

HISTORY OF  
St. John's Church, Truro  
NOVA SCOTIA



By J. A. KAULBACH

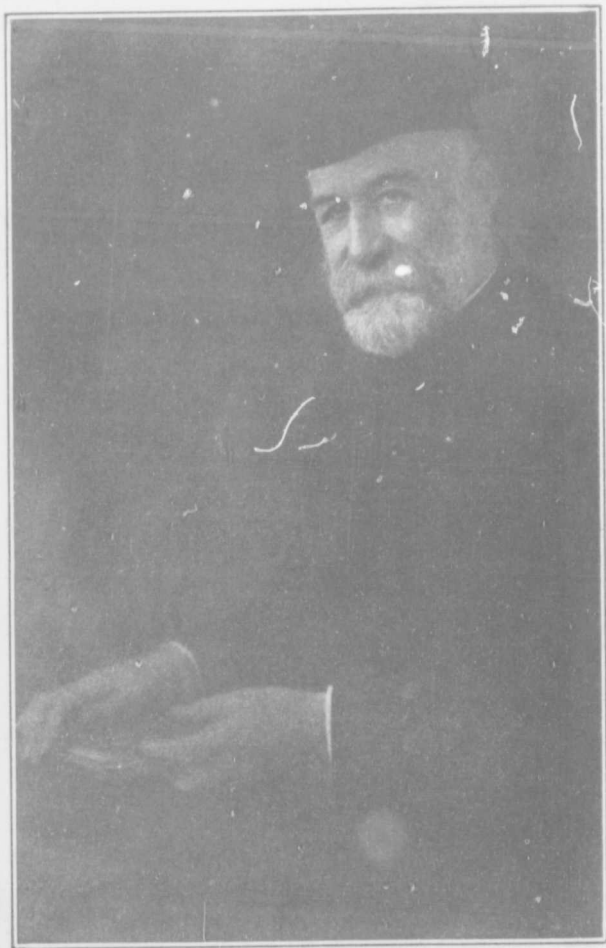


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The History of the Parish  
of  
ST. JOHN'S, TRURO, COLCHESTER.

NOVA SCOTIA

by

JAMES ALBERT KAULBACH, D. D.

(Archdeacon of Nova Scotia.)

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EDITED BY

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Rector of Truro.

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*"Immortality and Life Eternal."*

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C.—A Short History of the Parish (from "The Colonist" 1888)  
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# SUCCESSION OF CLERGY IN ST. JOHN'S CHURCH.

(Compiled by Rev. Arthur W. H. Eaton, D. D.)

## MISSIONARY

Rev. John Burnyeat, B. A. - - - 1820-1835

## RECTORS

Rev. John Burnyeat, B. A. - - - 1835-1843

Rev. Thomas Cole Leaver, M. A. - - - 1844-1858

Rev. Joseph Forsythe, B. A. - - - 1858-1903

Ven. Archdeacon James Albert Kaulbach, D. D. 1903-1913

Rev. William Pearson Robertson, B. D. - 1913-

## VICAR

Ven. Archdeacon James Albert Kaulbach, D. D. 1871-1903

## CURATES

Rev. John Dixon - - - - - 1849-1952

Rev. Henry Harris Hamilton - - - - - 1856-1857

Rev. Joseph Forsythe, B. A. - - - - - 1857-1858

Rev. Addington Davenport Jameson, B. A. - 1865-1866

Rev. Hugh Williams, B. A. - - - - - 1866-1870

Rev. James Albert Kaulbach, M. A. - - - - - 1870-1871

Rev. Albert Gale - - - - - 1891-1893

Rev. Ernest Underwood - - - - - 1893-1900

Rev. Thomas Davies, B. D. - - - - - 1900-1902

Rev. John William Godfrey - - - - - 1902-1906

Rev. David Victor Warner, M. A. - - - - - 1906-1909

Rev. Benjamin Almon Bowman, M. A. - - - - - 1900-1912

Rev. George R. Harrison - - - - - 1912-1913

# SUCCESSION OF CLERGY

## BY TOWN'S CHURCH

1800-1810

- 1800-1805 Rev. John [Name]
- 1805-1810 Rev. [Name]

### 1810-1820

- 1810-1815 Rev. [Name]
- 1815-1820 Rev. [Name]

### 1820-1830

- 1820-1825 Rev. [Name]
- 1825-1830 Rev. [Name]

## Editor's Preface.

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In publishing this book as a memorial to the late Archdeacon Kaulbach it seems desirable to offer a few words of explanation to his friends and the general public. When I succeeded him as Rector of Truro, there came into my possession a manuscript in his handwriting which proved to be a fairly complete history of the origin and growth of the parish. It was evidently written at irregular intervals during his long ministry, and parts, if not the whole of it, seem to have been delivered, from time to time, as lectures. With characteristic modesty, the Archdeacon never contemplated its publication in the present form, but he expressed the hope that it would prove useful to a successor who might undertake the work of compiling a history of the parish (p.39.) These words, penned many years ago, seemed to be addressed to me and to demand some response. A most eventful epoch in the history of the parish came to a close with the Archdeacon's death. It seemed a suitable time to produce such a record as he had anticipated; and who could be better fitted to write that history than he who laboured here for three and forty years, brought the parish to its present state of efficiency and built its beautiful church? It will be plain to those who read the following pages that the Archdeacon underestimated the merits of his work. It is not, to be sure, the formal production of a scientific historian, but it possesses a warmth and vividness due to the personal interest of the writer in the events, a charm that is usually absent from the work of the impartial historian whose sole interest is to delve in old documents to unearth mere facts.

A further consideration influenced me to under-

take the publication of this book, namely, the difficulty of providing a suitable memorial for my revered predecessor. He has built his own memorial—a church perfect and complete in almost every detail, certainly lacking nothing essential that might now be supplied in memory of the late Rector. I trust that his book will be a more abiding memorial than any monument of brass or stone, that those as yet unborn will read with gratitude of the blessed dead, the heroic pioneers of the Church in Nova Scotia, who struggled and toiled not for themselves and their day alone, but to leave behind them for future generations a Church that may stand for centuries.

Though fully conscious of my incompetence for the task it was plainly my duty to assume the part of editor. I have to express my grateful thanks to one thoroughly competent, who went through the manuscript to check and verify various historical references—Dr. Arthur W. Hamilton Eaton. The book, as it now appears, is almost word for word as it left the Archdeacon's pen. It has been divided into chapters and a few passages, that had lost their point through lapse of time, have been deleted. A brief postscript is added to bring the records of the parish up to date. The appendices are reprints of various newspaper cuttings which the author had included in the bundle of manuscript. Obituary notices are also added as possessing a melancholy interest for those who enjoyed the friendship and the ministry of Archdeacon Kaulbach.

St. John's Rectory,

W. P. ROBERTSON.

Truro, N. S.,

Xmas 1913.

## CHAPTER I.

### THE FIRST MISSIONARY TO TRURO.

The present century has been one of great activity in the Church of England. Never since the days when Augustine landed in Kent at the head of a little band of devoted missionaries, and churches began to rise throughout the seven kingdoms, has this branch of Christ's Church shewn greater vitality or greater energy. In the United Kingdom she has enlarged her borders and increased her numbers, added to her dioceses, built cathedrals, restored ancient churches, erected schools, endowed charities, multiplied her clergy. In the colonies the same work has been going on and there are now more than two hundred bishops, Colonial and Missionary, in the old and new worlds, where in 1800 there were only two—those of Nova Scotia and Quebec. In the United States we can see the same energetic spirit pervading all classes, rich and poor; which has created dioceses in every state from Massachusetts to California, instead of the one or two sees along the Atlantic coast which were sufficient to supply the needs of the Church in the beginning of the nineteenth century. With her missionary bishops she now numbers one hundred and three.

In Canada we have not been idle. Though our limited means and population have not permitted such rapid advance as in the Church of the United

States, yet we have no reason to be ashamed of the progress we have made. In the Dominion we have twenty-four bishoprics which stretch over the whole land from Nova Scotia on the east, to Vancouver Island on the west, and penetrate far north into the wilds of Athabasca and Labrador.

The Diocese of Nova Scotia has much to be thankful for. It was created in the year 1787, mainly by the exertions of devout persons in England, and is the oldest see of the English Church in any part of the British dominions outside the United Kingdom; and next to Connecticut, the oldest in America. The advance of the Church in this diocese during the present century has been quite equal to the progress that the province has made generally; and the parish of St. John's, Colchester, affords a very fair instance of the direction that advance has taken.

Seventy years ago Truro was a small, scattered village, the centre of a thinly settled district, and important less from its size than from its position. People of any religious denomination were few, and those belonging to the Church were fewer than most. A resident clergyman was of course out of their reach; and for a long time they were unable to have even a regular visiting missionary. Occasional services were held in the Court House; but these were necessarily very few and far between.

About the year 1820, however, it was thought



that the wants of that large district lying north of the Bay of Fundy, east of the Basin of Minas, and south of the Straits of Northumberland, could no longer safely be overlooked. Of this tract Truro was not only the geographical centre, but the most promising village. At that time there was no regular parish between Halifax and the village of Sackville in New Brunswick; and of this latter place, the Reverend John Burnyeat, son of John and Alice Burnyeat, of Lewiswater, England, was rector. In this year, however, Mr. Burnyeat consented to resign his rectorship, and accept the position of Visiting Missionary in the Diocese of Nova Scotia. It must be remembered that the Diocese of Nova Scotia was not then, as now, co-extensive with only the Provinces of Nova Scotia and Prince Edward Island, but embraced as well what is now the Diocese of Fredericton; and stretched northwards to the confines of the Diocese of Quebec. Mr. Burnyeat's district, then embraced that portion of Northern Nova Scotia and Eastern New Brunswick, which is now covered by the counties of Antigonish, Pictou, Colchester, Cumberland, part of Halifax, Westmoreland and Kent.

The newly appointed Missionary arrived in Truro in July 1820, on a journey from Richibucto and Amherst. The connection of these three names gives some idea of the enormous extent of country which was served by one man. It would be a

difficult matter in our own days of easy and rapid travelling, of thickly settled districts, and comfortable stopping-places; but when we think of what had to be endured then, of the slow and cumbersome vehicles, or what is worse, the want of vehicles of any kind, of the scanty population, the scarcity of Church people, the poverty and the ignorance that prevailed, we can understand something of the apostolic spirit that must have actuated such men; and we may perhaps, have a clearer idea of what the present and future generations in our country owe to the sacrifices of one that is past.

It was a great satisfaction to the few Church people residing at Truro to have Mr. Burnyeat among them and when we consider that it was the first time any clergyman had visited them *expressly* to attend to their spiritual needs, we can understand how glad they must have been. The occasion of his presence gave rise to the question of building a church in the village. Mr. Burnyeat himself, was not thoroughly convinced of the practicability of such an undertaking. To do so without the assistance of the Society for the Propagation of the Gospel, would be manifestly impossible, and as the members of the Church in the neighborhood of Truro were so few and so poor, he doubted whether the appeal that would necessarily be made to the Society would be quite deserving of support. Still it could not be denied that Truro had claims upon the S. P. G. apart from its size, on account of

its central position in the Province, and its nearness to the capital; both of which circumstances are always of great importance in a young country, where the population, steadily increasing, has not yet fixed upon its favourite seats. Besides it was said that a number of persons of means, at that time residing in Halifax, would prefer to live in Truro, if only there were a church there. Mr. Burnyeat though doubting the possibility of the event, nevertheless was so far in favour of the project as to believe that if in any way it could be accomplished, "steeple would rear their heads in every English station from Westmoreland to the town of Halifax." Another drawback was the probability that the lands intended for a glebe in the township were irrecoverably lost; and the "ministerial lot" was already in the hands of Mr. Waddell, the Presbyterian Minister.

Notwithstanding all the reasonable doubts and fears entertained by those who had the matter most at heart it was finally decided to erect the church. The ground was obtained from Mr. George Duncan. Thos. J. Brown and Dr. Luther were appointed Commissioners for carrying on the work and operations commenced in the year 1821. Though not completed for some years later, still, the very undertaking of so large a building by so few people is a proof of the energetic and zealous spirit which moved the inhabitants of Truro in those days. If we consider what Church architecture in

Nova Scotia was in the early times of the Province, we shall see that old St. John's was not only a large but a handsome building; and the reports of the S. P. G. some few years after its erection speak of it as being a remarkable and improving feature in the landscape. After its completion it remained for many years the finest ecclesiastical structure within a radius of many miles north and east of Halifax.

But it was not completed at once. For some time work went steadily on; but the means of the congregation were limited, and the outside help received was not sufficiently large to cover all the expenses. When considerable progress had been made, and the walls and spire raised, if not finished, operations were, for a while, suspended, until a sum could be collected large enough to enable them to go on again.

In the month of August, 1823, Truro was visited by the Rev. John Inglis, B. D., Rector of St. Paul's Halifax, and afterwards third Bishop of Nova Scotia. Dr. Inglis arrived on the 23rd, and on the following Sunday morning used the Meeting House at Onslow, owned by the Presbyterians and Baptists, for a church service. He officiated again in the afternoon, this time making use of the old Court House in Truro. On Monday he visited the Society's School, which was taught by Mr. Daniel Dickson.

The S. P. G. reports of this date speak as follows:

“The church at Truro, though in an unfinished state, is very neat, and its spire is a great ornament to the village. £406 15s. 10d. have already been expended on it, and £222 will be required for its completion.” Of this sum one hundred pounds were to come from the balance of the grant given by the Society, and one hundred more from a public fund in the hands of the Governor of the Province. Until these sums came under the control of the congregation the work was at a stand-still. This being so, the Governor, Sir James Kempt, advanced £50 from private funds, which was enough to enable them to resume their operations. Dr. Luther is spoken of as one of the most respected members of the congregation and of great assistance to the Church in its difficulties.

In April of this year, 1823, the Visiting Missionary was married to Miss Lavinia Dickson, daughter of Chas. Dickson, of Onslow, the ceremony being performed in St. Paul's, Halifax, by the Rev. Dr. Inglis.

The building operations went on steadily, if slowly, all through the year 1824, and were at last brought to an end by the finishing of the Church in 1825. In the meantime a diocesan change had taken place. Bishop Stanser, once Rector of St. Paul's, Halifax, who had succeeded the first Bishop Inglis in the See of Nova Scotia, had gone to Eng-

land for consecration. The health of the new Bishop however was so delicate that after his first visitation and ordination he returned to England. His ill-health, still continuing and increasing, rendered a voyage across the Atlantic an impossibility; and during the eight years of his episcopate (from 1817 to 1825) he was not able again to visit his diocese. In his absence Dr. Inglis acted as Ecclesiastical Commissary; and at his death succeeded him in the episcopate.

The Church at Truro being now completed, the new Bishop visited the village in Nov., 1825 for the consecration of the house which had been erected for the worship of God. It was dedicated to the Holy Evangelist St. John. It was now formally opened for divine service. It had taken four years in building, but the exertions and the patience of its builders were at last well rewarded. For many years it was to be the only church in a large portion of Northern Nova Scotia; and it was destined to be for over half a century the house of worship for Truro and the country round-about. A bell was presented by the late Judge Archibald engraven with this inscription: "This bell was the gift of the Honble : S. G. W. Archibald, LL D., to St. John's Church in the Diocese of Nova Scotia, British North America, A. D. 1827."

The next ten years are, as far as we have been able to discover, marked by no events of any importance. No parish registers of any kind were



**OLD ST. JOHN'S. (1821 A. D.)**

kept by the Visiting Missionary; and whatever records he possessed were entirely of a private nature, and have passed into the hands of his descendants and friends. However, we have no reason to think that they were any more than the mere registrations of baptisms, marriages, and burials, which though valuable in themselves, would be of little general interest. It must be remembered that Truro was not then as now the centre of a parish. It was only one station, the most important station, it is true, on a large missionary district, where services were held only occasionally as opportunity allowed; just as at present in some parts of Cape Breton, and even in the less advanced districts of the peninsula itself.

This was the case for the ten years immediately following the consecration of the Church, from 1825 to 1835. Though often necessary this state of things is never very satisfactory; and it is pleasant to think that in the short space of fifteen years the church had made such progress in Truro as to warrant the district being formed into an independent parish instead of being one of many missionary stations. This change took place in the year 1835. In the early part of that year a petition was presented to the Provincial Parliament praying that the District of Colchester (now the County of Colchester, then the middle division of the County of Halifax) might be erected into a



parish. To this petition the following order was issued:—

“In Council 27th Feb’y., 1835.

Read the petition of the Rev’d. John Burnyeat and other Inhabitants of Truro, stating that in the Town a Church has been erected, that the same has been consecrated for the performance of Divine Worship therein according to the rites and ceremonies of the United Church of England and Ireland, that it has been dedicated to the Holy Evangelist St. John, and praying that a Parish may be laid off for the said Church of St. John, and that the limits thereof may be co-extensive with those of the District of Colchester.

Whereupon (with the approval and recommendation of the Lord Bishop of the Diocese) it is ordered and ordained that the said District of Colchester be erected, and it is hereby erected, into a Parish accordingly under the style and title of the Parish of St. John.”

The parish of which Truro is the centre was thus created; and though later limited by the separation of Tatamagouche in 1876, of Londonderry in 1880, and of Stewiacke in 1883, is still of large dimensions, including the districts of Truro, Onslow and Kempton. Mr. Burnyeat, the Visiting Missionary, became the first Rector, a position he retained until his death, nine years afterwards.

On Monday, April 20th, 1835, a general meeting of the congregation was held for the purpose of electing Church officers for the ensuing year. The first Church wardens of the Parish were Dr. Edward Carritt, and Dr. Charles Head; the first Vestry Clerk, Mr. John Goudge; the first Vestrymen, Messrs. W. C. Eaton, J. D. Nash, Jas. Phillips, Richard Ambrose, Wm. Hamilton, John Johnston, John Goudge, Thos. Brown, Geo. Hill, G. N. Grassie, Duncan Black, and Samuel Boggs.

At this meeting it was also decided that a Committee should be appointed to arrange with Mr. Richard Slade of Truro, about the building of an organ. An agreement was entered into with Mr. Slade whereby he contracted to erect the organ for the sum of £50. Additional stops were afterwards placed in it at the expense of Mr. G. N. Grassie whose musical knowledge was of great assistance to the congregation in this matter. Mr. Grassie himself became first organist at the completion of the instrument in 1836. The organ remained in the Church from this date to 1881 when it was removed to St. Paul's Church, Acadia Mines, a new one having been placed in the new Church at Truro.

In small places the years generally pass without the occurrence of much that is of general interest; and we often have to pass over whole years in which nothing worthy of special record has taken place. Such a gap occurs now between the years

1836 and 1838. In the latter year a rather important action was taken by the Vestry of the parish with regard to the pews in the Church. Hitherto it would seem that they were free to all, but in June of this year a fixed rent of five shillings annually was introduced, which added materially to the parochial funds.

A difficulty arose in 1840 with regard to the organ. As we have just mentioned, additional pipes had been placed in the instrument at the cost of Mr. G. N. Grassie. Now Mr. Grassie wished to take the pipes from the organ and retain them in his own possession. To this the Vestry objected, regarding the pipes as Church property; and, as Mr. Grassie had already withdrawn them, and refused to give them up, the Vestry decided to take legal advice in the matter. The whole question of the possession by the Church authorities of gifts presented to them was involved in this subject, and it promised at one time to give them considerable trouble. Happily, however, for all parties, the whole matter was left at the Bishop's suggestion, to his arbitration, which no doubt was the wisest, as well as the most satisfactory course for all concerned.

At the Easter Meeting of 1844 it was decided to adopt a monthly collection as a more expedient way of raising Church funds than the plan of a subscription, hitherto in use. And at a meeting of the Vestry it was agreed that all persons not as

sisting in paying the Rector's salary should forfeit their rights to the pews they held.

The Congregation suffered a great loss this year in the death of Mr. Burnyeat who for twenty four years had been their devoted pastor—for fifteen as Visiting Missionary, and nine as Rector. He died in April 7th in the fifty-ninth year of his age. The work that this self-sacrificing man performed in the diocese cannot be too highly estimated. The whole number of Church people who lived in the enormous district which was his field of labour might be said to have been as sheep having no shepherd, until he came to take charge of them. If we wish to see a monument of his zeal, his industry, his devotion to his work, we need only to look at the number of prosperous independent parishes which owe their origin almost entirely to him. Besides those in the diocese of Fredericton, Truro, Amherst, Pictou, Albion Mines, Acadia Mines, River John, Pugwash, Parrsborough, Springhill and Stewiacke (including the whole of the three counties of Cumberland, Colchester and Pictou) are all parishes with clergy of their own, where formerly he was the only one, and all of which look on him if not as their first Rector, certainly as their first clergyman.

## CHAPTER II.

## TWO RECTORS—T. C. LEAVER AND J. FORSYTHE

After Mr. Burnyeat's death Truro was without a rector for a while; and there was some little difficulty in obtaining a successor. In the meantime the Bishop sent the Rev. Mr. Arnold who held services for some weeks until the appointment of the Rev. Thomas C. Leaver, who came to Truro from Antigonish.

One of the first matters taken in hands by Mr. Leaver was the erection of a parsonage. This need had not been felt so much in Mr. Burnyeat's time, as that gentlemen had occupied his own house. But now it became necessary that a suitable residence should be provided for the Rector. Accordingly a plot of land was secured nearly three acres in extent, fronting on Prince Street, with the side on Young Street. Here the Rectory was built about the year 1840. The property attached to it has from time to time been lessened by sales; but there is still a considerable piece of ground about it.

Up to the present there had been but one Church in the Parish—that in Truro. In the outlying districts services were held in school-rooms, or other buildings that could be secured. But in the

ten years that followed the creation of St. John's Parish a not inconsiderable advance was made in at least one part of it—the district of Lower Stewiacke. The need of a Church began to be strongly felt in this place, and one was at last erected. In the month of July, 1848, it was consecrated by Bishop Inglis, who at the same time consecrated the graveyard about the Church. This district has now its own clergyman, and has built a parsonage. There is also another church in it, built at Dutch Settlement some years since.

As the Church grew the work of so large a parish as St. John's naturally became too great for one man. Mr. Leaver had been unaided in it for five years, when at length he obtained the assistance of a Curate in the person of the Rev. John Dixon, who came in August 1849, and remained with him till September 1852.

In 1838 the rent of pews was fixed at five shillings a year each. But at the Easter Meeting held in 1854 it was thought better to advance the rent to not less than twenty shillings annually.

In the summer of 1855 a bazaar was held by the ladies of the congregation, the first of which we find any mention, at which £75 were made. This money was spent in the following year in repairing the Church which had suffered more or less in the thirty years that it had been standing.

Rev. H. H. Hamilton, came to Truro as Curate

in September of this year, remaining five months, until February, 1867, when he was succeeded by the Rev. Joseph Forsythe.

In March 1858 the Parish sustained another great bereavement in the death of Mr. Leaver, who had been Rector for fourteen years. He died in the forty-seventh year of his age, and the twenty-third of his ministry. Since he had been ordained he had served eight years at Antigonish, and fourteen at Truro. He was a man of ripe scholarship, high talents, and sterling integrity, and during the many years of his priesthood discharged his duties most faithfully, and with the greatest profit to those committed to his care, by whom he was greatly beloved. He lies buried in the old graveyard, close beside the chancel of the church.

It should be a matter of no small thankfulness to Almighty God that this parish enjoyed for fourteen years the ministrations of so ripe a scholar and so faithful a priest of the Most High. The beneficial effects of his labours are seen and felt even to this day. The material prosperity of the Parish was greatly increased, and the spiritual Temple was enlarged and strengthened. Scarcely ever do you hear Mr. Leaver's name mentioned by those who knew him without some such accompaniment, "He was indeed a good man." He seems to have possessed the Christ-like faculty of drawing all men unto him, whether old or young. Those who were the children of his day, while admitting that

he looked sharply after them, and was not slow in correcting their waywardness and their want of reverence in the House of God, still speak of him in terms of the deepest respect and affection. But while his remarkable endowments and warmth of manner—the expression I am sure of a loving heart—drew all men unto him, it was not the praise of man, or any earthly reward that was the great motive of his labours in the Church of God ; he used his powers in seeking to draw all men “unto Him, who died for us, and rose again, who is even at the right hand of God, who also maketh intercession for us.” His highest motive was to be an humble instrument in promoting the Glory of God and the good of His people. It was this which has made his work lasting and his memory blessed. Gratitude to God for such a life and ministry has been expressed by the handsome window placed to his memory in the Chancel of this Church.

Mr. Leaver was succeeded in the rectorship by the Rev. Joseph Forsythe, a graduate of Trinity College, Dublin, who had been his Curate for the previous year. He was unanimously elected at a Parish meeting held the 6th of September, 1858. As a clergyman of deep piety and profound learning he was highly esteemed by all who knew him; And it was a matter of deep regret to his friends when ill-health necessitated his removing from the parish.



Up to this time Divine Service was held in the Parish Church in the morning and afternoon. Now it was determined to have the Church lighted that service might be held in the evening instead of the afternoon.

In this year the property adjoining the Parsonage on the East side, was sold by the parish to Mr. Wilm. Mulholland. And a lot of land adjoining the Parish Church on the East, on which the School House stood, and on which several dwellings are now standing, was disposed of to Mr. Thomas C. Leaver, son of the late Rector.

We have seen how a second Church was built in the parish by the erection of that at Lower Stewiacke; we have now to record the opening of a third, that of Christchurch, Clifton, built mainly through the exertions of Mr. Leaver, on ground given for the purpose by Mr. Samuel Yuill of Clifton. This Church with the Burial ground attached was consecrated by Bishop Binney in September, 1858. Since that time services have been regularly held there. The number of Church people in that neighbourhood has never been large; and death and removal have probably rendered the congregation smaller than it was when Mr. Leaver was encouraged to build the church.

In 1859 the School House was moved from the ground to the East of the Church, sold the year before to Mr. Thomas C. Leaver, and placed

on the North-west corner of the lot in which the Parish Church at present stands. There it stood until 1872, when it was sold to Mr. H. B. Prince, and moved to the corner of the Railway Esplanade and Outram Street, where it may still be seen, and has been used since its removal as a shop.

In consequence of exertions made by the women of the congregation, the year 1860 was marked by the purchase of the valuable and chaste communion vessels, now in use. They were selected and bought in New York by Edward M. Archibald, Esq., subsequently Knighted by Queen Victoria, for his valuable services rendered to the Empire as British Consul General of the United States. His name with the dates of his birth and decease are now found on the Archibald monument in the Parish Church.

During the next five years nothing of special moment seems to have occurred. The financial position of the parish was improved, and Diocesan needs were not forgotten. Beside what was contributed annually to what was then known as "The Diocesan Church Society"—now called the "Diocesan Mission Board"—a considerable sum was collected for the endowment fund of the Diocese. This was accomplished mainly through the earnest efforts of Wilm. Metzler, a prominent zealous and pious member of the Church, to whom for his praise worthy efforts in this undertaking a vote of thanks

was given by his fellow-parishioners at the Easter meeting of 1864.

Mr. Metzler died on April 21st, 1867, and his wife followed him on March 14th, 1878. The handsome pulpit or St. John's Church, presented by their children, is the memorial of these faithful servants of Christ.

In 1865 a great need was supplied. Up to this this time the Church had been without a suitable font. A Bazaar had been held (probably in the previous year); from the balance of its proceeds, together with collections taken for this special purpose a font was procured costing \$120.00.

Mr. Forsythe's health and strength not being equal to the work of the whole parish, then requiring Sunday Services not only in the Parish Church, at Clifton and at Salmon River, but at Londonderry Mines as well, it was found necessary to procure the assistance of a Curate. Londonderry was then reached, not as now by rail, but by a long drive of twenty-two miles over the coach road. The travelling in winter and spring was often very bad, and much time was spent in journeying. The writer remembers many a wet and tedious drive and ride which he had to take to, or from, Londonderry during the first years of his ministry in this parish. Beside the regular public services to be provided for in the churches and school houses, many occasional services, as in cases of sickness

and death, had to be supplied. All of these were more than enough to engage the ability of a man with youth on his side and in the fulness of strength. Mr. Forsythe found himself unequal for the task; and in August of 1865 the assistance of the Rev'd. A.D. Jameson, for many years afterwards the hard-working and successful Rector of Maitland, and subsequently Rector of the Parish of St. Anthony, Monserat, was obtained. Mr. Jameson remained in the parish about a year, and was diligent in building up God's spiritual temple. The records of his work are few; but those which I have come across indicate that he went out into the highways and hedges and sought the uncared for and the straying, that they might be brought within the shelter of Christ's fold. Mr. Jameson would have been glad to have worked on in his native diocese, but failing health compelled him to seek a warmer climate. All who knew him and his work, deeply regretted the loss which the diocese sustained by his removal.

The Revd. Hugh Williams succeeded Mr. Jameson in the Curacy of this parish. He arrived from England in Oct. 1866, and at once entered upon his duties. Monmouthshire, Wales, was his native place, and his fine appearance, his genial manners and intrepid manliness did the land of his birth no discredit. He was a graduate of Cambridge, from which University he held the degree of LL. B. His well-developed physique recom-

mended him for the much-coveted position of a seat among "The Cambridge Crew," and I am credibly informed that at one or more of the great annual competitions when he was rowing the Cambridge Boat won. He was an excellent preacher, and he endeared himself during his ministry here, which extended over a period of three and a half years, to a large number of the parishioners.

The congregation at the Acadia Iron Mines, Londonderry, then a part of this parish, and served by its clergyman, had been content to worship for years in the School House. A desire for a larger building and one better suited for the worship of Almighty God impelled them about this time to build a church. A suitable piece of ground was selected, and the deed of the same given to the Church by the Acadian Charcoal Iron Company, March 1st, 1866. A pretty, well-finished church was erected thereon. It was arranged that, until such time as a resident clergyman should be appointed for the Acadia Iron Mines, this church should be occupied conjointly with ourselves for public worship by several of the Denominations which had established themselves there. This privilege they enjoyed until the autumn of 1873, when the Rev. F. I. H. Axford became the first resident minister with the title of Curate in sole spiritual charge.

The Church people of the whole of the Northern district of Colchester, known as Tatamagouche,

had always been within the legal boundaries of this parish, but never served by its clergy, at all events after the appointment of the Rev'd. Charles Elliot as first Rector of Pictou, in the year 1830. Mr. Elliot's duties at first extended from Antigonish West along the whole Northern shore of Nova Scotia to New Brunswick. The nearest point of this parish in the Tatamagouche district was distant from the town of Pictou, his place of residence, about 26 miles. The services in consequence afforded to the people were of necessity few and far between. With the increase of Church people and their increasing need of occasional services such as baptisms, marriages, burials, and attendance on the sick they desired the services of a clergyman nearer at hand. On application being made to the Bishop, he ordained, and sent as first Missionary to River John, J. A. Kaulbach. He was ordained Deacon on the 4th Sunday in Advent 1864 and took up his residence at River John in January, 1865. He was Curate to the Rector at Pictou, whose legal parochial boundaries extended no further west than the bounds of Pictou County, beyond which he could consequently grant no spiritual jurisdiction. Mr. Kaulbach, however, without any formal leave or license, took charge of the whole of Tatamagouche district, and appropriated to his own use all the emoluments arising therefrom. At the smallest computation the church people in that part of his Mission,

which was really in this parish, could not have been fewer than two hundred. The place most important, and where most church people at that time were resident, was the village of Tatamagouche. The only Church in the Mission was at River John, twelve miles distant. After much consultation about ways and means, it was determined to build a church at Tatamagouche to accommodate about 175 worshippers. Through the exertions of friends at Charlottetown, Pictou, Halifax, Truro, Lunenburg and the hard work of the people in the Mission itself, two successful bazaars were held and the Church was begun in 1866. It was finished and ready for consecration in March 1867.



## CHAPTER III.

## MR. KAULBACH AS VICAR

The congregation in Truro had been steadily growing during the thirty years that had passed since the parish had been constituted, and now the Church was found too small to accommodate the increased number of members. This brought about the question of enlarging the Church, a matter of which was first discussed at the Easter meeting, April 22nd, 1867. No definite action was decided upon at this time, and the scheme afterwards developed into that for the erection of a new Church.

At the end of April of this year the Rector arranged with the Rev'd. Mr. Williams that he, as his Curate, should take full spiritual charge of the parish, which arrangement received the assent of the parishioners. On the Rector thus resigning the spiritual oversight of the parish the following resolution was unanimously passed at a parish meeting, as expressive of the feelings of the people:

—"Resolved, that this meeting desires to express to the Rev'd. Joseph Forsythe, the Rector, their sincere regret that failing health has obliged him to relinquish the spiritual charge of this parish, and they take this opportunity to assure him of their great satisfaction that he is still to remain



amongst them, and that while the more active duties of the parish will devolve upon another they will not be deprived of his presence and his counsel and advice."

Allusion has already been made to Wilm. Metzler and the valuable services he rendered to the parish. He was one of the Churchwardens at the time of his death in April of this year. At a meeting of the Vestry the following resolution was passed:—

"Whereas it has pleased Almighty God to remove by death from our midst our late Churchwarden, Wilm. Metzler, Esq., who was a worthy member of society, and for the last six years a consistent member of this Church contributing liberally of his time and substance towards its support, and although the Church's loss is small compared with that of his family, still it is the duty of both alike to bow with humble submission to the Divine will. Therefore resolved that this Vestry while it deeply sympathizes with the family of deceased in this their sad bereavement, firmly believes that the loss we now deplore is his unspeakably great gain."

In a letter to the Rector which I find recorded in the parish Books our late Bishop speaks thus respecting the subject of the foregoing resolution:—"I have already expressed to you my sense of the value of Mr. Metzler's service to the Church; but

I hope that you have many others able and willing to fill his place."

Another extract from the same letter will reveal to you the high esteem in which the Bishop (himself a capital financier) held the Revd. Mr. Forsythe, for his able management of the funds of this parish.

"Having learned from you that you are prepared to hand over to your assistant at Truro both the Parsonage and all emoluments derived from the parish, I have to acknowledge with thankfulness this additional proof of your deep interest in the welfare of the people committed to your care by the great Head of the Church. The present amount of endowment is in a great measure owing to your fostering care, and you might fairly have expected to reap the benefit of the accumulation. But since God has been pleased to deprive you of your former strength, you are now manifesting your anxiety to enable the parishioners to provide for themselves more frequent and regular ministrations than you are able to provide."

The years 1868 and 1869 were far, I believe, from being uneventful, but little of general interest is recorded in the parish books. I learn from them, however, that the Curate, the Rev. Mr. Williams resigned the sole spiritual charge, and that a meeting was called in Aug. 1869, to elect his successor. The congregation at Acadia Mines wrote refusing

to vote in the matter or to contribute toward the stipend of a new Curate. This being so, Mr. Williams was asked to remain until a more convenient time for making the necessary arrangements connected with his departure. This he assented to, and conducted the services until he left for England in May, 1870.

Mr. Williams made for himself many friends during the comparatively short period of his ministry here, by whom his removal was deeply regretted. Neither Mr. nor Mrs. Williams long enjoyed the loveliness of their old home or the companionship of their old friends, for in two or three years after their return the Angel of Death summoned them both to the land of spirits. They were both young, and both looked as though they might live to a good old age. Their early deaths warn us that in the midst of youth and health the summons may at any moment come, "Arise, and depart hence, for this is not your rest."

And now I must ask you to bear with me while I say word or two respecting myself.

About the time that Mr. Williams left for England I was asked by the Rector whether I would accept the Curacy in sole spiritual charge of this parish. I refused to take on myself the onus of deciding this important question, and left the whole matter unreservedly to the decision of the Bishop. He thought it wise that I should come, and I, very

happy in my former charge, with many regrets gave it up, and accepted with much self-distrust the position offered to me. I began my residence on Sept.3rd,1870,since which time my ecclesiastical status has remained unchanged with this exception,that by Power of Attorney given to me by the Rector, bearing date the 4th of Oct., 1871, I became acting Rector or what is commonly called, though not quite accurately, Vicar.\*

May I be allowed further to say that I do not regret the change which I feel that God in His good providence made in sending me here. I think I see His hand guiding us during all these years. If it is really His hand and not our own self-will, then we may feel comfortable and at rest, no matter in what apparent difficulties we may be placed; for we may feel sure that the way of His choosing, though rough, is the right way. I do regret, however, that my ability corresponds so little with the work to be done, and my wishes respecting the efficient discharge of my duties. I may here be allowed to express my thankfulness for the kindness which during all these years you have shown me, and for your too high appreciation of my imperfect services. Eighteen years of many tender associations, for I have been with you in your joys and in your sorrows, have struck their roots deep

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\*Mr. Forsythe died in 1903, and on March 14th, 1904, Archdeacon Kaulbach was inducted Rector.

into my heart, and these no change of time or place can uproot.

As we look over the past, may we not say, "Hitherto hath the Lord helped us"? May He bless us abundantly for the work which lies ahead. The past supplies us with many and great encouragements for still pressing on. May none of us grow weary in well-doing. I know we love this House of God. I know that the glorious old services in which we worship the Lord God of our fathers, and in which multitudes of the faithful now at rest in Paradise have joined, are very dear to us. May they be the means of preparing us more and more as living stones for a place in the House not made with hands, eternal in the heavens. For this great end, and for the glory of God, may peace be within these walls, and from them may we carry peace to our homes, and may the peace of God which passeth all understanding keep our hearts and minds through the Christ Jesus.



## CHAPTER IV.

## PLANS FOR A NEW CHURCH

The conclusion of the last chapter, brought us down to the date of my coming here as Curate in sole spiritual charge, September 3rd, 1870. As I must be more or less connected from this date downward with all the events, which I may deem it desirable to narrate, I naturally shrink from undertaking the work; and would rather that another's pen should record them. But he who may follow me in the incumbency of the parish would labour (should he ever undertake a work of this sort) under disadvantages similar to those which obstructed my course in dealing with times preceding my own. He would know little, or nothing, about them, and from the paucity of documentary evidence respecting them would have to depend very largely upon the uncertain memories of the comparatively few who outlive their generation. I am beginning this chapter at a period between which and the present nearly twenty years have elapsed. Those of you who can look back to that time, and compare this congregation then with what it is now, and can see how vastly changed it is in its membership. Those who were then old have all passed away, the middle aged have taken the places of the old, and the youth, free from

cares of that day, are now bearing the burden and heat of this. With these rapid changes, the remembrance of the past becomes more and more obliterated; and as the actors in past events become fewer the difficulty of securing an accurate account of them increases. To give a true statement of some facts, which will doubtless be of interest to those who succeed us as parishioners of St. John's Church, and to rescue some other facts, less important, but still interesting, from oblivion even in the near future, I have considered it wise that I should continue this little history, even into my own time, and give to you and those who follow us a chronicle of events, which, while another could easily give with far better literary finish, he possibly might not give with the same accuracy.

At a vestry meeting held November 7th, 1870, it was resolved to divide the pasture ground belonging to the Rectory into building lots. To do this to the best advantage it was desirable that a street should be run through the field. This was done, and the street named Victoria. The lots were readily disposed of at what was then considered a fair price. Could the rapid growth of the town have been foreseen, the Vestry doubtless would have held those lots, and at any time subsequently could have obtained for them a far larger price. So few then were the buildings of any sort in that part of the town, that from the windows of

the Rectory the railway trains could be seen when emerging from the hills, where our cemetery now is, until they passed behind the buildings at the crossing on Young Street. This pasture ground extended from Pleasant Street east along both sides of Victoria Street to the street now connecting Muir Street with Victoria.

The enlargement of the church was a subject which had been engaging the attention of the congregation for some time. All the pews, with the exception of two, were appropriated. A good many people, who claimed the church as their spiritual mother, assembled but seldom with the congregation for public worship; and they made "no room" the excuse for remaining away. Moreover, several people from abroad who came here to reside, and who were nominally church people, but whose churchmanship must have sat very loosely on them, shook it off, and made "no room" the reason for their joining one or other of the denominations. The church really did need enlarging. But if the congregation generally had shown more courteous consideration for strangers, and with kind looks had welcomed them, instead of keeping their pew-doors closed, there might have been a little crowding, but room enough at that time for those who on ordinary occasions wished to attend church. I heard of a lady who coming late and finding her pew occupied asked the occupant or occupants to find seats elsewhere. A true wo-



man, to say nothing of a *Christian* woman, would not have done this. Does not an act like this make us feel how entirely out of harmony with Christian principles are owned, or rented seats? I shall hail with delight the day when we can declare this House of God free. "To the poor the Gospel is preached." Rented seats, are in most cases a melancholy contradiction to this.\*

Increased room being felt to be a pressing need, a Parish meeting was held January 11th, 1871, for the consideration of the subject. The question of making an addition to the existing fabric gradually gave way to that of building a new one, which received the unanimous concurrence of the assembled parishioners. The Bishop had encouraged the latter project by promising to appropriate \$100.00 of the late Wm. Metzler's bequest toward the building of a new church. \$1200.00 from the sale of building lots on Pleasant and Victoria Streets were voted for the same purpose. The meeting however prudently resolved that until \$4000.00, about one-third of the estimated cost of the proposed new church, were assured as a commencement, the work of the building should not be begun.

The Rector, the Revd. J. Forsythe, having determined on moving from the parish to Liverpool, N. S., the Bishop assenting thereto, he de-

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\*See pages 44, 45 and 74-76.

livered his farewell address to the congregation the evening of Sunday, October 8th, 1871, and took his departure during that week. In consequence of the Rector becoming non-resident it was necessary that the clergyman in charge of the parish should receive from him power of Attorney, whereby he might legally act in his stead, enjoy all the privileges which he as Rector is entitled to enjoy, and to perform all and every act which he, as Rector, if present, might legally do and perform. This power of Attorney was given to me. It was submitted to a meeting of the parishioners, held October 19th, 1871, at which it received their concurrence. The Rector, after the death of his wife and youngest daughter left this province to reside with his surviving daughter, the wife of Rev. Gideon W. Metzler, in the province of Ontario.

Several circumstances operated against carrying into effect at once the resolution to build a new Church. Prospects having improved somewhat, a parish meeting was held on January 8th, 1872, at which was determined to begin the new church as soon as plans for the same should be decided on. For carrying out the wishes of the congregation in this matter the following men were appointed to act as a building committee:—H. B. Prince, Dr. D. H. Muir, G. H. Ross, G. Clish, and T. Brewers.

To settle on a plan after which the new church should be built was one of the chief difficulties we had to contend with at this time. We had

not a large sum where with to begin operations, and we had neither a large nor wealthy congregation from which to draw. It was not easy to make plans and wishes for a handsome church agree with the money in hand, or in prospect. Several meetings were called and several plans were submitted discussed at great length, when at the Easter meeting held April 1st, 1872, the difficulty was overcome by passing the following resolution.

“That the matter of building a Church be left in the hands of the building Committee, who shall exercise their judgment as respects a suitable and economical building for the wants of the parish as nearly as have been ascertained.”

The meeting had previously instructed the building Committee that any plan adopted should have the Chancel sufficiently large for the accommodation of choir and organ. We have only to look around us, and as things have turned out, I am sure we must all say that the Church was wise in adopting the foregoing resolution.

At this Easter meeting at 1872 one of the most important resolutions to be found in the records of this parish was passed, whereby pew rents were abolished and the offertory system with free pews was affirmed. This was acted on during all our subsequent occupancy of the old Church with pleasant, peaceful, and profitable results. To be

sure there was the old fear expressed that the revenue would be diminished; but those fears were never realized. On the other hand, we had, during all that time, a larger and steadily increasing offertory. We began this new Church with the hope and expectation that the same principle would be carried out here. In fact, as some of us are aware, several subscriptions were given on the understanding that such would be the case. However, so great were our necessities that we were compelled to depart from it for a while; but only for a while, and against our will and sense of right we were compelled to make a money-distinction between those who worship God in His Holy House, a distinction which God Himself does not recognize, I may go further, and say, which is offensive to Him. But those who may be spared to the end of the next six years (I trust that it may be sooner) will again, if God's Spirit be stirring in the breasts of our people, see this principle, which in this matter is the only Scriptural principle, again affirmed, and every child of our Heavenly Father, no matter what his circumstances in life may be, welcome in any place in His holy House, and rich and poor alike recognized as equals in his sight, and receiving in equal measure the good things of His bestowal. "My House shall be called the House of prayer for all people."

At this Easter meeting, Mr. Gordon Ross tendered his resignation as a member of the build-

ing committee, and Wilm. Hazen, C. E., accepted the appointment in his stead. This committee had been constituted with power of adding to its numbers, which power they exercised about this time in electing W. H. Tremaine, C. E., to a place among themselves.

At a Vestry meeting, held Nov. 12th, 1872, it was decided to dispose of the Sunday School House, which used to stand at the north-west corner of this lot. It was sold to H. B. Prince, who moved it to the corner of the Railway Esplanade and Outram Street, where as a shop it still stands.

Until Londonderry was provided with a resident clergyman, it was part of the duty of the priest in charge here to hold services every fourth Sunday in the Church at Acadia Iron Mines. After the removal of the Rector, this could only be done at great loss to the congregation worshipping in the Parish Church. Unwilling that the Church should be closed, several laymen, Geo. Reading, Esq., H. B. Prince, Wilm. Hazen, C. E., and W. H. Tremaine, C. E., conducted the services and read sermons. Towards the close of 1872 the Bishop kindly induced the Revd. Mr. Matthew to supply the incumbent's place on the Sundays on which he was absent at the Mines. He did good and acceptable service to the congregation for nearly a year and when his services were about being discontinued refused to receive even as much re-

muneration as would have covered his travelling expenses. His removal to England was the cause of these valuable services being discontinued.

With the rapid growth of the population and the increased number of burials, the congregation began to feel that it was scarcely right to continue using the Churchyard, situated as it is in the middle of the town, for interments. Therefore the propriety of purchasing a new Cemetery began to be discussed and at the Vestry meeting of Nov. 12th, 1872, a committee, consisting of Messrs. J. D. Ross, Thos. Mayo and Dr. D. H. Muir, was appointed to look out a piece of ground suitable for the purpose. Their labours resulted in the selection of our present well-situated and excellent Cemetery, bought a year and a few months after this date from the late Samuel Rettie, Esq. Whereupon this one surrounding the Church was, by resolution of the Vestry, closed.



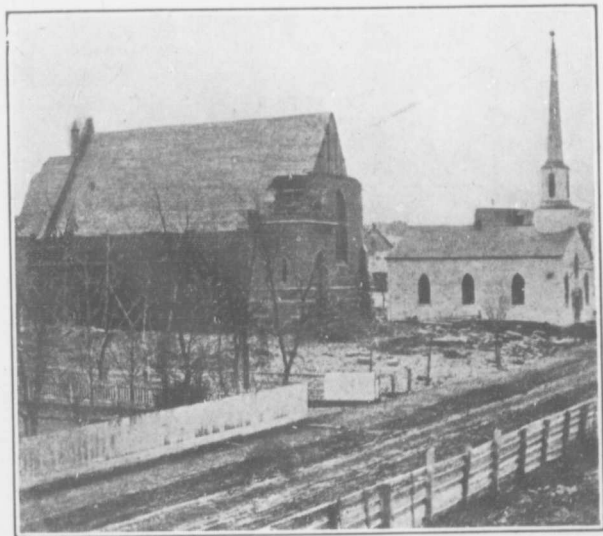
## CHAPTER V.

## LAYING THE FOUNDATION STONE

On the 15th April, 1873, the first actual work towards building the new Church was begun. On that day the old Church was moved from this spot, where it had previously stood, to the south-west angle of the Churchyard. In its new position it continued to be used for Divine Service until the new church was ready for use, a date much further off than the congregation at this time considered probable.

Much and careful consideration was given by the Building Committee to the selection of a suitable plan; and the material of which the new Church was to be build was anxiously debated. At last both were settled, the excavation for the stone Church was begun immediately after the old one was removed, and the work of building was carried on vigorously during the whole of that season.

It was towards the close of the summer of 1873 that the incumbent was relieved of the duties which hitherto he was required to perform in the Londonderry portion of the parish. For some time he had been looking for a clergyman who would consent to begin work there as Curate in sole spiritual charge, and as the first resident minister. The fluctuating character of the work at



**THE TWO CHURCHES. (1875 to 1881 A. D.)**



the Mines did not render the prospects for a clergyman bright and one who had a wife and children dependent on him naturally shrank from making the venture. However the Rev. F. J. H. Axford was, after considerable hesitation, induced to accept the position. He laid a good foundation, on which his successor Revd. V. E. Harris built that which, let us hope, may be an enduring fabric.

On Thursday, Oct. 16th, 1873, everything was in readiness for laying the corner stone of the new Church. It was one of our delightful autumn days and that if possible increased the brightness of our spirits. The Services of the day began with Holy Communion at 7.30 A. M. at which the late Dean Bullock was celebrant. Matins were said at 11 A. M. at which service the Revd. A. J. Townend, Garrison Chaplain, Halifax, preached. His sermon a most eloquent and stirring one, was from the words, "This is none other than the House of God, and this is the gate of Heaven." At its conclusion the Architect and Church wardens, followed by the the very Revd. the Dean, Revds. Canon Cochran, T. Maynard, R. Warren, A. J. Townend, C. Bowman, W. J. Ancient, R. Hain, F. J. H. Axford, and J. A. Kaulbach marched in procession to the site of the new Church. A pretty Gothic arch had been erected over the spot in which the corner stone was to be laid, bearing a large illuminated text, "Glory to God in the Highest," with monograms on either side: and over all there wav-

ed many flags. Beside those already mentioned and the parish corporation, there were present as many of the parishioners as could attend and a large number of our fellow townspeople.

When all was in readiness the Revd. J. A. Kaulbach read the following, which was engrossed on parchment;—

“Diocese of Nova Scotia, Parish of St. John, Truro, County of Colchester, Oct. 16th, 1873.”

“The proposed new Church, the Corner-stone of which we are about to lay, will occupy the site of the old wooden one which has been moved in order to make room for the new. The old building, the first and only Church of the Anglican Communion hitherto built in this town, is, as you may perceive, of no mean appearance, and was, doubtless, considered of large and fair proportions for many years after its erection. It was built A. D. 1821, four or five years after the Revd. John Burnyeat came from England to take charge as its first missionary of a large portion of this northern part of Nova Scotia and the eastern part of New Brunswick.”

“Considering how few and poor the inhabitants of this province were at that time, and how few Church people settled in this neighbourhood, the building of such a church, comfortably accommodating about 240 worshippers, must have been a very great undertaking. Their praiseworthy efforts were rewarded, however, after the lapse of

a few years, by the completion of the fabric; and it remained for a long while the best building of the sort within a radius of many miles. It was consecrated by John Inglis, D. D., Lord Bishop of the Diocese, in November, 1825, and dedicated to the Holy Evangelist St. John. For about 22 years the Revd. John Burnyeat conducted in this church the public worship of God. Previous to its erection Divine service was held in the old Court House. It was during the incumbency of the first Rector, and in the year 1835, that in answer to the petition of the minister and other members of the Church with the approval and recommendation of the Lord Bishop of the Diocese, the Governor in Council defined the limits of this parish and reduced it to, and made it co-extensive with, the district of Colchester. These are still its legal boundaries. But within these, beside the clergyman resident here, there are now two others, living respectively at Lower Stewiacke and at the Londonderry Iron Mines, who relieve the clergyman at Truro, of the working of a large part of the parish. After the death of the Revd. John Burnyeat in the year 1843 the Rev. Thomas Cole Leaver became Rector and faithfully did his Master's work for a period of 15 years, when at his death in March of 1858 he was succeeded by the Revd. Joseph Forsythe, who remained in charge till 1870, when the Revd. J. A. Kaulbach became Curate in sole spiritual charge, and upon the removal of the Rector,

in the following year, became Vicar of the parish. The Rev. Thomas C. Leaver toward the close of his ministry was assisted by the Revd. John Dixon, and subsequently by the Revd. Joseph Forsythe. During the last five years of the active duties in this parish of the present Rector he was assisted for one year by the Revd. A. D. Jameson and for four years by the Revd. Hugh Williams. All these have within the walls of the old Church set forth God's way of salvation and administered His Sacraments. Two of them, with many souls to whom they ministered, have passed away and now the old Church itself is showing signs of decay. Therefore in consequence of this, and of the increase of the congregation, and of the rapid growth of the town, it has been deemed advisable to replace the old Church by another which will be much larger, and constructed of more durable material. It was designed by Mr. Thomas, an architect living in Montreal; but not being in size exactly what we wanted, it was altered to suit our requirements by W. H. Tremaine, C.E., who is also superintending its erection. His aim is to make it a thoroughly church-like structure, and in every way fitted for its sacred purpose."

"After the Building Committee had secured by subscriptions, etc., about \$4000.00—for a large portion of which we are indebted to the exertions of the women of the parish—they considered themselves warranted in commencing the work; and

we entertain hopes that by the end of another summer the Church may be so far completed as to be ready for occupation. But this can only be accomplished by the congregation working heartily together, and by our appeals for further contributions being liberally responded to."

"It is no part of our design to build a highly decorated Church. We desire, however, to make it thoroughly Churchlike, and, as far as we are able, suitable for the worship of Almighty God. But what we most earnestly desire is that in this new Church, the Corner-stone of which will presently be laid, there may always be a living, loving voice to declare God's way of truth, and holy, earnest men to administer His Sacraments; that the souls and consciences of the people may be stirred, the faithful edified, and become what art and man's device can never make them, but what they may become in the hands of the Heavenly Architect, living, polished stones in His spiritual temple."

The various clergymen present, together with the architect, the Churchwardens, Sheriff Blanchard and others then added their signatures, after which the parchment was folded, and with a copy of Belcher's Almanac for 1873, of the Church Chronicle, "The Colchester Sun," the Diocesan Report for 1872, the special service used on the occasion, a twenty-five cent Dominion Bill, pieces representing all the silver and copper coins of the

Dominion, some Newfoundland currency and other species, was placed in a glass bottle, which was soldered in a metal case by Mr. John Nolan, and then deposited by the Vicar in the place prepared for it in the stone.

The ceremony of laying the Corner-stone then began. The Revd. Dr. Warren read the first part of the service. The Dean then spread the mortar, assisted in lowering the stone to its place, in a very workmanlike manner applied the square and level, after which he pronounced the words,—

“To the glory of God and in the faith of Jesus Christ we place this corner-stone, in the Name of God the Father, God the Son, and God the Holy Ghost. Amen.”

At the name of the Blessed Trinity he thrice struck the stone, and then returned the tools into the hands of the Architect, at the same time invoking a blessing on the undertaking. A hymn was then heartily sung by the choir and many others present; after which the concluding prayers of the service were said by the Dean. He then mounted the stone and appropriately addressed the assembly in words of great earnestness. He was followed by Canon Cochran, who made a short and pleasing speech, at the close of which the Dean pronounced the Benediction. It was a delightful service, which all enjoyed. At its conclusion the visiting clergy dined at the Rectory,

and several pleasant speeches were made there in reference to the event of the day.

At evening the Church was again crowded. The Revd. W. J. Ancient preached an earnest, helpful sermon. The offertory for the building fund amounted to \$65.00. Thus the work of building this beautiful fabric was most auspiciously begun and as we look back over our work, may we not thankfully say, "Hitherto hath the Lord helped us"?



## CHAPTER VI.

## SEEKING HELP FROM THE UNITED STATES

I closed the last chapter with an account of the ceremonies accompanying the laying of the corner stone of this Church, in the autumn of 1873. Shortly after this, the work of building was suspended for the winter. A good advance in the construction had been made. The foundations all round had more than appeared above ground, and foretold the goodly proportions of the growing structure. Encouragement filled the breasts of every one, and all worked willingly during the winter to augment as much as possible the building fund against the resumption of operations in the following spring.

It was in the autumn of 1873 that the Revd. Fred I. H. Axford became resident clergyman in and took sole spiritual charge of that portion of the parish now forming the separate parish of Londonderry. This was a great relief to the Vicar, who previously was constrained to be absent one Sunday in four from Truro, when the work was even then sufficient to require his undivided attention. Sometimes the needs of Londonderry were such as to necessitate his remaining there for several days together; during which it occurred not unfrequently that such occasional services as sick-



calls, marriages, and private baptisms in this part of the parish could not be attended to. During those absences of the Vicar on Sunday, when the services of a clergyman could not be obtained, George Reading, H. B. Prince, Wilm. Hazen and W. H. Tremaine would take the services and read sermons. Like the brotherhood of St. Andrew now, they were glad to give their time and lend their talents for the Church's work.

Nothing of note occurred during 1874 beyond the prosecution of the work of building the new Church. This had advanced a good stage; so that, at the conclusion of the building season in the autumn, the walls had risen to about half the intended height. No favourable opportunity for increasing the building fund was allowed to pass unimproved. This may also be stated of all the years which intervened between the time when it was resolved to build a new Church, and the day on which the last dollar of indebtedness was paid off.

It having been deemed advisable in the interests of the health of this growing town to close against interments the burial-ground surrounding the Church, a committee at a parish meeting was appointed to select a good spot for a new cemetery. They took great care in making their choice. On their recommendation of the Rettie lot it was purchased. Their wisdom in making this selection has ever since been manifest. We have for

burial purposes the best soil conceivable and in one of the prettiest situations in this neighbourhood. It was consecrated by his lordship Bishop Binney in June, 1875. In this service Dr. Fanguier, first bishop of Algoma took part. His lordship happened to be here in the interests of his extensive Missionary jurisdiction, and was pleased to take part with our bishop in the solemn rite.

During this visit of our bishop to the parish the burial-ground at Salmon River, Kemptown, conveyed to the corporation by Wilm. Richardson and Elizabeth his wife, was consecrated.

It was in this year that the building lot, west of the parsonage, was sold to Lucius Dickson for \$800.00.

The work of the building progressed rapidly during this year, so that, at the close of operations in the autumn, the walls of the Church were finished, with the exception of the west gable, which lacked about fifteen feet of its full height. Upon the structure up to this time there had been expended about \$15,000, of this large sum several thousand dollars had been borrowed. As the congregation was then not nearly so large, or so well off, as at present, it was considered prudent to stay all building operations until such time as the debt was greatly lessened, or entirely paid off. This undertaking engaged our best energies for no fewer than three years, so that the hammer of the work-

man was not heard again upon these walls till 1879 when the west gable and the roof were finished.

In March, 1876, the Revd. Richard J. Uniacke, son of the Rector of Sydney, C. B., became curate in sole spiritual charge of Stewiacke, where he continued his ministrations till his election to the rectorship of Sackville, N. B.

In 1876 that part of the parish known as the district of Sterling was separated to form with River John in the parish of Pictou a district parish.

Also in this year the lot of land situated north of Salmon River and lying west of the Railway, on the road leading to Bible Hill, was sold to Jas. Little for the sum of \$800.00.

On the last day of April, 1876, the Vicar left for the United States to make a personal appeal for help towards finishing the new Church. He was there for nearly two months during which he visited the most important cities in several of the eastern dioceses, and on his return made the following report to the congregation:—

I feel desirous, my brethren, on this our first assembling together since my return from the United States, to say something concerning the work which I undertook in behalf of the building-fund of our new Church. You have doubtless heard how almost entirely unsuccessful I have been in my appeals to our brethren of the sister Church, not from any unwillingness on their part to help

us in our needs; but in almost every case, do I believe, where I met with a refusal, from their inability to give. Knowing that the wealth of the neighbouring Republic is very great, and judging from the costly display of dress, of equipage and jewels which meets one's eyes continually in the parks and streets of all the larger cities one might suppose that to collect such a sum as would enable us to prosecute our work, and bring it to that stage of completion which is so desirable, would not be a matter of very great difficulty. And so thought I, until numberless refusals, and whole days of entire unsuccess, compelled me to alter my opinion. When some of you urged upon me the undertaking of this work, you will remember that I shrank from it, not from any idea however that nothing was to be done, but that I was not the one to do it. This I felt very strongly, and not until I saw that no one else was likely to undertake the work did I give my reluctant consent to enter upon it. It is true that our own Bishop and several other men, far better acquainted with the present great, and I suppose I may say universal financial depression, and with the usual result at such times of efforts like that which I had in hand, prophesied failure; but our pressing needs urged me to set out, and I determined that the mere *prospect* of failure should not debar me, and that I would work hoping for success, and would not adopt the belief that nothing just now was to be done, until

compelled by force of circumstances to do so. I am not unwilling to believe that some one else, better suited for work of this sort than I, would have accomplished more, but I really think they would not have been successful to a very much greater extent.

At New York after I had obtained from the Bishop, Dr. Dix, rector of Trinity, and Mr. Edward Archibald, British Consul General, letters commending my cause to favorable consideration, I worked hard, applying to those whose names I had received from one source and another, and who were represented as persons amongst the most able and willing to give. But with the exception of subscriptions from Drs. Dix, and Ogilby, both clergymen of Trinity Church, for several days I obtained nothing. The replies which I usually received were something like this,—“You have come at a very bad time. Calls upon us of this sort are innumerable—many more than we can respond to, some from people in a worse state than you are and many of them with far stronger claims upon us than you have. We are sorry we can't give, but to do so just now, when we are able to give so so much less than we have been accustomed to give to religious and charitable objects would be an injustice to our own clergy, our Church and her institutions, many of which are languishing from lack of funds.”

To be sure to answers of this sort I could make

no reply, other than a simple assent to the justice of their remarks, with the assurance however (when I thought something might be effected thereby) that a small contribution would be acceptable and most gratefully received. But in fact I always felt thankful even where I received nothing, when they granted me a patient hearing and (as I certainly received in almost every instance) a kind reception. Only in two or three cases was I treated at all uncivilly, and this from men in the midst of business, and perhaps worried by it, and, with one exception, not of our communion. I cannot here refrain from bearing testimony to the very great kindness which I received from all the American Bishops and clergy upon whom I called. Every one expressed a very deep interest in the Church and her work in this part of the Lord's vineyard, a great deal of sympathy with us in our present struggles, and the earnest hope, notwithstanding the little they could say or do for my encouragement, that my efforts might be abundantly successful. I trust that I may never forget their friendliness and brotherly kindness, and that I may show my appreciation thereof and gratitude therefor whenever opportunities offers.

From none, however, except from the Bishop of New York and Dr. Dix, did I receive letters recommending our case to the favorable consideration of their people; and even they gave them with much reluctance, in consequence as they told me,

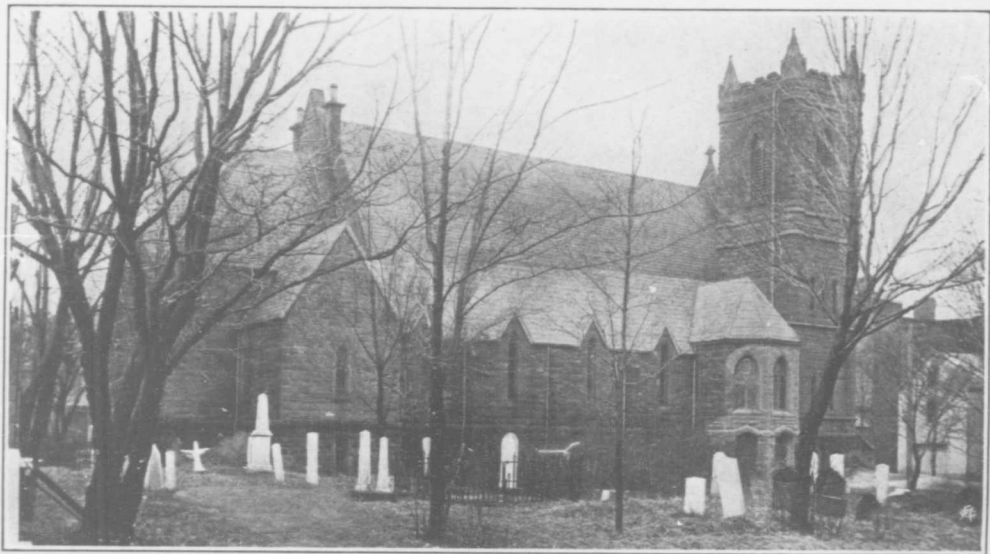
of the almost continuous demands of a similar sort upon them and upon their people, and in consequence of the frequent appeals they themselves were constrained by the hard times to make, in support of their own institutions, to those of their congregations who were able to give. The Bishop in his letter said:—"Though very unwilling to add to the claims already pressing upon our people, I cannot refuse to commend Mr. Kaulbach's interesting cause to your consideration. I earnestly hope he may be successful in obtaining the aid which is so important to his flock and to the interests of religion." Dr. Dix wrote;—"In view of the peculiar circumstances of the case, I write in recommending the Revd. Mr. Kaulbach to members of our Church in this city, and in saying what the Bishop of New York and Mr. Archibald have already said, that his cause is an interesting one, and that I hope he may be successful in his present somewhat difficult and embarrassing undertaking."

After the Bishop had given me the letter above referred to, he told me that he had that very morning refused to do for a clergyman of their own Church, what he had done for me; and both he and Dr. Dix said that though they had given me those letters they would be surprised if I met at this time of financial stagnation with any success.

I must confess that these discouragements were not without their depressing effect; but in spite of this I went about my work and was un-

willing to learn, even by days in which I received one unfavorable response after another, that I would be unable to obtain a sum representing even the minimum of my expectations. But the truth—a sad one to me—that such would really be the case in New York was at last forced upon me, and so I turned towards Baltimore, where the Church is strong, and where I hoped that my appeals might meet with a more favorable and ready response. But there I was doomed to meet with the very severest disappointment. The Bishop could not in justice to his own clergy and people give me a written recommendation; and the clergy themselves and one of the most prominent laymen there strongly discouraged my making any attempt. Their Diocesan fund, from which, I fancy, as with us, the clergy in parts of the Diocese are largely paid, was at that time \$5000 short, and, as a matter of course, every effort was being made to augment it. Moreover Dr. Riley, the great Mexican Missionary, was at that time there speaking every day of the week in one or other of the churches in behalf of his own special work, and for this collectors were at the same time doing what they could. I saw therefore at once, that as the Mexican is peculiarly a mission of the American Church, and at present in very great and immediate need, that I must relinquish all hope of being able to do anything there for ourselves.





*Photo by*

**ST. JOHN'S CHURCH, TRURO, N. S. (1882 A. D.)**

*F. G. Matthews*

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I next went to Philadelphia and called upon two of the clergy and conferred with a layman, to whom I had been recommended, concerning my work, but I was strongly dissuaded from undertaking it, in consequence of every one giving all the time and money they could afford to the Centennial Exhibition and moreover because of the apprehension, very generally entertained, that the Exhibition from a financial point of view would not be a success and that the inhabitants who had already given largely to its funds would have at the close to give very largely again.

Consequently I attempted nothing there, and coming on to Newark I called upon Bishop Odenheimer, who in the most kindly way said that at this time of extreme depression and of their own pressing needs he could give me no encouragement. Such being the case I passed on, feeling that to ask for any thing there would have been manifesting a want of consideration for others, perhaps in as great need as ourselves and who had the first claim upon the purses of the wealthy.

With the feelings of one who has been almost entirely unsuccessful I returned again to New York, resolved that, as I *had* those letters which before had done me some service, I would try there again, and for two long days I laboured without getting anything. Whereupon I determined to take passage by the next evening's boat for Boston. That same evening, however, in answer to a

letter to a clergyman, whose acquaintance I had made, and who had himself been engaged a few years previously in a similar work in that city I received a few hints upon which I acted next day, receiving as the reward of my day's labour \$70.00.

At Boston I failed in obtaining a letter from the Bishop. He told me that the day before at some Diocesan meeting they had received no fewer than forty most pressing appeals from parishes in the very greatest need, and in justice to his own clergy and people he could not give me a letter recommending our cause. As a matter of course I felt greatly disappointed, for I had been reckoning largely upon doing something at Boston; and unwilling to give up this which I considered my last chance, I asked whether it would be agreeable to him for me to work independently of his written recommendation, to which he cheerfully replied, "Most so," and wished me every success. Whereupon I again set about my work and day after day received nothing, having obtained as the result of all my labours there, two subscriptions amounting together to \$2.50. Judging from the representations made to me, I believe that Massachusetts has suffered more during this prolonged financial crisis than perhaps any other State in the Republic.

Before beginning my work at New York I was strongly recommended by the British Consul

General and others not to undertake it just then, but to wait for some more favorable opportunity. They told me of several persons who had come there on errands similar to my own and had almost entirely failed, and particularly of one clergyman from the West who had not received sufficient to carry him back again to his own home. To show how numerous and from how wide a field applications of this sort are being made in large cities, I may mention that beside the Mexican Missionary, Dr. Riley, having come East to seek by personal application for help, there was a clergyman from the Dominion, from Winnipeg, in New York at the same time with myself and on a like errand.

I need scarcely say, my brethren, how sadly disappointed I feel at the poor result of my efforts. I was hoping to have done much, and as a consequence to have seen our new Church finished during the summer. That we may still be able to do that which is necessary for the complete protection of the work already done from the action of the weather, I sincerely trust."

The Vicar was able to hand to the building committee \$100.00 as the result of the effort made by him on behalf of the new church. What was received in excess of this sum did not fully meet his personal expenses.

For the next three years the work of building was stayed. The reduction of the debt by our own efforts was sufficient to engage the whole attention of the congregation. Great were the exertions which had to be made. Many were the difficulties with which we had to contend and all are still fresh in the memories of those who were in the thick of the struggle. Lectures, concerts, bazaars were freely resorted to. Some of our friends at a distance extended kind and liberal assistance. Hope was maintained and effort strengthened by the gradual shrinkage of our heavy burden. One of our most helpful friends outside the parish was the Revd. A. J. Townend, Chaplain to her Majesty's Forces at Halifax, who on several occasions lectured on our behalf. His lectures were always popular, and the financial results large. After one delivered at Halifax for our benefit the following resolution was unanimously passed at a parish meeting held March 10th, 1880: "The Vicar, Wardens, Vestry and parishioners of St. John's Church, Truro, desire hereby to convey to the Revd. A. J. Townend an expression of their warmest thanks for the interest he has always shown in the building of their new Church, and more particularly for his last effort made March 2nd in their behalf, whereby the handsome sum of \$86.00 was added to the building fund."

By the summer of 1879 we had so far met our liabilities as to be encouraged to undertake the

carrying up of the tower a part of its designed height, the completion of the west gable and the slating of the roof of the Church. All felt supremely thankful when this work was done before another winter set in. The building was then safe from any destruction which rains and frost might occasion. And all felt confident that before long the finishing of the interior would also be undertaken.

On May 30th, 1879, the resignation by the Revd. F. I. H. Axford of the curacy of Acadia Mines, Londonderry, took effect. His place there was supplied immediately by the Revd. V. E. Harris, who entered upon his duties on the following Sunday, June 1st.

Though for six years Londonderry had been served by a resident clergyman, it continued during that time a part of this parish. At a meeting, held May 12th, 1880, it was decided to petition the Bishop to separate it, and to consider it an independent parish.

This having been done, the Revd. V. E. Harris was elected rector, July 19th, 1880, and inducted as such Oct. 8th, following.

The work of building so costly a structure as this was heavy upon a congregation such as that which worshipped within the walls of old St. John's. Under the blessing of God, however, earnest and united effort overcame all difficulties, and the hope which success inflames moved the vestry at a meeting held the last day of December, 1879, to

approve unanimously of the plans and specifications for finishing the interior, submitted by the architect, Mr. Wickenden, through Geo. Reading, churchwarden. Shortly after this, tenders for this work were asked for, and on June 24th, 1880, the Vestry decided to accept the tender of David Yuill for finishing the interior according to Mr. Wickenden's plans; forthwith the work was begun and vigorously carried on to its completion in the beginning of the next year.

As Samuel said after God had enabled Israel to overcome their enemies, so could we thankfully say after the many difficulties we were enabled to overcome, "Hitherto hath the Lord helped us."



## CHAPTER VII

## THE CONSECRATION OF ST. JOHN'S

On March 15th, 1881, after years of hard toil, of successful struggles with many difficulties, and of hope deferred, this Church was first opened for Divine Service. It was a red letter day for the church people of Truro, and many of our brethren of the denominations were hearty sharers with us in our gladness. The appearance of winter had gone, the sun shone brightly, the air was spring-like, the streets were dry, and after years of gloomy foreboding all things seemed to unite in promising to the struggling and oft discouraged congregation of St. John's Church, a bright, happy and prosperous future. Thank God! the omen thus far has been happily realized. From the laying of the corner-stone, on Oct. 16th, 1873, to the consecration of the Church on March 15th, 1887, there was one constant and united effort on the part of the congregation, small compared with what it is now, to bring, firstly the work of construction and then the gradual extinguishment of the debt, to successful issues. The building had not advanced far before it was seen that we had undertaken something too gigantic for people not possessing much of this world's wealth. Courage however was given to press on. Gradually, as our funds permit-



ted, we proceeded with the work; although at one time so great were our difficulties that it seemed almost impossible to advance further and the goodly structure nearly by at its full height threatened to become a costly ruin of moss-covered stone. Nevertheless light from time to time was afforded, sufficient to encourage us to renew our exertions. After eight years of hard work and weary waiting the church was brought to almost its present stage of completion, and on the 15th March 1881, with very thankful hearts and cheered by the presence of the Bishop, a large number of neighbouring clergy and laity, it was formally opened for Divine Service. During the six years intervening between that date and its consecration, the congregation lent their best energies to the removal of a heavy debt of about \$5000.00. This was accomplished before March 15th, 1887, and in the same period improvements were effected in the Church itself and the parsonage at a cost of r.o less than \$1200.00. One of the last, if not the last official act, of Bishop Binney was the consecration of this church, for a few weeks afterwards, on April 30th, he died at New York. As the good Bishop had viewed with much disfavour so heavy an undertaking as the building of so costly a Church by so weak a congregation, it was with no small satisfaction that we conveyed to him the pleasant intelligence that it was wholly free from debt, with the request that if it suited his convenience, he would come for its

consecration on Tuesday, March 15th, 1887. The Bishop came and the Church was on that day consecrated. Very kind were his words on that occasion, much praise did he bestow upon our successful efforts, and freely did he acknowledge that we had accomplished a great deal more than he thought at all possible in our case. The Bishop was pleased; how much more so were we! On that day from grateful hearts songs of thankfulness and praise ascended to Him who had succoured us in our need and brought us good success. We waited long, and possibly sometimes with scant patience, but, as is always the case, reward is sure to those who faithfully and zealously labour on in the work of the Lord. May His favour, His blessing and His help still be vouchsafed, for still we need them, and shall to the end, if at last our ears are to be cheered with the welcome words: "Well done, good and faithful servants, enter ye into the joy of your Lord."

I have been speaking of the difficulties we encountered in the erection and furnishing of this Church. Those who were actors in the scene, know how many and great they were. As we now look back and remember how few we numbered and how comparatively little were our means, it seems almost impossible that about \$25,000.00 in addition to current expenses, could have been rais-

ed, almost wholly among ourselves, within a period of almost fourteen years, and a considerable sum besides, I believe, paid for interest on the construction debt. After we had exhausted as it seemed, every means for obtaining money, and when further giving, to some, who, in proportion to their ability, had given liberally, was becoming burdensome, it was considered necessary for obtaining funds for the completion of the interior to depart from what had been a cherished principle from the outset of the undertaking, viz.: the erection of a church with sittings free and unappropriated, and to endeavor to obtain the money required by the sale and letting of the pews. The consent of many to this scheme was very reluctantly given, because it was considered a departure from principle and a breach of faith with many from whom subscriptions had been solicited and who had subscribed on the express understanding that all the seats were to be free. What magnified the difficulty was the fact that large numbers of those who had contributed on these conditions were people not resident in Truro and many of our fellow townsmen not of our communion. To consult them all and offer to return their money if they should object to the sale of the pews was an impossibility; firstly, because our financial condition would not permit it; secondly, because many of them were too widely scattered; and lastly because some had ceased to be members of the Church Militant. We can

readily perceive that to men of principle this would be a source of much mental distress. Besides this, the conscientious Christian cannot but feel that sold or rented seats in the House of God are a melancholy contradiction to the Saviour's declaration "To the poor the Gospel is preached."

In consequence of this wide spread feeling a vestry meeting was held on February 28th, 1881, (The first time the new Church was used for a parochial purpose) at which a committee was appointed to harmonize, if possible, the two conflicting schemes under which the Church was built, viz: that of free seats and that of sold pews. The report of the committee (received and adopted at a meeting of the vestry held March 8th, 1881) affirmed that the original intention, that of free pews should be carried out, as far as practicable, and recommended that the purchasers of pews should accept a fifteen years' lease instead of the contemplated ownership. This was agreed to by all except three of the purchasers. To day March March 15th, 1896 the period of the leases expires and we are enabled to proclaim our seats free.

As I mourned over the fact, that we, as a congregation had broken faith (reluctantly, however, and by compulsion) with those from whom we had received contributions for the building of a free Church, so to day, I rejoice that we can again stand before the world as men who have earnestly endeavoured to undo every wrong and declare that we

will carry out the pledges we solemnly made. I am thankful that God has spared me to see this day. I am thankful that we are able to say to those of this congregation, who were neither able to buy, nor rent pews, but who contributed what they could for the erection of this Church on the understanding that it was to be free alike to all, that henceforth it will be free, that rich and poor, here at all events are equal, and that no longer need they feel that they have been thrust into a corner, or excluded altogether from the public worship of God. I am thankful that we can say to the inhabitants of Truro, not of our communion, some of whom gave of their means for the erection of a free Church, that now it is free to all, that they need have no fear of interfering with individual rights in coming here, but that it is the House of God for all people.

I must here say that had not God recognized the difficulties of our situation, had He not seen that not willingly but from dire necessity we were forced for a time to depart from principle—had He not perceived that our constrained breach of faith was a sore grief to many men of keen moral sense—had He not beheld the desire on our part and the endeavour to undo the wrong, as soon and as best we could under our trying circumstances, I cannot believe that His blessing would have rested on us so abundantly as it manifestly has. He regarded the desire of our hearts to serve Him,

rather than the faultiness of our acts; even as He does respecting the service of every one of His faithful people. May He extend to us fullest pardon for everything that we have done amiss, and henceforth supply us with abundant grace always to do all things as to Him. We thankfully acknowledge "Hitherto hath the Lord helped us." May we never by the commission of any conscious wrong tempt Him to hide his face from us; but because of our sincerity notwithstanding our shortcomings, may He continue even unto the end to regard this church and people with favour.

As from time to time the burdens with which this congregation has been oppressed, have been lifted and removed, so should we be encouraged to press on earnestly for the completion of every work which God places before us and which may promote His glory. Certainly God's goodness to us in the past should always influence us never to grow weary in well-doing. By the help of God we have done much, still it is very manifest that much remains yet to be done. This house is not yet what it was designed to be, what we desire to see it, and what it is possible to make it. It is beautiful as it is, but when completed it will be much more beautiful. The tower has yet to be finished, the exterior of the main building has yet to receive its ornamentation; a peal of bells, or even one which might be heard beyond the immediate neighbourhood, would be welcomed by the congrega-

tion; and stone and iron in several parts ought to take the place of wood. There is enough to engage our energies and claim our thankofferings for many years. May God give us large hearts and willing hands. With these, the completion of the tower, which we have now resolved upon undertaking, will be speedily effected and the discredit with which we have been regarded because of our apparent tardiness in this particular, will be removed. I say again with deep thankfulness that God's help in the past is abundant encouragement for us to press on in every good work for the future. To let our hands hang down would be indication of a lack of recognition of God's favour and goodness and bespeak but little gratitude.

“Come, labour on!

Away with gloomy doubts and faithless fear!  
No arm so weak but may do service here;  
By feeblest agents can our God fulfil  
His neighbours will.

Come, labour on!

The toil is pleasant, the reward is sure;  
Blessed are those who to the end endure  
How full their joy, how deep their rest shall be.  
O, Lord, with Thee!”

If during the last twenty-three years of continuance in well-doing God had not been pleased to stir up our hearts to press on the work, this

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stage of our present success could never have been reached.

As He is the Maker and Preserver of all things so is He likewise the Governor of all. The hearts of the children of men are in His keeping, and as He wills so He can dispose them. He disposed our hearts and the hearts of all who gave for the service of the work. It happened more than once, that, as from the Rock in the wilderness, so from where assistance seemed least likely to flow, He brought it forth bountifully. May our gladness then find its true expression in thanking Him "for His goodness and declaring the wonders that He doeth for the children of men." In all future manifestations of it, whether it affects us as a Church, or as individuals, may we have grace to acknowledge Him at once, as the bounteous giver, and bless Him for His loving kindness and tender mercy. May we here dedicate ourselves afresh to His service! May these walls ever bear witness to the offering of a true and laudable service, and may the smoke of the incense of prayer and praise, of thanksgiving and adoration from grateful hearts forever ascend.



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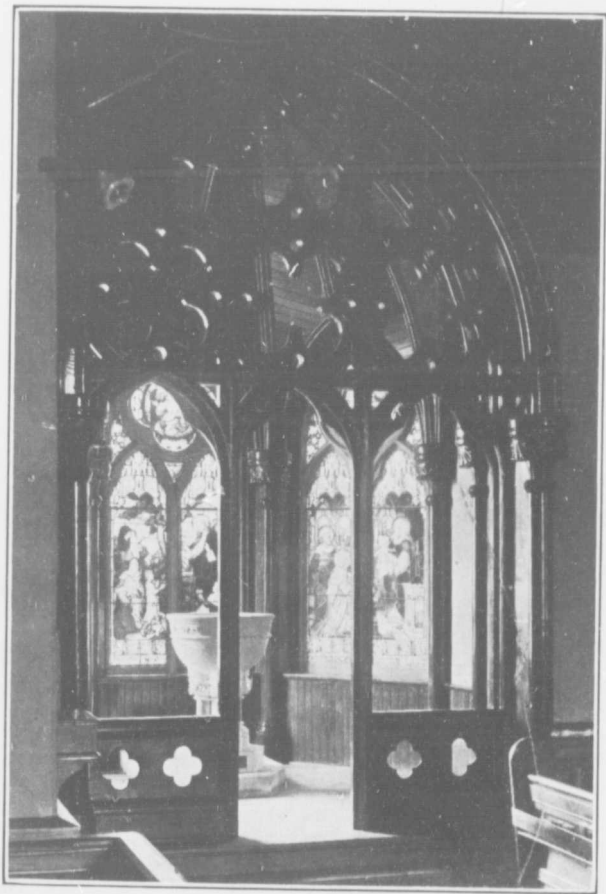
### POSTSCRIPT BY THE EDITOR.

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It is regrettable that the Archdeacon's manuscript ends here in the year 1896, for the subsequent years were doubtless filled with much of interest and were marked by finishing touches to the Church that stands as a memorial to his patience and perseverance. From what he has written, even a stranger can gather something of the character of the man. From the very start he had his ideal of a church before his mind. He worked for years and—what is often harder than working—he waited to realize that ideal. Lack of funds could not induce him to lower his standard, he would not be satisfied with something poorer that might be completed sooner, he would tolerate nothing cheap or vulgar in the house that he had determined to build to the glory of God. And so he waited in patience and hope and he lived to see this work accomplished in accordance with his plans.

In 1902 the tower was completed. A brass plate in the porch records that this was done "largely through the efforts of the women of the congregation by whose patient and meritorious labours a large sum of money was raised for the purpose".

In 1906 the chime of bells was installed. Part of the cost was met by a bequest of Mr. James Little but again it was the indefatigable ladies



*Photo by*

**THE BAPISTERY (1902 A. D.)**

*Sponagle*

of the congregation who came forward to make themselves responsible for raising sufficient funds to complete the purchase. The bells, ten in number, are in the key of F and possess a singularly sweet and mellow tone.

The Baptistery is perhaps the gem of the whole building. The illustration gives but a poor idea of its graceful lines and the beauty of the windows is necessarily lost in a photograph. The Baptistery was erected by Archdeacon and Mrs. Kaulbach "in grateful acknowledgement of the mercies vouchsafed to them during the South African War of 1899 to 1902". It contains three windows, each made in two panels. The centre window represents the mothers bringing their children to Christ for his blessing and is erected in memory of William Scott Muir, M.D. The side windows depict the Magi offering their gifts to the Infant Redeemer and the aged Simeon recognizing the Saviour in the Temple. These are memorials to the Reverend J. Forsythe, James Little, Sarah E. L'Epouse and Emily Ross and her husband Richard Wainright.

The latest addition to the furnishing and adornment of the church is a brass Chancel Screen. This is another gift from the Archdeacon and the memorial of the devoted wife who entered rest only a year before her husband.

So ends the Story of St. John's Church and Parish up to date. In years to come another

volume may be written and we who are called on to make part of the story it will tell, may well derive inspiration and enthusiasm from this record of those who now rest from their labours.

THE END.

## APPENDICES.

## APPENDIX A.

(*Extract from "The Church Guardian" March  
30th, 1887.*)

TRURO.—About sixty-five years since, a wooden church was built here, the Rev. John Burnyeat, being the S. P. G. missionary. It was a well designed church for the times. Fourteen years since this church was moved from the centre to one corner of God's acre, and on October 16th, 1873, the reverend Dean Bullock whose words,

"We love the Place, O Lord,  
Wherein Thine honor dwells."

have been sung for years throughout the Anglican communion, laid the first stone of the first stone church on the peninsula of Nova Scotia. The brave old Dean and the genial Dr. Warren (of the clergy then present,) now worship together in Paradise.

Canon Manard and Dr. Bowman still work in this diocese, while the eloquent preacher, on that occasion Garrison Chaplain A. Townend, M.A., is laboring as hard as ever in Dublin. Eight years passed with many difficulties and through many trials, but at last a beautiful fabric was reared and completed (except the spire), but could not be consecrated because although \$20,000 had been paid out, \$5,000 and more had to be collected to

free the church from debt. However, it was opened by the Bishop on March 15th, 1881. Six more years passed and not only is the church now out of debt, but mission boards and other church agencies have been generously subscribed to, a valuable organ paid for and the Rectory house repaired and improved; so on the 15th of March last the Lord Bishop came down to consecrate what is indisputably the best fabric of our Church in this diocese.

At eleven o'clock the Bishop, preceded by his Chaplain, Rev. H. G. Lancaster, bearing the Pastoral Staff, and attended by Rev. Dr. Partridge, secretary of the diocese, was met at the West Door by the Rev. J. A. Kaulbach and at Wardens, Dr. David Muir and W. H. Tremaine, with ten visiting clergy. The Vicar read the petition, and His lordship having consented to the prayer thereof, the procession moved up the central aisle towards the altar, chanting Psalm xxiv. The Bishop proceeded then with the office of consecration, and signed the sentence which had been read by the Rural Dean who then said matins.

The Bishop celebrated, Rev. F. R. Murray, Rector of St. Luke's, Halifax, and Minor Canon, assisting. Rev. J. O. Ruggles, M. A., Rector of Horton, reading the Gospel. The Bishop himself preached on the subject of consecration of churches, with the logical clearness and convincing force, for which he is so justly renowned.

At 7.30 Rev. J. R. S. Parkinson, Rector of Lon-

donderry, said evensong, and the Rev. Dr. Partidge, Rector of St. George's, Halifax, preached a very able, encouraging and eloquent sermon from Lamentations iv, 12: "The kings of the earth, and all the habitants of the world, would not have believed that the adversary and enemy should have entered into the gates of Jerusalem." The Doctor used notes but sparingly and his references to the parish of Truro, the new church, the diocese and the centenary of its founding, were exceedingly happy.

We must offer our heartiest congratulations to the Vicar, Wardens, Vestry and parishioners and also most just praise for having thus provided a noble temple to the Lord of Heaven and earth and a permanent place in which His worship may be offered for generations to come. St. John the Evangelist, Truro, is as likely to last 500 or 600 years as were many of the existing fabrics of the Mother Church when erected. The original plans were furnished by Mr. Thomas, of Montreal, but they have not been strictly adhered to. Churchwarden Tremaine, who is a C. E. and no mean architect, superintended and watched the erection for six anxious years and was allowed to use his discretion in certain particulars. The whole result is, as we have said, admirable.

We neglected to state that the lessons at the services on the 15th were read by Rev. J. Edgecumbe, Pictou; Rev. C. F. Lowe, Summerside, P.



E. I., Rev. A. Bent, Pugwash, and Rev. A. C. McDonald, Bayfield.

The Rev. R. F. Brine, of Antigonish, and the Rev. R. W. Hudgell, the energetic travelling missionary, were also present at the morning service, but the poor state of health of the former prevented his presence at the second service. The sweet organ was excellently handled by Mr. Faulkner and the choir rendered their hymns and chants with great skill and reverence. A striking feature at the evening service was an exquisitely sweet solo during the offertory collection by Mrs. Harkins. No sooner had her gentle notes subsided than the whole crowded congregation gave full voice to "All people that on earth do well."

Space is limited, but the excellent dinner to Bishop and clergy with the wardens, vestry, etc., given by the parishioners, and the slighter refreshment after evening service, must not be passed over, and formed the subject of remarks as to "Mid-Lent refreshment," which were quite appropriate, the following Sunday being *Refreshment Sunday*. Nor may we conclude without acknowledging the open house and open hearted hospitality of the Truro laity towards the visiting clergy; as for the rectory, that *stands open*. Messrs. Tremaine, Bent, Brine, Ross, Bentley, Prince, McDonald, G. Hyde, Snook, Hallett and Yuill all had clergymen staying with them, but others were disappointed (as many of the expected failed to puc

in an appearance) the following were ready and willing: Dr. David Muir (who has been the most persevering and successful of financiers for the new church), Mrs. McKenzie, Mr. Odell, Mr. Stanfield, E. Archibald, J. Ross, Winan, and Edwards.

We have left no room to dilate on the beauties of the church itself, its fine, lovely painted windows in the Apsidal chancel, the general excellence of the material, etc. These things must be left to a future occasion, say, when the spire points heavenward and "*Finis coronat opus.*"

It was a pleasing incident that the only daughter and a granddaughter to the first Rector—viz., Lady and Miss Archibald were present at the consecration of the new St. John's, for which we pray "*Semper Floreat.*"

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## APPENDIX B.

(Extract from "*The Colchester Sun*" May 30th, 1888.)

### THE NEW BISHOP.

Arrived in Truro on Monday at 11 and became the guest of Sir Adams Archibald at "The Cottage" After luncheon he and Sir Adams were driven round Onslow by W. H. Tremaine, Esq. At 4.30 he attended evening prayer at St. John's, and then returned to The Cottage until nearly time for the confirmation service. The few minutes interven-

ing were utilized by the Sunday School, who presented an address which will be found below, to which his Lordship replied in most kind and affectionate terms. The Church was crowded at 7.30, when the Bishop attended by the Dean and Chapter of Amherst Deanery, entered in procession to the strains of "Onward Christian Soldiers" The Bishop laid hands on each candidate separately, and when all were confirmed delivered one of the most striking and practical addresses to which it was ever our good fortune to hearken. The hymns were most appropriate and the silent prayers of the whole congregation produced a solemnity which pervaded the whole remaining part of the service.

After all was over in the Church, a social gathering was held in the Crypt, at which Rural Dean Moore read an address from the Clergy of the Deanery, to which his Lordship gave a hearty and genial response. Mr. Kaulbach, the Vicar, then read the address from the Parish of St. John, to which the Bishop replied in equally felicitous terms.

Bishop Courtney is in a fair way to win all hearts, and the Diocese is to be heartily congratulated on having been led to elect so noble, devout and genial a Prelate.

We must also congratulate Mr. Kaulbach on the large number of candidates he presented (the largest class ever prepared in St. John's Parish), and also upon the success of the whole of the arrange-

ments for what was a very gratifying day to all concerned.

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*To the Right Reverend Dr. Courtney, Lord Bishop of  
Nova Scotia.*

Right Rev'd Father in God:

We the Sunday School Scholars of the Church in Truro, wish to say how glad we are to see you and welcome you here as our Bishop. We have asked very many questions and have heard a great deal about you, but after all we wanted to see and hear you. We know that you have been consecrated to the same office which the Apostles filled; that you can ordain our priests and deacons; that you can confirm as St. Peter and St. John confirmed the people whom St. Philip, the deacon, had baptized in Samaria. We know that we must think of you, and listen to you, and love you, and obey you as though upon you yourself our dear Saviour had breathed and said, "Receive thou the Holy Ghost," "As my Father hath sent me, even so send I you." We hope we may grow up under your Lordship's care to be good children of God and of His Church, and that when your earthly work is ended your heavenly crown may be adorned with many stars.

We trust you may be pleased to accept in the form of this cheque, the material result of our self-

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denial during Lent last, and that it may add a stone or two to your cathedral.

Sidney Basden.

George Pollock.

Jennet Allen.

Sadie McInnis.

On behalf of the Scholars of St. John's Sunday School, Truro.

The cheque given by the children amounted to ten dollars.

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*To the Right Reverend Father in God, Frederick, by  
Divine Permission Lord Bishop of Nova Scotia,  
etc., etc.*

May it please your Lordship, the Clergy of the Rural Deanery of Amherst (within your Lordship's Diocese) welcome you most cordially amongst them, and offer their full, free, and filial obedience to your fatherly rule.

Within the memory of several of us the Diocese was yet undivided into Rural Deaneries, one or two Voluntary Clerical Associations existed in which the members met for comfort and counsel, but in his wisdom your reverend predecessor, divided Nova Scotia into its eight Deaneries—organizations from which great good has resulted and in no Deanery more than in that of Amherst, the chapter of which we assure you will always be

found anxious to follow the ancient maxim: "Do nothing without the Bishop."

That the great Shepherd of all may sustain you in your care for that portion of His one Fold, committed to your charge and in the end grant you a foremost place amongst those who have turned many unto righteousness is the earnest prayer of Your Lordship's dutiful Sons in the Church.

J. A. Kaulbach, Sec.

D. C. Moore, R. D.

G. R. Martell.

J. R. S. Parkinson.

A. M. Bent.

W. C. Wilson.

T. R. Gwillim,

V. E. Harris.

E. T. Woodland, Deacon.

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*To the Right Reverend Dr. Courtney, Lord Bishop  
of Nova Scotia.*

Right Rev'd. Father in God.

We the Vicar, Wardens, and Vestry of St. John's Church, Colchester, in your Lordship's Diocese, for ourselves and on behalf of our fellow parishioners, embrace this, the occasion of your first visit to Truro, to express the sincere pleasure it affords us to welcome you among us as our Bishop.

The interval between the departure, by the call of God, of our late lamented Diocesan and your Lordship's consecration, was one of deep anxiety to every loyal member of the Church. A good

man and a great had been removed from presiding over us, and we knew not where one might be found able and willing to take up the pastoral staff where he had laid it down, and bear it in wise and firm, and loving rule.

We feel confident that God in His good providence directed our thoughts and desires to you, and influenced you to "come over and help us." We feel deeply thankful to Him for what we esteem His goodness in this respect, and to you for being willing to sever the ties which bound you and your family to a refined, wealthy and generous people, and to give yourself to the larger and more arduous work of this extensive diocese.

To yourself, and to your wife and children, we desire hereby to extend the warmest welcome; and pray that our Heavenly Father may grant you health and strength, even to a good old age, to preside over this first Colonial diocese of the English Church.

We feel convinced that the wide-spread report of your faithful stewardship in other parts of the Household of Faith is but the beginning of what will spread still more widely from this more exalted sphere of your labours.

That your episcopate may be abundantly blessed to the glory of God, the welfare of His Church and people and your own present and eternal good, and further that we may be your lordship's loyal followers and supporters in every effort for these

great ends fighting with you "the good fight of faith," so that together with you we may inherit everlasting life, is the earnest prayer of your faithful and obedient servants.

J. A. Kaulbach, Vicar.

W. H. Tremaine, }  
Wm. Hallett, } Wardens

Jas. McDonald, R. A. Douglas, Hugh Lane, W. S. Muir, M. D., C. E. Bentley, W. F. Odell, S. G. Chambers, E. H. Gladwin, P. McInnis, J. K. Blenkinsop, C. F. W. Bell, James Wentworth.





## APPENDIX C.

(From "*The Truro Blade*" Dec. 15th, 1888.)

## SAINT JOHN'S CHURCH.

Sketch of its founding and growth—Description of the present church building—Notices of the successive pastors—Who are carrying on the work of the parish today.

Second in order of age among the churches of Truro stands the Episcopal Church of St. John the Evangelist. Among the early settlers of this part of the province, there were very few adherents of the Church of England and at the beginning of this century there was only an occasional family of that faith throughout the whole region of country now known as Colchester county. But by the year 1820, or there about, there seemed to be enough of them in this and the adjoining sections to necessitate the labor of a visiting missionary among them. At this time there was no parish between Halifax and Sackville, N. B., and the territory under the oversight of the missionary comprised that portion of northern Nova Scotia and eastern New Brunswick now covered by the counties of Antigonish, Pictou, Colchester, Cumberland part of Halifax and Westmorland and Kent. To the discharge of the enormous duties connected with this large circuit the Rev. John Burnyeat ad-

dressed himself in July 1820. To do this he resigned the rectorship of Sackville, N. B. Looking at the work he undertook and the many obstacles and hardships to be overcome and endured in the performance of it it may truly be said the man was heroic.

Mr. Burnyeat's headquarters were in Truro as being for various reasons the most desirable location for residence on his field, and this fact soon gave rise to the question of putting up a church building here. In 1821 a plot of ground, the same where the church now stands, was obtained from Mr. Geo. Duncan, and Thos. J. Brown and Dr. Suther were appointed commissioners to carry on operation. The building was several years in course of construction but the people worked valiantly and when their church was completed had the satisfaction and credit of owning what at that day was one of the finest buildings in the province outside of the city. It was consecrated in 1825 by Bishop Inglis. A bell, the same as still summons Truro church goes to their public devotions, was presented by the Hon. S. G. W. Archibald.

During the next ten years matters seem to have progressed favorably though little of much interest at the present day is recorded. But in 1835, Colchester, which up to that time had been merely one section in the enormous mission field mentioned above, was created a separate parish. Though since reduced by the separation of Tatama-

gouche in 1867, Londonderry in 1880 and Stewiacke in 1883, the parish is still sufficiently large. Mr. Burnyeat became the first rector and retained the position until his death, nine years later.

The first church officers in the newly constituted parish were Wardens, Dr. Edward Carret and Dr. Charles Head; vestry clerk Mr. John Goudge; Vestrymen, Messrs. W. C. Eaton, J. D. Nash, Jas. Phillips, Richard Ambrose, Wm. Hamilton, John Johnson, John Goudge, Thos. Brown, Geo. Hill, G. R. Grassie, Duncan Black and Samuel Baggs. At the meeting at which these appointments were made it was resolved that arrangements be made with Mr. Richard Stade for building an organ for the church. In 1836 the organ was put in and Mr. G. R. Grassie became first organist.

Up to 1838 the pews in the new church appear to have been free but in that year a rental of five shillings per annum was imposed; this was subsequently increased to twenty shillings.

In 1843 the parish met with a severe loss by the death of Rev. Mr. Burnyeat whose heroic and self-denying labours had produced such gratifying results for the church and the cause of Christianity. He was an Englishman. His wife was Miss Dickson, daughter of Mr. Chas. Dickson of Onslow. Lady Archibald, wife of Sir Adams G. Archibald is the only surviving member of his family.

In 1844 Rev. Thos. C. Lever was appointed to the rectorship of the vacant parish. He was a

native of Halifax whither the family had come as Loyalists at the outbreak of the American Revolution. He was educated at Kings College, Windsor, and was ordained priest at the age of twenty-four. He spent eight years of his ministry at Antigonish, and the remainder in Truro. He died in 1858 and his death was most deeply lamented. He was a man of finished scholarship, high talents and sterling integrity and in life's battle did work of great value.

During Mr. Leaver's incumbency a property was purchased and the rectory built. The lot originally included about three acres but it has been considerably diminished by sales from time to time. Up to 1848 there was only the one church in the parish, that at Truro; but in this year, the Stewiacke people erected a house of their own and it was consecrated by Bishop Inglis.

By 1849 the work of the parish had grown to such proportions that it was deemed necessary to employ a curate. The first one was Rev. John Dixon. He was succeeded by Rev. H. H. Hamilton and he by Rev. Joseph Forsythe who at Mr. Leaver's death was appointed rector, a position which he still holds though for many years unable to discharge the duties by reason of ill-health. He is a native of the old country, was educated at Trinity College, Dublin, and is a man of profound learning and fervent piety.

In 1858 the third church edifice of the parish,

the one at Clifton, was built. Matters seem to have gone forward prosperously in the succeeding years and substantial progress was made. In 1865 the rector found himself unequal to the task of performing all the work devolving upon him and Rev. A. D. Jameson was appointed curate. He was afterwards rector of Maitland where his success was marked and now has charge of the parish of St. Anthony in the island of Montserrat. Rev. Hugh Williams succeeded him as curate here. He remained until the spring of 1870 and in the autumn of the year Rev. J. A. Kaulbach became curate in sole spiritual charge. Shortly afterward Mr. Forsythe, the rector, was obliged to leave the parish by reason of ill health and thereupon Mr. Kaulbach became vicar of the parish in which relationship he still stands. Mr. Kaulbach is a native of Lunenburg, and was educated at the collegiate school and university of King's College, Windsor. Of his fitness for the work he has chosen and the appreciation in which he is held, there are evidence so abundant that nothing further need be said here.

About this time a feeling began to manifest itself in the parish to the effect that a better church edifice was needed, and after a due amount of discussion and consideration of the matter it was decided to put up a stone church. According in '73 the new building was begun, the corner stone being laid by the late Dean Bullock of Halifax.

Of this building it is fitting that more than a passing notice be given. With the exception of St. Mary's cathedral in Halifax it is the only stone church edifice in Nova Scotia proper. In symmetry, architectural beauty and finish it stands unrivalled in the province. The building stands with its length east and west. It is built entirely of undressed freestone which was brought from New Glasgow and Stewiacke. In style of architecture it is early English with some slight modifications. The same taste and beauty that are so apparent on the exterior confront one in the interior of the church. The pews, pulpit, altar, chancel and entire finish near the floor are of native ash, while overhead the interior of the roof with its beautifully wrought supporting trusses is done in the richly colored southern pine. The seating capacity is for about 450. The pews are divided into two blocks, and three aisles run the entire length of the nave. There are three entrances, one on the south side, one in the north-west corner of the tower and one in the vestry. Of the vestry be it remarked, that it is a beautiful room, richly finished and in exact keeping with the rest of the edifice as to the perfection of its appointments. Just within the tower entrance to the church stands the baptismal font, symbolizing by its position the initiatory nature of the rite performed at it.

The culmination of the art and beauty of the interior are in the chancel. It is finished with a

wainscotting of heavy and most richly carved ash reaching nearly to the windows. The choir stalls, the altar, the Bishop's chair, the credence table, the Piscina and Sidelia are of the same wood, and give a pleasing effect to the harmony. In keeping also is the organ, which was manufactured by S. R. Warren & Sons of Toronto. Several altar cloths of rare texture and most delicately wrought have been presented by several members and friends of the parish, one given by Mrs. Matheson formerly of Truro, and now of Limerick, Ireland, being especially rich. The lectern and pulpit are both worthy of special note. The former is in the form of a handsomely carved eagle with outspread wings, and was the gift of a relative of the present vicar in memory of his infant son. The latter was erected by the family of the late Wm. Metzler as a memorial of their father and mother.

Mr. Metzler's efforts were ever most strenuously and effectively put forth for the furtherance of the church and her work. He was one of the most ardent supporters of the cause and in great measure is due to him the success the parish has attained.

Prominent among the things that strike the eye of the observer are the very handsome memorial windows. Of these there are seven. Five in the chancel where they form a quintette of striking beauty. Proceeding from the observer's left the

first window, or the one just over the Bishop's chair, is in memory of Rev. Thos. C. Leaver, the second rector of the parish. It was erected by a number of his parishioners to whom his memory was especially dear. The design is the sower scattering the seed, and underneath are the words:—"The seed is the word of God." The next is in memory of Adam George Archibald, only son of Sir Adams and Lady Archibald. The design is St. John the Beloved Disciple, standing with a pen in his right hand and a scroll in his left. The third window is in memory of Rev. Jno. Burnyeat, first rector of the parish, and his wife Lavinia, and was erected by their grandchildren. The design is the scene where the Saviour bids James and John forsake all and follow him. Next to this is a window erected by Dr. D. H. Muir in memory of his little daughter. It bears the beautiful design of the Divine Shepherd bearing a lamb in his arm. The fifth of the group was erected by Mr. S. G. Chambers in memory of his wife Clare and the child Gerald. The design represents a woman kneeling at Christ's feet with a child in her arms and seeking his blessing. In addition to these there are two in the nave; one on the south side and the other on the north. The former is in memory of Mrs. John Ross and bears the inscription "Her children arise up and call her blessed." The latter is in memory of the late Geo. Reading and bears the design of the aged Simon waiting for his de-



parture from earth. The material and workmanship of these windows are of the highest quality, and such a collection is rarely met with in these provinces. They were manufactured by the celebrated makers Wales & Strong of Newcastle, England. Upon either wall of the church near the eastern end is a memorial tablet, one in memory of S. G. W. Archibald, his wives and deceased children, and the other in memory of Rev. Jno. Burnyeat.

Descending to the crypt of the church the visitor finds a large and well-lighted school room in which are to be seen the communion table, the lectern and Bible used in the old church. The fly leaf of the Bible bears the inscription, "Presented to St. John's Church in Truro by Mrs. Jackway a most respectable member thereof, A. D. 1838, John Burnyeat, Rector." In the rear of the schoolroom there are the library, the sexton's room, a fuel and oil room and a stairway by which access may be gained to the organ chamber immediately above. The building in every part excites admiration in the beholder and one cannot look upon it without feeling that there must be in the Episcopalians of Truro a wonderful power of persistent united action, by which they have raised this splendid evidence of their belief in Christianity.

For the present church year the officers are as following:—S. G. Chambers, H. Lane. R. A. Douglas, J. Blenkinsop, E. H. Gladwin, P. Mc-

Innes, Jas. McDowell, C. E. Bentley, W. S. Muir, J. Wentworth, W. F. Odell, and C. F. W. Bell.

Of the Sabbath School Mr. W. H. Tremaine is Supt. and the teachers are R. A. Douglas, Jos. Russell, Jas. McDowell, Miss Stanfield, Mrs. Bent, Mrs. McDowell, Mrs. Parker, Miss Graham, Miss Partridge, Mrs. Russell, Miss Richardson, Miss Hamilton, Mrs. Kaulbach, Miss Blenkinsop, Miss F. Stanfield, Miss Hyde, Miss Nash, Miss Moore, Miss McDowell, Miss Brown, Miss Langille.

Librarians, Messrs. Sutton, Henderson and Geddes.

The choir which bears such an important part in the public service of the church is under the direction of the organist, Mr. Geo. Faulkner, a musician whose ability is well known throughout the province. The following named ladies and gentlemen render their services as vocalists:—Mrs. Kaulbach, Mrs. Sanction. Miss Perrin, Miss Stanfield, and Messrs. Jas. Sutton, W. Odell, J. Stanfield and Dr. W. S. Muir.

## APPENDIX D.

(From "Church Work" Feb. 27th, 1913, and  
March 13th, 1913.)

SUDDEN DEATH OF VENERABLE ARCHDEACON  
KAULBACH.

Once again the Diocese of Nova Scotia is called to mourn the sudden death of one of the chief officers. Dean Crawford's passing took place in the Cathedral he loved so well when about to minister the holy sacrament of baptism; and now Archdeacon Kaulbach has received the call to higher ministries when about to visit a parishioner, thus passing from that pastoral work which he loved so well and discharged so successfully to the more immediate presence of the great Pastor Himself. His death occurred on Tuesday evening last, shortly after eight o'clock, by falling down an open hatchway in the Fire Engine House at Truro, when about to pay a pastoral visit. Death was evidently instantaneous as his skull was fractured.

The funeral will take place on Saturday. At 10.30 o'clock there will be a celebration of the Holy Communion, the funeral service will take place at 1.30.

The Venerable James Albert Kaulbach was the third son of the late J. H. Kaulbach, high sheriff

of Lunenburg, and was descended from an old family of German origin. He was born at Lunenburg in 1839 and educated at King's College, Windsor, taking his B. A. in 1864 and M. A. in 1868. In 1900 the University honored him with the D. D. degree. He was ordained deacon in 1864 and priest the following year. He had charge of the mission of River John, where he is still remembered with affection, from 1864-1870. He became vicar of Truro in 1870. and in 1903, on the death of Rev. J. Forsythe, he became rector, which post he had held ever since. In Truro he succeeded in building up a good congregation and a beautiful stone church. He was beloved by people of all creeds. His own congregation had the greatest affection for the Archdeacon, and on several occasions when he expressed a desire to resign on account of advancing years, they urged him to remain with them. In 1889 he was appointed a Canon, and Archdeacon of Nova Scotia the same year. In 1895 he was appointed one of the Bishop's examining chaplains.

As a citizen of Truro, he ever took the deepest interest in the town's progress.

He was for a number of years a Governor of King's College and took the deepest interest in its welfare. He was for many years past one of the delegates of the Diocese to the Provincial and General Synods, and in 1908 was one of its representatives at the Pan-Anglican Congress in London.

He was vice-chairman of the Executive Committee of the Diocese and of the Diocesan Mission Board, and a member of most of the important committees of Synod.

In 1876 he married Mary Sophia, daughter of the late James F. Bradshaw, of Quebec, who like himself, was a general favorite, the Truro rectory being known far and wide for its ever open hospitality and its kindly deeds. Mrs. Kaulbach died last year. Archdeacon Kaulbach leaves one son, Captain Harry A. Kaulbach, now stationed with his regiment in India.

"A man greatly beloved" perhaps best describes Archdeacon Kaulbach. His people had ever the greatest affection for him, and the clergy far and wide both liked and respected him. Had not his natural modesty and his recognition of his somewhat poor health led him to resolutely decline a nomination, he would at one time have been elected bishop of the diocese by, probably, a unanimous vote. As a clergyman his strongest points were his deep reverence in the conduct of divine service, his beautiful reading of the sacred scriptures and the service generally, and his indefatigable zeal and kindness of heart in pastoral visitation. At all times and to all men he was ever one of God's own gentlemen.

### THE FUNERAL OF ARCHDEACON KAULBACH.

The funeral of Archdeacon Kaulbach, to whose lamented and tragic death reference was made in the last issue of *Church Work*, took place on Saturday, March 1st. A noteworthy incident was the presence of Bishop Courtney, who came all the way from New York to pay the last mark of respect to his many years' friend and faithful archdeacon of days of yore. Those present from outside Truro included the Bishop of Nova Scotia, Archdeacon Armitage, President Powell, Canons Vroom, Llwyd and Wilson, Rural Deans Cunningham and Andrew, Revs. N. LeMoine, Dr. Willets, Dr. Martell, L. J. Donaldson, C. W. Vernon, S. J. Woodroffe, V. E. Harris, A. M. Bent, F. Robertson, A. W. L. Smith, R. B. Patterson, A. R. P. Williams, E. W. Florence, Sir Chas. Townshend, Chief Justice of Nova Scotia; B. D. Bent, H. D. Romans, President of the Church Men's Society of the Diocese; F. A. Bowman and many others.

At 10.30 the Holy Communion was celebrated by the Bishop, assisted by Canons Armitage, Vroom, Llwyd and Wilson. The burial office took place at 1.30. The church, which was appropriately draped for the occasion, was packed to the doors, hundreds being unable to obtain admittance. The opening services and prayers were taken by the Bishop of the Diocese, the lesson being read with deep feeling and effective emphasis by Bishop

Courtney. The hymns sung were "Now the laborer's task is o'er," and "Forever with the Lord."

#### TRIBUTE BY THE BISHOP OF THE DIOCESE.

Speaking of the funeral service His Lordship Bishop Worrell said:

"We have gathered today to take part in the last sad rites of one who was very dear to the hearts of all with whom he came in contact. He was one who was an integral part of the life of Nova Scotia, not only of the Church, but of the whole Province. He was a Nova Scotian of Nova Scotians and stood for all that is best in Nova Scotia life.

He was a strong Churchman, but kindly and considerate of the wishes and views of others. He had the courage of his convictions and knew well the reason for the faith that was in him. Broad and charitable to a degree, his sympathies were wide as his heart was big, his religion was as his life. Its purity, sincerity, simplicity were always evident.

His modesty was perhaps one of the chief characteristics of his life and led him ever to seek the lowest place. He shrank from publicity, and the public platform had no charm for him; but if there was anything involving a principle which he felt it was his duty to uphold, he might be counted on to show his colors and stand for the right.

Of fine old German stock he had the characteristics of his race. Careful and cautious in all things, industrious and persevering in every way, his even temperament was sometimes mistaken, by those who did not know him, for weakness and indecision; but let anyone try to thwart him in the path of duty and he would soon find himself up against a stone wall impossible to pass.

I need not refer to his long years in Truro. His connection with this town is part of the history of the Province. He grew up with it and many of its older inhabitants were young with him and they have grown old together. He was indeed the father of the flock and beloved by all.

When he first came to Truro, in its village days, and the parish was to be organized, he had to borrow members from other churches in order to form a vestry; now it is one of the most flourishing parishes in the Diocese, almost complete in its equipment and organization.

This beautiful church will long stand as a monument of his life's work, and to ages yet unborn will tell the story of his labors.

He was ever a strong advocate for the missionary work of the Church and his vision was large. Every fund of the Church was well and systematically supported by him, and the Parish of Truro is a model in this respect for those who wish to be loyal to the Diocese and to the Church at large.

He was a valued member of the Synod and all



Church councils. He seldom spoke, his modesty held him back; but here too he never neglected a duty and was never afraid to speak when his voice was needed.

In Committee, however, he was invaluable in the ripe wisdom of his counsel and the disinterested advocacy of his views.

When I saw him last he was arranging with me for an early retirement from active parochial duties, and I had hoped to have him more intimately connected with the Cathedral, which had ever been dear to him. He was a strong advocate for its building, an early supporter for its work and generous contributor to it. Free from parish ties, he would have been able to give great help in the work which belongs to the Cathedral. As senior Canon of All Saints, and Archdeacon of Nova Scotia, he leaves a record which is without a flaw.

If it were asked what was the secret of his power, the answer would be in a single word, "His goodness." Without guile himself he could not imagine that others were not equally guileless. He was deeply spiritual. His religion was real and profound, with nothing artificial or superficial about it. He was a pattern to his flock and was beloved by them. He was one of the old school, a courteous gentleman and a Christian man. His tall, familiar form, erect as his character, his vigorous physique, which in no way betrayed his three score years and ten, will be missed more than we

can tell. We mourn his loss and grieve for his tragic end; but knowing his life and character, we can say, "Thanks be to God who giveth the victory through our Lord Jesus Christ." We cannot think of him as dead; but rather passed into the midst of the "beatific vision, and we can say to him;

Doubtless unto thee is given  
A life that bears immortal fruit,  
In those great offices that suit  
The full grown energies of heaven."

#### THE SERVICE AT THE GRAVE.

The interment took place beside his wife in St. John's cemetery, the service being taken by the two Bishops, Bishop Courtney saying the solemn words of committal. The order of procession was The Mayor and Town Council of Truro, Ministerial Association of Truro, Church Men's Society and Wardens and Vestry of St. John's Church, Clergy of the Diocese, Bishops Worrell and Courtney, sleigh with flowers, the hearse the pall bearers being Dr. Randall, T. S. H. Harris Arthur Wesbury, T. W. Blenkinsop, George Pollock, W. D. Dimock, relatives, the general public. The Archdeacon's only son, Major H. A. Kaulbach, was in India with his regiment, but is now on his way home. The relatives present included the Archdeacon's nephew, R. C. S. Kaulbach,

Lunenburg, his niece Mrs. Wurtelle, of Ottawa, and another nephew, A. M. Crofton, of Sydney.

The flowers in addition to those from personal friends and members of the congregation, included tributes from the clergy of the Diocese, the chapter of the Cathedral, the Deanery of Amherst, the Wardens and Vestry, the Sanctuary Guild, the Benevolent Society, the Church Men's Society, the Brotherhood of St. Andrew, the Woman's Auxiliary — the Girl's Friendly Society, the Sunday School and the Victorian Order of Nurses.


The services on the following Sunday were of a memorial character, Dr. Martell preaching in the morning and Bishop Courtney in the evening.

#### DR. MARTELL'S TRIBUTE.

Speaking from the text, "I have fought a good fight, I have finished my course, I have kept faith," Dr. Martell spoke of the fact that peerless priest of God, that fine Christian gentleman, who now was passed to 'where beyond these voices there is peace' had indeed fought the good fight standing ever for all pure ideals, fighting ever for all pure and lovely things, had indeed finished his course here to begin his course in the Paradise of God; had indeed kept the faith, "as this old battle scarred Church of England had received the same." Wide and sympathetic as he was, there burned within his heart a deep passionate love for the

Church of his fathers. He kept the faith with God, ever true to his ordination vows.

How faithfully he fed the flock! How gentle was he with the strayed and fallen! How tender and strong with the dying soul and how comforting to those in trouble! Yes, he kept faith with God.

Always he kept his word. He has entered into his reward. God's approval is on his work. Glad and free with friends beloved, in the sweet Paradise of God he walks beside the River of Life, and rests beneath the trees whose leaves are for the healing of the nations. There he is pleadings still for his people for whom he ever pleaded here. 

#### TRIBUTE FROM HIS OLD DIOCESAN.

Bishop Courtney's eloquent discourse was based on the text "He shall enter into peace, they shall rest in their beds, each one walking in his uprightness" (Isaiah lxii, 2). After ably unfolding the meaning and teaching of the text, he said,

"Archdeacon Kaulbach is one who has entered into that peace and rest and joy of the righteous. For he was righteous, up-right, sincere, abhorring evil, cleaving to good, repentant, conscientious, courteous—One of God's holy ones.

He was my true and faithful friend. As Archdeacon of Nova Scotia, under my appointment, he was one of my wisest counsellors.

As a shepherd of the sheep was there a more faithful than he? His teaching was ever wise and helpful. There was no duplicity with him. Sincerity was in every word he spoke. Gentle was he with the lambs—loving to all—giving himself for the sheep. Do you not know, brethren, that he would have said of you in the words of the apostle "I will very gladly spend and be spent for you"?

1. He was a consistent Christian man. He was not one who did not care what he believed, but one who laid hold firmly on the Word of Life, having his arms clasped ever about his God, reaching out ever to the Father, indifferent to those things which might lead him to turn aside.

2. He was a faithful and loving husband. His Lordship spoke of the relationship between Archdeacon and Mrs. Kaulbach, which he had observed so often while on visits to the Rectory, which he could not number, as that of bride and groom on a prolonged honey-moon. The mutual affection which they held for each other never waned but rather increased as the years went by. When his life was darkened by the departure of her whom he loved, we felt the deepest sympathy for him who was left.

Brethren, let your hearts go out to him, now, now at this time when those two have met once more, let him see that you felt for him in that hour of gloom.

What shall I say of him as father? He was a wise father. His son whom you all know is a testimony of that.

3. His home was indeed the Christian Pastor's Home. I wonder if you knew and appreciated fully that life which was lived at the Rectory? There you know that all were welcome, rich and poor alike. He kept his promise which he made at Ordination when he said that he would by the help of God, fashion the lives of his family that they might be wholesome examples to the flock of Christ.

The Bishop then spoke of his visit together with the Archdeacon, to Australia, China, and Japan. His Lordship had been sent out in the interests of the Missionary Society of the Canadian Church, and had asked his friend to go with him. While the trip might have been looked upon as more or less of a holiday, the Archdeacon never regarded it as such. He was ever planning how he might further the interests of the Church. On the way out he learned that the Captain and two officers of the ship were desirous of being confirmed. The Archdeacon informed the Bishop, who placed the instructions of the men in the hands of his friend. At the end of the voyage these men were confirmed and made their first communion at the altar in Sydney. Think of the influence which this work of the Archdeacon had, (which need not have been undertaken by him) upon the families

of the men, and upon all with whom they came in contact!

After speaking of the varied ways in which God called his people, the bishop said,

Follow him then brethren in his faith and conduct here to his peace and rest there.

There as the preacher this morning, my old friend Dr. Martell, said, "where beyond these voices there is peace," where as he said, your pastor still prays for you and brethren, Pray for him; for shall we not say with her who wrote those lovely lines:

"How can I cease to pray for thee? Somewhere  
In God's great universe thou art today.  
Can he not reach thee with His tender care?  
Can He not hear me when for thee I pray?  
What matters it to Him who holds within  
The hollow of His Hand all worlds, all space,  
That thou art done with earthly pain and sin?  
Somewhere within His ken thou hast a place.  
Somewhere thou livest, and hast need of Him.  
Somewhere thy soul sees higher heights to climb;  
And somewhere still, there may be valley dim  
That thou must pass to reach the hills sublime!  
Then all the more because thou can'st not hear  
Poor human word of blessing, will I pray—  
O thou brave heart! God bless thee wheresoe'er  
In His great universe thou art today."