was allowed the use of the Methodist building on Mt. Vernon Street on Sunday afternoons for both Sunday School and Evening Prayer. Pleasing as this arrangement must have seemed to the young parish, it did not appear to be fully satisfying, for in this same year of 1884 there developed a strong sentiment in favor of construction of a church edifice of its own. So appealing was this idea that funds were raised, plans drawn and construction begun that same year at a site on Mt. Vernon Street loaned by Mr. David Nelson Skillings, Junior, a distinguished citizen of Winchester and a prominent member of the Unitarian Church. The design for the attractive little wooden chapel was the gift of the architect, Mr. George D. Rand. The church building was completed in time for a first service on January 25, 1885, and on May 29 of that year, the church being wholly paid for, it was consecrated by the Right Reverend

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Benjamin H. Paddock, the Bishop of the Diocese. The preacher at the Consecration service was the Very Reverend George Zabriskie Gray, Dean of the Episcopal Theological School in Cambridge.

These developments proved so encouraging that Mr. Addison withdrew as missionary and was succeeded in July 1885 by the Reverend John W. Suter, a recently ordained deacon, studying at the Episcopal Theological School, who became the minister in charge of the mission. Under the wise and constructive leadership of Mr. Suter, the enterprise continued to expand upon the firm base established by Mr. Addison. In fact, at Eastertide in 1887 the mission voluntarily relinquished all financial aid from the diocese and approximately a year later, on April 10, 1888, the formal organization of the Parish of the Epiphany took place upon the acceptance of its constitution and by-laws by the diocese. Mr. Suter, who had been ordained a priest the previous year by Bishop Paddock, was elected the first rector. The first wardens were Charles Gratiot Thompson and Samuel W. McCall and the first vestrymen were Charles W. Bradstreet, Frank W. Jenkins, James S. Lynam, James E. Lyon, George H. Richards, Junior, and Frank J. Willis, clerk. In six brief years the little mission started in Harmony Hall had become a thriving parish of some three hundred souls.

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The new parish in no way relaxed upon the achievement of its new status. Quite the contrary! The change stimulated so much activity and growth that in January 1890, only two years later, there was a three day celebration “of the FIFTH Anniversary of the parish”! More precisely, of course, it was the fifth anniversary of Mr. Suter’s incumbency, a suitable moment in which to review the great accomplishments inspired by his leadership. It was fitting that Mr. Suter preached the anniversary sermon and that the other preachers at services held during the three days were the Reverend Charles Morris Addison and Phillips Brooks, whose sermon of that day was later published under the title “Priority of God.”

The records do not reveal just when this flourishing young parish began to envision the need of a larger, more permanent house of worship. There are records of a vested choir, a Ladies Guild, a new organ and the first of the Thanksgiving Union Services. There are also notes which confirm the inference implicit in all these happenings; the parishioners were giving generously of their Substance. One notation in particular is highly suggestive of the extent to which they labored to finance the pressing needs of their new corporate venture. It speaks of “the ladies giving lawn parties, selling food (brown bread, beans and cake), holding quilting bees, and doing plain sewing for their neighbors.” Moreover it is clear that each new problem was courageously resolved as it arose and, as early as October 1892, serious thought was being given to the practicalities of expanding the church building on Mt. Vernon Street, moving the structure onto a larger piece of land, or constructing an entirely new building at a new, more commodious location.

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A thorough exploration of the subject evidently revealed the soundness of the latter proposal, for on February 24, 1893, the present church land at the corner of Church and Central Streets was purchased, although the final payment on the property was not completed until April 1899. It was not until the middle of the year 1904, however, that sufficient funds were at hand to warrant active measures for the construction of the new church building.

The intervening years were filled with the activities incident to the continued development of parish life. While attention was in considerable degree centered upon the plans for the new structure and its financing, the parish also showed a real concern for its own spiritual advancement and for the needs of others by providing generously for a variety of missionary projects. It approved a plan which allowed Mr. Suter to assume the additional responsibility of minister-in-charge of St. James Church, West Somerville, for three years and later for two years each of the Church of Our Redeemer, Lexington, and Trinity Church, Woburn. In the latter instance, the parish may well have made some measure of return for the constructive interest displayed earlier in the Winchester situation by Dr. Parker. These activities of its rector, participation in a newly formed Winchester Charity Council, the establishment of a "normal course" for Sunday School teachers, the ordination as priests of two young men of the parish all suggest that the parish was establishing itself in the life of the community and of the diocese.

It was on October 20, 1904, that there occurred an event which was to prove a milestone in the life of the parish, the laying of the cornerstone of the new church. The ceremonies on that day were of a solemn and inspiring nature. Bishop Lawrence officiated, a letter was read from the Archbishop of Canterbury, and at the close of the services work went forward on a structure which in the words of Mr. Suter "would give enduring expression to the character and ideals of the parish."

So rapidly did work on the new church progress that on May 16, 1905, the communion table from the old altar was placed in a brick vault immediately beneath the location for the new altar in the presence of Mr. Suter and others.

By autumn the completion of the church was marked by the first service which was held on October 8, 1905. Since the new building had no parish house, arrangements were made for the Sunday School to meet in Waterfield Hall. In the meantime, by a decree of the Bishop of the Diocese, the old building was sold for a nominal sum to Mr. Skillings at the same time that the land upon which it stood was released to him under the provisions by which he allowed its use originally. It is interesting to note in this connection that Mr. Skillings, although a Unitarian, always displayed a lively interest in the parish, assisting it in many ways and frequently attending services. Eventually the old building was sold to the First Church of Christ, Scientist, which occupies it today.

The years immediately following the completion of the new church were

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without doubt marked by the impetus which the more ample quarters provided for enlarged opportunities for greater service. In 1907, for example, the parish under the guidance of its rector assisted in the organization of All Saints' Mission in Stoneham. Further embellishments were added to the church as gifts and memorials, and the pressing need of a parish house in which the Sunday School could meet became a matter of great concern. Funds were raised and there was constructed the first of the several extensions which form the present parish house.

It was almost inevitable that so rapid a growth of this sturdy young parish should draw attention to the unusual capacities of its leader, with the result that Mr. Suter was increasingly called upon for service beyond the confines of the parish. In particular, educational work at the diocesan level began to command more and more of his attention until, in October 1911, it became obvious to him that his work in Winchester must be relinquished. His decision to resign was received with "the deepest concern and sorrow" by his parishioners. Indeed, rather exceptional efforts were made to persuade him to reconsider; on one occasion the entire vestry calling in a body at his home "to urge him not to resign." Mr. Suter remaining firm in his decision, this first and much beloved rector left the parish on January 1, 1912, as Rector Honorarius, an office which he held for the remainder of his life.

The departure of Mr. Suter brought to a close an era of over twenty-six years in the early life of the parish, during which this remarkable man of God had guided a small mission through all the vicissitudes of its establishment with wisdom and energy until it had become a self-reliant parish marked in no small degree by the noble ideals and Christian kindness of its first pastor.

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It is easy to imagine the perplexity and dismay which may well have filled the hearts of those responsible for the selection of a successor to Mr. Suter. Surely it would have seemed an almost impossible task to find a candidate qualified to meet the challenge of carrying on a work so magnificently established during those twenty-six years of exceptional pastoral leadership. Yet there is no hint of these emotional complexities in the terse record of the outcome, which merely states with true New England stoicism that the Reverend Murray W. Dewart was elected in March 1912.

With the institution of Mr. Dewart on May 5, 1912, the parish entered upon anew era of some twenty years, during which it would be confronted by the most severe testing which it had yet encountered. Once again great forces and events on the national scene were to have their repercussions among the Episcopalians in Winchester, for the coming years were to be years of war and vast social change, of renewed theological doubt, and of great economic upheaval. Just as the lives of all the people throughout the country would be affected by the mounting impact of all the changes of the approaching years,

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so would the parishioners at Epiphany find themselves facing the problems and attitudes emerging from the stress and strain of the period.

None of this which was to come was noticeable during the early years of Mr. Dewart's rectorate. The parish life continued on its steady, forward course much as before. The discerning leadership of its new rector brought about a number of new achievements. A further extension of the parish house was built, a parish leaflet published, parish organizations prospered, and able representatives were selected for participation in community and diocesan programs. But in 1916 the first intimation of the approach of less clement years may be observed in the granting of a leave of absence to the rector in order that he might accompany his regiment as chaplain during its service on the Mexican border. This service was scarcely completed and the rector re-established in his parish work, when in April 1917 the nation became a participant in the First World War. Once more a leave of absence was granted the rector; this time a much longer one, since he would serve overseas as chaplain with the 101st U.S. Field Artillery. Soon many of the younger men of the parish had also entered the armed forces, others were called elsewhere for war connected duties, the parish hall became a center for Red Cross work and a wartime coal shortage brought about a reduction in the use of the church building for services. The even tenor of parish life was disrupted and, while the parish shared in the war effort in many ways with gallantry and courage, it also shared in the bitter anxiety and grief which is the lot of a people at war. Throughout the long months of strife, the parishioners at home were sustained by the devoted service of the Reverend William S. Packer, as minister-in-charge, a service notably inspired and selfless at all times, but especially so at the time of the influenza epidemic at the close of the war.

With the coming of peace, Mr. Dewart returned after a twenty months absence to resume his leadership and, with what appears to be characteristic perception and zeal, so aroused a parish fatigued by its war experiences that by 1921 a rectory on Glengarry had been purchased and the idea of free pews in the church had been accepted, the latter being a somewhat radical innovation at the time. More importantly; however, Mr. Dewart provided the kind of virile yet compassionate leadership which enabled the parish to meet with success the initial readjustments of the early post war years. It was, in consequence, with dismay that the parish learned in the Spring of 1922 of Mr. Dewart's decision to accept a call to the rectorship of Christ Church, Baltimore.

The third rector of the parish, the Reverend Allen Evans, Junior, of Morton, Pennsylvania, was instituted on January 21, 1923, and remained the incumbent for four years, during which the final addition to the parish house was built. In the Spring of 1927, Mr. Evans resigned to accept a call to Trinity Church, Hewlett, Long Island; and in August of the same year the Reverend Truman Heminway became the fourth rector of the Parish of the Epiphany. Mr. Heminway, who had previously been chaplain of St. George's School at



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Newport, Rhode Island, remained as rector until June 1931, when he resigned in order to become priest-in-charge of the Church of Our Savior, Sherburne, Vermont.

The relatively brief rectorships of Mr. Evans and Mr. Heminway occurred during those years following the war which in retrospect can be characterized as a period of churning disillusionment on the one hand and exuberant self-sufficiency on the other. It was a decade of shifting values, of fermenting ideas and of reassessment of standards. It was also a decade with an overpowering will for the restoration of things as they had been before the war. The resulting tensions and confusions of the period, which culminated in the explosive events associated with the Great Depression of the early nineteen thirties, were hardly sensed at the time, yet they account for much of the spiritual malaise, the hot antagonism, and cold indifference which prevailed. The radical shifts in the moral, social and economic climate, the rapid changes of pace and direction all tended to produce emotional responses equally rapid. These were reflected in the reactions of groups and individuals everywhere. Small wonder then that the Parish of the Epiphany was infected by the emotional unrest of the time and experienced an adversity of spirit which shook it to its foundations. Small wonder also that the two rectors of this decade, in common with many of the clergy of their day, found so little response to the sincerity of their teaching and example.

In these circumstances, the era closed upon a parish anguished in spirit, shrunken in membership, retrogressing in its activities, and carrying a debt of almost unbearable proportions.

### V.

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Such a dismal condition could not prevail for long among a people endowed with courage and purpose, nor did it. Discouragement and defeat in no way weakened the fundamental fiber of the parish and it promptly exercised a rare perspicacity in the selection of its new rector. A man was found whose unique endowments were ideally suited to the long task of rebuilding which lay ahead. The choice of the Reverend Dwight W. Hadley of Grace Church, Medford, as the fifth rector of the Parish of the Epiphany was the first and most important move in the great undertaking to which the parishioners had set their minds, the conviction that the ideals of the parish were enduring and that upon them a stronger, finer parish could be built.

Of necessity, the most immediate requirement in so troubled a situation was the reassurance and confidence essential to further constructive action. The calm and assured grasp of the total problem shown by the new rector soon brought about a gradual improvement in morale. His sympathetic understanding, combined with an instinct for common sense solutions, became a major factor in effecting a resurgence of hope and better feeling. In this atmosphere it then became possible for the parish to approach some of its most serious and pressing obligations, such as the immense indebtedness

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*The Reverend Dwight W. Hadley*

general despair, was no mean achievement for a parish in which the ferment of a previous decade had scarcely begun to settle.

Although it would appear that the parish had by now regained its sense of direction and some of its confidence, the process of rebuilding precluded any possibility of the speed and zest which marked the growth and development of the earliest years. This was a time of healing and readjustment in human relationships. The pace was slow and patience was the primary ingredient. Gradually a happier, more harmonious spirit prevailed. Steadily the burden of debt became slightly less. Each year the budget was met with greater assurance. Quietly the number of communicants increased. Parish organizations were able to strengthen their programs. Community and diocesan ties were renewed. In 1940 construction of the church tower became possible through funds left for that purpose by Mr. and Mrs. Henry C. Miller. As the

which lay upon it. By the end of the first seven years of Mr. Hadley's rectorship a very real measure of overall improvement was perceptible, not alone in the material aspects of parish life but far more importantly in those areas in which the human spirit prevails. It cannot be inferred, however, that this modest amelioration of a distressing condition came about easily or solely from the work of the rector. On the contrary, it was brought about by the most persevering effort on the part of the whole parish under the guidance of a man whose sincerity and practical wisdom the parish appreciated and for whom it was willing to labor. The true proportions of this quite moderate progress are not likely to be fully understood out of context with the times in which it occurred. To forge ahead just a little in the years of the Great Depression, a time of widespread hardship and

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years of the Second World War drew near, there were many indications of a parish well on the way to a new equilibrium.

The repercussions of the new and more terrible war brought far more pain and worry to the parish than had been the case in 1918. Yet the ominous challenge of war came to a people better prepared to meet it. The rugged struggles of the preceding years had bred a stamina in the parish which enabled it to face this new hazard with exceptional fortitude. In many ways the common danger seemed to infuse additional power to the refreshing spirit of kindness and comradeship which had been growing in the parish. Nor did the war bring any slackening of will with respect to normal obligations. The parish debt was steadily reduced and the process of rebuilding was not disrupted; in fact, there is considerable evidence which suggests that the parish emerged from the war years rather stronger and more united than before. There is little doubt that by August 1945, in the fourteenth year of Mr. Hadley's rectorate, the Parish of the Epiphany had very considerably recovered from its low estate of the nineteen thirties and showed a calm stability which had been carefully nurtured by its rector.

In spite of many favorable signs pointing to a parish fully restored, the work of rebuilding was not yet done. The next several years were devoted to the consolidation of gains and to the final phases of the rebuilding process. The last payment on the parish debt was completed. A program for the renovation of the church property was initiated, one part of which was the successful solicitation of a most substantial sum to finance the complete modernization of the heating plant. Attendance at church services increased notably and the Church School showed a phenomenal growth. The total number of communicants began to show an impressive increase. Nevertheless the time had not yet come for the parish to unduly expand its interests or embark upon new ventures.

Here again the acumen of the rector once more safeguarded the parish and held it to the conservative course still essential. His was the difficult task of dissuading those who wished to advance too rapidly. His was the even more difficult task of enlightening those who did not realize how far the parish had come or how nearly ready it was to enter upon a new era. His awareness of the subtle realities of parish life enabled him to caution against moves which the parish was not yet ready to accept. His elasticity of mind made it possible for him to encourage careful adjustments which would help the parish make the transition to a new program of growth. This Mr. Hadley did with infinite delicacy, little by little bringing the parish to the realization that it was whole in spirit, strong, and ready to go forth to seek its destiny. But the tension and strain of this last and perhaps most trying phase of the rebuilding process was altogether too great to be borne much longer by a man who for twenty-one years had made every personal and parish problem his own. His great work completed, Mr. Hadley's health suddenly failed and he underwent an illness so severe that it became necessary for him to resign in June 1952.

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The loss of a leader who was so much more than a rector and who had become a kind loving friend to everyone in the parish and the community was a grievous one. His intense concern for the welfare and happiness of others, his affectionate and humorous companionship, his comforting, wise advice in time of trouble had made him very dear to the hearts of his people. Yet in the midst of the sadness of his departure, there remained his sturdy Christian example which led the parish to rise above its own unhappiness and to demonstrate the soundness of the structure which he and they had built together. During the fourteen months following Mr. Hadley's illness and resignation, the parish, though without a rector, was able to conduct its affairs with success and unanimity, to grow and develop, and to continue its orderly progress. In the autumn of 1953, after a long and thoughtful search, the parish welcomed its sixth rector, the Reverend John w. Ellison.

### VI.

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Throughout these pages little has been said of the skilled labors and consecrated devotion of individuals; the wardens and vestrymen, the organists, sextons, and church school teachers, the long list of people who have worked mightily in behalf of the parish. There has been no opportunity in a chronicle so limited in scope to enlarge upon the vital contributions of lay persons, of assisting clergy, or of parish organizations. Even a casual perusal of the parish records reveals such a multitude of individuals that their listing would occupy all the space available and there would be no room for this historical sketch. So, with the exception of the Reverend Carlton P. Mills and the Deaconess Helen Phillips Lane whose long service to the parish was of a special nature, no further names will be mentioned here.

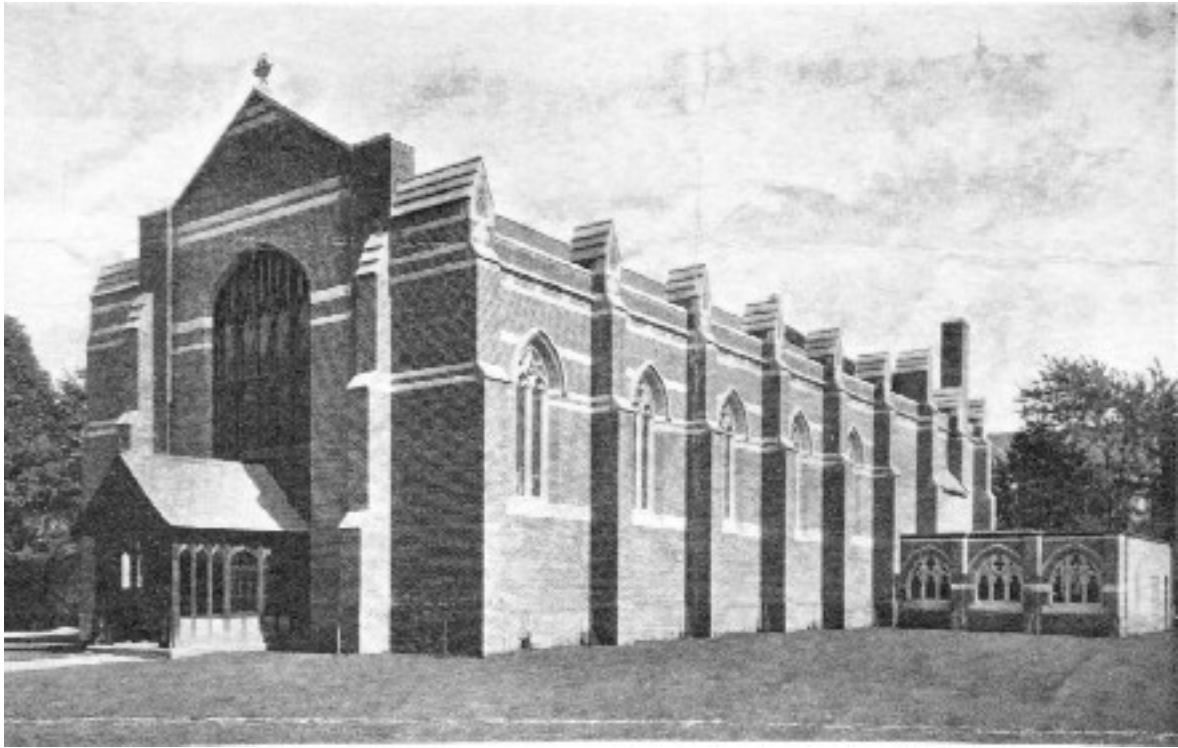
It will be seen, however, that this parish has a character and a personality very much its own which is but the composite character and personality of those who belong to it. Its triumphs and defeats are but the reflection of the joint attitudes and actions of its members. As they have been strong and courageous, as they have been tolerant and kind, as they have shown humility or generosity, so has the parish been marked by these qualities. And like its members, the parish bears the impress of the times in which it has lived.

In this year of 1954, the parish, though still young, has existed long enough to be considered as approaching maturity. It now has its heritage from past generations, its own reactions to the experiences of its earlier years and the acute discomforts of adolescence to look back upon. It also has the resilient optimism and faith of youth to carry it forward, for it has not yet achieved the station in life mentioned in the Prayer Book as that "of riper years." So far it has been stalwart in trouble, courageous in accomplishment, persistent in endeavor and earnest in its attempt to follow the Christian course. As it reaches full maturity, may it retain its youthful enthusiasm, tempered by the wisdom of experience, so that "from this time forward it may continue to lead the rest of its life as a faithful servant of Christ's Church... according to this beginning."

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*The New Episcopal Church, October, 1905*