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CHRIST CHURCH, DARTMOUTH, OUR PARISH CHURCH.

Corner stone laid by the Earl of Dalhousie, July 9th, 1817. Consecrated by
Bishop John Inglis, August 21st, 1826.

THE STORY OF
CHRIST CHURCH
DARTMOUTH

THE STORY OF
CHRIST CHURCH
DARTMOUTH

A HUNDRED YEARS, AND MORE, IN THE
LIFE OF A NOVA SCOTIAN PARISH.

SPECIALLY WRITTEN FOR THE CENTENARY CELEBRATION

—BY—

C. W. VERNON

*"Look at the generations of old, and see; did ever
any trust in the Lord, and was confounded? or did
any abide in his fear, and was forsaken? or whom
did he ever despise, that called upon him?"*

—ECCLESIASTICUS II. 10.

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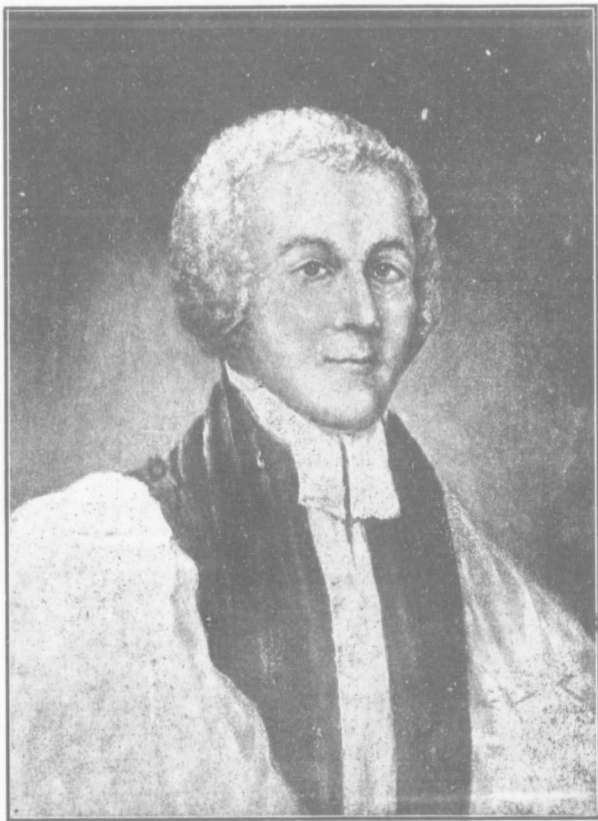
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THE RIGHT REVEREND CHARLES INGLIS, D. D.

Consecrated first Bishop of Nova Scotia at Lambeth Palace Chapel, on August 12th, 1787, by the Most Reverend John Moore, Archbishop of Canterbury and Primate of All England. He established the Mission of Preston and consecrated the first St. John's Church, 1791.

(From an oil painting, now in the possession of O. R. Rowley, Esq., Montreal, by Elizabeth Wildman Ritchie, wife of Thomas Ritchie, and mother of Sir William J. B. Ritchie, Chief Justice of the Supreme Court of Canada).

A Few Words of Introduction.

“Our years are like the shadows
On sunny hills that lie,
Or grasses in the meadows
That blossom but to die:
A sleep, a dream, a story
By strangers quickly told,
An unremaining glory
Of things that soon are old.”

—Bishop E. H. Birkersteth.



THE Story of our Parish, prosaic as much of it may seem to others, is yet surely matter of deep interest to us, many of whose forefathers for two, for three, and in some cases for four generations, have played their part in writing its history upon this community and upon the hearts and lives of those with whom they worked and worshipped. Our parish history is part and parcel of the history of our oldest Colonial Diocese, the history of which is one of the most interesting portions of that of the Church of England in Canada, itself a part of the world-wide Anglican Communion, and thus an integral part of the Catholic Church, the Mystical Body of our Lord and Saviour, Jesus Christ. The history of Christendom is after all largely made up of parish histories, and these in turn of the history, seen and unseen, read and unread, of countless millions of parishioners, high and low, rich and poor, of whom "The Lord is the maker of them all."

This Story of Christ Church, Dartmouth, was written, at the request of the rector, wardens and vestry of the parish, as part of the effort to celebrate in as fitting a way as possible the one hundredth anniversary of the laying of the corner-stone of our parish church, which took place on July 9th, 1817.

The writer desires to place on record his deep appreciation of the assistance of the other members of the Publication Committee, Mr. J. L. Wilson and Dr. F. W. Stevens for their kindness in preparing the list of wardens and vestry and the honor roll, and for help in the collection of material and portraits, and in reading over the advance sheets; and his thanks also to the Misses Stevens, who copied a large number of inscriptions; to Rev. Arthur Wentworth Eaton, author of "The Church in Nova Scotia and the Tory Clergy of the Revolution," for valuable information; to many relatives of former rectors; to some of our older parishioners; and to many other friends for much matter of interest.

The sources of this history are:—

Our Parish Registers and Minute Books, all of which are in an excellent state of preservation.

The Reports of the S. P. G., at the Diocesan Office and in the Library of King's College.

The Reports of the Diocesan Church Society, and its successors the Board of Home Missions, and the Diocesan Mission Board.

The Journals of the Synod of Nova Scotia.

"The Church in Nova Scotia and the Tory Clergy of the Revolution," Rev. Arthur Wentworth Eaton, D. C. L.

"Bicentenary Sketches and Early Days of the Church in Nova Scotia," C. W. Vernon, 1910.

"History of Dartmouth, Preston and Lawrencetown," Mrs. Lawson, 1893.

"Chronological Table of Dartmouth, Preston and Lawrencetown," compiled by Harry Piers, 1894.

"History of Nova Scotia," Duncan Campbell, 1873.

Extracts from the Diaries and Correspondence of Bishop Charles Inglis, in the Reports of the Archives Department, 1913, and 1914.

"Diocese of Connecticut, Formative Period," Joseph Hooper, 1913.

"Journal of Joshua Wingate Weeks," in Essex County Records.

The files of Church Work.

The files of the Royal Gazette, the Acadian Recorder, the Nova Scotian.

"Historic Dartmouth" in the Atlantic Weekly, a newspaper formerly published in Dartmouth.

The Calendar of King's College, Windsor.

Year Books of St. Paul's, Halifax, and Trinity Church, St. John.

For the many defects and almost certain inaccuracies the writer can only plead that the book was written at short notice in hours snatched at every possible available moment from the round of activities of a busy life. He can only trust that his fellow-parishioners may have half as much pleasure in the reading of it as he has experienced in the writing. And in conclusion he would humbly offer it to the great Head of the Church, whose guiding Hand is to be seen in the humble story of our Parish as well as in the history of the great world of men and of events, of which we are such a little part, with the earnest prayer that it may be blessed in some little measure to the knowledge of the truth and to the further extension of His Kingdom in our parish and our town, and of that missionary zeal and activity to which Christ Church owes its very existence.

C. W. VERNON.

Dartmouth, Nova Scotia, May 2nd, 1917.



CHAPTER I.

The Story of Our Parish—A Hundred Years, and More, of Church Life and Work— Then and Now

"The Corner-Stone of a Church to be erected by subscription of the inhabitants of Dartmouth and Halifax, aided by a donation from His Excellency Sir John C. Sherbrooke, was laid at two o'clock this day, by His Excellency the Earl of Dalhousie, who has also been a most liberal subscriber to the undertaking, in the presence, and under the auspices, of the Right Reverend the Lord Bishop of Nova Scotia, Rear-Admiral Sir David Milne, K.C.B., the Hon. Commissioner Wodehouse, the Rev. Dr. Inglis, and many other respectable parishioners."—NOVA SCOTIA ROYAL GAZETTE, Halifax, 9th July, 1817.



HUS runs the brief official description of the event, the hundredth anniversary of which we celebrate in this year of grace, 1917. Let us picture the scene, of which the Earl of Dalhousie, well known as the founder of the University which bears his name, with his staff, is the centre. He doubtless appeared in the cocked hat and the gilt-laced uniform still worn by Lieutenant-Governors of this Province on state occasions. Bishop Charles Inglis, who had consecrated the Church at Preston, and had doubtless taken an interest in the proposal to erect a church at Dartmouth, had died the previous year and was buried beneath St. Paul's Church, so

that the Bishop referred to was the second occupant of the see of Nova Scotia, the Right Rev. Dr. Stanser, who previous to his appointment had been rector of St. Paul's, and chaplain of the House of Assembly, upon whose recommendation to the crown he had been appointed to the bishopric. He appeared, of course, in full canonicals with bands, and doubtless, as his predecessor did, in full bot-tomed wig. The Rev. Dr. Inglis was the son of the first Bishop, and subsequently the third Bishop of the Diocese. He was then rector of St. Paul's, hav-ing succeeded Dr. Stanser. He had been educated at the Collegiate School, where he was the first pupil enrolled, and at King's College in the days before its royal Charter was granted. The "many other respectable Parishioners," doubtless included the leading gentry of Halifax and their ladies, while the Dartmouth people present included Jonathan Tremain, Robert Hartshorne, Richard Tremain, Lawrence Hartshorne, Jr., H. W. Scott and Samuel Albro, the two latter to be later the first wardens of the new church, all of whom had petitioned the Governor, Sir J. C. Sherbrooke, on June 10th, 1816, for government aid to enable them to erect a church on the lot in Dartmouth granted by government for that purpose. As the young parson, Rev. Charles Ingles, who was shortly to become the first rector, was already married to Hannah, the daughter of Lawrence Hartshorne, Esq., of Poplar Hill, Dartmouth, it is exceedingly probable that the young couple were present and not at all unlikely that the father-in-law, one of the leading laymen of the day, used his good offices on that day with Governor and Bishop to secure the appointment to the parish for his son-in-law.

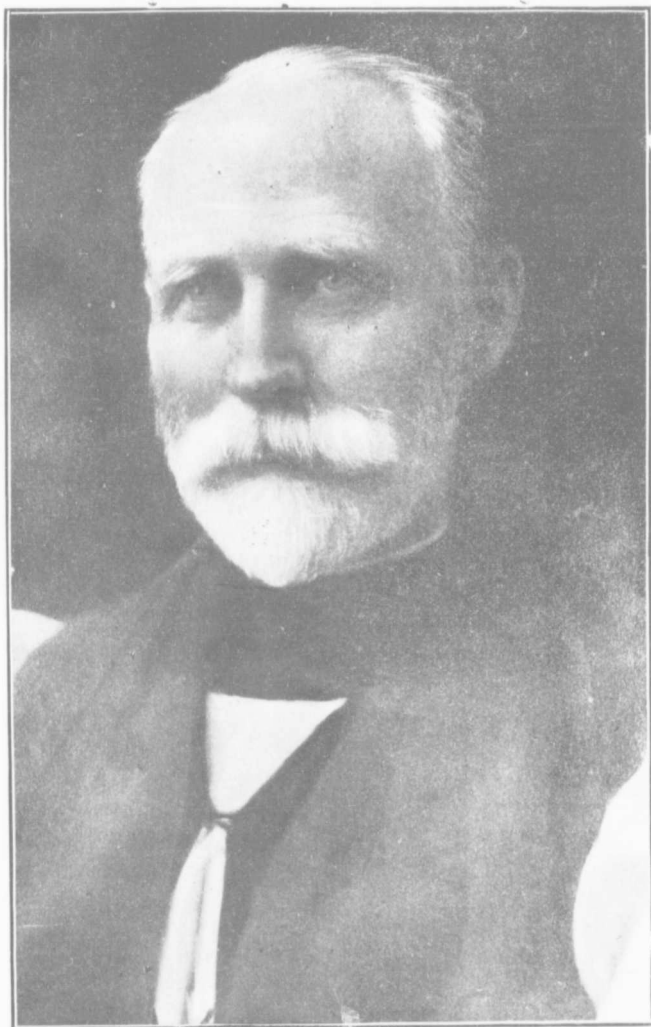
It surely does not need much imagination to ensure that a glance in thought over the hundred

years, that have since intervened in the life of the town and the church, must arouse the emotions and enkindle the interest. What joys and what sorrows, what successes and what failures, what prayers and thanksgivings, the church in which we worship today has witnessed during the hundred years of its history! Christ Church is surely hallowed to us of this day and generation not alone by that formal consecration to the service of God and setting apart from all secular and profane use which it received on August 20th, 1826, from that faithful bishop of the Church of God, the Right Reverend Dr. John Inglis, but by that greater consecration which the years have given it from the fact that here our people have for a hundred years brought their little ones to be dedicated to God and initiated into His Church in Holy Baptism, our young people have reconsecrated themselves to the service of the King and sought the gift of the Holy Spirit in answer to prayer in the apostolic rite of Confirmation; our lovers have stood before the altar to pledge their troth, either to other, in Holy Matrimony; the faithful have knelt in the Lord's House on the Lord's Day at the Table of the Lord to receive in the Supper of the Lord the Lord's gift of Himself to the believing, and have listened to the Word read and the Word preached and joined in the matchless service of the Church according to the beloved use of our own beloved Mother Church of England; and, solemn thought, have for a hundred years brought hither their dead in order that the matchless words of comfort of the Gospel of the Resurrection may be read over them in the priceless Burial Office of the Church. How many souls have found comfort, guidance, help, light and salvation from the public and private ministrations of the Church in the century that is past! Sometimes the results of the Church's work may seem to be

small, but what would Dartmouth or any town be like after a hundred years of history if that history had not been lived and made under the shadow of the Church, within sound of the Church bell, and within the sphere of influence of the Church and all that it connotes?

What dramas of human life the now faded entries in the sheep-skin bound registers of baptisms, of marriages and burials represent! What rejoicing there doubtless was at the home of the first rector, Rev. Charles Ingles, when on Oct. 9th, 1819, his brother priest, Rev. Benjamin Gerrish Gray, baptised Henry, son of Charles and Hannah Ingles, Dartmouth, Clerk, and again on June 6th, 1821, their daughter Catherine, and again on Sept. 28th, 1822, Charles Leycester, destined to follow in his father's footsteps in the sacred ministry, or again in 1824, when Rev. Robert Willis, of St. Paul's, came over and baptised their daughter Emma. On the other hand, what a pathetic tragedy lies beneath the baptismal entry, "Henry," whose mother's name is given as "Mary (White Woman)" and without any surname. Even the occupations of the fathers as given in the old baptismal register are full of interest—"Apprentice Servant to Mr. Hartsborne," "Tanner," "Publican," "Parish Clerk," "Miller," "Weaver," "Lime Burner," "Brick Maker," "Tallow Chandler," all tell of conditions and employments not now found among us.

The matter of social progress during the century is strikingly illustrated by the interesting entry of the baptism of Charles, son of Edward and Elizabeth Warren, the father's occupation being entered as "Publican and Parish Clerk." Thus Edward Warren led, as was the duty of the parish clerk, the responses of the faithful on Sunday, and occa-



THE MOST REVEREND CLARENDON LAMB WORRELL, D. D.
Consecrated Sixth Bishop of Nova Scotia, October 18th, 1904. Elected
Metropolitan of the Province of Canada with the title of Archbishop,
February 10th, 1915.

(From the portrait at the Church of England Institute.)

sionally officiated at funerals, and on weekdays dispensed at his public-house rum and beer to the citizens and thirsty travellers. No doubt his public-house was perfectly respectable, and in those days the rector himself might without offence have gone thither to get a glass of beer at any time, but it marks the great strides made in the attitude towards the liquor trade when we think of the present day Dartmouth, one of the driest of towns in a Prohibition Province.

It is interesting indeed to contrast the changed conditions which exist in almost every particular today as compared with a century ago. Here are some of the most striking differences between the "Then" and the "Now" in Town and Church.

The Town of Dartmouth had then little more than fifty families; today its population is over 7,000, the Anglican population alone numbering over 2500. The parish then covered territory, out of which have since been formed the parishes of Seaforth, Eastern Passage and part of the parish of Bedford, the parson having to visit Chezzetcook, Three Fathom Harbor, (Seaforth), Lawrencetown, Porter's Lake and other distant settlements by riding on horse-back by the bridle paths through the primeval forests, as yet untouched, in the main, by the axe of the lumberman.

Christ Church was then the only place of worship in the Town, and remained so for a number of years. The first St. Peter's Roman Catholic Church, at the eastern corner of Ochterloney and Prince Edward Streets, was erected about 1829 or 1830. The arrival of some forty Scotch stone-cutters and masons in 1827 brought a number of Presbyterians, and in 1829 Peter McNab, Esq., and others, combined by deed to form the "Congregation

of the Church of St. James in Dartmouth," with Rev. James Morrison as their minister. The first Presbyterian Church was built near the eastern corner of King and North Streets. It is now the fire-engine house. The Dartmouth Baptist Church was brought into existence on October 29th, 1843, when Elder Knox of Halifax, after stating the duties of Church members to each other and to the world, read the letters of dismissal and gave the right hand of fellowship to seven members. The Church thus organized then received into its fellowship four others. After meeting for a while in a hired room, a "New Meeting House," built by subscriptions was opened in September, 1844, by Brother A. S. Hunt, and Elder John Masters, of New Brunswick, on the site of the present church on King Street; the first pastor being Rev. Abraham S. Hunt, ordained in Dartmouth November 10th, 1844. Rev. T. W. Smith in his history of the "Methodist Church in Eastern British North America," states that "the few Methodists of the place (Dartmouth) who had looked up to the faithful Nathaniel Russell as leader, had heard occasional sermons on that side of the harbor in a school-house, but in 1847, when the Sunday afternoon services in the city Methodist churches had been finally abandoned, the hours thus placed at the minister's disposal was given to them." In 1853 a church was dedicated, and in 1856 the town became a circuit in charge of Rev. A. W. McLeod.

When the corner-stone of Christ Church was laid, the Anglican Church still occupied a position of special privilege in Nova Scotia, though less than in still earlier days. In 1758 the first Assembly of the Province passed an Act establishing the Church of England, giving at the same time liberty of conscience and "freedom to erect meeting houses to Pro-

testants, dissenting from the Church of England," but "ordering every popish person, exercising any ecclesiastical jurisdiction, and every popish priest," to leave the Province before March 25th, 1759, and ordering "anyone found guilty of harboring, relieving, concealing or entertaining any such clergyman of the popish religion to forfeit fifty pounds and to be set in the pillory." This law was not repealed until 1783, and "test oaths against popery" were required from all candidates for office until 1827. Anglican churches received aid from the Government towards the cost of their erection, the first St. John's, Preston, and Christ Church itself amongst many others. When Christ Church was erected, none but clergymen of the Church of England could legally marry by license, the Dissenters petitioning to have the restriction removed in 1818 and ultimately securing their desire.

In educational matters it is a far cry too from Dartmouth's splendid system of public schools, and from Christ Church Sunday School with an enrolment of 450, and Emmanuel Church with one of 125, to the first humble efforts in the educational way when Mary Munn taught a girls' school for the munificent salary of £5 a year from the S. P. G., and William Walker one for boys at treble that amount. We owe the beginnings of our schools as well as of our Church to the Society for the Propagation of the Gospel.

Again, what a change has come over the Church itself, its customs, and its services since Christ Church was first used for the worship of God. The quaint almost square pews, cushioned and curtained in by their owners, sold by auction to the highest bidder or bought and drawn for, and rent paid thereafter for them, have given place to seats free

and unappropriated, even though one of our Bishops gave it as his opinion, that it was most unseemly to seat people of no standing beside respectable citizens, and that free seats were contrary to the principles of the Church of England. The old "three-decker" with the place for the clerk below, the reading desk above and the pulpit above all, has given place to separate prayer desk, eagle lectern and pulpit. Congregational responding of the heartiest character has rendered the services of Edward Warren, parish clerk on Sunday and publican for the rest of the week, a thing of the past. A splendid pipe organ has replaced the old melodeon and the one-armed flute player, who held his instrument with his steel hook, and played with his one hand. Tate and Brady's metrical version of the Psalms, has, through a process of evolution onwards and upwards through an early hymn book, the S.P.C.K. hymn book, and Hymns Ancient and Modern, given place to the Book of Common Prayer now used throughout the whole Church of England in Canada. A quarterly communion has been replaced by at least a weekly celebration of the Divine Mysteries. Candles at 1s. 3d. the pound have been replaced first by "burning fluid," then by kerosene oil, and latterly by the electric light. Even the dress of the officiants has undergone a change. The rector no longer wears a black gown for preaching, and the linen bands at the parson's neck are a thing of the past. A surpliced choir, both of men and women, occupies the modern "singing pews." A host of parochial activities, for men and women, for old and young, unheard of and undreamt of, have come into being; Sunday Schools with voluntary teachers, giving instructions only in religion and not in the three R's as well, as at first; the Woman's Auxiliary, the Brotherhood of St. Andrew, the Church Lads' Brigade.

A specially striking feature has been the growth of woman's work and influence in the Church. Today the women vote at parish meetings, the Church in Nova Scotia having taken the lead of the state in this reform. Moreover, while our first rector was a King's College graduate, we now have not only a King's man as rector, but a rector's wife, who is also a graduate of our historic College, a state of things which would surely have shocked the then Bishop of the Diocese, the first rector and above all good old Lawrence Hartshorne and his daughter, the first rector's wife, as well as all the old "Church and State" Tory King's men of the olden days.

Greatest of all the changes had been the altered position with regard to the Missionary work of the Church. Then Christ Church was the pensioner of an English Missionary Society to the extent of nearly \$1,000 a year. Today the parish has commenced to realize more fully its own missionary obligations, erecting a Mission Church in the North End, now Emmanuel Church, carrying on missionary work at Woodside and Tuff's Cove, and last year both Christ Church and its daughter, Emmanuel, meeting in full their apportionments for the Diocesan Mission Board.

Truly, "the old order changeth giving place to new," and yet through all the changes there has been a real continuity, and therefore a real and healthy development. There has been change because there has been life.

CHAPTER II.

The Nursing Mother of the Parish, The Venerable Society for the Propagation of the Gospel in Foreign Parts.



UNDER God, our parish, like practically every parish on the American continent, both in Canada and in the United States, which has any claim to historic interest, owes its origin and its maintenance for many years, to the Society for the Propagation of the Gospel, that venerable nursing mother of the Anglican Church in this western world. The first ministrations of religion on this eastern side of Halifax harbor were provided by the Society's missionaries at old St. Paul's Church, Halifax. In 1792 in response to a petition from the people at Preston asking for the establishment of a Mission, "having Dartmouth, Cole Harbour and Lawrence Town annexed to it, and a road opened to Pictou eastward, upwards of 60 miles," the Society granted the request and appointed Rev. Joshua Wingate Weeks as their missionary at Preston. Again in 1817 at the recommendation of Bishop Stanser, the second occupant of the See of Nova Scotia, and at the earnest solicitation of the inhabitants, the old Mission of Preston was revived under the name of Dartmouth, and Rev. Charles Ingles appointed to it with a salary from the Society of £200 a year. From then until the death of Rev. James Stewart in 1865 the rectors of Dartmouth continued to remain on the list of the Society's missionaries, receiving the greater part of their stipends,

from it. The Society thus expended thousands of pounds in the establishments and maintenance of the parish. But of more value than the financial aid thus lavishly given were the earnest prayers and the continued and devoted interest of the leaders and members of the Society in England.

Graduates of universities love to speak with affection and devotion of their *Alma Mater*, "kindly mother." Parishioners of Christ Church have every reason to look with a similar love and veneration to the mother of our Church and parish, still as ever in the lead of so much of the missionary work of the Church of England in the colonial and the foreign field. As the beginnings of our parish history come from this venerable society, it is of importance that a brief sketch of the Society's origin, purpose and noble deeds should be known to all.

The Church of England has no property as a corporate whole, all its endowments belonging to separate corporations, and corporations sole, for specific purposes. It follows therefore that there are many Church works of great importance, such as the building of churches, the maintenance of additional clergymen, and missionary work, for which the Church as a whole possesses no funds. Partly as a result of its connection with the State, the Church of England has not yet developed a complete system of self-government and administration such as is so admirably provided for the Church of England in Canada by our synods, diocesan, provincial and general. The difficulty has been met, in large measure, by the establishment of voluntary societies to collect the voluntary offerings of Churchpeople to be used and administered for one or more of the notably important branches of the Church's work to which reference has been made.

The Society for the Propagation of the Gospel in Foreign Parts, to give it its full name, generally spoken of as the S.P.G., was founded in 1701, and is today the best known and the most widely useful of such societies.

The S.P.G. in the "Abstract of the Charter," which was published before each at its annual reports, states that—

"King William III was graciously pleased, on the 16th of June, 1701, to erect and settle a Corporation with a perpetual succession, by the name of the Society for the Propagation of the Gospel in Foreign Parts; for the receiving, managing, and disposing of the contributions of such persons as would be induced to extend their charity towards the Maintenance of a Learned and an Orthodox Clergy, and the making of such other provision as might be necessary for the Propagation of the Gospel in Foreign Parts, upon information that in many of our Plantations, Colonies, and Factories beyond the seas the provision for Ministers was mean, and many of our said Plantations, Colonies, and Factories, were wholly unprovided of a maintenance for Ministers, and the public worship of God; and that, for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of the several Lords and eminent persons in the State, with a power to elect, from time to time, such others to be Members of the Corporation, as they,

or the major part of them, should think beneficial to their charitable designs, to receive donations of all charitable and well-disposed persons towards this most pious design; And through his special blessing this work of the Lord hath all along prospered in their hands.

The Society, as their Charter directs, gives an annual account to the Lord High Chancellor, the Lord Chief Justice of the King's Bench, and the Lord Chief Justice of the Common Pleas, of the several sums of money of them received, and laid out, and of the management and disposition of the revenues of the Corporation: An Abstract of which, and of their proceedings, they annually publish, and take this opportunity of returning their most hearty thanks for the particular Benefactions which were received in the year ——."

While the Society was composed, as the abstract of the Charter relates, of "the Chief Prelates and Dignitaries of the Church and of several Lords and eminent persons in the State," it, like most good things, owed its existence in the main to the energy and missionary zeal of one man, Rev. Dr. Thomas Bray, well known also as the founder of the clerical libraries to be found in nearly all our deaneries, and still styled "the library of the Associates of the late Dr. Bray." This great missionary hero of the Church, and patron saint, surely, of all subsequent organizers of Church societies, was also the founder of the Society for Promoting Christian Knowledge, which was the predecessor of the S. P. G., and for a time included the work, later on given over to that Society, among its own. The large Bible and Prayer Book for many years in use in Christ Church

were the gift of the S.P.C.K., as this Society is called in brief, and bear an inscription to that effect.

It was on March 8th, 1698, that Dr. Bray, who had visited Maryland as commissary of Bishop Compton, of London, to whose vast diocese all the colonies were held to belong, met with Lord Guildford, Sir Humphrey Mackworth, Mr. Justice Hook and Colonel Maynard. They agreed to form themselves into a Society "to meet as often as we can conveniently, to consult, under the conduct of the Divine Providence, and assistance, to promote Christian Knowledge." These founders of the S.P.C.K. were joined soon afterwards by six or seven helpers, and other eminent Churchmen. The names of these early members, and corresponding members of the Society included Robert Wilson, the author of that at one time greatly prized book of devotion, "Festivals and Fasts"; Rev. J. Strype, the antiquary; John Evelyn, author of the well known diary that bears his name; Rev. Gilbert White, the parson naturalist, author of the well known "Natural History of Selborne"; Rev. Dr. Thomas Wilson, later on the saintly Bishop of Sodor and Man and author of "Sacra Privata"; and Rev. S. Wesley, father of John and Charles Wesley. Originally the S.P.C.K. had a threefold object. 1: The education of the poor in the principles of the Established Church. 2: The provision of religious ministrations for the colonies. 3: The printing and circulation of Bibles, Prayer Books and other useful literature. The first branch grew so large that in 1811 a branch Association was established to be devoted entirely to this work, and the National Society for the education of the poor was established.

At a far earlier date the S.P.C.K. found its missionary work growing so rapidly that in 1701 it was deemed best to establish the Society for the Propagation of the Gospel, and gradually the S.P.C.K. transferred to it the direct responsibility for the sending out and the maintenance of individual missionaries. But the S.P.C.K. has always continued to further the work of missions by grants to aid in the erection and endowment of colleges, and for scholarships, prizes, books and libraries. By its liberal provision of divinity scholarships at King's College, Windsor, the S.P.C.K. has aided this parish, the great majority of the rectors and assistant clergy being graduates of that university.

By the constitution of the S.P.G. the Archbishop of Canterbury became its President, the Archbishop of York and other bishops with a number of peers and other distinguished persons vice-presidents, with a committee composed partly of clergymen, partly of laymen. The North American colonies formed the first field of the Society's work, its first two missionaries landing at Boston in June, 1702. John Wesley was for two years one of the Society's missionaries in Georgia. When the War of Independence broke out in 1775 the Society was supporting no less than 77 clergymen in what is now the United States, as well as a number in Canada. With the coming of American Independence, the Society turned its attention to those colonies in North America which remained attached to the British Crown, and supported as its missionaries in their new homeland many of its clergy who, as United Empire Loyalists, had taken refuge and began life anew in what still remained British North America. It has also laboured with conspicuous success in the West Indies, Australia, South Africa, India and many other places.

On its 150th anniversary in 1851, the annual report thus summed up the results of its labours and told of its establishment when missionary zeal in the Church of England was in such urgent need of revival:—

“At the close, then, of the one hundredth and fiftieth year from the foundation of the Society, it may be interesting to take a short review of its labours, and of the results to which they have led. The history of Missions is an essential part of the history of the Church; and a simple account of the rise and progress of the oldest Missionary institution of the Church of England cannot be without interest to many readers, both within and without her communion. We shall, however, purposely confine ourselves to the more prominent points of the Society’s history, referring such as may require more detailed information to the past Reports of the Society, and other publications.

At the present time, when the formation of a new society is a matter of almost daily occurrence, and when there is so general a recognition of Missionary duty, we are in danger of forgetting the debt of obligation which we owe to the fathers and founders of the Society. Instead of appealing to established principles and popular feeling, their less agreeable task was to remind the Church of her Lord’s commission, and the duty, too long forgotten, which it involved. Sad, indeed, is it to reflect that a “Church built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head corner-stone,” should so long have overlooked, or practically neglected, His last command of preaching the Gospel to all nations. But without entering into the causes which serve to account for, though they do not justify, this remissness, we shall

be more profitably employed in recording, for lasting honour, the names of those worthies—few, but not undistinguished—who, at the beginning of the last century, came forward to vindicate the Church of England from the sin and the shame of remaining any longer inattentive to an important and undeniable duty. Perhaps the first place should in justice be assigned to a private clergyman, Dr. Thomas Bray. Three years before, that is, in 1698, he had been mainly instrumental in establishing the Society for Promoting Christian Knowledge, and now his experience as commissary in Maryland had strengthened his conviction of the expediency of organizing an association for the furtherance of religion in the Colonies. If, however, the disinterested zeal of Dr. Bray deserve especial notice, it must not be forgotten that it would most likely have proved unavailing without the sanction and encouragement of Archbishop Tenison and Bishop Compton.

There is abundant evidence that those who occupied the chief places in the Church at the time took a lively interest in the project. The first meeting, June 27, was held in the library of Archbishop Tenison, and was attended by several Bishops and distinguished Clergymen, as well as by some excellent laymen, among whom may be mentioned Sir John Chardin, Sir George Wheeler, and Mr. Melmoth.

Before the end of the year, that pattern of a loyal English Churchman, Robert Nelson, had joined the new Society; and soon afterwards we find on the list of those who took part in its proceedings, the names of Wake, Potter, Beveridge, Burnet, Priedeaux, and Thomas Wilson.

After settling certain necessary preliminaries, the first business of the Society was to collect trustworthy information as to the actual state, in respect to education and religion, of the American Colonies. The reports thus obtained were for the most part melancholy and discouraging. Nothing could be more desultory and unsystematic than the first planting of those settlements. Men of all religions, and of none—Puritans, Fifth-monarchy men, Baptists, and Quakers—had all gone to seek in the New World a refuge from the real or fancied evils of the old. And with these there had been mixed the still more numerous class of those who, with disappointed hopes, broken fortunes, or ruined characters, left home without regret, as feeling that almost any change of country and position would be a change for the better. From such a mixed and miscellaneous body of settlers, orderly and devout religious communities could not be expected to arise, and accounts sent to England represented some districts of the country as entirely destitute of the ministrations of religion, and so in a manner abandoned to practical heathenism, while other districts were distracted with almost every variety of strange doctrine."

In 1848 Bishop John Inglis and the Clergy of Nova Scotia, in an address presented to the Society, placed on record their sense of the services of the Society in Nova Scotia in the following striking words:

"The praise of that Society is in all the Churches; the grateful sense of our obligation to her is in all our hearts; the fields now ripe for the harvest in this vast continent were first sown by her hands; and the pious remembrance of her services is dearly cherished by all sound Churchmen.

"We are sensible that our own Province in Particular is deeply indebted to her fostering care for

the whole century of her settlement. Pastors have been provided for our destitute places, and Bibles and books of piety have been furnished to our poor natives and emigrants by her exertions and at her cost; and still many of them are, and for some time at least must be, dependents on her bounty.

"We rejoice with exceeding joy in the wide-spreading influence of the venerable Society, whose labourers are in every land, and whose Missions are filling the whole earth with the knowledge of the glory of God; and although this expanding sphere may possibly lessen our own claim, and reduce the bounty we have hitherto received, we praise God that it daily adds to the Church saved souls, and is hastening the kingdom and the coming of our Lord.

"As Pastors of the Church of England in Nova Scotia, we desire to record our obligations and to express our affection to the Venerable Society, and to assure her of our earnest prayers for her continued success; prayers that the Almighty and Guardian Saviour, who would have the manifold wisdom of God made known by the Church, may preserve her to be the honoured instrument; and that the light she extends to others may shed upon herself a reflex and repeated glory."

The following instructions given to the Society's missionaries in early days, quaint as they are in some respects, are worthy of reproduction as showing the Society's zeal for the Gospel and the Church of Christ, and the practical program it laid out for the clergy privileged to serve as its missionaries:

INSTRUCTIONS FOR THE CLERGY EMPLOYED BY THE
SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS.

Upon their Admission by the Society.

I. That, from the Time of their Admission, they lodge not in any Public House; but at some Bookseller's, or in other private and reputable Families, till they shall be otherwise accommodated by the Society.

II. That till they can have a convenient Passage, they employ their Time usefully; in Reading Prayers, and Preaching, as they have Opportunity; in hearing others Read and Preach; or in such Studies as may tend to fit them for their Employment.

III. That they constantly attend the Standing Committee of this Society, at the Secretary's, and observe their Directions.

IV. That before their Departure they wait upon his Grace the Lord Archbishop of Canterbury, their Metropolitan, and upon the Lord Bishop of London, their Diocesan, to receive their Paternal Benediction and Instructions.

*Upon their going on Board the Ship designed for
their Passage.*

I. That they demean themselves not only in-offensively and prudently, but so as to become remarkable examples of Piety and Virtue to the Ship's Company.

II. That whether they be Chaplains to the Ship, or only Passengers, they endeavour to prevail with the Captain or Commander, to have Morning and Evening Prayer said daily; as also Preaching and Catechizing every Lord's Day.

III. That throughout their Passage they Instruct, Exhort, Admonish, and Reprove, as they have Occasion and Opportunity, with such Seriousness and Prudence, as may gain them Reputation and Authority.

Upon their Arrival in the Country whither they shall be sent.

First, With Respect to Themselves.

I. That they always keep in their View the great Design of their Undertaking, viz., To promote the Glory of Almighty God, and the Salvation of Men, by Propagating the Gospel of our Lord and Saviour.

II. That they often consider the Qualifications requisite for those who would effectually promote this Design, viz., A sound Knowledge and hearty Belief of the Christian Religion; an Apostolical Zeal, tempered with Prudence, Humility, Meekness and Patience; a fervent Charity towards the Souls of Men; and finally, that Temperance, Fortitude, and Constancy which become good Soldiers of Jesus Christ.

III. That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows; and consider the Account which they are to render to the great Shepherd and Bishop of our Souls at the last Day.

IV. That they acquaint themselves thoroughly with the Doctrines of the Church of England, as contained in the Articles and Homilies; its Worship and Discipline, and Rules of Behaviour of the Clergy, as contained in the Liturgy and Canons;

and that they approve themselves accordingly, as genuine Missionaries from this Church.

V. That they endeavor to make themselves Masters in those Controversies which are necessary to be understood, in order to the Preserving their Flock from the Attempts of such Gainsayers as are mixed among them.

VI. That in their outward behaviour they be circumspect and unblameable, giving no Offence either in Word or Deed; that their ordinary Discourse be grave and edifying; their Apparel decent, and proper for Clergymen; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

VII. That they do not board in, or frequent Publick-houses, or lodge in Families of evil Fame; that they wholly abstain from Gaming, and all vain Pastimes; and converse not familiarly with lewd or prophane Persons, otherwise than in order to reprove, admonish, and reclaim them.

VIII. That in whatsoever Family they shall lodge, they persuade them to join with them in daily Prayer Morning and Evening.

IX. That they be not nice about Meats and Drinks, nor immoderately careful about their Entertainment in the Places where they shall sojourn; but contented with what Health requires, and the Place easily affords.

X. That as they be frugal, in Opposition to Luxury, so they avoid all Appearance of Covetousness, and recommend themselves according to their Abilities, by the prudent Exercise of Liberality and Charity.

XI. That they take special Care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

XII. That, avoiding all Names of Distinction, they endeavour to preserve a Christian Agreement and Union one with another, as a Body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great Design of Propagating the Gospel; and to this End, keeping up a Brotherly Correspondence, by meeting together at certain Times, as shall be most convenient, for mutual Advice and Assistance.

Secondly, with Respect to their Parochial Cure.

I. That they conscientiously observe the Rules of our Liturgy, in the Performance of all the Offices of their Ministry.

II. That, besides the stated Service appointed for Sundays and Holidays, they so, as far as they shall find it practicable, publickly read the daily Morning and Evening Service, and decline no fair Opportunity of Preaching to such as may be occasionally met together from remote and distant Parts.

III. That they perform every Part of Divine Service with that Seriousness and Decency that may recommend their Ministrations to their Flock, and excite a Spirit of Devotion in them.

IV. That the chief subjects of their Sermons be the great Fundamental Principles of Christianity, and the Duties of a sober, righteous, and godly Life, as resulting from those Principles.

V. That they particularly preach against those Vices which they shall observe to be most predominant in the Places of their Residence.

VI. That they carefully instruct the people concerning the Nature and Use of the Sacraments of Baptism and the Lord's Supper, as the peculiar

Institutions of Christ, Pledges of Communion with Him, and Means of deriving Grace from Him,

VII. That they duly consider the Qualifications of those adult Persons to whom they administer Baptism; and of those likewise whom they admit to the Lord's Supper; according to the Directions of the Rubricks in our Liturgy.

VIII. That they take special Care to lay a good Foundation for all their other Ministrations, by Catechizing those under their care, whether Children, or other ignorant Persons, explaining the Catechism to them in the most easy and familiar Manner.

IX. That in their instructing Heathens and Infidels, they begin with the principles of Natural Religion, appealing to their Reason and Conscience; and then proceed to shew them the Necessity of Revelation, and the Certainty of that contained in the Holy Scriptures, by the plainest and most obvious Arguments.

X. That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the Profession and Practice of Religion, as taught in the Church of England; those that oppose us, or differ from us, to convince and reclaim them with a Spirit of Meekness and Gentleness.

XI. That those, whose Parishes shall be of large Extent, shall, as they have opportunity and Conscience, officiate in the several Parts thereof, so that all the Inhabitants may by Turns partake of their Ministrations; and that such as shall be appointed to officiate in several Places shall reside sometimes at one, sometimes at another of those Places, as the Necessities of the People shall require.

XII. That they shall, to the best of their Judgments, distribute those small Tracts given by the

Society for that Purpose, amongst such of their parishioners as shall want them most, and appear likely to make the best Use of them; and that such useful Books, of which they have not a sufficient Number to give, they be ready to lend to those who will be most careful in reading and restoring them.

XIII. That they encourage the setting up of Schools for the teaching of Children; and particularly by the Widows of such Clergymen as shall die in those Countries, if they be found capable of that Employment.

XIV. That each of them keep a Register of his Parishioners Names, Profession of Religion, Baptism, etc., according to the Scheme annexed, No. 1, for his own Satisfaction, and the Benefit of the People.

Thirdly, With respect to the Society.

I. That each of them keep a constant and regular Correspondence with the Society, by their Secretary.

II. That they send every six Months an Account of the State of their respective parishes, according to the Scheme annexed, No. II.

III. That they communicate what shall be done at the Meetings of the Clergy, when settled, and whatsoever else may concern the Society.

CHAPTER III.

The Parish of Preston and its First Missionary, the Loyalist Joshua Wingate Weeks.



THE first church at Preston was commenced apparently in 1788, as on April 7th, 1789, and again on June 30th, 1790, Bishop Charles Inglis filled up certificates as to the progress of the building and the amount of the public grant which might therefore be paid. On October 3rd, 1791, writing to the Archbishop of Canterbury, the Bishop related the appointment of Mr. Stanser to the rectory of Halifax, expressed his satisfaction that the Governor had relinquished his claim to the right of presentation and his own opinion that Windsor would be the seat of Government, and reported that he had consecrated churches at *Preston*, the upper district of Granville, Annapolis and Digby. This church, which was supposed to be in the centre of the township, was erected on the top of a very high hill, still known as Church Hill, a little more than six and a half miles from the town of Dartmouth, and about three-quarters of a mile to the north of the present church. Until the erection of Christ Church in the town of Dartmouth, St. John's, Preston, remained the only church in the parish.

The first clergyman appointed to the parish was the Rev. Joshua Wingate Weeks, who, we learn from his own report to the S. P. G., commenced work in September, 1792. He remained in charge until December, 1795.

On November 3rd, 1792, Bishop Charles Inglis requested the Governor, Sir John Wentworth, to erect Preston, Dartmouth and Lawrence Town into one parish by the name of St. John's Parish. The Bishop's request was laid before the Council and granted, the bounds of the parish being laid out as follows:—

“Beginning at the place of Fort Sackville Bridge, being at the confluence of Fort Sackville River with Bedford Basin, and from thence to run N. 75 E. by the magnet to the northern boundary of the Township of Preston, and to be bounded northerly by Preston aforesaid; on the East by the East line of Preston and by Chezzetcook River and Harbor; on the South by the sea coast of Lawrence Town, until it comes to the South-east entrance into the Harbor of Halifax; and thence running up the several courses of the shores of said Harbor, through the Narrows into Bedford Basin aforesaid, and by the several course of the said Basin until it comes to the bounds first mentioned; which includes the Townships of Preston, Dartmouth and Lawrence Town, and any other settlement within the prescribed limits, and also to include Cornwallis's (McNab's) Island and the Island called Carroll's Island in 1792.”

In reporting the erection of the parish of Preston in a letter to Rev. Dr. Morice, Secretary of the S. P. G., dated November 25th, 1792, the Bishop mentions that a new road has been opened by the extraordinary exertion of Governor Wentworth, evidently the road “to Pictou eastward, upwards of 60 miles,” referred to in the S. P. G. report of 1793.

The first baptism recorded in the parish by Mr. Weeks in the slip pasted into the front of the first baptismal register took place on March 1st, 1793, being that of Jane, daughter of Alexander and Jane Marshall, born January 20th of the same year.

Thirteen other baptisms were administered by him the same year, including William, son of John and Deborah Motte. Twenty-three baptisms are recorded for 1794, and fifteen for 1795. The surnames of the parents included such well-known Dartmouth names as Farquharson, Moor, Stern, Gammon, Osborne, Tremain, Etter, Wisdom, Tufts, Finley.

In writing to the S. P. G. on May 1st, 1794, Mr. Weeks thus describes his parish and his parishioners: "The Mission consists of four towns. Dartmouth is the principal, which consists of 50 families; Preston has 15; Cole Harbour 12, and Lawrence 23. They all occasionally attend Divine Service, except a few Quakers and Sandemanians, who live very inoffensively and quietly."

The first rector of the parish was one of the many devoted clergymen who sacrificed their worldly all and underwent the greatest hardships as a result of their loyalty to King George III, to whom they had taken a solemn oath of allegiance at the time of their ordination. The arrival of the Loyalist refugees gave a great impetus not only to Halifax, but to the whole Province, especially to the Church of England, leading as it did to the establishment of the colonial episcopate and of King's College, our oldest colonial university.

Our first Bishop, the Right Reverend Charles Inglis, by whom the first church at Preston was consecrated, and through whose efforts the parish was established, was himself one of these United Empire Loyalists. The stuff of which Nova Scotia's first bishop was made of is illustrated by the story told of his bravery in the stormy days of the revolution. When he was in charge of the historic Trinity Church, New York, one of the revolutionary generals had sent word to him requesting that "the violent prayers for the King and royal family



REV. JOSHUA WINGATE WEEKS
First Rector of St. John's Parish,
Preston, 1792-1795.

(From a painting by Gilbert West, in
the possession of the family.)



REV. BENJAMIN GERRISH GRAY
Second Rector of St. John's Parish,
Preston, 1796-1802.

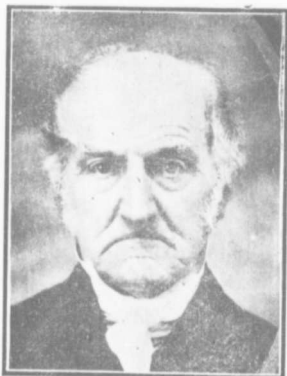
(From a crayon portrait now owned by
Trinity Church, St. John, N. B.)



THE RT. REV. ROBT. STANSER, D.D.
Consecrated second Bishop of Nova
Scotia, May 16th, 1816.

Present at the laying of the corner
stone of Christ Church, July 9th,
1817.

(From a silhouette. No other portrait
seems to be available).



REV. CHARLES INGLES, B. A.
First Rector of Dartmouth, 1817-1825.

(From a portrait in possession of the
family, evidently taken in his latter
years, when, after his retirement, he
resided in England.)

be omitted." To this he paid no heed, and great was the alarm of the congregation when one Sunday morning "about one hundred rebels marched into the church, with drums beating and fifes playing, their guns loaded and bayonets fixed as if going to battle." Dr. Inglis calmly repeated the customary state prayers in a slightly higher voice than was his wont, and in spite of the fears of the congregation that he would be shot down at the reading desk, nothing happened.

Rev. Joshua Wingate Weeks was the eldest of the ten children of John Weeks, M. D. (spoken of also as Colonel Weeks) and his wife, Martha Wingate, first of Greenland, then of Hampton, New Hampshire, and was born in 1738 at Greenland where his father was then a practising physician. He graduated at Harvard in 1758. Although his parents were Congregationalists, he early joined the Established Church and appears to have officiated for a while as a layman at St. Michael's Church, Marblehead, Mass., the vestry of which in November, 1762, voted that "the sum of thirty pounds Sterling be laid on the pews of the said church, to defray the charge of Mr. Weeks going home to London, to receive orders for the said church." In view, quite possibly of the long and dangerous voyage to England, in which many candidates for holy orders had lost their lives, he married the lady of his choice, Sarah Treadwell, sixth child of Jacob and Sarah (Cotton) Treadwell, at Portsmouth, New Hampshire, on November 8th, 1762. He was made deacon and ordained priest in the spring of 1763, and on April 7th licensed by the Bishop of London to officiate in the Plantations, and was appointed by the S. P. G. as their missionary at St. Michael's Church, Marblehead, Mass., to which he returned in July, and officiated acceptably until the troublous days of the revolution.

With the exception of a few wealthy merchants, the fishermen and sailors who made up the population of the old seaport town were heartily in sympathy with the revolutionary movement, and finally feeling became so stormy that the tory rector had in 1775 to take refuge with his brother-in-law, the Rev. Jacob Bailey, of Pownalboro, Maine (afterwards of Annapolis and Cornwallis in this diocese). His work at St. Michael's Church, Marblehead, the difficulties which he encountered and the hardships he and his endured at the time of the revolution are admirably shown in the following extract from "The History and Traditions of Marblehead," by Samuel Roads, Jr. (1880).

"For some years the parish flourished under his care. A new gallery was built for the organ at the expense of several energetic communicants, the parish was organized into a corporation, a Charter was obtained, and all things seemed to promise well for a prosperous future. But revolution was in the air, and for several years the constant excitement to which the sturdy men of Marblehead were subject, began to have its effect upon the little parish.

"The events of the few years following the breaking out of the war were of the greatest importance to the congregation of St. Michael's Church. The rector of the neighboring church at Salem wrote home to the Society: "Mr. Weeks is popular and has the esteem of all parties, and his diligence and prudent behaviour deserve it." But neither popularity nor prudence was sufficient to stem the tide of public opinion which was daily increasing against the British Government, and consequently the prejudice against the church grew the more bitter and intense. Many of its members were strong in their opposition to the measures of government, but were equally strong in their determination that the services of

their Mother Church should be maintained. Every effort was made to allay the feeling of distrust, and the wardens and vestry directed that the Church should be opened and services held on several occasions appointed by the town authorities as days of fasting and prayer, but to no avail. There was not a town in the country where citizens were more patriotic than the men of Marblehead, and when in 1775 the controversy between the Mother Country and the colonies developed into a declaration of war, none sprang to arm more readily, or gave their lives more willingly, in defence of their rights and liberties. Then when the rector of St. Michael's Church avowed himself a Loyalist, and openly advised his people to have nothing to do with the "rebellion," the indignation of the people knew no bounds. Several of the most trusted leaders of the people were communicants of the Church, and the result was a hopelessly divided parish. For a year or more after the Declaration of Independence the services of the church were regularly held; but finally a law was passed by the Provincial Congress forbidding the use of the Liturgy, and the rector, with the advice of the wardens and vestry, reluctantly closed the church.

When the news of the Declaration of Independence was received in Marblehead, the joy of the people knew no bounds. Every demonstration of gladness was made, and in the height of the excitement a body of men broke open St. Michael's Church, pulled the coat of arms of King George from its place above the chancel, and rang the bell until it cracked. There was no mistaking the meaning of these demonstrations, and about a year after, it was deemed the part of prudence to discontinue public services until the troublesome times were over. Services were, however, continued at private houses for some time, until the rector could no

longer remain in town and was obliged to take refuge in Nova Scotia. The church remained closed for several years after the departure of Mr. Weeks, and was not again opened until February 6th, 1780, when Mr. Woodward Abraham read prayers and a sermon."

In April, 1777, Mr. Weeks wrote to his brother-in-law, Mr. Bailey:

"You ask me how I live. I am happy to tell you that my friends are uncommonly kind, and even strangers are remarkably liberal; and I have received the most unlimited offers from persons I never knew. . . . You ask why I ceased to officiate. Because the General Court passed an act against preaching or praying, with a design of bringing independence into disgrace." In May, 1778, he again wrote Mr. Bailey, from Boston, saying: "I am here in order to get liberty from the Court to go away, but I have the mortification to find my petition rejected by the House, after it had been unanimously granted by the Council."

Meanwhile, Mrs. Weeks and her eight children had been provided with passage to Nova Scotia, where they were courteously received and through the kindness of good Dr. Breynton, rector of St. Paul's, provision was made for their support. From Newport, Rhode Island, whither he had himself fled, he went to New York in September, and soon after sailed for England. There he received his appointment from the S. P. G. to the mission of Annapolis Royal, made vacant by the death of Rev. Thomas Wood, and on July 16th, 1779, he arrived in Halifax, only to find his going to Annapolis opposed by a strong party having the support of many provincial officials who deemed that the Rev. Nathaniel Fisher, who for two years had been Mr. Wood's assistant, should be appointed.

Mr. Weeks remained in Halifax until September, when he sailed for New York, his wife and family remaining in Halifax. In the spring of 1780 he rejoined his family in Halifax, and paid his first visit to Annapolis in June, 1780. From the S. P. G. report for 1781 we learn that "as Mr. Weeks had refused to comply with the Society's directions to reside there" (doubtless because of the local feeling in favor of Mr. Fisher who resided at Granville, where he had been the Society's schoolmaster), they appointed Rev. Jacob Bailey to that mission, a circumstance which seems to have led to a rupture between the brothers-in-law. Meanwhile a friend, Colonel Rogers, made Mr. Weeks chaplain of his battalion, known as the Orange Rangers, with a salary of fifty-two guineas a year. In 1784 Mr. Weeks went to England, and was once more admitted to the favor of the S. P. G. on condition that he resigned all claim to the military chaplaincy at Annapolis Royal. He acted as curate in charge of St. Paul's, Halifax, after Dr. Breynton's departure for England in September, 1785, until the arrival of Dr. Stanser in 1791. At a meeting of the Vestry of St. Paul's, Halifax, held on July 18th, 1785, it was agreed that "the Reverend Doctor (Breynton) having obtained leave of absence, and being on his departure for England for a short space of time, proposed leaving the church in the charge of the Reverend Mr. Weeks during his absence, to which the Vestry unanimously agreed." In September Dr. Breynton wrote asking Rev. Mr. De la Roche, of Lunenburg, to come to Halifax, to assist Mr. Weeks. St. Paul's Vestry, having taken the matter into consideration, and Mr. Weeks having stated that "he found his health sufficient to continue the duty of the Church and parish without any assistance," expressed the opinion that

"the Reverend Mr. Weeks has conducted himself with great propriety and hitherto done the duty, both to Church and parish to general acceptance. And, therefore, that no assistance is necessary at present." In 1786 the exterior of St. Paul's was painted, and the Governor's pew "ornamented with a canopy and king's arms." On June 24th, 1787, Mr. Weeks preached to the Masons at St. Paul's. In January, 1788, as Dr. Breynton's leave of absence had expired, the vestry decided to ask Rev. Dr. Byles, another Loyalist, who was chaplain to the garrison, to assist Mr. Weeks, under the direction of the Bishop, the use of the rectory being granted rent free to Mr. Weeks. Dr. Byles, however, declined. In September, 1791, the Vestry was informed by the Lieutenant-Governor that the Archbishop of Canterbury had nominated Mr. Stanser as rector, and on September 5th, the parishioners of St. Paul's decided that "the Reverend Mr. Stanser be presented to His Excellency the Lieutenant-Governor, praying that he will be pleased to issue the necessary orders for his induction to the Rectory of this parish." At the same meeting it was decided, "that the Churchwardens and vestry acquaint the Reverend Mr. Weeks with these proceedings, and do assure him in the name of the parish of their warmest affections and thankfulness for his past services as the officiating minister in the absence of Dr. Breynton, and that they consider themselves bound by the strongest ties to further his views and wishes for a suitable and proper settlement as a faithful minister of the Gospel." No doubt from the fact that Mr. Weeks remained so long (six years) as curate in charge without the authority which appointment as rector would have given him, his position at St. Paul's was a rather difficult one. Writing to the Archbishop of Canter-

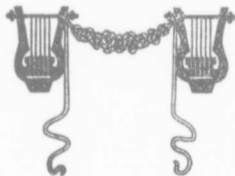
bury on December 20th, 1790, telling him that he had not accepted Dr. Breynton's resignation, "that there may not be a lapse," Bishop Charles Inglis wrote, "The parish resembles an Independent congregation much more than a regular parish of the Church of England, and the example may be contagious."

It was while Mr. Weeks had charge of St. Paul's that in 1788, April 20th, Sunday, the Bishop recorded in his journal: "Began two Sunday Schools, one for boys, taught by Mr. Tidmarsh; the other for girls, by Mrs. Clarke 13 boys and 10 girls. Asked to see the parents in the afternoon, but only three attended. Admonished them not to defeat the work of the schools by bad example." No doubt while in charge of St. Paul's Mr. Weeks had occasionally officiated at the Church at Preston.

While in charge of the parish of Preston, Mr. Weeks continued to reside in Halifax. In the autumn of 1795 he was appointed to succeed Rev. Peter De la Roche, who had died on January 20th, as rector of Guysborough. His first entry in the register of that parish is dated October 4th. The S. P. G. Report for 1800-1801 says that he had "acquainted the Society that the pews of the Church are now completed, and he is happy to add, tolerably well filled on Sundays by a congregation, who behaved with the greatest propriety, and visibly increase in every Christian grace." He was advanced in years, and his health was far from good. His last entry in the register is dated March 2nd, 1801. The last baptisms recorded by him are described as being "during his illness," so that the last picture we have of this old Loyalist parson of the early days is that of ministering the sacrament of Holy Baptism, while on his sick-bed, to children, doubtless brought long distances by their

parents to the old rectory at Guysboro, then situated on what is now known as "Minister's Point."

His children were Elizabeth, Martha, Joshua Wingate, Helen, John, Sarah, Charles William, Foster and James. Charles William studied at King's College before the Charter, took holy orders, took charge of Weymouth in 1799, succeeded his father at Guysboro, was at Manchester from 1834 to 1836, and visiting missionary from 1837 to 1842. A grandson, Joshua Wingate, son of Charles William, graduated at King's College in 1824, and took holy orders, serving at Cornwallis and New Dublin. Other descendants are with us today.



CHAPTER IV.

When nearly Half of the People were Heathen and
the Parson was a Missionary indeed.



OST people are probably quite unaware, or at least oblivious, of the fact that at one time nearly half the population of the parish were heathen, actual worshippers of false gods, and Africans by race. Such was the case during the period of the Maroon settlement at Preston when Rev. Benjamin Gerrish Gray, the second clergyman to have charge of the parish, was at once King's Chaplain to the Maroons and S. P. G. Missionary at Preston.

The Reverend Benjamin Gerrish Grey was born in Boston in 1768, and came with his father to Halifax in 1776. He studied at King's College, Windsor, in the days before the charter. He was librarian at the College and is said to have made the first catalogue of the books in the library. He married his first wife while at Windsor. He was ordained deacon on Sept. 25th, 1796, and priest on Oct. 15th of the following year by Bishop Charles Inglis. Upon his ordination as deacon he was appointed King's Chaplain to the Maroons and was recommended to the S. P. G. for the position of missionary at Preston, to which he was admitted "with a smaller salary (than customary) for extending his Ministerial services to the Settlers in that vicinity. And the Society have sent him some Bibles and Prayer Books and religious

Tracts, for the use of the Maroons, and his separate Congregations." He was instituted to the parish by the bishop on the day after his ordination to the priesthood.

The S. P. G. Report for 1799 contains the following reference to work in this parish:

"The Rev. Mr. Gray, Chaplain to the Maroons, and Missionary at Preston, Dartmouth, and Lawrence Town, has given this account of his Mission: That there are in those three districts 95 families; of which 48 are of our Church, 25 of the Romish, 12 Presbyterian, 5 of the Quakers, and 4 Sandimonian. From November, 1796, to December, 1797, he had baptised 29 Maroon infants, and 26 Maroon adults; and since, to the 28th of June, 1798, he had baptised 4 white and 13 Maroon infants, and 1 adult. The Maroons are in number 467, half of whom are Christians. The Maroons have the use of the Church, but the property of it is in the Mission at large. Many white families remain still in the neighborhood, and will probably continue there. But there is no house provided for the Missionary, the one he occupies being given to him as Chaplain to the Maroons."

That Mr. Gray made good progress with his work is shown by the following extract from the S. P. G. Report for 1800:

"The Society has been favoured with a letter from Sir John Wentworth, Governor of Nova Scotia, in which he gives this account of the Maroons settled at Preston, under the care of Mr. Gray: That 60 of them had removed to Boydville, about 20 miles from Halifax, who are constant in their attendance on public worship, to whom Mr. Gray officiates every third Sunday, and to more than 100 white people. The Governor enclosed specimens of the hand-writing of the Maroon scholars (19 in number) who were examined in the Church

on Easter Sunday last, and repeated the Catechism, Lord's Prayer, Creed and Commandments, with admirable precision; and read the Lessons, and made their responses very correctly. They were to be increased to 26 directly, and afterwards gradually, so as to have all instructed in time."

From Mr. Gray's letters it appears, that the whole number of Maroons, of all ages, amounts to 540. He hopes, as the Governor has subscribed liberally to it, that a convenient Church will soon be erected at Boydville. He acknowledges receiving a box of books from the Society. The Bibles, he says, may be made use of at present by many of the Maroon youth, who have made a progress, in every respect, answerable to the warmest expectations.

His two half-yearly Notitias are as follows: Baptisms, 15 white, 4 Maroon children, and 1 Maroon adult; marriages, 2 white and 1 Maroon couple; burials, 1 white and 2 Maroons. His second consisted of 11 baptisms, 7 white infants and 2 adults, and 2 Maroon infants; 1 marriage; 3 burials, 2 of them Maroon. Communicants at Preston, 7, and 9."

The story of the settlement, the stay and the removal of the Maroons is one of the most remarkable in the history of the Province of Nova Scotia. The Encyclopædia Britannica explains the term 'Maroon' as follows: "Nègre *marron* is defined by Littré as a fugitive slave who betakes himself to the woods; a similar definition of *Cimarron* (apparently from *Cima*, a mountain top) is given in the Dictionary of the Spanish Academy. The old English form of the word is *symaron* (see Hawkin's Voyages). The term 'Maroons' is applied almost as a proper name to the descendants of those negroes in Jamaica who at the first English occupation in the seventeenth century fled to the mountains."

It was in 1655 that the British Admirals Penn and Venables succeeded in capturing and holding the then Spanish colony of Jamaica. The Spanish were entirely expelled in 1658 and their slaves took to the mountains and from that time onward these Maroons, as they were called, were a constant source of trouble to the British planters.

The late Mrs. Lawson in her "History of the Townships of Dartmouth, Preston and Lawrence-town," (one of the Akins Historical Prize Essays at King's College) has given an exceedingly interesting and exhaustive account of the Maroons, and from her book the following facts have been gleaned. After the 1500 African slaves, formerly owned by the Spaniards of Jamaica, took to the mountain, they made frequent descents to rob and molest the English planters. Troops were frequently called out to capture them, but they at once took to their mountain fastnesses. Finally, as a last resort in 1795 forty chasseurs with a hundred Spanish bloodhounds were brought from Havana, and fearing the ferocity of these animals the hunted freebooters surrendered. The Government decided to remove them from Jamaica and it was decided to settle them in Nova Scotia. They arrived at Halifax in July, 1796, on three transports, the *Dover*, the *Mary* and the *Anne*, in charge of William Dawes Quarrell, Esq., after whom Quarrell Street, Dartmouth, (now most unfortunately, from the point of view of the local historian, renamed Queen Street) was called, and Alexander Ochterloney, still commemorated by the street that bears his name. The Duke of Kent (father of Queen Victoria), who was then Commander-in-Chief at Halifax, was greatly pleased with their fine appearance and evidence of great strength, and employed them on the new fortifications then being erected on Citadel Hill, the Maroon Bastion still remaining

as a monument to their industry and skill. Several estates in Preston were then purchased and buildings erected, at a cost altogether of £3,000 sterling. Sir John Wentworth, the Governor of the Province, suggested the escheat of another large tract of land, 16,000 acres, and asked for an annual grant of £240 to be applied in providing religious instruction and a school for their benefit, saying that "it would reclaim them to the Church of England, and disseminate Christian piety, morality and loyalty among them."

On September 20th Sir John Wentworth, who evidently took the greatest possible interest in these people and their welfare, wrote that Mr. Gray, who had been appointed chaplain and teacher of the Maroons and whom he described as "amiable, discreet and patient" was to be ordained on the following Sunday by the Bishop. "The shell of a large house (afterwards well known for many years as Maroon Hall), nearly central in the settlement, is ordered to be made convenient for a chapel, and the second Sunday in October I shall open the church by attending divine service therein."

On September 20th Sir John Wentworth wrote "the Maroons are all settled in comfortable, good houses; they are remarkably clean in their persons, housing, clothing, utensils and are very healthy." Provisions were served to them weekly and suitable clothing provided. The winter of 1796-97 was, however, very severe, and the cold told terribly upon these people, used as they had been to sunny Jamaica, and they clamoured to be removed to a warmer country. The coming of summer brought back a more contented frame of mind, and when Halifax was greatly alarmed by the approach of a French squadron, many of the Maroons were enrolled in the militia, some of them

being given commissions. Mr. Gray found the work of instructing them exceedingly difficult, and in spite of their instruction in Christianity they refused to abandon polygamy. Major Smith, one of their militia officers, for example, is said to have been the proud possessor of four wives, three of whom presented him with sons on the same day. Another cold winter, with their firewood consumed, their potatoes frozen and their ranks thinned by disease and death, led to further discouragement and dissatisfaction. Although the Assembly of Jamaica had expended £41,000 in transporting and settling the Maroons in Preston, Sir John Wentworth found it necessary to apply to the Governor of Jamaica for additional funds for their support, the result being a disagreeable dispute between Sir John Wentworth, the Assembly of Jamaica, and the Government in England, and also misunderstanding between Sir John and Colonel Quarrell, who resigned and returned to Jamaica, where a special remuneration was voted him for his services to the Island. Mr. Ochterloney, who remained in charge, also failed to get on with Governor Wentworth, who accused him of fomenting discord and discontent among the Maroons. In 1797 he was replaced by Captain Alexander Howe, of the Royal Nova Scotia Regiment.

In 1798 Theophilus Chamberlain, who in 1784, as deputy surveyor of the Province, had surveyed and laid out the township of Preston, and had with other Loyalists received lots in the township, was appointed to superintend the Maroons, and also took charge of their religious instruction. Mr. Chamberlain's story was an interesting one. Born at Northfield, Mass., in 1737, he graduated at Yale and entered the Congregational ministry. Previous to the American Revolution he opened a private

Latin school in Boston. When war broke out he received a commission as a militia officer from Governor Sir Guy Carleton. In 1783 he came to Nova Scotia with his wife and children, in company with other Loyalists in the brig Nancy. Upon receiving grants of land at Preston he came to the township and resided there till his death in 1824. Like most of the other Loyalists, who had not been Churchmen before the Revolution, he apparently conformed to the Established Church. Speaking of the Maroons he said of them "they worshipped false gods, and knew nothing whatever of Christianity on their arrival in Nova Scotia." Cock-fighting, cards, smoking and going to town were described as their favorite amusements. They appear to have made little progress in Christianity. While they allowed their children to be baptised, their marriages and funerals were conducted in their own fashion with strange ceremonies.

Meanwhile the expense of maintaining them was £10,000 a year, and the "return constant anxiety and annoyance." Their third winter was one of the most severe ever known in the Province, and at last at their earnest entreaty they were once more transported, this time to a more suitable place, the negro settlement at Sierra Leone on the west coast of Africa.

To return to Mr. Gray, his name appears for the last time as S. P. G. Missionary at Preston at £30 a year in the Society's report for 1802. The next reference to him appears in 1807 when we read:

"The Bishop of Nova Scotia having acquainted the Society, that there is a settlement called Sackville, 15 miles from Halifax, on the public road leading to Windsor, lately made a Parish, in which a small convenient Church is built, and a Glebe of considerable extent laid out; and that the Churchwardens and Vestry have agreed to rent a

cultivated farm with a house upon it, for the residence of a Minister, until the Glebe can be improved and a Parsonage House erected on it, the Society have been pleased (at the Bishop's recommendation) to comply with the wishes of the inhabitants in the appointment of the Rev. Benjamin Gray as their Missionary in that place."

In 1819 he became rector of St. George's, Halifax, and in 1825 rector of Trinity Church, St. John, N. B., in succession to Rev. Robert Willis, who came to St. Paul's, Halifax. He became President of Trinity's first Sunday School in 1826, of which his son, Rev. J. W. D. Gray, who assisted him in the parish and succeeded him as rector in 1840, was the first Superintendent and Secretary. After his retirement from the rectorship in 1840, he retained the Chaplaincy of the garrison at St. John until his death in 1854. The late Archdeacon Bridgstocke in his history of the Parish of St. John says of him: "For scientific pursuits and the fine arts he had much taste. In 1805 Sir John Wentworth sent to Moore the poet, a pen and ink sketch of a landscape in Nova Scotia executed by Mr. Gray." His children were, it is thought, all born at Preston. A grandson, B. G. Gray, of Halifax, died in 1880. Miss M. G. Gray, of Halifax, is a great grand-daughter.





THE EARL OF DALHOUSIE, LIEUTENANT-GOVERNOR OF NOVA
SCOTIA.

Who laid the corner stone of Christ Church, July 9th, 1817.

(From a mezzotint of a painting by Watson Gordon, the well known Scottish artist, now in the library of Dalhousie College, which was founded by and named after him).

CHAPTER V.

The Building and Early Days of Christ Church; and its First Rector, the Rev. Charles Ingles



THE clergy of St. Paul's occasionally officiated in Dartmouth before the erection of Christ Church, but as a rule those of the people in Dartmouth who desired to attend church must have crossed the harbor to St. Paul's or driven to the parish church of St. John at Preston. In 1797 "Skipper" John Skerry began a public ferry from the foot of Ochterloney Street to the Market Wharf, Halifax, a conch being blown as the signal for departure. Another ferry owned by James Creighton ran from a wharf at the foot of the old Ferry Road, at Dr. Parker's. In 1815 the Halifax Steamboat Company was incorporated, which included among its shareholders Samuel Cunard and such well known Dartmouth Churchmen as Hon. Michael Wallace, Jonathan Tremaine, Jr., John Albro, Richard Tremaine and Robert Harts-horne. In 1816 a team boat, the Sherbrooke, was built and by it no doubt the distinguished company present at the laying of the corner-stone of Christ Church, previously described, crossed to the town of Dartmouth. The late Dr. Akins described the Sherbrooke as consisting of two boats or hulls united by a platform, with a paddle between the boats. The deck was surrounded by a round house containing a large cogwheel arranged horizontally, to which were attached eight or nine horses

harnessed to iron stanchions coming down from the wheel. As the horses moved round, the wheel, by means of connecting gear, revolved the paddle."

The land on which Christ Church is situated was granted by the Government for that purpose, and on June 10th, 1816, a number of the inhabitants of Dartmouth petitioned the Governor, Sir J. C. Sherbrooke (after whom the ferry-boat had been named) for Government aid in the erection of a church, with the result that the corner stone was laid by the Earl of Dalhousie as described in Chapter I, on July 9th, 1817. The following September Rev. Charles Ingles was appointed rector. The S. P. G. report for 1818 says:

"Upon the recommendation of his Lordship, and at the earnest solicitation of the inhabitants, the old Mission of Preston has been revived, under the name of Dartmouth, and Mr. Charles Ingles appointed to it. This settlement, where a very numerous population has been collected, is situated on the opposite side of the harbour at Halifax, and holds out the prospect of becoming, in a short time, one of the most important places in the Province. Among the laborious duties of the Mission at Halifax the Rev. Dr. Stanser, while rector of St. Paul's, and his present successor, devoted some part of their time to the occasional performances of divine service at Dartmouth, but the increasing population on both sides of the water, will demand the undivided attention of their respective Missionaries; the greatest exertions have been made by the friends of the establishment; a considerable subscription has been raised for defraying the expenses attending the erection of the Church, which, it is expected will be in readiness for divine service early in May, 1818."

The Rev. Charles Ingles, the first rector of Christ Church, was a son of Rev. Henry Ingles, D. D., vicar of Easton, near Winchester, England, a former headmaster of Rugby, and Mary Chamberlayne, his wife, and was born on March 11th, 1780, at Macclesfield. His grandfather, Rev. Anthony Ingles, was also vicar of Easton. He was educated at Eton, and, coming to Nova Scotia, he matriculated at King's College, Windsor, in 1807, and took his B. A. degree in 1811. He was ordained deacon by Bishop Charles Inglis on Nov. 10th, 1911, and married, two days before Christmas the same year, Hannah, daughter of Lawrence Hartshorne, one of the leading Churchmen of Dartmouth at the time, and father also of Lawrence Hartshorne, Jr., destined to take a leading place in the history of the parish, the county and the Diocese. From 1811 to 1816 he was the S. P. G. missionary at Chester, where he did good work, visiting also Blandford and the eastern side of St. Margaret's Bay. His first entry in the baptismal register is dated September 24th, 1817, and records the baptism of John Joseph, son of Benjamin and Louisa Bisset, Cole Harbor, Farmer.

An interesting tradition respecting the building of the Church was handed on by the late Miss Eliza Marvin, who was six years old at the time. Her father was working at the church when it was being built. She went to call him to dinner, and an Indian came along and carried her off with him. He fed her up with long cakes to stop her from crying, but she kept up the crying, and a gentleman heard her and made off to her rescue. The Indians in those days were very riotous among themselves, drank a great deal and gave considerable trouble on the streets of the town.

The original plans of the church, which are in a good state of preservation, show it to have been a

simple oblong structure (the present chancel and transepts having been added later). There were square pews against the wall on each side, and a double set of oblong pews down the centre of the church.

The first entry in the first minute book of parish and vestry meetings records the first Easter meeting as follows:

Dartmouth, April 12th, 1819.

At a meeting of the Parishioners of Christ Church at Dartmouth on this day for the appointment of Parish Officers and other purposes according to a Law of the Province, the following persons were chosen, viz.:

Samuel Albro, Esq., H. Wm. Scott, Esq., *Church Wardens*

James Creighton, Alex. McMinn, Daniel Eaton, George Francis, John Reeves, John Stewart, John Prescott, Alex. Farquharson, Stephen Collins, Joseph Findlay, John Tapper, John Hawthorn, *Vestry Men.*"

At an adjourned meeting on April 22nd, it was decided to allow the rector £30 a year for house rent, and "a further sum of Thirty pounds as his yearly allowance." This was of course in addition to his salary of £200 a year from the S. P. G. and surplice fees. It was further decided to appoint Edward Warren, whose avocation was that of publican, clerk and sexton at a salary of £10 annually, £2 being voted to John Wiseman for his past services as sexton.

At an adjourned meeting of the wardens, vestry and parishioners it was further,

"*Resolved*, that the Fee Simple of each Pew be sold by Public Auction, subject at every Transfer to be offered to the Church Wardens, at the last price given for said Pew whether purchased from

the Church or individuals; liable to a Yearly Rent paid quarterly to be hereafter fixed upon.

Resolved, That the Church Wardens have the right of making use for the benefit of the Public any Pew shut up by the proprietor without sufficient reason assigned.

Resolved, That all arrears of Pew Rent at the end of the year shall make the Pew liable to forfeiture at the discretion of the Church Wardens."

From a fly leaf pasted in the first baptismal register we learn that between Jan. 31st and Feb. 3rd, 1819, Rev. T. Alley had visited Lawrence Town and baptized ten children.

On Sept. 15th, 1820, Mr. Ingles baptised at Dartmouth Michael Wallace, son of Charles Porter, D. D., (who was Vice-President of King's College).

In June, 1819, the rector and wardens successfully petitioned the Governor, the Earl of Dalhousie, to have the grant of the lot on which they had built the church, made out and completed.

The S. P. G. report for 1819 contains the following reference to work by Dr. John Inglis, rector of St. Paul's, at Preston, and to the settlement of liberated American slaves at that place:

"Dr John Inglis has availed himself of the occasional assistance he has been able to procure, and has devoted one Sunday to Margaret's Bay, and another to Sambro, and a Sunday afternoon to Preston. At each of these places he met numerous attentive congregations, who expressed a most earnest desire for a more frequent ministration of the Word and Sacrament."

"Several permanent establishments of Negroes have been made in the neighborhood of Halifax; they consist of American Slaves, who quitted their masters in the late war, and were conveyed to Nova Scotia in His Majesty's ships; lands have been given to them, but they are wretchedly poor and

ignorant. Dr. Inglis had recommended the appointment of a School-master to one of these establishments at Preston, where there are 900 Negroes of whom 300 are Children."

The Society's report for 1820 contains the following reference to the Church at Dartmouth:

"The Rev. Charles Ingles, Missionary at Dartmouth, reports that the Church is nearly finished, and, under an assurance of assistance from the Society, the Trustees have pledged themselves to complete the building. From the scattered state of the population in the township, there are numbers who are in some degree precluded from attending public worship; an ample supply of books would furnish the readiest means of remedying this evil, and the Society have given directions for an adequate supply. The petition from the Churchwardens has been favorably received, and £200 has been granted in aid of the expenses attending the erection of the Church."

On January 19th, 1820, "it was agreed that as no assessment was made according to Law, the required sum for payment of Rector and Clerk should be raised by voluntary contributors. Resolved also that the under mentioned fees be adopted, viz.:

RECTORIAL FEES

	s.	d.
Every Certificate	5	0
Every Registry	2	6
Attending funerals, ground fee included	10	0
Matrimony:—Parties Attending Minister.....	10	0
Minister on parties according to distance.....		

CLERK FEES

Attending funeral, marriage, Baptism	1	3
Digging Grave for adult	10	0
Digging Grave for youth.....	7	6
Digging grave for infant	6	0
Tolling bell	2	6

The following entry, the first engagement for pews is of sufficient interest to warrant its publication:

We whose names are underwritten hereby engage to pay the sum of £5 for a Pew in Dartmouth Church to be hereafter enacted and drawn for:

No. 2.	Charles Morris	£5	0	0	paid
No. 9.	Mich. Wallace	5	0	0	"
No. 7.	Lawrence Hartshorne	5	0	0	"
No. 1.	John Stuart	5	0	0	"
No. 4.	John Preseott	5	0	0	"
No. 17.	George B. Creighton	5	0	0	"
No. 5.	Thos. Boggs	5	0	0	"
No. 18.	John Wolfe	5	0	0	"
No. 11.	Edward Longley, Sr.	5	0	0	"
No. 13.	F. D. Hawthorn	5	0	0	"
No. 3.	George Francis	5	0	0	"
No. 10.	Joseph Findlay	5	0	0	"
No. 12.	L. Hartshorne, Jr.	5	0	0	"
No. 8.	Samuel Albro	5	0	0	"
No. 14.	H. W. Scott	5	0	0	"
No. 6.	John Tapper	5	0	0	"
No. 15.	J. Reeves	5	0	0	"
No 16.	R. & C. Tremain	5	0	0	"
Easter, 1826,	E. Warren	5	0	0	"

On April 17th, 1820, it was further decided

"That all the pews from the Altar to the Double line drawn across the foregoing Plan in this Book do pay a yearly rent of Five Dollars, and that the remaining Pews on the ground floor do pay a yearly rent of Four Dollars, both to be paid quarterly." This is the first mention of dollars in the minutes of the parish.

The following year it was resolved

"That the unsold Pews in the Church be sold at Public Auction on Monday, the 4th day of June next, and that two weeks' notice be given in the Royal Gazette."

It had also been decided that the rector should furnish a list of his parishioners and that Mr. Warren, the Clerk, shall be employed to collect contributions for the payment of the Rector and Clerk, Mr. Warren to be allowed 5 per cent. for collecting. At

the same time his salary was increased from £10 to £12.

A plan of the seats in the minute book gives the following occupants, pews number from 1 to 9 being the square pews on the south side, 10 to 18 the square pews on the north, the remaining numbers the pews in the centre of the church:

1. Rector.	25. Mr. T. Reeves
2. Governor	26. Mr. Watt
3. Mr. McMinn and John Ott	27. Mr. E. Warren
4. Mr. Jos. Findlay	28. Mr. Lennox
5. Mr. John Tapper	29. Mr. Brown
6. Mr. Pritzol	30. Mr. Horner, 1 seat.
14. Mr. Philip Brown	31. Mr. William Ash
15. Mr. Edward Langley	32. Mr. Geo. Creelman
16. Mr. D. Hartshorne	33. Mr. H. Yeator
17. Mr. John Wolfe.	34. Samuel Albro
18. Church Wardens.	35. Richd. & James Tremain, Esqres.
19. Mr. G. Frances (E. H. Lowe, T. B. Desbrisay).	36. Lawrence Hartshorne, Junior, Esqre.
20. John Prescott, Esqre.	37. Samuel Albro, Esqre.
21. John Stuart, Esqre.	38. James Creighton, Esqre.
22. Hon. M. Wallace	39. Lawrence Hartshorne,
23. Thomas Boggs, Esqre.	40. Captn. Scott (Mr. Walker)
24. George Creighton, Esqre.	

The names given in brackets were evidently pencilled in at a later date.

Meanwhile some history that has often repeated itself in this and other parishes was being written. At a meeting of the vestry on April 9th, 1821, it was resolved

"That a subscription should be set on foot for the purpose of raising a sum to pay the debts of the Church, and that it is advisable to receive such subscriptions in quarterly payments, the whole to be paid within one twelvemonth in order to accommodate those not possessing immediate means."

"At a meeting adjourned from Easter Monday held on the 5th day of May, 1821.

"The Church accounts having been submitted and inspected—the state of the debts were discussed and the Resolutions passed on the 9th of April last were read over. When it was moved and seconded

and agreed upon that respectful application be made to His Excellency Sir John Kempt to be pleased to render some aid to relieve the Church from the debts under which it is now embarrassed—

“A subscription list was then opened and a most liberal subscription was commenced on the spot agreeably to the first resolution passed on the 9th day of April last.”

Meanwhile the ever present legally minded parishioner had raised a neat question as to the legality of former proceedings on the ground that Christ Church was in reality only a chapel-of-ease to the parish church, St. John's, Preston. Accordingly on Easter Monday, 1823, it was

“Resolved, that it is the opinion of this meeting that all proceedings are irregular, it being considered a Chaple-of-Ease, and that a petition be forwarded (the copy of which we have at present before us) to His Excellency praying relief, by regular service to be performed.”

Again April 19, 1824, it was

“Resolved, that it is the opinion of this meeting that a Committee consisting of J. D. Hawthorne, J. Albro, Henry Mott, and Mr. Edward Longley, be appointed to frame a petition to His Excellency requesting the division of this Parish from the Parish of St. John.”

Meanwhile the rector was seeking to discharge his duty to the other parts of his exceedingly extensive parish. The S. P. G. report for 1821 states:

“The Rev. Charles Ingles, Missionary at Dartmouth, reports that he has ventured to make some variation in the routine duty, by devoting that time on the Sunday evening to a settlement called the Eastern Passage which he has before given to Dartmouth. He was induced to do this by observing, that the attendance upon divine service in the

evening was very thin at Dartmouth, and a probability of doing some good at the former place. This alteration has been productive of all the advantages expected. A very considerable congregation has been collected both at Cole Harbour and the Eastern Passage; and at Preston, which he has lately visited twice, the numbers attending divine service have exceeded fifty."

"The Rev. Charles Ingles, Missionary at Dartmouth, writes, that as it is evident that the town in which he resides forms only a portion of the extensive parish of Preston, he has determined to extend his services through the whole district, though, in so doing, some diminution of his ecclesiastical duties at Dartmouth will necessarily be occasioned. He has, hitherto, performed divine service regularly every Sunday morning in the town, and divided the afternoon between Preston, Lawrence Town and Porter's Lake; he proposes now to apportion one-half of his time only to Dartmouth, and the remainder to divide among the other settlements of the Mission, where, indeed, very considerable congregations have been collected; at times little inferior to that at Dartmouth. A Sunday School has been established at Cole Harbour, under the conduct of Mr. Glen, an aged and respectable character; the number of scholars is 24; they have been well supplied with National School books, and have made considerable proficiency."

The rector's decision to devote more time to the outlying districts does not seem to have met with the complete approval of the parishioners resident in Dartmouth, who evidently did not intend to pay for more than (in their estimation) they received, for on April 4th, 1825, it was

"Resolved, that one year and a quarter be deducted from each pew holder's account in conse-

quence of Divine service not being performed every Sunday.

"Resolved, that the pew holders pay in proportion for this present year according to the number of times Divine Service is performed in said Church."

In 1821 the name of Mrs. Mumm appears in the S. P. G. report as schoolmistress at Dartmouth at a salary of £5 a year. In later reports the name is given, no doubt correctly, as Mary Munn. William Walker's name appears in 1824 as schoolmaster at Dartmouth at a salary of £15 a year. He succeeded Edward Warren as Clerk, and was the father of E. M. Walker. He also kept a store and sold the first pound of flour in Dartmouth.

Mr. Ingles resided at Brook House, near what is now known as the Woodlawn Cemetery, and in addition to his parochial duties lodged and taught a number of boys. Among his pupils were T. B. Akins, D. C. L., for a long time Commissioner of Public Records, well known for his historical work in the Province. He founded the Akins Historical Prize at King's College and left to that University a valuable library of books. Other pupils were the late G. A. S. Crichton and Henry Lawson. Brook House, which has an interesting history, was erected by Monsieur Danseville, a former French Governor of St. Pierre, who with a number of inhabitants of that island, was brought to Halifax in 1793 when St. Pierre was taken by the British. Being a devout adherent of the House of Bourbon he refused to return to France during the usurpation of Napoleon. The House was built on land owned by Miss Margaret Floyer, with whom he had lodged for many years, and whose romantic history is told by Mrs. Lawson. M. Danseville returned to France after the overthrow of Napoleon, and on the death of Miss Floyer the property was sold to Lawrence

Hartshorne, Jr., who purchased it for the use of his brother-in-law, the rector.

In 1825 Mr. Ingles was appointed to the important and historic parish of St. George's, Sydney, the mother Church of the Island of Cape Breton. On his departure for Cape Breton the wardens and vestry presented him with an address as follows:

"Dartmouth, June 17th, 1825.

"Rev. Sir:

We, the Wardens, Vestry, &c., &c., of Christ Church, Dartmouth, cannot allow you to depart without acknowledging and expressing our thanks for the unremitted attention you have bestowed upon all classes of this community during your pastoral charge; particularly your consideration of those in affliction and distress, who must ever bear in their hearts the remembrance of your kindness.

We congratulate you upon your preferment and sincerely wish yourself and family a safe passage, hoping you may enjoy wherever it shall please Providence to place you, all the happiness and comfort this world affords."

A little idea of the extent of Mr. Ingles' labors beyond the limits of the town of Dartmouth may be gathered from the S. P. G. Report for 1826:

"The Rev. Charles Ingles, late Missionary at Dartmouth, reports, that a very sensible progress had been made at Lake Porter in the decent observance of the Lord's Day as well among the old as the young. The Church service and a Sermon are read to a congregation of about forty persons. The children are attentive and becoming perfect in the catechism. The Sunday School at Dartmouth increases. At Preston two gentlemen have separately undertaken to open Sunday Schools during the summer. Mr. Chamberlain has had upwards of eighty children, mostly blacks, with some grown

persons. Mr. Mott's school is in its infancy. These schools having been undertaken voluntarily by persons not seeking emolument, he has great hopes that good effects will result from them. The money granted by the Society for removal of the church at Preston is not likely to be called for very soon; some local circumstances interrupting the unanimity which ought to subsist. At Lake Porter the prospect is brighter. Half an acre of land has been given by an individual named Bishop, and is to be secured by a registered deed to the Society. The frame of a church is erected, and in part boarded in. Several zealous churchmen are among them, and none more so than Mr. Thomas Ormond, to whose exertions much is owing. Mr. Ingles has given them a stove, and he hopes the building will be made sufficiently comfortable for them to assemble in during the winter. The occasional attendance of the Missionary at Dartmouth will be a great encouragement to them."

At St. George's, Sydney, he succeeded the Rev. Hibbert Binney, whose first child was the Right Reverend Hibbert Binney, fourth bishop of Nova Scotia. At that time the parish covered the whole of Cape Breton Island. From 1840 he was assisted by Rev. William Porter. He resigned the parish in 1853, but continued to act as chaplain to the garrison at Sydney until the final withdrawal of the troops at the commencement of the Crimean War in 1854. He died in England in 1862. He had five sons and six daughters. One of his sons was the Rev. Charles Leicester Ingles, for many years rector of Stamford and Drummondville, Ontario, whose first son was the Ven. Archdeacon C. L. Ingles, of Toronto, well known as a member of the General Synod and as one of the leaders today in the Social Service and other work of the Church. His great grandson, Rev. George Leicester Ingles,

the second son of the Ven. Archdeacon Ingles, was Chaplain to the Queens Own Rifles in the First Canadian Contingent (3rd Overseas Battalion) to proceed to England in the present war, was transferred to No. 1 General Hospital, and falling a victim to disease contracted while ministering to those suffering from the same malady at Salisbury Camp, was buried in Bulford Parish churchyard.

There were thus six consecutive generations in the Ingles family to take Holy Orders.



CHAPTER VI

Consecration of Christ Church, Dartmouth, and of the second St. John's Church, Preston.



FROM the departure of Rev. Charles Ingles for his new parish of St. George's, Sydney, in June, 1825, until the coming of Rev. E. B. Benwell, as rector and S. P. G. missionary in December, 1826, the parish was without a resident clergyman. Amongst the clergy who officiated from time to time as appears from the register were Rev. B. G. Gray the missionary at St. George's, Halifax, Rev. R. Uniacke, Rev. C. B. Rozenberg, chaplain to His Majesty's Ship Jupiter, Rev. J. J. Jackson, Ven. Archdeacon Spencer, Rev. Robert Willis, rector of St. Paul's, Halifax, Rev. W. W. Walker.

While the parish was without a rector the important ceremony of the consecration of Christ Church took place, an event which marking as it did the two facts that the Church had all the necessary appointments for the ministration of Divine Service according to the use of the Church of England and that it was free from debt, must have been of the deepest interest to the parishioners. The old minute book gives in full both the petition and deed of consecration as follows:

*Consecration of the Church
by
The Lord Bishop of Nova Scotia.*

August 20th, 1826.

To the Honourable and Right Reverend Father
in God, the Lord Bishop of Nova Scotia—

The Petition of the Archdeacon of the Diocese,
Church Wardens and Vestry of Christ Church in
the parish of Preston in the Archdeaconry of Nova
Scotia,

Humbly Sheweth,

That a new Church hath been erected in the said
parish for the worship of Almighty God according
to the rites and ceremonies of the United Church
of England and Ireland, but that no opportunity
hath yet occurred for having the said Church set
apart forever from all profane uses and solemnly
consecrated and dedicated to the service and worship
of Almighty God.

Your petitioners therefore humbly represent that
the said Church is now ready for consecration and
pray that your Lordship will be pleased to consecrate
it accordingly.

Signed JOHN D. HAWTHORNE

EDWARD H. LOWE

Church Wardens.

Dartmouth in the Parish of Preston,

August 19th, 1826.

VESTRY MEN

James Creighton, J. P.

Samuel Albro, J. P.

Eduard Langley, Sr.

George Creelman

Wm. Wilson

John Wolfe

Edward Warren

William Reeves

James Coleman

John Tapper

Andrew Malcolm

Benjamin Elliott

In the Name of God, Amen.

Whereas a Church or Chapel has been built at
Dartmouth, in the County of Halifax, and in our
Diocese of Nova Scotia, to the glory of Almighty



THE RIGHT REVEREND JOHN INGLIS, D. D.

Consecrated Third Bishop of Nova Scotia, March 25th, 1825. Consecrated Christ Church, Dartmouth, August 21st, 1826, and the second St. John's Church, Preston, January 6th, 1828.

God and for the celebration and performance of divine worship, and such Fabric is finished, decently ornamented and furnished with all things necessary for divine worship, and is now ready for consecration: and whereas the Archdeacon of the Diocese, Church Wardens and principle inhabitants of the said place have humbly besought us we would by our authority ordinary and Episcopal vouchsafe to consecrate the said Church or Chapel and set apart and separate the said Fabric from all profane and common uses, and declare the same to be and remain a place of worship for ever according to the rites and ceremonies of the United Church of England and Ireland as by law established.—

Now we John, by Divine Permission, Bishop of Nova Scotia and its dependencies, do, by virtue of the authority to us committed, separate the said Church or Chapel from all profane and common uses and do dedicate the same to Almighty God and divine worship by the name of Christ at Dartmouth and consecrate it for the celebration and performance of Divine service, and do, openly and publickly, pronounce decree and declare that the same ought to remain so separated, dedicated and consecrated for ever by this our definitive sentence or final decree which we read and promulge by these presents.

(Signed) JOHN NOVA SCOTIA.

August 20th, 1826.

The Consecration, which took place on Sunday, August 21st, and the appointment of Mr. Benwell to the parish is thus described in a letter from Bishop John Inglis, published in the S. P. G. report for 1827:

“Being detained some time at this place, waiting for the ship which Admiral Lake had been so good as to provide for my conveyance to Newfoundland,

I named Sunday, the 21st of August, for the consecration of Christ's Church at Dartmouth, when a very numerous and respectable congregation were assembled, although the weather was unfavorable. Archdeacons Willis and Spencer, and the Rev. Messrs. Wix and Macaulay attended me. The church is an excellent building and in good repair, not central to the whole parish, but it would have been difficult to place it more conveniently. The township and parish contain forty-five square miles, and 2613 inhabitants, of whom 942 are free blacks. There is neither Dissenting meeting-house, nor resident Dissenting minister in the parish, but the people are greatly divided in religious opinions. The vacancy at Dartmouth has been injurious to the Church, although no pains have been spared for its supply, and divine service has been frequently performed. While I am writing, the Rev. Mr. Benwell is labouring there with great zeal; his labours are very acceptable, and an instrument of much good. Congregations are always assembled to meet him at five different points, distant from six to nineteen miles from the church at Dartmouth, whenever he can give them service, and I shall rejoice if he can remain there; but the people are so poor as to be unable to contribute to his support, and he can hardly maintain his family there without some assistance."

The manner of taking up the collections evidently caused some discussion. At first they were taken up in a box (at the end of a long stick) carried round from pew to pew. On Whit Monday, 1825, a parish meeting decided that

"Resolved that the Sunday Collections be discontinued in lieu of which a plate be placed at the Door to receive Contributions and one of the Vestry attend the same."

However, it was soon after

“Resolved that a box be carried round as before in lieu of the Plate at the door to receive Collections,”

and on Easter Monday, 1827, it was “resolved that the Vestry Men make a collection every Sunday, each one taking the duty for one month.”

The Reverend Edward Lewis Benwell, who remained rector for little over a year, was an Englishman, who doubtless came out under the auspices of the S. P. G.

The bell was presented to the church in 1826 by the Honourable Mr. Wallace, one of the leading parishioners.

Meanwhile a parsonage had been erected near the First Lake, pleasantly situated in a grove of trees, and in 1826 it was decided that the pew rents should be appropriated to the liquidation of the interest and principal of the Parsonage House debt.

Almost Mr. Benwell's last act during his short rectorship was to take part in the consecration of the new St. John's Church at Preston, and the burial ground attached which took place on the feast of the Epiphany, 1828.

The following record of the petition and the deed of consecration are interesting as showing that the parish was still called that of Preston, for the reference to the “United Church of England and Ireland as by Law established,” and for the names of the wardens and vestrymen:

To the Honourable and Right Reverend Father in God, the Lord Bishop of Nova Scotia.

The petition of the Minister, Church Wardens and Vestry of Christ Church in the Parish of Preston in the Archdeaconry of Nova Scotia.

Humbly Sheweth

That a new Chapel hath been erected in the said parish for the Worship of Almighty God according to the rights and Ceremonies of the United Church of England and Ireland but that no opportunity hath yet occurred for having the said Chapel set apart forever from all profane uses and—Solemnly consecrated and dedicated to the service and worship of Almighty God.

Your petitioners therefore humbly represent that the said Chapel is now ready for Consecration and pray that your Lordship will be pleased to Consecrate it accordingly and the Burial ground adjoining thereto.

(Signed) EDW. LEWIS BENWELL,
Minister.

JOHN D. HAWTHORNE
EDWARD H. LOWE
Church Wardens.

*Dartmouth in the parish of
Preston, 3rd Jan, 1828.*

VESTRY

James Crighton
John Wolfe, Sr.
John Tapper
William Reeves
Samuel W. Albro
Henry Yetter
Saml. Albro, Sr.

Andrew Malcolm
Jonathon Prescott
Joseph Clark
Tobias Miller
James Maney
Chr. Katzman
Francis Hall

In the Name of God Amen.

Whereas a Chapel hath been built at Preston in the County of Halifax, and Archdeaconry of Nova Scotia, in our diocese of Nova Scotia to the glory of Almighty God, and for the celebration and performance of Divine worship, according to the rites and ceremonies of the United Church of England and Ireland as by Law established;— and such fabric is finished and decently ornamented and fur-

nished with all things necessary for divine worship, and is now ready for Consecration:—and whereas the Officiating Minister, the Church Wardens and other inhabitants of Dartmouth have humbly besought us that we would by our Authority ordinary and Episcopal vouchsafe to Consecrate this Chapel and set apart and separate the said fabric from all profane and common uses, and declare the same to be and remain a place of Worship for ever according to the rites and Ceremonies of the United Church of England and Ireland as by law established.

Now we, John, by Divine permission, Bishop of Nova Scotia and its dependencies do by virtue of the Authority to us Committed Separate the said fabric from all profane and common uses, and do dedicate the same to Almighty God and divine worship by the name of the Chaple of St. John, at Preston, and consecrate it for the Celebration and performance of Divine Worship and do openly and publicly pronounce, decree and declare that the same ought to remain so separated, dedicated and consecrated for ever, by this our definite Sentence or final decree which we read and promulgate by these presents.

As witness our hand this Sixth day of January in the Year of Our Lord, one thousand, eight hundred and twenty-eight.

(Signed) JOHN NOVA SCOTIA.

In the Name of God Amen

Whereas a piece of ground, adjoining the new Chaple of St. John at Preston in the Archdeaconry of Nova Scotia and in our diocese of Nova Scotia hath been provided for the decent burial of the Dead, and is now enclosed and fit for Consecration, and the Officiating Minister, Church Wardens and other inhabitants of Preston have humbly sought us that we would Separate the said piece of ground and

Consecrate it for a place of burial according to the rites and Ceremonies of the United Church of England and Ireland as by Law established.

Now we John, by divine permission, Bishop of Nova Scotia, and its dependencies, do by virtue of the Authority to us committed, Separate the said piece of ground from all profane and Common uses and do dedicate the same as a place of Burial according to the rites and Ceremonies of the United Church of England and Ireland as by Law established.

January 6th, 1828.

(Signed) JOHN NOVA SCOTIA.

It was not without great opposition on the part of some of the older inhabitants that a change was made in the location of St. John's, Preston, and that all that could be used of the old frame and fittings was removed from the old site on the hill and used in the erection of the new church which was erected about a quarter of a mile to the eastward of Maroon Hill and was much nearer to the homes of most of the people. It is asserted that, when the monks of Winchester sought to translate the remains of good Bishop Swithun, who in his humility had expressly desired to be buried in the open, from his quiet grave to a specially prepared tomb beneath the high altar of the cathedral, it rained so incessantly for forty days that they abandoned the attempt. A Preston legend asserts that rain fell whenever the attempt was made to remove parts of the old church, but that those concerned disregarded all protests and kept on with the effort. The old site had been hallowed by the graves of their forefathers and doubtless was for this reason specially dear. Mrs. Lawson wrote thus effectively of it, "There in the quiet solitude of nature, the rude forefathers of the hamlet sleep.

The old German settlers, the disbanded soldiers, the restless Maroons, the good grey heads of Theophilus Chamberlain, John Prescott, Tobias Miller, James Money, and many others, lie underneath the sod of this quiet old churchyard which the storms and suns of nearly a hundred years have whitened with snow or made green with summer verdure. Sweetbriars and other spreading plants still flourish, planted there by loving hands, hands which are now folded beneath the turf of other Churchyards. All are waiting for the time when the angels shall reap the harvest from God's acres so thickly set everywhere in this great world of His."

The second church at Preston has been described as follows: "The church was very rough and without ornament or even comfort. The narrow chancel with its plain wooden table,—rarely if ever used for holy communion,—the bare pulpit and reading desk, would have suited the most primitive conception and taste. Highly ritualistic in one point alone, was the order of the sittings. The men sat on one side, and the women on the other; precedent and good manners alike forbidding any infringement of this rule during divine worship."



CHAPTER VII.

The Rectorship of Rev. Mather Byles Desbrisay, indefatigable parish priest and consecrated man of God



IN the history of every parish one rector's name is likely to stand out above others as specially conspicuous for the saintliness of his life. That name on the roll of rectors of Christ Church, Dartmouth, is that of the Rev. Mather Byles Desbrisay, who after a fruitful ministry of six years, passed to the life beyond at the early age of thirty.

The de-Brezé family as they were once styled, were French Huguenots, who although often chosen for important missions by the government and engaged in fighting for their country, were conspicuous above all for their loyalty to their religion. True to the family motto, "*Confiance en Dieu*," at the revocation of the edict of Nantes, by which liberty of conscience was again taken from the French Protestants, they, with many other Huguenot families took refuge in England, where their name acquired its present Anglicized form. The Sieur Marquis Denonville de-Brisay was the first of the family to come to Canada, having been appointed Governor in 1687 and residing in Quebec. A Thomas desBrisay was also appointed Governor of St. John's (now Prince Edward) Island in 1769.

The father of the rector of Dartmouth was Lieutenant Colonel Thomas Desbrisay, of His

Majesty's Royal Regiment of Artillery at Halifax, who was married at St. John, N. B., on August 8th, 1799, to Anna, daughter of Rev. Mather Byles, D. D., once rector of Christ Church, Boston, and a fearless Loyalist, who came to Halifax at the time of the revolution, was for some time a garrison chaplain, and was appointed in 1788 rector of St. John. The other sons of this marriage were Thomas Belcher, who became a physician and practised at Chester, Gagetown (N. B.) and Dartmouth, where he died in 1869; and Charles Morse, who entered the legal profession in England and became a barrister, court of Queen's Bench.

Mather Byles Desbrisay matriculated at King's College in 1823, and took his B. A. degree "most honorably" in 1827, proceeding to the M. A. in 1832. From the first he had desired to enter the ministry, but a marked hesitancy in his speech was considered an objection, and on the advice of friends he decided on a military career, and entered the Royal Military College, where his course was marked by attention and progress in study. From an article headed "The Faithful Pastor," an appreciative sketch by a visitor to Dartmouth who admired him, which was published in the *Episcopal Record* of Philadelphia, the following is taken:

"He did not care for a military life and gave up his commission, and with unwearied perseverance sought to remove the obstacles which interposed between him and the long cherished object of his wishes. He would exclaim, "Let me but enter the sacred desk, and I feel that the tongue of the stammerer shall be unloosed." They were prophetic words; as a consecrated minister his difficulties of enunciation vanished. And now the pastor of a numerous flock shone forth the beauty of his character, and as the simple Parish Priest (except in the dreams of Poesy) we must believe him unique."

Previous to coming to Dartmouth he had acted as Missionary at St. Margaret's Bay, where he was remembered with love and affection for many years. He was evidently a young man of great promise, his sweetness of disposition endearing him to all who knew him, while his devotion to duty and his earnestness in his work, commanded the admiration and esteem of his people. He resided with his mother and brother in the old rectory near First Lake from his induction until his death. Mrs. Lawson says, "The members of his family who resided with him were both literary in their tastes and added to their cultivation and varied knowledge the accomplishment of being occasional writers of graceful verse."

The following letter written by him to the Bishop of Nova Scotia on January 1st, 1831, illustrates alike his devotion to duty and the good results of his pastoral efforts:

"My Lord:—In forwarding another annual report to your Lordship, I have great satisfaction in commencing it by stating that my parish in every part continues to give me increasing encouragement in the discharge of my ministerial duties. I have now, in addition to my Sunday's duty at Dartmouth and the Eastern Passage, opened an evening service at Cole Harbour, after my return from the latter place, and am attended in this large settlement by all its inhabitants; the ride which I am thus obliged to take round the country is nearly twenty miles in extent, and at this season attended with much difficulty, but I have not as yet found it too laborious.

Immediately after your Lordship's visit to the Eastern Passage on Sunday the 20th of June last, a subscription was opened for obtaining a sum toward erecting a church: £75 have thus been raised, and

the frame of the building is to be brought out during the next week; the people enter with much spirit upon the undertaking, and will, I am confident, be prompt and earnest in its execution. I have not visited the Preston church during the winter, there is no stove in it, and I fear much whether the inhabitants, who are extremely poor, will be able to purchase one. I have, however, not failed in continually urging them to this exertion, and shortly intend visiting every house in the settlement to collect money for this purpose.

At Porter's Lake we continue to prosper, though I much regret the long intervals which must intervene between my visits to the settlers in this district. No dissenting preacher has yet gained admittance among them, but they stand much in need of religious instruction.

At Three Fathom Harbour (twenty-six miles from my residence) the people are very anxious to build a church, and one individual, though in moderate circumstances, offered me at my last visit a donation of £10, with which to open a list of subscriptions. Such a feeling of attachment to the Church is doubly valuable, when it is fully understood by the individuals concerned how very seldom they could hope (even should they accomplish such an undertaking) to enjoy the visits of their pastor.

In Dartmouth the number of communicants has increased, and efforts are again making towards paying off the debt on the parsonage house. The establishment of a lending library has been of the greatest benefit among us, and for the bounty of the Venerable Society at home, as well as for your Lordship's indulgence here, we must ever feel deeply and sincerely obliged. Books are borrowed from distances of twenty miles in the country, and seem to afford the highest comfort and satisfaction.

Our District Committee having lately paid the sum of £33 to the Halifax Diocesan Committee, is now out of debt. The schools in the parish are in a flourishing condition, as will be seen by our Notitia. The children are frequently catechised by myself and instructed in the principles of our holy faith."

The minutes of the Easter meeting of 1828 state that on the motion of William Wilson and John D. Hawthorne, the Churchwardens were instructed to purchase a Pall and Bier "the same to be paid out of the Church Funds." The bier was used for carrying the coffin from the church to the grave. The pall was a covering of cloth or velvet which was placed over the coffin at funerals. In this parish the word "pall" seems later on to have been used for the bier, or, at least, for the bier and pall together. The Pall was a source of revenue, as in 1832 it was decided on the motion of Edward Lowe that the charge for its use should be ten shillings. As the Sunday collections were often less than that amount, it would seem that sometimes the dead contributed more to the revenue of the Church than the living.

Music, as ever, seems not to have been entirely without differences of opinion. On Easter Monday, 1828, it was decided that the "organ (presumably rented) should be continued for another year, and a subscription list be opened in order to defray expenses of the same. At the same meeting, in re-appointing Mr. Walker as Parish Clerk, it was deemed necessary to add that "in future Mr. Walker shall not leave his Box (from which he led the responses) to assist the organist in singing." In 1834 it was "resolved that the Church Wardens be requested to intimate to Mr. Kirk that it is not the

wish of the Congregation he should play any Voluntary."

Efforts were made both by the use of the pew rents and by voluntary collections to pay off the debt on "The Parsonage House."

It was found that more interest must be taken by the parish in financial matters, as the S. P. G. was rightly enough beginning to expect the older established missions to be moving in the direction of self-support. At a meeting on December 2nd, 1832, we read:

"Several Papers and Letters were read by the Chairman showing that his salary as Missionary had been reduced to forty pounds less than he had received in previous years and that it was still to suffer further reduction until one-half his salary from the Society for the Propagation of the Gospel was cut off; also a letter from the Lord Bishop of the Diocese, shewing the necessity there now was for a provision being made for the Clergy of this Province by the people belonging to the Church of England; also a letter from the Rev. J. Cochran of Lunenburg stating that it might be advisable to send a delegate to England for the purpose of recovering if possible the Salary of the Clergy and wishing to know whether the Parishioners would be willing to raise ten pounds towards paying such delegate; after some few explanations the chairman withdrew, and J. B. Creighton, Esq., took the vacant seat.

"Resolved that it is the opinion of this meeting that the deficiency in the Clergyman's Salary be made up to him as nearly as possible; but that as no Legal assessment can at present be formed they now pledge themselves to carry it into effect at their next Easter meeting.

Unanimous.

Proposed by Mr. Wilson and seconded by E. H. Lowe, Esq., that twenty pounds be raised by subscription for the Rector to be paid to him previous to next Easter day. Agreed to by a show of hands and a subscription, paper was accordingly opened.

Proposed by Mr. Brown and seconded by E. H. Lowe, Esq., that it is at present inexpedient for this meeting to take into consideration the purport of the letter from the Rev. J. Cochran of Lunenburg.

Agreed to by a show of hands.

Resolved that it is the opinion of this meeting that they would be wanting in Respect to their present Clergyman were they to allow this opportunity to pass without expressing their entire satisfaction with his conduct during his pastoral charge and they deeply sympathize with him in the reduction of Salary he has sustained sincerely regretting their inability to recompense him as he deserves, and they are fully sensible that this is the opinion entertained throughout the parish towards him. Unanimously agreed to."

Mr. Desbrisay's early death was caused by a fall from his horse on one of his long journeys to visit a sick parishioner, aggravated by cold and exposure which led to an attack of fever. He was delirious during the three weeks of his illness. "Only once did reason appear to visit him. When someone whispered to him the name of his Saviour, he exclaimed, "Oh, yes, let me to his bosom fly."

An entry in the Register of Burials under date February 13th 1834, signed and in the handwriting of "John, Lord Bishop of Nova Scotia," stated that he was "buried beneath the altar of Christ Church."

The following obituary notice from the Nova Scotian of February 13th, 1834, is said to have been written by his friend and fellow student, the Rev.

William Cogswell, at that time curate of St. Paul's and Bishop's Chaplain, who took a number of services in the parish before the appointment of Rev. A. D. Parker as Mr. Desbrisay's successor:

"Died on Sunday, the 9th of February, 1834, at the Dartmouth Rectory, in the 31st year of his age, the Rev. Mather Byles DesBrisay, A. M., Rector of Christ Church, Dartmouth, and missionary of the Society for the Propagation of the Gospel in Foreign Parts. In his private as well as his ministerial character, living he was equally loved, dying he is equally deplored!

"The first year or two of his ministry was spent principally in visits to St. Margaret's Bay and other places which were without a resident clergyman: and the affection and gratitude with which the inhabitants of every place in which he has, for however short a period, exercised his ministry, bear ample testimony to the kindness and humility of his demeanor, and his christian zeal for their spiritual welfare.

"Since his settlement in Dartmouth, his labours in the cause of his Master have been arduous and incessant. Several parts of his extensive mission, which had been rarely visited in former years or blessed with the ordinances of religion, were made by him the objects of his almost weekly care; and some of the yet more distant parts, which had been accustomed to look only for a yearly visit from a minister of Christ, were favoured with a regular monthly opportunity of hearing the word of God. The usual routine of Sunday duties which he had marked out for himself, obliged him to travel fifteen hundred miles and hold upwards of one hundred and fifty full services within the year. But his exertions were not limited to his Sunday duties. No call of duty, from whatever distance, found him either unwilling or unprepared to attend to it; and it is scarce-

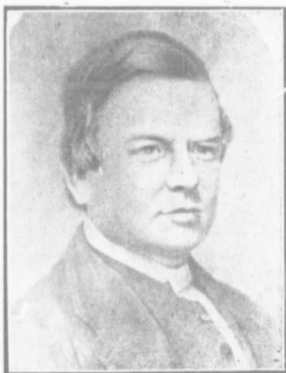
ly more than a month since he went and returned a distance of twenty-five miles three times in one week to visit a sick man at Three Fathom Harbour, whose death called him a fourth time within a few days the same distance.

“Notwithstanding such great exertions, which might almost seem to justify a degree of self-complacency and satisfaction, such was his humility and freedom from display, that none but his most intimate friends were aware of the extent of his labours, and to them the expressions of his regret were that he was able to do so little.

“But while the church of which he was an ornament, has sustained such a loss, who can express the deep bereavement under which his mourning family and afflicted friends are left to suffer by his departure. To every one of his contemporaries at college, he was endeared by ties than which no brotherly affection could be stronger. The people of his charge feel like the smitten Egyptians,—as though in every house there was one dead ! And his family have to lament one whose affection was unceasing, whose kindness and attentions were unvarying, whose temper was unruffled, and whose disposition, partaking largely as it did the milk of human kindness, was yet more deeply imbued with the mild and softening influence of Christian sympathy. Long and deeply will his remembrance be cherished by his family, his brethren and his friends. Long and eagerly will the church he adorned look for one so calculated to impress her doctrines, so enabled by God’s grace to exemplify those doctrines in his life, so likely to have gained the esteem, the admiration, and the regard of all parties and denominations of Christians by his humility, his purity, his talents, his devotion, and his singleness of purpose.



REV. MATHER B. DESBRISAY, M.A.
Third Rector of Dartmouth, 1828-1834.
(From a miniature in the possession of
the family).



REV. JAMES STEWART, M. A.
Assistant Minister, 1844-1862. Seventh
Rector of Dartmouth, 1862-1865.



REV. JAMES SHREVE, D. D.
Sixth Rector of Dartmouth, 1854-1862.



REV. W. FERDINAND PRYOR, B. A.
Eighth Rector of Dartmouth, 1865-1868.

"His remains were interred this afternoon, at two o'clock, beneath the altar in the Parish Church of Dartmouth, where his much respected Diocesan paid his last tribute of respect to the character of a zealous missionary and devoted parish priest, by committing his body to its kindred dust, in the sure and certain hope of a glorious resurrection to eternal life.'

Miss M. F. Katzman (Mrs. Lawson) published some touching lines upon his death. In the course of a funeral sermon, Rev. R. F. Uniacke, rector of St. George's, Halifax, said:

"Seldom has an occasion arisen when emotions of reverence for the departed minister have been so absorbed by feelings of personal regard, as at the present. During his sudden and painful illness, gloom, apprehension, and sorrow, pervaded all ranks, classes, and denominations of men in his parish and when it pleased God to take him the universal expression was, we have lost a faithful Pastor, a tender, sympathizing friend, a kind and benevolent Director, one whose whole heart, mind and body were devoted and given up to our temporal and everlasting welfare. Nor was this merely a sudden impression—the sorrow for his loss deepened each succeeding day, and at the moment of interment, hundreds of all ranks crowded to witness the solemn scene, and testified by their tears the sympathy which touched their inmost souls. They seemed to be impressed with the solemn truth, "A good life hath but few days, but a good name endureth forever."

No exertions or hardships were too great, no journeys too oppressive, if he could give comfort and religious consolation to others. It may truly be said: *He was a man that hazarded his life for the name of our Lord Jesus Christ.* He was not content with the instructions of the Pulpit. He

strengthened them by the private and individual exhortations of the Pastor, entreating his flock to continue in the grace of God and to cleave with purpose of heart to the Lord. His delight was in visiting the sick and relieving the distressed, proving himself on all occasions a son of consolation, a messenger of joy, peace, and salvation. Our departed friend and brother was not less exemplary in the private duties of life. He was an affectionate son, a kind brother, a warm friend, a compassionate neighbour. His example was that of humility and brotherly kindness. He had nothing of that pomp and pride, and love of distinction which characterize this world's greatness, but a childlike simplicity and meekness. He showed an example of deadness to the world, which every child of God should possess, especially the Minister of Jesus. His private life was a commentary on what he taught; He lived indeed not for this world but for the next; he labored for the good of his flock and could say with the apostle, "We seek not yours, but you." His private disposition was proverbial. Kindness was in all his words and actions, and his family well know the sympathy, the tenderness, the affectionate attachment of his soul."

The article in the Episcopal Recorder, of Philadelphia, to which reference has already been made, thus concluded:

"The shades of another Sabbath gathered over us, but to him it was the dawning of a glorious and eternal rest. Without a struggle his spirit passed into bliss. And now broke forth that tide of love and grief which shewed that man, buried to the lips in worldliness and selfish enjoyment, could yet appreciate so noble a character. One theme was on every tongue, one gloom covered every countenance. Christians forgot their divisions while they mourned a brother. The councils of his country

dissolved their sitting that they might pay public honors to his memory; while in his own village the closed windows and saddened eyes looked like Egypt of old when there was one dead in every house. In the spot which he had himself selected, a few months before, and near the altar he so dearly loved, his remains were deposited amidst the mourning of his beloved flock; hundreds of those humble men attending, their rugged cheeks streaming with unwonted tears. The poor old clerk responded, with broken articulation, until, laying his head upon the desk, his words were fairly lost in audible sobs. Dust was committed to dust, and the living departed, laying it to heart."



CHAPTER VIII.

Early Victorian Days—The Parish Clerk
Discontinued—Formation of the Diocesan
Church Society—The Rector under
a Cloud.



ARCHDEACON WILLIS, rector of St. Paul's, writing in 1835, recorded his thanks to Bishop Inglis for "your valuable help and administration in my Mission during my illness, and at the very time that the additional duty of the Mission of Dartmouth devolved on your Lordship and my Curate, during the indisposition, and a considerable time after the melancholy death of the lamented Mr. Desbrisay, the Society's missionary at that place."

The Rev. Addington Davenport Parker, who succeeded Mr. Desbrisay, was rector from July, 1834, to November, 1843. He was a son of Robert Parker, Comptroller of Customs at St. John, N. B., and a younger brother of Chief Justice Parker, of that province. He matriculated at King's College in 1820, where he took his B. A. in 1824. He is described by those who still remember him as a fine looking man and an excellent preacher.

In 1835 it was

"Resolved that the sum of Fifty Pounds be raised by subscription for the support and maintenance of the Minister of the Parish, and the following persons were named as committees to carry the said resolution into effect:

For Chezzetcook, etc.—John Gates, Martin Niforth,
George Conrod, Sr.

For Porter's Lake—Thomas Ormon, Sr., John
Bishop, W. Davison, W. Cleveland.

For Cole Harbour—George Morash, James Bissett,
Jr., W. Lawlor.

For the South East Passage—F. Major, Philip
Brown, John Himmelman, P. Shiers, Jas. Haw-
kins.

It was also

“Resolved that the sum of Fifty Pounds expended by the Rev. A. D. Parker in painting the inside of this Church be assumed as a debt due by said Church and to be paid as such.”

References to the musical arrangements show that in 1835 “a Ticket on the Steam Boat” was procured for “Mr. Craigen the Organist that he and his family may cross in said boat free of his expense.” In 1838 it was

“Resolved that the Church Wardens be authorised to make arrangement with Mr. Kirk respecting the Organ and his services for the ensuing year, and that monthly collections be made as usual for payment of the expenses.”

“Resolved that the thanks of this meeting are due to Mr. James Coleman for his constant attendance in the quire and assistance in conducting the singing.”

At this time Joseph Findlay was parish clerk at Christ Church, John Himmelman at Eastern Passage.

In 1839 it was

“Resolved that the Church Wardens be authorised to provide coverings for Pulpit, hangings and Bell, also any alteration in the singing pew that may be necessary.”

In 1840 the Easter meeting granted to Mrs. Desbrisay, Sr. (the mother of the late rector) the

use of the pew she occupied "during her natural life, free of expense."

A revolution in the conduct of the services took place without opposition at Easter, 1841, when it was

"Resolved that the Clerk of Christ Church, Dartmouth, be discontinued from his services in future and that the Congregation be requested to respond to the Minister; passed unanimously."

Thus an office which dated from long before the Reformation, and which, with the coming of a Book of Common Prayer in English, had received increased importance from the fact that in days when few could read, his services were absolutely necessary in leading responsive worship, ceased to be. While it was most desirable that the Clerk should not have usurped all the responding, it is perhaps a pity that the office was allowed to disappear altogether. A Parish Clerk in each Church in addition to the Clerk in Holy Orders might have still continued to render most valuable services. His place has scarcely yet been adequately filled by the modern lay reader.

The year 1838 was an important one in the history and development of the Church in this diocese, for it saw the organization of the Diocesan Church Society, which was in its turn followed by the Board of Home Missions, itself replaced in our own day by the Diocesan Mission Board. From the first Report of the Proceedings of the Diocesan Church Society of Nova Scotia, printed by Gossip & Coade, Halifax, Nova Scotia, 1839, we learn that Rev. Mr. Parker was present at the first anniversary meeting, and that L. Hartshorne, Esq., one of the leading parishioners of Christ Church, was the Treasurer, an office which he retained for many years, afterwards becoming a Vice-President, the Secretary being Rev. W. Cogswell, and

the assistant Secretary Henry Pryor. "Through the interest displayed by the Rt. Revd. the president of the Society, in whose absence this Committee would take the opportunity of expressing their grateful sense of his diligence on their behalf, the Society for Promoting Christian Knowledge, and that for Propagating the Gospel in Foreign parts, were induced readily to accept the office of Patrons of this Society, and to contribute, as has been stated, to the means of its operation."

The first grants from this new Society included £5 in aid of a school at Port Piswick, £15 in aid of the new Church at Three Fathom Harbour, £5 for enlarging the Church at Porter's Lake, and "£20 to the Rev. Mr. Parker, to assist in paying the travelling expenses of a Lay Reader for the distant parts of his Parish, which can only be visited by him every third or fourth Sunday." The first list of subscribers from Dartmouth headed by Samuel Albro, Esq., 10s 0d, contains 144 names, including such still well known family names as Creighton, Conrod, Coleman, Findlay, Gates, Himmelman, Hutt, Hartlin, Kuhn, Morash, Meizner, Romkey, Walker, Wilson and York. The combined lists of the Parish of St. Paul's and St. George's contained but 218 names, so that Dartmouth easily ranked as a good second in its interest in the new Society and its work. The fifth annual report of the D. C. S., 1843, reports "The Dartmouth Local Committee are still untiring in their endeavors to increase the efficiency of their Society, and especial commendations are due to them from this Committee. The result of their labours, aided by the unceasing exertions of their Pastor, the Rev. Mr. Parker, has been to enroll nearly every member, of every family, in the Parish on the list of the Society, and to increase the amount of their subscriptions, to the sum of £28," the number of sub-

scribers reaching the splendid total of 459, far more than the total number of subscribers to missionary objects in later days.

The formation of the Diocesan Church Society had been made necessary by the wise and settled policy of the S. P. G. to withdraw gradually its grants from the older and more settled missionary districts in order to devote its funds to the opening up of new work. The situation is ably outlined in a circular letter sent by Bishop John Inglis to the clergy under his superintendence:

"From the first settlement of these colonies, which we now occupy, the Church has been cherished within them by the Society for the Propagation of the Gospel, to which, indeed, we are indebted, under the Mercy of the Most High, for the existence of the Church within our Borders, and indeed, throughout the whole of this extensive continent. It was well said to his Grace the Archbishop of Canterbury, by a pious agent from the Church in the United States of America, when visiting England, that "this venerable Society might point to the present prosperity of that branch of the Church, and challenge any other Missionary Society to show equal fruits of its labours." But these fruits are, happily, to be seen here also. Many of our Clergy have been fostered by the Society almost from their cradles—they have been assisted in their education, cheered in their labours, and sustained in their trials and privations. Their flocks have been encouraged and assisted in every good work; in the building of Churches, the support of Schools, the wide circulation of the Bible, the Prayer-book, and innumerable books and tracts full of holy instruction, under every variety of condition that can be seen among the children of mortality. And have these benefits been diminished at the present time? Far other-

wise. Never were the exertions of the Society so great as they now are; never was their assistance more readily and more liberally afforded; and while they give in faith, they trust that their barrel of meal and their cruse of oil will not be permitted to fail, until the whole earth shall be refreshed by the heavenly rain."

"It may assist the object of this letter to advert to the original design of the Incorporated Society in England. It was not so much to supply a competent support to Clergymen in the colonies, as to give ready encouragement and assistance to the poorer settlements, where an earnest desire for the ministry of the Church was manifested by exertions among the people to do all they could to contribute to this support. Under the peculiar circumstances of these provinces, and especially from affectionate regard to those loyal members of the Church who had been driven from their comfortable home by the American Revolution, the Society, when aided by Parliament, had been induced to raise the salaries of the Missionaries from time to time, until the people began to lose sight of their own obligations in this matter; and thus some injury was mingled with the benefit of its bounty. It has been compelled to return to its first principle. It insists upon those exertions in our settlements, which are not only necessary to the support of the Missionaries, but full of important advantage to the people who make them; for they are thus exercised in proper consideration of their binding duty, and in the performance of that duty to themselves, to their children, and to the Church of God."

"And this leads me to observe, that although some of our Missionaries have been deprived of a fourth part of their former income, which is a grievous and cruel hardship upon themselves and their families, the hardship has not been inflicted

by the Society, which now pays to its Missionaries individually larger salaries than were ever paid before from *its own funds*—and quite as large as it can venture to give, without encouraging the inaction of the people among whom the Missionaries minister, and (which is also of great importance), without risking the loss of much of the public favour, which is essential to their extensive usefulness. Nothing more encourages and increases the favour, than evidence that the people who are to be assisted by the Society are so desirous of the ministry of the Church, but they make zealous and increasing efforts to assist themselves in this great object.”

“When we compare the present spiritual condition of these Colonies with the sad state in which they formerly were, and even within our own recollection, we have abundant reason to thank God for the change that has been effected,—to take courage, and go forward in his strength, in the way in which we have hitherto advanced. Churches and Clergymen have been increased tenfold. In the last fifteen years it has been my happiness to consecrate no less than one hundred and nineteen Churches and Chapels; several are now ready for consecration, and many others are in progress. In the few months which have elapsed since my return to the diocese, seven Deacons have been added to our number, and several others will soon be ready for ordination; five Deacons have been admitted to the order of Priests; eleven Divinity Students in King’s College, at Windsor, are now preparing for the work of the ministry, and many others in the Collegiate School are intended for the same course.”

The lay reader at Dartmouth to whom the D. C. S. made a grant was Mr. Robert Jamieson, who was ordained deacon by Bishop Inglis on Aug-

ust 9th, 1839, at St. Paul's and appointed a traveling missionary. Of him Bishop Inglis wrote:

"Mr. Robert Jamieson has for several years had charge of a useful school at Dartmouth, on the opposite side of this harbour, where he had resided with his family; and his whole character and conduct have been so exemplary, that the Rev. Addington Parker, the Society's Missionary at that place, and several other clergymen, have been very anxious for his admission to the ministry; and these have greatly rejoiced in the attainment of his object. Having long assisted Mr. Parker as a lay reader in several of his distant stations, he has acquired experience which led me to hope he might be well qualified for the difficult office of a visiting missionary on the south-eastern coast, from Jed-dore to Country Harbour, inclusive. He has had a favourable introduction into the scene of his labour by the Society's valuable missionary, the Rev. John Stevenson (professor of Mathematics at King's College) who was happily visiting some of the settlements on the shore, when Mr. Jamieson arrived there. I have much hope that with the Divine blessing this appointment will prove important."

Meanwhile at Dartmouth trouble, alike for rector and people, was in the air. Were it not that the true historian should tell of the dark as well as the bright days, and that a true picture shows the shadows as well as the sunshine, it would be well to pass over the circumstances, which led to Mr. Parker leaving the parish, in silence. Perhaps it is best to tell it in the following extracts from the old Minute Book, with the suggestion that the mantle of charity should mentally be cast upon all the trouble and bitterness, the difficulty and the misunderstanding which these prove to have existed;

"At a meeting of the Wardens, Vestry and Parishioners on 28th day of March, 1842.

"Resolved, that the Church Wardens, Vestry and Parishioners of Christ Church, Dartmouth, cherish feelings of great respect and affection for their worthy Rector, who during the time that he has spent amongst them, has invariably manifested a zealous disposition to promote the glory of God, and an earnest desire to advance the spiritual and temporal interests of the Flock committed to his charge.

"Resolved that the Church Wardens be requested to communicate to the Rev. Mr. Parker the sentiments of his parishioners as set forth in the foregoing Resolution, at the same time express their hopes that he will not allow himself to suppose that the slanderous rumours propagated as they believe by a malicious individual totally unworthy of confidence, are entertained, or receive the slightest credit from those who have for so many years witnessed his exemplary conduct, and unwearied and affectionate exertions for their welfare."

"At a special meeting of Parishioners and Vestry held in Christ Church, Dartmouth, this 11th day of December, 1843, the Rev. Fitzgd. Uniacke being called to the Chair, the chairman then proceeded to read a letter from the Lord Bishop of the Diocese, directed to the Churchwardens relative to the conduct and removal from this parish of the Rev. A. D. Parker

Moved by Thos. B. Desbrisay, Esq.,

Resolved, that this meeting taking into consideration the explanations afforded by the Lord Bishop of this diocese respecting the late unfortunate affair in this Parish, do exonerate the Church Wardens from any blame in the part they felt themselves bound to take. And this meeting do request

them to again resume their office in order that the affairs of this parish may be conducted in a quiet and legal manner.

Seconded by Mr. P. Brown,

Passed Unanimous.

Moved by Edwd H. Lowe, Esq.,

That in consequence of the unhappy divisions which now exist in this Parish, arising from the severe calamity which has fallen upon us as a congregation through the misconduct of our late Pastor, A. D. Parker, it is our anxious desire and wish, after the full and clear explanations given by our Respected Diocesan, that unity and peace should continue *as hitherto* to prevail amongst all the members of this Church.

Resolved therefore that notwithstanding the deep sorrow and regret which we all feel for the injury which has been inflicted on God's Church, and the change which has taken place in reference to our late Pastor, we are now fully determined to be of one heart and mind, to forget and forgive all former differences of opinions as to his guilt or innocence, and as Christians to be united in our efforts to advance and promote the interests of God's Church.

Seconded by Mr. John Lennox,

Passed unanimous.

During Mr. Parker's rectorship there were two assistant ministers, Rev. Thomas Nickson DeWolf, from September, 1840 to August, 1841, and Rev. Thomas Maynard, B. A. (of King's College), afterwards Rev. Canon Maynard, D. D., for many years rector of Christ Church, Windsor, from September, 1841, to July, 1842.

CHAPTER IX.

The Working of the new leaven in the Church—The third St. John's, Preston—Erection of the Sunday School—The Foundation of the Synod—Enlargement of Christ Church.



REV. GEORGE E. W. MORRIS was rector from December, 1843, to April, 1854, being assisted from June, 1844, onwards by Rev. James Stewart, who after being assistant to Rev. Dr. Shreve for eight years, himself became rector. He was a son of the Hon. Charles Morris (the third of that name), who had succeeded his father as surveyor-general, and who made his summer home for many years at Preston, on the eastern border of Lake Loon. After the death of the Hon. Charles Morris his widow and the family made it their permanent home. "Here," as Mrs. Lawson effectively writes, "was fostered that taste for pure, simple pleasures, that love for the woods and the streams, which never forsook the members of this honored and courteous family, even while the aged forms were bent and the feeble steps told that the end of life was near. To the love of nature was added the keen enjoyment of the sportsman. They were all familiar with natural history, knew the plants of the forest, the haunt of the moose and caribou, and the pools where salmon and trout were hidden. All who knew them, still cherish tender memories of this

wise, refined, simple, yet peculiar family, the members of which were always kind and agreeable and most unworldly in nature." The eldest son, John Spry Morris, succeeded his father as surveyor-general. The second son, Charles, took holy orders late in life, and going to the diocese of Quebec, died of emigrant fever, as a result of ministering to those suffering from that deadly disease at the hospital at Grosse Island. George, the third son, who became rector of Dartmouth, was the only former parishioner to become rector of the parish. He matriculated at King's College in 1812, took his B. A. in 1816, and M. A. in 1822. Before coming to Dartmouth he was stationed at Rawdon, where he both married and lost his wife. He is described as always in delicate health, "a poor preacher," "a careful student and ripe scholar, a good writer and judicious critic and a pure hearted Christian man."

One who remembers him well writes:

"Although a reserved man, he was the sort that everybody loved to think was the "Parson," due to his kindly interest in his people, old and young. Mr. Morris was on occasions somewhat absent-minded, and it was told of him that on one Sunday morning in winter some boys going to Sunday School saw him skating on the lake, and horrified him by letting him know what day it was. He was, as most of the clergy were in those days, very punctilious about little things. The clergy wore in front of the neck a linen article known as the "bands," and on one occasion having ridden on horseback quite 20 miles to perform a marriage, and discovering on his arrival at the house that he had forgotten this adornment, Mr. Morris refused to perform the ceremony until he had sent some one the forty miles, to Dartmouth and return, to bring them to him."

After his resignation in 1854, he lived in retirement in Halifax, where he died in 1883, in his ninetieth year. Many older residents of Halifax still remember him as a worshipper at St. Paul's and a familiar figure in the gallery at St. Luke's.

Dear good man as the rector was his poor preaching and his inactivity evidently exercised the minds of the parishioners, for at the Easter meeting, 1846, with Mr. Tempest in the chair, it was

"Resolved that the Church Wardens be requested to wait on His Lordship the Bishop and respectfully request that his Lordship would be pleased to communicate whether he has it in contemplation to make any change as respects the Present rector of this parish.

"Resolved that this meeting do adjourn until next Monday evening, the 27th of April. Passed."

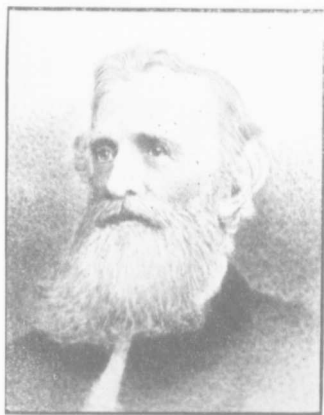
"Monday evening, April 27, 1846, meeting held at eight o'clock agreeable to foregoing resolution. Mr. Tempest called to the chair and a letter was read from His Lordship the Bishop in which His Lordship communicated that it was not his intention to make any Change as respects the present rector of this Parish. Meeting adjourned."

Rev. James Stewart, the curate, who was the son of S. B. B. Stewart, lawyer of Newport, and had been educated at the Collegiate School, and at King's College, Windsor, was evidently the leading spirit throughout this period. Dartmouth was his first and only field of labor, and his work was of "solid and lasting description." He married a daughter of Lawrence Hartshorne.

At the Easter meeting, 1847, it was decided that a committee should collect the sum of £50 throughout the Mission for Rev. James Stewart, the resolution being safeguarded by the provision "that if the £50 be not subscribed, the amount deficit will



THE PRESENT ST. JOHN'S CHURCH, PRESTON.



WILLIAM C. SILVER, ESQ.

For many years a voluntary lay reader
at Preston, and one of the best
known of Nova Scotia Churchmen.

not be considered compulsory on the Vestry and Committee to pay."

"At a meeting of Rector, Churchwardens, Vestry and Parishioners Easter Monday, 24th April 1858—

Resolved that the sum of one hundred Pounds be raised by voluntary subscription, throughout the parish, for the salaries of the Rev. George Morris and the Rev. James Stewart, for the year to end at Easter, 1849, and that to make up that sum the Congregation at Dartmouth contribute 70 0 0

And that the Congregations at the
 Eastern Passage, Porter's Lake and
 Three Fathom Harbor be requested
 to make up the residue in proportions as follows, viz., Eastern Passage 12 0 0
 Porter's Lake... 6 0 0
 Three Fathom Harbor 12 0 0

£100 0 0

In 1845 the interior of the Church at Preston was altered and improved, doubtless under the leadership of Mr. Stewart. The seats were arranged to face the reading desk, not each other as before, and a spire was added. In the spring of 1849 the country suffered from want of rain, large fires sprung up, and sweeping through the woods and underbrush, destroyed the second St. John's Church. In the course of a few years the present church was erected to the west of the Salmon River and to the eastward of the site of the second church.

An important movement showing the growing recognition of the value and importance of the Sunday School commenced at the Easter meeting in 1850 when permission was granted to the Churchwardens "to erect on the Church grounds a Build-

ing to be used as a Church School, and for such other purposes as may be required for the use of the Church." At the Easter meeting of 1853

Mr. Lowe moved a resolution for a School House as follows:

Whereas it is desirable to have a Building erected on Church Ground for the use of the Parish, as Sunday and weekly School House;

Resolved therefore that the Sum of Fifty Pounds be appropriated out of the Church Funds for such purpose, twenty-five Pounds being in the hands of Mr. Lowe as Trustee for Rectory and twenty-five Pounds to be paid by the Church Wardens out of the first monies collected—that a Committee of three be appointed to take the matter in hand, to solicit subscriptions in aid thereof and to proceed with the erection of a Building—said School House to be under sole control and management of the Rector, Assistant Clergy and Church Wardens for the time being. Passed.

and Mr. Lawrence Hartshorne, Mr. Lowe and the Revd. Mr. Stewart were chosen to carry the spirit of the Resolution into effect."

The rector, Rev. George Morris, resigned in 1854. Although Mr. Stewart had served the parish long and faithfully and the people evidently desired him as their rector, it was found that unless the parish was to suffer considerable financial loss in its grants, this could not well be done, and the Rev. James Shreve, D. D., then rector of Chester, one of the older missionaries of the Society, was appointed.

Bishop Binney, who had succeeded Bishop John Inglis in 1851, wrote as follows:

Halifax, May 12th, 1854.

Gentlemen:

I have to inform you that your Rector, Mr. Morris, has notified his intention to resign his Living at the End of the present Quarter, and it is therefore necessary immediately to appoint a successor who may be ready to commence his duties on July 1st.

I am happy to say that I am able to offer you the services of a Gentleman in every respect qualified to take charge of your important parish, the Revd. Dr. Shreve, whose success at Chester during many years has been such as to lead to the hope that he may be able to restore your Parish to a more healthy state. I have therefore to request you to call a meeting of the Parishioners to decide whether they are willing to accept Dr. Shreve and to comply with the conditions on which they may have the benefit of this advantageous offer.

Some may perhaps desire to have Mr. Stewart appointed, but this is impossible for the following reason: Your parish is so extensive that two Clergymen are absolutely necessary and as you cannot at present do very much towards their support they must derive at least some portion of their income from an independent source. The only persons thus provided for are those who receive their stipends from the British Government and being all senior Clergymen they could not properly be appointed assistants, the only mode therefore in which I can satisfactorily supply your wants is by offering you the Gentleman whom I have named, Dr. Shreve; he will not at present require any contribution from you towards his Income, but I must require a Bond or at least a satisfactory guarantee from you for the payment of not less than £50 per Annum to Mr. Stewart, who is willing on

this condition to remain as the Assistant Minister; but he cannot agree to less than this, for his official Income is very small and his travelling expenses are heavy. . . . I should be glad if the Meeting could be held Tuesday or Wednesday that the matter may be settled before I leave town on Thursday, all that I require is the formal acceptance of Dr. Shreve and the guarantee of £50 per Annum to Mr. Stewart, and I trust the Parishioners will be unanimous on both points.

I pray that God may direct the hearts and judgment of all parties concerned in this matter, and that the arrangement may be blessed to the edification of the Church and the salvation of souls.

I am, Gentlemen,

Yours Faithfully,

H. Nova Scotia.

*The Church Wardens,
Dartmouth.*

The Resolution which follows was moved by Dr. Desbrisay, seconded by Mr. Wm. Walker:—

“That the Letter from his Lordship the Bishop of Nova Scotia now read to this meeting be entered on the Vestry Book and that we gratefully acknowledge his Lordship’s considerate attention to the Interests of this Parish. Passed.”

Mr. Lowe then moved the following Resolution, which was seconded by Mr. Hartshorne:

“That we accept the arrangement proposed by his Lordship the Bishop in his Letter of the 12th Inst., addressed to the Church Wardens and read to the meeting appointing the Revd. Dr. Shreve Rector of this Parish, trusting it may promote our spiritual welfare, and we do hereby agree to provide a Sum not less than fifty Pounds (£50) per Annum for the Assistant Minister as therein required. Passed.”

Dr. Shreve, who had done splendid missionary work for many years at Chester, to which he had been appointed as missionary in 1822, was the eldest surviving son of Rev. Thomas Shreve, one of the United Empire Loyalists, who was ordained by the Bishop of London, afterwards coming to New York, and was imprisoned during the revolutionary war for reading the prayers for the King and Royal Family in Church. Upon regaining his liberty he joined the Loyalist Forces and fought throughout the war, obtaining the rank of captain. His property having been confiscated, he came to Nova Scotia, and became the first rector of Parrsboro in 1787, removing to Lunenburg in 1804.

Dr. Shreve matriculated at King's College in 1817, took his B. A. in 1821, M. A. in 1826, and, as was then possible, his B. D. and D. D. in course in 1836. He was made a deacon by Dr. Jacob Mountain, Bishop of Quebec, on letters dimissory from Dr. Inglis, Nov. 26, 1821. The S. P. G. report for 1822 states that:

"In the selection of Chester for Mr. Shreve, the Society were influenced by many circumstances of local interest. In that immediate neighborhood his father devoted many years to the service of the Society and proved himself a valuable Minister of religion in Lunenburgh. An aged mother also, who is in a great degree dependent upon her son, resides in that district, and he himself is well known to and much respected by the inhabitants."

He was ordained priest at St. Paul's, Halifax, Dec. 18, 1825, licensed to Chester the following day, and became rector on Feb. 14, 1826.

During his rectorship at Chester the new St. Stephen's Church was erected (1840) at a cost of £1,100. In 1827 he was spoken of as having formed a splendid congregation at Sherbrooke among a new settlement of disbanded soldiers and as

preaching to large congregations at Hubbard's Cove and Blandford. Writing of his work at Sherbrooke he stated that

"The place where the church is now established was but nine years since a dreary wilderness, where the voice of Christian men had never been heard, the resort of wild beasts of the forest, or of the wandering savages. This information, he presumes, cannot fail to gratify every well-wisher of religion, and will afford much pleasure to the Society."

Upon his appointment to Dartmouth he was succeeded at Chester by his brother, Rev. Charles Jessen Shreve, who was the father of Dean Shreve, of Quebec, and grandfather of Clarence Jamieson, M. P. Both the Shreves were excellent preachers, rendered the Church services "with great seriousness and devotion," and were noted for their dignified and courtly manners.

Dr. Shreve occupied for a time the house at the corner of Water and Stairs Streets, now owned by E. M. Walker and occupied by the writer of this parish history, and later on the C. Aylwin Creighton House on Queen (Quarrell) Street. The curate, Mr. Stewart, occupied a house he had purchased on King Street.

Meanwhile the Diocese was entering upon a new era in its history, consequent upon the aggressive zeal and the churchly views of the new and then youthful bishop (he was but of little more than canonical age, thirty, at the time of his consecration in 1851). One of the most marked improvements in the management of the Diocese was the establishment of the Diocesan Synod. Time has amply vindicated Bishop Binney's far-sighted wisdom in this respect, but at the time the move was met with determined opposition, led by the clergy and some of the leading laity of the old established parishes

of St. Paul's and St. George's, Halifax, while the clergy of the country missions as a rule stood by their diocesan. The dispute which then raged finds its reflection in the minutes of the parish meetings of Christ Church. At a vestry meeting in 1854 it was decided

"That in compliance with the request of His Lordship the Bishop—two Lay Delegates be appointed to represent this parish at the meeting of Clergy and Laity to be held in Halifax on the 11th of Oct. next to represent the views entertained by the Parishioners of Dartmouth on the subject."

"At the annual meeting of Vestry and Parish on Easter Monday, March 24th, 1856,

"The general business of the Easter meeting being finished, agreeable to a notice made by the Rector, a subject relative to the Election of Delegates for the Diocesan Assembly being brought before the Meeting, the Rector was chosen as Chairman. S. P. Fairbanks, Esqr., spoke at some length on the subject, and was followed by J. R. Smith, Esqr., after which it was moved by Mr. H. Brown and seconded by Mr. J. W. Turner that no delegates for the above named Assembly be sent from this Meeting, it was lost, and the following persons then chosen as representatives, viz.: S. P. Fairbanks, Esqr., and J. R. Smith, Esqr."

Again in 1858 an amendment that no delegates be sent was moved, but on being put to the vote was lost. The parish also discussed and objected to the plans which led to the formation of the Church Endowment Fund, intended to meet the needs of parishes deprived of the grants from England. At the adjourned Easter meeting in 1859

"The circular of the endowment Committee being read and discussed, Lawrence Hartshorne, Esqr., moved the following resolution: "Resolved that this meeting are anxious and willing to con-

tribute to the extent of their means to a fund for the endowment of the Church in this diocese whenever a scheme is adopted which they conceive better adapted for that purpose than that now submitted to their consideration by the endowment committee appointed at the yearly meeting of the D. C. society as they feel objections to some of the Rules,—passed by a Majority.”

The minds of the parishioners were occupied not only with the large issues of ecclesiastical politics, but with small matters as well. Witness the following interesting extracts from the minutes for 1857:

“The annual meeting of Vestry and Parish on Easter Monday, March 24th, 1857.

“One of the late Wardens, Mr. H. Browne, then stated that the Pew recently occupied by the late Mrs. Desbrisay and returned to the Church having since that time been occupied by Mr. George Wilson and as no Rent had been fixed for the same moved that as the Pew was lined, cushioned, curtained, etc., that the Rent be 35/—and that the same be made known to Mr. G. Wilson.”

Adjourned Meeting Monday Evening, April 20th, 1857:

“In consequence of Mr. George Wilson refusing to pay the rent set upon his pew, contending he had no right to pay more than for any other pew, and Dr. Desbrisay having given the fittings up of said pew to the Church for its sole benefit, it was moved and seconded that two persons be appointed to value said fittings up—one by the Church and the other by Geo. Wilson. The Church selected Mr. Lowe, Geo. Wilson chose G. Connors.”

The S. P. G. Report for 1857 contains the following interesting reference to Mr. Stewart's work:

Dartmouth.—The Rev. J. Stewart sends historical summaries of two Stations, Preston and Porter's Lake. Of the black population resident at the former, he gives an instance showing the value they attach to a "certificate of Baptism by a Church Minister," the production of which would release them if captured as slaves in the Southern States."

"I was travelling a few years ago to Porter's Lake, and whilst passing the settlement, a woman came out and requested me to baptize her son, who was about going to sea. He was about sixteen or seventeen, and I refused to baptize him until he had been instructed in the truths of the Christian religion. The mother, however, thought that I should have baptized him at once, and plainly intimated that her reason for wishing me to baptize him was, to prevent his detention should he be captured."

Dr. Shreve left some exceedingly interesting notes respecting the celebrations of the Holy Communion, the use of the Communion alms, etc. From them we learn that on Trinity Sunday, 1855, he celebrated at St. John's, Preston, with four present. He records this as "the first time the Holy Sacrament administered in that Church" (the third church). Later on he gives a list of 25 communicants at Preston, including that veteran Churchman William C. Silver, his wife and daughter. Mr. Silver, who was for many years President of the Church of England Institute in Halifax, and a leading member of St. Luke's congregation, had a summer house at Preston in which place he acted for a long time as lay reader and also conducted a Sunday School.

Dr. Shreve enumerates 23 communicants at Eastern Passage, 24 at Porter's Lake, and 34 at Three Fathom Harbor and Lawrencetown.

On Feb. 5th, 1869 he records: "Sunday afternoon administered the Holy Sacrament at the Hospital for the Insane, the Asylum, after Divine Service; the first time administered; one communicant just about to leave for her home; having recovered was anxious to return her thanks and gratitude to God."

His disbursement of the Communion alms included the following entries: An old pensioner 1s 3d, a poor colored man 1s 3d, an old Indian 1s 3d, a poor cripple 2s 6d, a poor Englishman 1s 3d, a Prayer Book (German for a German Protestant), 3s 9d, a poor blind man 2s 6d; added to the collection for the wounded in India to make up the sum of £5, 5s 4d, a poor old stranger 7½d, a respectable person, a communicant in distress, 2s 6d, a poor person whose husband it is feared, is lost at sea, 2s 6d.

In 1855 the amounts to be collected from the different districts are given as follows: Eastern Passage £20, Three Fathom Harbor £15, Cole Harbor £5, Dartmouth £100.

In 1861 the parish had the services of a second assistant in the person of Rev. William Appleton, who was paid the £50 formerly given by the people to Dr. Shreve, together with an additional £25. On his departure to England he was presented with an address.

It was during Dr. Shreve's Rectorship that singing the *Te Deum* was introduced, and resulted, on the first Sunday it was done, in the withdrawal of many of the congregation, who got up and left the Church because they were offended at this innovation, as it was considered, being apparently ignorant of the rubric, "And after that, shall be said or sung in English, the Hymn called *Te Deum Laudamus*, daily throughout the year."

Dr. Shreve died in April, 1862, and was buried in Halifax. Archdeacon Willis, rector of St. Paul's, officiated. He was succeeded as rector by Mr. Stewart, who had served with the greatest fidelity as assistant minister under two successive rectors for a period of eighteen years. The following references to the death of Dr. Shreve and the appointment of Mr. Stewart will be of interest to the reader:

"Annual meeting Easter, April 21st, 1862.

Moved by John P. Mott, Esqr., and seconded.

That a committee be appointed to wait on Mrs. Shreve with expression of this meeting expressive of condolence on her bereavement for the loss she sustained by the death of the late lamented Rector of the Parish, the Revd. Doctor Shreve, and that the said Gentlemen be requested to wait on Mrs. Lowe (widow of Edward Lowe) expressive of the same condolence.

An allusion was made to the vacancy that occurred in the Parish by the demise of Doctor Shreve and that his Lordship the Bishop of the Diocese stated before his departure for England that the Parish of Dartmouth in case of a vacancy occurring would have to support its own Clergyman and hoped that the Parishioners would be prepared for any contingency that might take place.

Rev. Mr. Stewart being requested to vacate the chair, Jas. W. Turner was called thereto. James R. Smith, Esqr. moved and John Parker, Esqr. seconded the following resolution:

"Resolved that in acknowledgment of the long and faithful services of the Rev. James Stewart in the various portions of this extensive parish, it is the opinion of this meeting that he has a reasonable and just claim to the appointment of Rector, now vacant by the decease of our late lamented pastor, the Revd. Doctor Shreve, and it is further re-

solved, that in communicating their feelings and wishes to his Lordship the Bishop of the Diocese, this meeting trusts that His Lordship will sanction and promote with his influence such an arrangement as regards the future allowance of the Rector as will aid the Parish, in addition to their own contributions, to make adequate provision for his support; passed unanimously.

It was moved by John P. Mott and seconded by George Connors, Esq., That the thanks of the meeting be given to Mrs. Shreve for giving to the Church the Cloak which the late lamented Doctor Shreve wore while Rector of the parish."

Reply to Church Wardens' letter to the Bishop, sent on 30th April, 1862:

79 Pall Mall, London, May 16th, 1862.

Gentlemen:

I have to acknowledge the receipt of your letter of the 3rd Ult., with enclosed copy of resolutions of the Easter meeting.

The death of your late Rector can scarcely be regarded as premature but undoubtedly his life was shortened by the labors of his early days, and we must regard him as one whose trials have been more or less brought upon him by his devotion to his Master's cause.

The difficulty now meets us how can a provision be made for a successor? The person is easily found and I shall be happy to do my part in carrying out your wishes for the appointment of Mr. Stewart, now Missionary in charge of the out stations as Rector of Dartmouth, but I am unable to hold out to you any hope of aid from the S. P. G. towards his salary. I have seen the managing people at the Pall Mall and they are more than ever bent upon maintaining their rule with reference to the Towns and Large Parishes. They therefore

object to allow a Clergyman to take his salary with him when appointed Rector of such a Parish and they consider that as Mr. Maynard was not permitted to take his salary from Sackville to Windsor, so also Mr. Stewart must not be allowed to transfer to Dartmouth proper the salary now received by him while Missionary to the people in the out stations. If he were to do so, the latter and more especially the large congregation at Three Fathom Harbor would be left altogether without a minister. We now feel the evil effects of the long delay in the matter of the Endowment Fund. If it had been taken up and energetically carried on when first proposed, it would now have been in operation and would have afforded you material assistance; but we cannot recall the past, and it only remains to devise some means by which a sufficient fund may be raised for the support of your Rector. This ought not to be a very difficult matter if you have a man of your own choice, and the services of the church are really valued. Of course it would be very satisfactory to you and to Mr. Stewart to have some aid toward his stipend, but I cannot believe that you would wish to obtain it at the cost of those who are much worse off than yourselves and that you would accept it knowing that so many of your poorer brethren must be left without the means of Grace in consequence of their withdrawal of the money granted for their benefit in order to relieve you. Yet this must inevitably be the result of any arrangement by which Mr. Stewart should be allowed to take with him to the Rectory his present salary of £75 Sterling per annum.

On every account I am personally anxious to promote his interest and to further your wishes, but I must candidly state that when I calmly consider the wants of the people in the out stations and the consequences of this retention of his salary, I cannot

venture to urge the Society to sanction it. If I could procure another grant for *them*, I would gladly assist in obtaining permission to transfer the present, but this is hopeless.

(Signed) H. Nova Scotia.

The Church Wardens of Dartmouth.

In addition to the places already mentioned in this book Mr. Stewart held occasional services in a school house on McNab's Island, going afterwards to dinner with Captain Hugonin, after whom Fort Hugonin was named.

Mr. Stewart's rectorship was for less than three years, though his service to the parish extended over twenty-one. His brief term of office was saddened by a long and severe illness in which, however, he had the deep and sincere sympathy of his people.

His rectorship was marked by an important addition to the Church building. As far back as 1855 a committee had been appointed to ascertain the cost of adding 20 feet to the length of the Church, "as also for galleries." In 1864 the report of the Committee appointed to consider and report on the advisability of enlarging the Church and other necessary improvements connected with the same," was read by the Secretary, James H. Thorne, and adopted. In 1865 it was resolved

"That this meeting beg to convey to Mr. Thos. Davidson the contractor for the enlargement of Christ Church the great satisfaction that he had given the congregation in the fulfilment of his contract in such a creditable and workmanlike manner."

The second minute book of parish meetings contains an excellent plan of the pews in the enlarged church, signed by the architect, Henry Elliot.

The yearly rent of the new pews thus provided was fixed at £4, "the choice of said pews to be let at auction to the highest bidder." Mr. Geo. A. S. Crichton acted as the auctioneer.

It was on Easter Monday, 1864, that

"Mr. C. A. Creighton moved and Mr. George Crichton seconded that the new version of the Psalms and Hymns be sung in the Church. Passed."

Since then we have had "Hymns Ancient and Modern," and now our own Canadian "Book of Common Praise."

During Mr. Stewart's rectorship Rev. Henry Sterns, B. A., who graduated at King's College in 1859, and after leaving Dartmouth was stationed at Tusket, was curate from January, 1863, to July, 1864. He was succeeded as curate by Rev. Octavius Maunsell Grindon, B. A., who graduated at King's College in 1850, and who served in this parish until June, 1865, when he became the first rector of Seaforth.

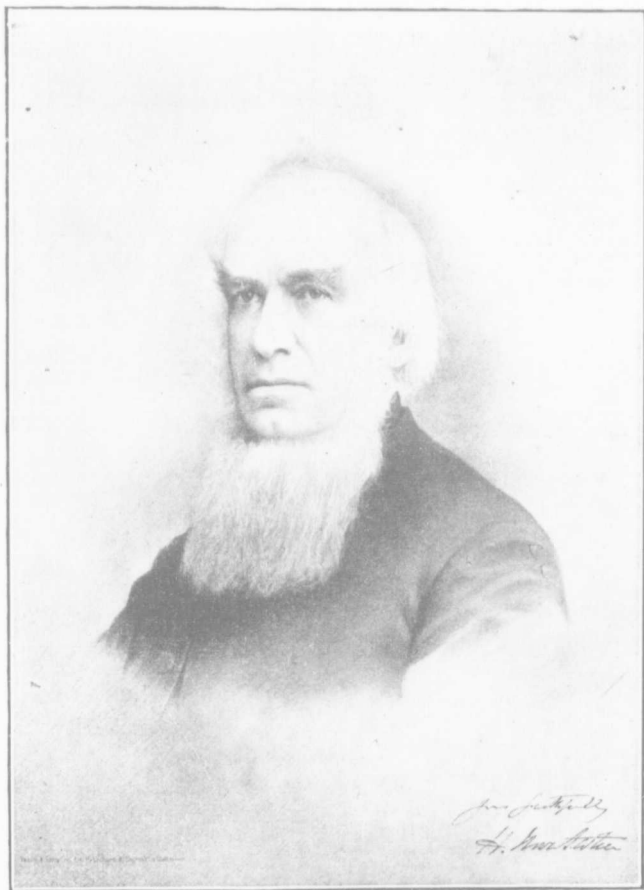
Rev. Edwin Gilpin, M. A., another graduate of King's College, in later life Archdeacon and then Dean Gilpin, of revered memory, officiated from 1862 to 1866 at St. John Baptist Church in the Waverley Gold District. He was for many years Secretary of the Diocesan Church Society.

Mr. Stewart resigned the parish in 1865 on account of ill health and died in May, 1866, at the comparatively early age of 46. Bishop Binney officiated at his funeral. Two daughters, Mrs. Mackenzie and Miss Stewart still perpetuate his zeal and faithfulness in work for the Church in this parish.

A former parishioner, now a clergyman in California, who was prepared by Mr. Stewart for Confirmation, writes, "No more faithful preparation could have been given."

During the period covered by this chapter Dartmouth possessed quite a number of prominent laymen. There were beside Mr. Lawrence Hartsorne, James Roger Smith, a distinguished Queen's Counsel; Samuel P. Fairbanks, Registrar of Deeds; John P. Mott, who has a worthy successor in J. Walter Allison; Dr. Desbrisay, father of the late Judge Desbrisay, of Lunenburg Co., a kind physician, and universally beloved.





THE RIGHT REVEREND HIBBERT BINNEY, D. D.
Consecrated Fourth Bishop of Nova Scotia, March 25th, 1851, who made Christ
Church the Parish Church, April 10th, 1866.
(From an engraving at the Church of England Institute).

CHAPTER X.

The Parish becomes Self-Supporting—Is Divided
and Christ Church is made the Parish Church
in Deed as Well as in Fact.



HE lamented resignation and the still more lamented death of the Rev. James Stewart marked the close of the long period, extending from the establishment of the Mission of Preston in 1793 until 1865, no less than 72 years, during which the clergy of the parish received some portion of their salary from England. The cessation of financial aid was far from injurious to the parish. It marked the commencement of a new era of self-support and of increased generosity to the cause of God and the Church, which must have been as beneficial to the parishioners as to the Church at large.

On the resignation of Rev. James Stewart, an offer of the Rev. O. M. Grindon to take charge of the parish until the election of a rector was, on the motion of Dr. DeWolfe and Dr. Weeks, accepted.

Rev. William Ferdinand Pryor, B. A., a son of William Pryor, of Halifax, who matriculated at King's College in 1858, took his B. A. in 1862, and subsequently proceeded to the M. A. in 1870, was elected rector in 1865. His election was the first election at which more than one clergyman was nominated, the first election held by ballot, and at this

time the amount of the salary, \$900, was for the first time recorded in dollars instead of in pounds.

A fellow-student of Mr. Pryor at King's College writes, "In his class were Rev. J. B. Uniacke, at one time Rector of St. George's, Halifax; W. D. Sutherland, Barrister, still resident in Windsor, and the late W. B. Almon, of Halifax. His character, whether at College, or in the active ministry of the Church, was a singularly blameless one, and his life was a constant inspiration to all who knew him. Although his career was short, having only been about 12 years in the ministry, yet he accomplished much in it, and was abundantly blessed to the good of many souls."

In his letter to the Churchwardens, April 15th, 1865, Bishop Binney in announcing the resignation of Mr. Stewart on account of ill health, informed them that "there will no longer be any grant from the venerable S. P. G. to the Rector and that the £75 sterling is to be appropriated towards the maintenance of a missionary in the outstations for which it was originally designed." He further stated, "It is my intention to place Three Fathom Harbor, Porter's Lake and Lawrence Town under the care of a clergyman who will be independent of the Rector of Dartmouth and the Rector will be relieved of all responsibility for that District." Mr. Grindon was appointed to the new parish of Three Fathom Harbor, now Seaforth. Before his departure at a Vestry Meeting presided over by James W. Turner, it was moved by Captain McKenzie and seconded by Dr. Desbrisay that "one hundred dollars be subscribed among the parishioners to be presented to the Rev. O. M. Grindon as a token of their gratitude for his services while among them. At the same time it was decided that a further sum be made up to "present the Reverend Dr. Gilpin with some token of their appreciation of his services while ministering

among them and of their desire to keep the same in grateful remembrance."

It was resolved at a special meeting held on March 14th, 1866, that the Resolution adopted at the public meeting of the Parishioners of Dartmouth residing within the district of St. James, Three Fathom Harbor, and St. Mark's, Porter's Lake, held on the 12th March, 1866, be cordially approved and that the new parish shall comprise all that portion of the present parish of St. John, Dartmouth, lying to the eastward of the following boundary line, viz.: "Commencing on the eastern side of Cole Harbor where it joins the road to Salmon Hole, Lawrencetown, about ten miles from Dartmouth, then following the line of said road to Salmon Hole to the Preston Road, thence due North to the present boundary of the present parish of St. John, Dartmouth."

At the time of Mr. Pryor's appointment he was curate at Pictou. In 1865 it was decided that "the Church Wardens purchase a Box to contain all the old papers in their possession connected with the Church and that the said Box be placed in the Vestry Room." It would be well if the Centenary celebration of this year (1917) saw the provision of a suitable steel safe in which to keep the valuable parochial records and the Communion plate, both old and new.

The same year Capt. G. A. McKenzie, C. A. Creighton and James W. Turner were appointed a committee to investigate the state of the burial ground.

The year 1865 saw also the death of one of the most faithful parishioners the parish has ever had, as well as one of the most faithful laymen of the Diocese, in the person of Lawrence Hartshorne, at the ripe old age of four score years. A tablet in the church relates his services as Treasurer to the City of Halifax from its incorporation to his death, and

a Preamble and Resolutions neatly entered in the minute book his services in the parish, to the Church at large, and in promoting every good and benevolent work.

It was not until 1866 that Christ Church which ever since its erection had been treated as the parish church, became so in reality. At the Easter meeting in 1866 it was unanimously decided on the motion of James H. Thorne and F. M. Passow that "His Lordship the Bishop be respectfully requested in dividing the old Parish of St. John into two distinct Parishes to name that in which the Town of Dartmouth is situate "Christ Church Parish" and make the Church in Dartmouth the Parish Church. Accordingly on April toth the following deed signed H. Nova Scotia and bearing Bishop Binney's seal was duly executed.

*"Hibbert, by Divine permission Bishop of Nova Scotia to whom these Presents shall come
Greeting*

Whereas by the Revised Statutes, Chapter 49, it is enacted that the Bishop of the Diocese of Nova Scotia may divide and sub-divide any Parish then constituted upon the application of a majority of the parishioners of the parish so to be divided expressed at any public meeting of the said parishioners called for the consideration of the proposed division. And whereas in March last in conformity with the resolution of a Public meeting of the Parishioners of St. John, Preston, we did by deed under our hand and Episcopal Seal divide the said Parish of St. John Preston and did decree and declare that the portion thereof situate lying and being to the Eastward of a certain line in the said Deed described and defined be a separate and distinct parish by the name of The Parish of St. James, Three Fathom Harbor.

And whereas at a meeting of the Parishioners of the remaining portion of the said Parish of St. John, Preston, it was resolved to request the Bishop to constitute Christ Church in the town of Dartmouth the Parish Church thereof.

Now therefore, We, Hibbert, Bishop of Nova Scotia, do decree and declare that the portion of the Parish of St. John Preston situate lying and being to the eastward of the aforesaid line shall henceforth be a separate and distinct Parish the said line of division being described as follows, that is to say "Commencing on the eastern side of Cole Harbor where it joins the road to Salmon Hole Lawrence Town about ten miles from Dartmouth, thence following the line of said road to the Preston Road, thence due North to the Western Boundary of the Parish of St. John, Preston,

And we do further decree and declare that the church called Christ Church in the Town of Dartmouth shall be the Parish Church of the said Western Portion of the Parish of St. John, Preston, in the place and stead of the said church of St. John at Preston.

In Testimony whereof we have caused our Episcopal seal to be hereunto affixed this tenth day of April in the year of our Lord one thousand eight hundred and sixty-six, and in the sixteenth year of our Consecration."

In 1865 the Churchwardens were empowered "to present to Master Frederick Drake the sum of Twenty dollars for his services as player of the instrument for the ensuing year." In 1866 an organ was presented by an anonymous donor, funds being collected for the erection of the same and a place provided for it in the gallery. The sum of \$180 was spent on putting up the organ and fitting up the gallery for its reception, and the organ itself, well

described in the minutes as a "magnificent gift," was insured for \$400. The donor of this organ was the late Dr. Lawrence E. Vanbuskirk, the first to use ether at an operation in this province.

The division of the parish evidently proved helpful. The churchwardens' report for 1866 referred to the progress in Dartmouth, and to the fact that "the Churches in other parts of the Parish are in an equally flourishing condition. The Rev'd. Rector has by his exertions not only supplied the usual services required but by largely additional services he has infused an earnest desire in the several congregations connected therewith to aid in defraying the expenses of a Lay Reader who has assisted during the past winter in giving each Church its regular services and in visiting all the members of the same." The lay reader referred to was J. B. Richardson, who on the burial register signed himself "officiating catechist," and subsequently became assistant minister and then rector.

In 1866 Mr. Pryor married Miss Mary A. Cambridge, of Prince Edward Island.

The first mention of auditors for the parish accounts occurs in 1866, when John Willis and P. J. Kuhn were appointed.

Meanwhile much agitation had been aroused in the Anglican Church in the Colonies by a proposal, which practically meant the disestablishment of the already disendowed church in the British Colonies. A special meeting of the parishioners was summoned to consider the matter, and on the motion of Aylwin Creighton, seconded by James G. Foster, it was decided "with one dissentient voice" to send the following petition to the Colonial Office by the next mail:—

"To the Honorable the House of Commons of the United Kingdom of Great Britain and Ireland, etc., etc., etc.

The Petition of the undersigned members of the United Church of England and Ireland residing in the Parish of Dartmouth in the County of Halifax in the Province of Nova Scotia

Humbly Sheweth

That your petitioners have learned that doubts have arisen as to the actual position and rights of the Church of England in the Colonies; and that it has been proposed to remedy the same by an Act declaring and defining such position and rights for the future.

Your Petitioners would earnestly pray that your Honorable House in any Acts which may be passed will be pleased not to sever them from their beloved and venerated Mother Church; in whose communion they were born, and to whose doctrine and discipline they are deeply attached.

Your Petitioners fear that if they are severed from the Mother Church, and thereby deprived of the control which is secured by the right of appeal to the Supreme Ecclesiastical Tribunal of the United Church of England and Ireland, the Episcopal Church in each Colony will become practically independent both in doctrine and discipline, and Colonial Churchmen will be cast adrift on a sea of doubt and uncertainty of which no one can predict the result.

Your Petitioners therefore humbly pray that the Church in this Province may be preserved as an integral portion of the Church of England and Ireland, and that an appeal may be still permitted on

all ecclesiastical causes to the Supreme Tribunal of the United Kingdom of England and Ireland.

And Your Petitioners as in duty bound, etc.

(Signed) W. FERDINAND PRYOR, *Rector.*

JAMES W. TURNER

JAMES H. THORNE,

Church Wardens.

It would be interesting to know to whom the far-seeing "one dissentient voice" belonged. Since that day the Church of Ireland has been disestablished, and has entered upon a career of progress and development, and the Church in Canada has remained sound in doctrine for many years even though it has been "deprived of the control which is secured by the right of appeal to the Supreme Ecclesiastical Tribunal of the United Church of England and Ireland." Today it has even ventured on the path of Prayer Book revision on its own account.

The wardens' report for 1867 records that a number of ornamental trees had been planted round the church, and a barn erected for the use of the rector's horse.

Mention is also made of the fact that "The Town of Dartmouth having the necessary school accommodation for the District we deemed it proper upon consultation with the Vestry to authorise the repairing, cleaning and fitting up the School House for the sole use of the Sunday School and Church. Thus the work of the day schools of the town, carried on in the first place by the Church, at last ceased all formal connection with it.

In 1867 Mr. Pryor's health became seriously affected, and it was deemed advisable for him to go to the West Indies. Three months' leave of absence was granted to the rector and the services of the

Rev. Mr. Ellis were temporarily secured. At the expiration of the three months Mr. Pryor was urged to remain away until the first of May, so that he might avoid any portion of our winter. On October 9th of the following year Mr. Pryor found it necessary to resign and again left for the West Indies on November 6th. An address expressive of "our sincere regret at his departure and a fervent hope that his health may be fully restored" was presented to him. He became chaplain to Bishop Jackson at St. John's, Antigua. In the summer of 1870, with his wife and two children, he paid a visit to the homeland, but was obliged to hurry South, dangerous symptoms reappearing at the approach of autumn. In the spring of 1875 he began to fail rapidly, and in the following spring passed peacefully away. He is buried in the Cathedral grounds at St. John's, Antigua.

In the prospect of death his serene peace of mind, and firm faith in Him on whom he had believed, which remained unshaken to the end, quite lifted him above even the pain of parting with those he held so unspeakably dear, and his end was indeed a triumph of grace. In his last letter written to his father a day or two before his death, he wrote: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." And "*nothing* can separate me from the love of God which is in Christ Jesus our Lord."

He left a wife and three children: two sons and one daughter. His eldest son, Ferdinand, lives with wife and children at Rio Janeiro, Brazil. His second son, Cambridge, died at Macaio, Brazil, in 1905, leaving a widow and three sons, the eldest of whom laid down his young life for England at Salonica on Sept. 12th of last year. His daughter is Mrs. Prior-Wandesforde of Castlecomer, Co. Kilkenny, Ire-

land. She has five children. Her two eldest sons are with the British Army in France. His widow resides at Dublin, Ireland.

He is spoken of as an earnest preacher of the Gospel. One of our oldest living parishioners, John Walker, who was confirmed fifty years ago, still has his Confirmation card given him by Mr. Pryor. It reads:

Thy vows are upon me, O God,—Psalm LVI, 12.

JOHN WALKER

Was Confirmed at Christ Church

Dartmouth

On the 28th day of April, 1867

BY THE LORD BISHOP OF NOVA SCOTIA

Signed:— W. FERDINAND PRYOR,

Rector.



CHAPTER XI.

The reign of the Oldest of our Surviving Rectors— Foundation of the Parish of Eastern Passage



THE Rev. James Banning Richardson, who for the two previous years had been assistant minister at Eastern Passage, was elected rector on October 15th, 1868, and had charge of the parish until November, 1874, when he became rector of St. Thomas Church, Hamilton, where he succeeded Rev. J. P. Dumoulin, afterwards Bishop of Niagara. Thence he removed to the Cronyn Memorial Church, London, and thence to St. John's, of the same city, having also charge of St. Luke's, Broughdale. His worth and ability were shown by his appointment as Archdeacon of London. Last December he celebrated the fiftieth anniversary of his ordination, after spending his ministerial life in but four parishes.

Archdeacon Richardson, who thus enjoys the honor of being the oldest surviving former rector of Christ Church, matriculated at King's College in 1861, where he was a fellow student of his predecessor in the rectorship, Rev. W. Ferdinand Pryor. He took his B. A. in 1865, M. A. in 1874, and was given an honorary D. C. L. by his Alma Mater in 1904. He was made a deacon by Bishop Binney in old St Luke's, Halifax, on December 23rd, 1866. His election to the parish of Dartmouth took place when he was still in deacon's orders. He was ordained priest on December 23rd, 1868, and im-

mediately after was instituted to the parish by the Bishop.

Previous to his election as rector Mr. Richardson, as assistant, had resided at the Eastern Passage, where he had charge of St. Peter's Church as well as of Cow Bay, and Cole Harbor. No doubt the familiarity he thus gained with the condition and needs of the Eastern portion of the parishes contributed to the second division of the original parish, by the formation of the new parish of Eastern Passage.

At the Easter meeting in 1869 it was

"Resolved that it is the opinion of this meeting that the present Parish of Dartmouth is entirely too large for any one Clergyman to have in charge,

That as soon as a Gentleman can be found willing to take the charge of the more remote parts of the Parish who shall prove acceptable to the Congregations in the same, the necessary steps shall be taken for the Division of the Parish." The matter was laid before a meeting at Eastern Passage when the following resolution was unanimously adopted:

"Moved by Peter Himmelman and seconded by Philip Shiers—Resolved that in the opinion of this Meeting it is desirable that the district of Eastern Passage, Cole Harbor and Cow Bay be severed from the Parish of Dartmouth and formed into a distinct Parish." At the Easter meeting of 1870 James W. Turner, William S. Symonds and Henry Watt were appointed a committee to confer with a committee appointed at Eastern Passage "to report upon what terms a division such as was contemplated can most satisfactorily be made." The Eastern Passage Committee consisted of Peter Himmelman, George Bowes, Jr., and John G. Bissett. The joint committee held a most harmonious conference and recommended that the division should take place, and that the new parish "should receive from Dart-

mouth aid in the erection of a new Parsonage House at South East Passage to the extent of \$800, and a further sum of \$200 to assist in the building of a Church at Cole Harbour."

On the motion of Mr. Scarfe and F. Young the report was adopted, and a committee consisting of Messrs. Turner, Symonds, Mott and the wardens appointed to carry it out. The generous treatment extended to the new parish was based, of course, on the fact that all parts of the original parish had an interest in the existing rectory at Dartmouth, and that the central part of the parish had definite responsibilities to the more remote districts. The Bishop having approved of the plans for division, a resolution was passed at a parish meeting held on July 13th, 1870, asking him "to form the districts of Eastern Passage, Cow Bay and Cole Harbor into a separate Parish within these limits, starting from Herbert's Brook on Halifax Harbour running in a straight line to the head of Caldwell's Lake; thence following the brook through Clifford's meadow to the North line of the Clifford property; thence to the west end of the division line between the Townships of Preston and Lawrencetown—thence following said boundary line until it meets the parish of St. James Three Fathom Harbor—The adjacent Islands included—and that St. Peter's Church be the Parish Church."

The endowment funds derived from the fourth of the contributions to the Diocesan Church Society were withdrawn towards the buildings of the rectory at the Passage.

Rev. Charles Burn, who had been assisting the rector of Dartmouth for the preceding year, and had charge of the eastern portion of the parish, became the first rector of the new parish of Eastern Passage. A new church was erected at Cole Harbor in 1871.

Subsequently Mr. Richardson held services at Waverley and Montague Mines. In 1871 he began occasional services in the North end of Dartmouth at Stairs Rope Walk, and later at Tuft's Cove, thus marking the beginning of a work which led ultimately to the erection of Emmanuel Church. The church of St. John Baptist at Waverley which had been ministered to from 1862 to 1866 by the late Dean Gilpin, but had been closed for a few years, was reopened by Mr. Richardson in 1873, with Rev. J. Edgecomb as assistant in charge. It will be seen that Mr. Richardson was a rector full of missionary zeal and ever active in the development of the outlying portions of the parish.

At Easter, 1871, the rector's salary was increased to \$1,000. At Easter, 1872, the thanks of the congregation were tendered to the ladies for "an elegant cloth for the Communion Table and Banner for the Pulpit," to Mrs. J. P. Mott for "the very handsome chairs provided for the chancel," to John P. Mott, Esquire, whose valuable gift, the carpet, covers the chancel and steps."

At the same meeting a Committee was appointed to enquire into the cost of painting the Church, the cost of a new chancel, the cost of a new front and steeple, and the cost of a new church, the probable amount to be realized from the sale of the land on which the Church stands," and "whether it is desirable to change the site for such Church." The Committee consisted of James H. Thorne, Dr. DeWolf, James Foster, A. Creighton, George Wilson, Dr. Weeks, George Adams.

At the same meeting the parishioners conveyed to the rector "the high opinion that we entertain of his untiring zeal in the promoting of His Master's cause amongst us, since his incumbency. We are fully convinced that his labors have been the means of bringing many souls nearer to Christ." It was

further resolved that "the sum of \$200 be raised by subscription and paid to the rector in addition to his present salary of one thousand dollars for the year."

At a meeting in May, 1872, the special committee reported that a new church could be erected for \$16,000, if of wood; \$24,000, if of brick; and \$32,000 if of stone, and that the present site, if divided into building lots, would bring \$6,000. The meeting decided to make the necessary repairs at once and to take steps towards the erection of a new church. At a subsequent meeting the feeling of the majority was (most fortunately, as we cannot but think) averse to "the removing the site of the Church to the Burial Ground and the sale of the lands on which the Church now stands." About \$5,000 had been subscribed towards the erection of a new church, but "it was conceded by all that sufficient funds could not otherwise (than by the sale of the site) be raised." Accordingly the proposal to erect a new church was dropped. In view of the fact that we are the fortunate possessors of one of the few old colonial churches still in good preservation, and that on one of the best sites in the town, it is reason for congratulation that this was the outcome of the movement. No doubt the legacy left by the late James Turner for a new church was due to the interest taken in the suggestion at this time.

At the Easter meeting of 1874 the rector's salary was increased to \$1200 a year.

In 1874 the church (apparently for the first time) opened a cash account with the Bank of Nova Scotia.

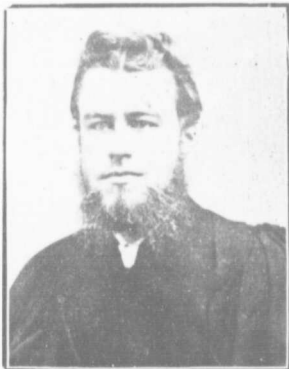
The same year it was, on the motion of Messrs. Turner and Mott, decided "that any member of the vestry absent at the time appointed, pressing business excepted, be fined twenty-five cents. On August 11th three fines were collected, the first

being paid by Mr. Turner, the mover of the resolution.

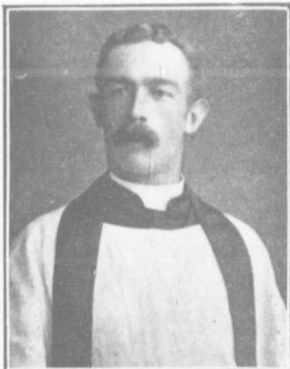
On October 13th, 1874, Mr. Richardson resigned, having been offered the parish of St. Thomas, Hamilton. His resignation was accepted with great regret, both the rector and his good wife having greatly endeared themselves to their people. The following is taken from a printed letter of appreciation of Mr. Richardson's work:

"We rejoice in believing that your ministry and labor of love among us have not been without fruit. If we have shown any concern for the condition of the Church we love, if we have known any zeal or ardor in engaging in Christian work—above all, if we have experienced a deeper solicitude for a greater outpouring of the Divine Spirit upon the Church, we ascribe it in no small degree to the stirring influence of your Christian earnestness and faithful preaching. And while we already see evidences that you have helped us to more earnest Christian lives, and to a keener appreciation of Spiritual truth, we do not forget that the good seed sown is yet to bear fruit, and not "for many days" may appear "the full corn in the ear."

In this age, which has witnessed a general awakening of the Church from the lethargy of the past into a new life, there have been lamentable divisions of opinion, and heartburnings, touching the principles and practises of the Church; but under your care we have enjoyed entire harmony and concord, by the exercise of that Christian consideration which invariably marks the pastoral administration of him who is wise to win souls to Christ. And, therefore, while your teaching to us has been Catholic and comprehensive, you have not ceased to enforce the holding fast to those essential and fundamental truths, upon which rest our dearest hopes for time and eternity."



REV. JAMES B. RICHARDSON, B. A.
Ninth Rector of Dartmouth, 1868-1874,
now Archdeacon of London, Ont.



REV. N. REGINALD RAVEN, M. A.
Eleventh Rector of Dartmouth, 1886-88.



REV. THOS. CREWE MELLOR, M. A.
Twelfth Rector of Dartmouth, 1888-94.



REV. FREDERICK WILKINSON,
Thirteenth Rector of Dartmouth,
1894-1904.

CHAPTER XII.

A period of Controversy and of Change—The Building of the Rectory.



OUR next rector was the Rev. John L. Bell, an Englishman, who came to this country under the auspices of the Colonial and Continental Church Society, and who had before coming to Dartmouth been engaged as layreader at Terence Bay. When elected Mr. Bell was in deacon's orders and he was ordained to the priesthood in Christ Church, the Bishop and he walking across the harbor on the ice to the ordination service.

Unused to Canadian life and characteristics, in sympathy with a more advanced type of Churchmanship than was then prevalent in the parish, somewhat arbitrary in his own manner, his rectorship from 1874 to 1885 was scarcely a happy one for himself or a profitable one for the parish. Many improvements were effected, but not without controversy and much of it bitter in character. No doubt there were faults on both sides, but the rector had little tact in guiding the destinies of the parish. After his resignation he returned to England, and has since died.

That the parishioners were somewhat ready to look for trouble is suggested by the minutes of a vestry meeting held before his election at which it was decided that "a Committee of three be appointed

to wait upon Rev. Mr. Bell and Rev. Mr. Shreve (also spoken of for the rectorship) and ascertain their views upon certain Church matters."

Mr. Bell was unanimously elected rector on December 10th, 1874, but that resolution seems to have been almost the last of unanimity for some time to come.

The new rector was exceedingly musical, and at his request on April 1st, 1875, the vestry "agreed to allow the first pew in front of the reading desk, and the front pew at the side of the reading desk to be devoted to the choir." A number of boy choristers, who wore blue sashes, were trained by Mr. Bell, amongst them Dr. F. W. Stevens and G. D. Wilson.

As far back as 1875 the vestry on a motion by J. Y. Payzant and G. Wilson, drew the attention of the Town Council to "the desirability of securing and laying out some eligible spot for a Public Cemetery for the Town."

In 1875 plans for enlarging the transepts and lengthening the chancel "with a wing on each side from vestry and organ chamber" were before the vestry. Considerable differences of opinion arose as to the plan to be adopted, and a lengthy discussion took place at a parish meeting in August, the debate evidently tending to extend far beyond the simple question of Church enlargement for,

"On motion it was decided that the elements should not be brought into the discussion."

"On motion it was decided that Sunday Schools should not be brought into the discussion."

"Mr. Rigby moved and Mr. Symonds seconded that no question of doctrine be referred to or discussed at this meeting, and that the chairman's decision on the subject be final. Passed."

At a vestry meeting on June 1st, 1876,

"A letter from the following ladies of the congregation: Mrs. Marven, Louise Johnstone, Aseneth Tremain, Bessie Harvey, Bertha Passow, Helen McKenzie, and others, was read presenting the Church with a new Font and a set of Tablets," (containing the Creed, the Lord's Prayer and the Ten Commandments). At the request of Rev. W. L. Currie, the old font was subsequently given to St. Peter's Church, Eastern Passage.

The year 1878 was marked by the statement of receipts and expenditures and the estimates being printed, seemingly for the first time.

In 1880 a special meeting was called to consider the envelope system, then a novelty. At the meeting the rector stated that it had been tried at St. Luke's, Halifax, and found to answer well. A committee was appointed to canvass the parish and ascertain how many would be willing to accept the new system. The meeting also adopted the system by resolution.

At the same meeting what was then an exceedingly contentious matter was introduced when "Mr. Passow gave notice that at the next meeting he will move that the clergyman be requested to preach in the (White Gown) Surplice." At the next meeting Mr. Passow's motion was discussed, with the result that the motion was finally withdrawn. It is said that when Mr. Bell first came, fearing that he might make the change, he was presented with a handsome black gown of silk. In spite of all precautions the new fashion was at length introduced by Mr. Bell upon his return from a visit to England. Dartmouth, like other parishes, has been a little apt to do its fighting over very little things. In England when preaching in the surplice was first introduced, there were riots in several well known London churches.

The first reference to a "Mite Society" occurred at the Easter meeting of 1881.

One very disputed matter was the erection of the rectory, some deeming it inadvisable to build, while those who favored building differed as to whether it should be on the North East corner of the church grounds or at the present site. Many contended that it was best to pay the interest on the Parsonage and Endowment Fund to the rector instead of building. However, the Easter meeting decided by a majority vote to build at a cost not exceeding \$2600 on the site at the north east corner of the grounds, the names of those voting for and against being recorded. A requisition asking for another meeting to reconsider the matter was sent to the rector on the ground that all did not know that the matter was to be discussed at the Easter meeting. A motion to rescind the resolution was lost. However, the opposition to the site increased, and at a later meeting a resolution to build on the present site was carried unanimously.

At a vestry meeting on October, 1882, it was decided "That as all the pews in the Church will be stained of a uniform dark color, and free from varnish. And that so few pews are lined and these not of one shade, it is thought desirable for the sake of uniformity to ask pew holders for the present not to line their pews. A cushion on the seat and carpet would meet all requirements." At the same meeting the vestry clerk was asked to "inform the Town Council that the Cemetery is now full, and that we require a new one."

Meanwhile the finances of the church were not flourishing. At Easter 1884 a resolution to reduce the rector's salary to \$1200 was put and carried. In June of the same year the vestry resolved "that we contribute no more money to any charitable or missionary purposes until there are sufficient funds

to meet the current expenses of the Church." An effort to get this thoroughly hopeless resolution cancelled was made at the Easter meeting by George Foote and C. Harvey, but was defeated by a vote of 21 to 17. At the same meeting it was resolved "that the superintendent and teachers of the Sunday School be authorized to have the School House enlarged, etc., according to their own ideas with the funds on hand for that purpose."

On March 31st, 1885, the rector wrote to the wardens and vestry stating that he had been advised that the resolution passed in 1883 reducing his salary "contravened the Statute Law of Nova Scotia, the Common Law of England, and the Rubrics of the Church of which we profess to be members."

At the Easter meeting on April 6th this letter was read by the vestry clerk, and a resolution was carried requesting "the incoming wardens and vestry to make such arrangements that immediately upon the receipt of Mr. Bell's resignation they pay him the amount of arrears, \$473, together with one-quarter's salary to June 30th, and that if the resignation were not received that Mr. Bell's salary be fixed at \$1,000." At an adjourned meeting the rector was asked to withdraw his letter and the mover of the above his resolution. The latter, however, declined. At the same meeting letters of resignation were read from the organist, the sexton and the organ blower. On May 26th the rector resigned, and by the next meeting of the parishioners held in August, both wardens had followed his example, and the parish had advertised for a new rector in the "Church Guardian."

However, the rector's departure was regretted by many and by himself, as the following letters show:

To the Rev. J. L. Bell,

Rector of Christ Church, Dartmouth.

Dear Sir:

In accepting the resignation which you have tendered we beg leave to assure you of our heartfelt regret at the severance of the tie which has for so many years bound us together as Pastor and people. Your call to this parish was altogether unexpected on your part, and we who have profited by your zealous and earnest ministrations would be ungrateful if we failed to make acknowledgement.

We earnestly hope for improved health for Mrs. Bell, who has endeared herself to the parishioners one and all, and we cordially wish for her and for your family and for yourself a safe and pleasant voyage to your home in England.

That you may enjoy many years of continued usefulness, and that your labors may be blessed by the Giver of all good is the fervent prayer of your affectionate well-wishers.

(Signed by all present and also by John Hunston and H. Phenner).

H. S. CREIGHTON,

Vestry Clerk.

To Dr. DeWolf, M. D., and Conrad G. Oland, Esq.,
on behalf of the Vestry, Sunday School and
Congregation of Christ Church, Dartmouth.

My Dear Friends:

I have been sadly learning during the past fortnight how hard it is for a pastor to say good-bye to his people.

For I have taken your children in my arms, and solemnly consecrated them to be Christ's Soldiers and servants. I have knelt by the bedside of your

dying, have sorrowed with you in your bereavements, and committed the dust of your loved ones to rest in God's Acre.

I have rejoiced with you in the union of heart with heart and the foundation of many (I trust) happy homes.

The responsibility has rested on me of preaching truly that engrafted word which is able to save your souls.

I have broken for you the Bread of Life, and ministered to you the Cup of the New Testament.

The severance of these sacred relationships I have not contemplated without many a struggle, many a pang.

And now I have to say "God be wi' you" with the awfully solemn feeling that I shall probably never see you more, until I stand with you before the Great White Throne.

I have to thank you not alone for your kind address, and the substantial gift which accompanied it, but also for eleven years' continuous kindness to me and mine, which while memory survives, I shall always gratefully remember, "The Lord deal kindly with you as ye have dealt with me."

Your affectionate friend and pastor,

JOHN L. BELL.

While the rectorship was evidently no bed of roses, the minutes of the vestry report that there were thirteen applicants anxious to succeed Mr. Bell, while ten other names were also mentioned.

On September 21st the Rev. H. J. Winterbourne was elected rector but declined. It was then decided to secure a curate for the time being and at a vestry meeting Rev. N. R. Raven was elected curate in charge on the casting vote of the chairman. At the Easter meeting of 1886 he was elected rector.

In 1886 a number of repairs and improvements were effected to the fences, the church, and the organ. The exterior of the church was painted and \$50 was granted to the Sunday School towards building an infant class room.

In 1888 Mr. Raven resigned the rectorship to take effect July 1st.

The Rev. Newcome Reginald Raven was an Englishman by birth. He matriculated at King's College, Windsor, in 1880, taking his B. A. in 1884, and M. A. in 1888. He was ordained deacon in 1883 and priest in 1885. Before coming to Dartmouth he was for a year curate at Shelburne. After leaving Dartmouth he was for a year curate at Annapolis. From 1890—1893 he was curate at Frittenden, England; from 1893—1898 he had charge of the parish of Sackville, N. S.; he then returned to England where he was successively curate at St. Michaels and All Angels, Maidstone, 1898—1904; Sittingbourne, 1904—1905; Willesborough 1905—1910. In 1910 he was appointed rector of Ivychurch in the Diocese of Canterbury, of which parish he still has charge.





LAWRENCE HARTSHORNE, ESQ. JR.

The First Treasurer of the City of Halifax, and of the Diocesan Church Society. For many years the leading parishioner of Christ Church.



EDWARD H. LOWE, ESQ.

One of the leading parishioners of early days.
Churchwarden of Christ Church, 1825-1832, 1835-1836, 1838-1843, 1854-1855.



JAMES TURNER, ESQ.

Churchwarden 1849, 1854-55, 1865-69, and a generous benefactor.



FREDERICK SCARFE, ESQ.

To whose generous will we owe the Parish Hall, free from debt, Emmanuel Church, North Dartmouth, and many other benefactions.

CHAPTER XIII.

At the close of the Nineteenth Century—Formation of Modern Parochial Organizations—The new Pipe Organ installed—Free Seats Introduced.



THE closing years of the nineteenth century, synchronizing in the main with the rectorships of Rev. T. C. Mellor and Rev. F. Wilkinson, were characterized by progress and the introduction of most of the organizations and methods of work which characterise a well appointed modern town parish. Such advances were made very gradually, and often in the face of considerable opposition, but Church life everywhere was taking on a new spirit, one that may perhaps best be described as the spirit of service, which found its expression in growing missionary interest and a deeper sense of responsibility for the welfare of the community. As a result of this new attitude old theological controversies tended to lose their force and the spirit of the times softened at least such outward differences of opinion as were manifested. Much of the newer spirit in the diocese was doubtless due to the influence of Bishop Courtney, the bishop whose greatest contribution to the Church life of Nova Scotia was the broadening of the diocese.

On May 9th, 1888, the wardens and vestry sent to Bishop Courtney an "expression of our supreme gratification on the occasion of your acceptance of

the call to preside over this diocese as its Fifth Bishop."

The vestry were unanimous in the desire that the Rev. Francis Partridge, D. D., well known both for his work at St. George's, Halifax, and subsequently as Dean of Fredericton, should be the next rector, but he declined.

The Rev. Thomas Crewe Mellor was elected rector on August 6th, 1888, at a parish meeting at which J. Walter Allison, then senior warden, presided and there were about 85 parishioners present, probably the largest meeting held up to that time.

Mr. Mellor, who was an Englishman by birth, was ordained deacon in 1886, and priest the following year. He was rector of Eastern Passage from 1886 to 1888 when he was elected to Dartmouth. After leaving Dartmouth he was successively rector of Guysboro, 1894—1900, Summerside, P. E. I., 1901—1905, Cornwallis 1905—1912, Kentville 1912—1917, Annapolis Royal, his present charge, 1917.

Mr. Mellor was instrumental in organising a Young Men's Society on October 22nd, 1888. The Society grew to large proportions, there being over sixty on the roll when he left the parish. It exercised a great influence for good, an influence seen to this day. A Parish Magazine was also established and carried on successfully, proving a useful adjunct to the work of the parish.

At this period after-meetings were often held after the Sunday evening service. A Watch-night service was also held on New Year's Eve and continued during the two succeeding rectorships.

Mr. Mellor began and continued services at the Montague Gold Mines, then in active operation. During his rectorship the Church Lads' Brigade was organized by Dr. Stevens, and has proved one of our most helpful organizations, exerting a marked influence for good upon the boys of the parish.

In 1891 Mr. Mellor organized a branch of the Daughters of the King, the first to be established in all Canada. As soon as its good work among the poor and in other ways became known, there were requests from many other parts of Canada for the rules and for suggestions in introducing the order.

At the Easter meeting of 1889 the wardens and vestry were asked to ascertain and report upon the probable cost of a new organ and suitable heating apparatus. After considerable discussion and hard work in collecting the necessary funds by a committee of which C. E. Creighton was secretary, both improvements were installed, the new pipe organ, by S. R. Warren & Co., of Toronto, being opened on July 3rd, 1892, (when Rev. Norman Lee, M. A., chaplain of the forces, was the special preacher), and the furnaces in October of the same year.

King's College, which has supplied the greater part of the clergy of the parish, held its Centennial Celebration on June 25th and 26th, 1890, at which the parish was officially represented by W. R. Foster and C. H. Harvey.

The first reference to free pews occurred at the annual meeting of 1890 when W. R. Foster gave notice that at the next meeting he would move that "Whereas the system of free sittings is becoming generally adopted, Therefore Resolved that this parish make the pews free to all for the *evening* services, thus relieving the demand for more accommodation." A motion to this effect moved by C. H. Harvey was defeated in June and the vestry asked to take the matter into consideration. At the Easter meeting of 1891 the Churchwardens, Lewis Parker and E. M. Walker, reported that in Halifax all our churches with the exception of St. Mark's, had adopted the system, as had all the Baptist and Presbyterian churches, and the Methodist with the

exception of Brunswick St., Kaye St. and Grafton St. The report continued: "St. Paul's and St. Luke's adopted free sittings about a year ago. Your Committee interviewed a number of the parishioners and found that in St. Luke's the results are generally satisfactory. Quite a large number opposed its adoption last year and refused to contribute and yet the income was in excess of the previous year. Now it is generally acknowledged that the Church has benefitted, that regular attendants are very rarely put out of their accustomed seats and that the system has come to stay. In St. Paul's the increase in receipts last year was \$1,000, and your committee could find no one who advocated going back to the Pew Rent System. In Dartmouth all are free excepting Christ Church, and your committee are informed that larger incomes are obtained than would be under the Pew Rent System."

A motion by C. H. Harvey in favor of the system being adopted at Easter 1892, produced an amendment "that the present system be continued this year and that the seats be free after the bell stops ringing." An amendment to the amendment putting off the discussion for twelve months was finally carried, 32 to 11. At Easter, 1892, there was once more a lengthy discussion and the question was again postponed, and the wardens were asked to "procure a list of those who were willing to place their pews at their disposal, for the purpose of showing strangers into."

Mr. Mellor seems to have been the first rector to report at the annual meeting the number of baptisms, marriages, funerals, services, celebrations of Holy Communion and visits paid during the year. In 1891 he reported 312 families, and 160 regular communicants.

The Easter meeting of 1891 learning that Lewis Parker was about to move from the parish ten-

dered him the sincere thanks of the congregation "for his faithful and zealous management of the Sunday School during the past seventeen years, and also for his energetic co-operation in all Church work." Mr. Parker succeeded Mr. Peter Kuhn as superintendent and served under Rev. Messrs. Bell, Raven and Mellor as rectors. He still speaks of his work as "one of the most pleasant periods of my life." During his term of office the main Sunday School building was lengthened by 27 feet, an infant class room, 27 feet square, and a library room were added, some 1600 books and two organs were purchased, one for the large room and the other for the infant class room, and the school was entirely self-supporting. The present wardens of Christ Church and the superintendent of the Sunday Schools at Christ Church and Emmanuel, were among the scholars of his time. The name of Miss Hamilton was even then among the teachers.

In 1892 the parish lost a faithful worker and generous contributor in the death of Mr. James Turner, who left a legacy of \$2,000 towards improvements in the Church and a reversionary legacy of \$2,000 towards the erection of a new church. The vestry decided to place a lectern in the church as a memorial of him.

In October, 1892, the people at Montague being desirous that regular services should be held there, guaranteed the sum of \$350 a year towards the salary of a curate, a gentleman of the parish had promised \$25, and the Sunday School a similar amount. A motion that a curate should be engaged was defeated and the matter deferred until Easter. At the Easter meeting an alternative plan by which Waverley, Montague, Preston and Grand Lake were to be set apart as a new missionary district was also considered and approved, the meeting voting \$100 a year towards the salary of a missionary.

In 1892 Mr. F. W. Drake, who had held the position as organist for many years, resigned and was succeeded by Mr. E. C. Helsby.

In 1893 a letter was read to the vestry from Miss McArthur on behalf of the Benevolent Society stating that they had placed in the lower vestry a couch for the use of any that might be taken ill during service.

Mr. Mellor resigned in January, 1894, and took up work in the extensive parish of Guysboro. An address was presented to him, regretting his departure and conveying to him and Mrs. Mellor the good wishes of the congregation. From it the following may well be reproduced. "Taking hold of the work here (as you did) when the outlook was anything but a bright one, and leaving it as you are with all branches of the Church in full force and vigour, with a church well attended and with an ever increasing number of communicants, certainly shows better than anything else that the Lord has been pleased to prosper your work."

On March 12, 1894, Rev. Frederick Wilkinson was elected rector. He was a graduate of Wycliffe College, was ordained deacon and priest in 1892 in the Diocese of Toronto, and spent the first two years of his ministry as curate at St. Philip's Church, Toronto. A young man, full of zeal, and a hard worker, he did much effective service. After ten years work in this parish he was appointed in 1904 vicar of St. Peter's, Toronto, and rector of the same church the following year, which position he still holds.

Mr. Mellor presided at the Easter meeting on March 26th, 1894, and in recapitulating the work of his rectorship referred to the establishment of the Christ Church Young Men's Society, the Church Lads' Brigade, the holding of a fortnightly service

at the Dawson Street hall in the north end, and the introduction of a parish magazine.

Mr. Wilkinson came to the parish in May, 1894, preaching his first sermon May 7th, holding his first Sunday services on Whitsunday, May 13th. He was inducted on June 1st, the mandate being read by Canon Partridge and the sermon preached by Rev. Dyson Hague, rector of St. Paul's, Halifax. His election was by a vote of 52 to 35, and although the election was made unanimous, a movement was started towards the erection of another church in the south end of the town, a step no doubt partly prompted by the growing needs of the town, and the feeling that possibly two congregations would soon become as strong as the existing one. In response to a requisition signed by a number of the most prominent Churchmen, a special meeting to consider the matter was held on June 11th, 1894. A motion moved by Dr. M. A. B. Smith and seconded by James Simmonds asking the Bishop to take the necessary steps to form a new parish in the town of Dartmouth was discussed and defeated by a vote of 55 to 20, the names of all voters being recorded.

Rev. John S. Smith, father of Dr. M. A. B. Smith, resided in Dartmouth from 1884 until his death in December, 1894. He was educated at Wolfville Academy and King's College, and received the B. A. degree from that University in 1851. Ordained deacon by Bishop Medley in St. Paul's Church, Halifax, in 1850, and priest by Bishop Binney in 1854, his first work was as curate to Dr. Shreve (afterwards rector of Dartmouth) at Chester. In these early days of the Church, he had to travel far on horseback, Hubbard's Cove being one of his out stations. He next became rector of Port Mulgrave, where there is a memorial window to his memory; then of Milton, P. E. I.; then of Sackville, N. S.,

and then of Petite Riviere, Lunenburg County. Retiring from the active service of the ministry, owing to ill-health, he settled in Dartmouth in 1884. He rendered very considerable assistance in the work of the parish to Rev. Mr. Bell, and Rev. Mr. Raven,—sometimes holding services in Preston; sometimes officiating at baptisms, and funerals, and taking part in the services in Christ Church. He was greatly interested in the advance of the Church in Dartmouth until increasing bodily infirmities gradually, during the rectorship of Rev. Mr. Mellor, terminated his powers. He was possessed of unwavering faith in God and the Church of England, as God's great gift to the English people.

His last sermon preached in Christ Church, Dartmouth, was from the text "Pray for the peace of Jerusalem: they shall prosper that love thee." "An exhortation and a promise," these were the opening words. Looked at from this distance, it seems like a fitting message to leave for an incentive to effort and encouragement to all those who come after. He is buried in Christ Church cemetery.

The new rector's first report, presented at the Easter meeting of 1895, told of an average attendance at church on Sunday mornings of 230, Sunday evenings of 330, and Wednesday evenings of 65. The communicants at Easter at the two celebrations were 180. He also recorded the efforts put forth by Dr. Stevens for the formation of a class for colored children, the formation of the Women's Guild of Christ Church to unite all the women's work under one head, and the good work of the Boys' Blue Ribbon Association, the Children's Blue Ribbon Society, the Church Lads' Brigade, Mr. C. E. Creighton's adult Bible class, the formation of a branch of the Gleaners' Union for the study of mission work, especially that of the C. M. S., and the introduction of electric lighting in the Church.



THE RIGHT REVEREND FREDERICK COURTNEY, D. D.
Consecrated Fifth Bishop of Nova Scotia, April 25th, 1888.

Mr. Wilkinson was an ardent advocate of free and unappropriated seats, a reform in which Christ Church had lagged far behind most other parishes, and on February 10th, 1896, a special parish meeting was held to consider the matter, which had previously been discussed at a number of vestry meetings as well as by the parishioners generally. At this meeting the rector "reviewed the subject in its entirety setting forth the reasons for advocating a change in the present system." After a long and occasionally a warm debate, the following resolution moved by E. M. Walker and seconded by C. A. Creighton was adopted:

"Resolved that on and after the first day of April, 1896, the system of rented pews in Christ Church be and hereby is abolished and thereafter all the seats in Christ Church be free and unappropriated.

"And further resolved, That after the first day of April aforesaid, the revenue of the Church (exclusive of the loose collections) be raised by each person as far as practicable promising to give a definite amount each week towards the support of the Church:

"And further resolved, That the vestry is hereby authorised to make (as soon as convenient) the seats in the Church uniform in such manner as in their judgment is most beneficial for the parish."

In 1895 a Parochial Mission, the first of its kind, in the parish, was held in Christ Church by Rev. James Stephens.

At first the change to free seats did not produce the financial results expected, and the rector wrote asking that his salary be reduced for the coming year, a generous offer which the vestry unanimously refused to entertain.

The change made necessary a change in the qualifications of voters, and at the Easter meeting of 1896 it was decided that "any person who shall

contribute yearly a sum not less than two dollars and fifty cents to the funds of the Church and which shall so appear on the books of the parish, shall be entitled to vote at all parish meetings"; subject of course to their being 21 years of age and belonging to the Church of England as required by the Church Act.

On Sunday afternoon, June 20th, a mass meeting of the Sunday School children of Dartmouth was held in Christ Church in honor of Queen Victoria's Jubilee. Over 900 children from the various schools were present, and addresses were given by the representatives of each of the communions present.

At Easter, 1898, a neatly printed book, with a picture of Christ Church on the cover, and containing the rector's annual report as well as one from the wardens and vestry and the usual financial statement was issued for the first time. From the rector's annual report we learn that "the rector's plan of visiting is carried out by working from Tuft's Cove (north end) to the Sugar Refinery, the southern limit of the parish, one round taking about eleven months." Reference is made to 26 services conducted in "Dawson Street Chapel," services at Mount Hope Asylum, at Woodside, Preston and Waverley, and addresses at services and meetings in Halifax and elsewhere, the excellent work of Mr. and Mrs. John Wilson as choir leader and organist. A specially interesting feature was the success of the Wednesday evening services of which we read that they "are always a great pleasure to the rector. Here he has always found a faithful attendance and close interest. The average has numbered about 75, though lately the numbers have run up as high as 130 and 145." At the Sunday School there were 30 classes with 350 names on the roll and an average attendance of 278. The classes included a colored

class with Percy Elliott as teacher. The school gave \$50 to Missions, and many of the teachers obtained the diploma of the Provincial Sunday School Association. The Women's Guild had active, social, missionary, Dorcas and visiting committees. The newly formed Christ Church Total Abstinence Society had as its first President Charles Waterfield, Secretary Fred Bailey, Treasurer Fred Bauld. Miss Kate Day was organist, and George Foote Treasurer for the fortnightly services on Thursday evenings at Dawson Street hall.

A separate report is given of Waverley and Preston, of which R. A. Hiltz, B. A., a student at King's College (subsequently rector of St. Matthias, Halifax, and now General Secretary of the Sunday School Commission) was missionary in charge. The Mission included 51 households, including several families at Windsor Junction and Lake View. The average attendance at Preston was 45, at Waverley 60. The first Church of England service ever held at Windsor Junction was conducted in the Public Hall on June 13th, 1897. (Waverley and Windsor Junction are now, 1917, in the parish of Bedford, and last year the first Church, St. Stephen's, was opened at Windsor Junction as a result of the efforts of Rev. J. A. Winfield). Tuesday evening services were held at Preston and special services at Waverley in Advent and Lent. On April 7th twelve candidates were confirmed at Preston by Bishop Courtney, this being the first time the apostolic rite was administered in that church. Sunday Schools were reorganized at Waverley and Preston with an average attendance of 25 each.

Evidently the parish work as a whole was at nearly high water mark in 1898. The wooden fences about the Church property were removed in 1898.

The same year the present chancel window, representing the Ascension of our Lord, was installed by Messrs. Spence & Sons of Montreal.

The proposal to build a new Sunday School was first taken up by the vestry in 1899, and a committee to canvass for this purpose appointed at a special meeting of the congregation on February 12th, 1900.

In 1901 a special meeting was called on February 11th to consider the Twentieth Century Fund, inaugurated by Bishop Courtney, and of which Rev. George Haslam was the agent. The meeting approved of the movement, and recommended "to subscribe as the need of this parish for a new school-house and for the renovating of the interior of the church." Unfortunately for the Diocese, most parishes placed their own needs first, and diocesan funds did not benefit from the Twentieth Century Fund as largely as was expected.

During the summer of 1903 many improvements were made in the interior of the church, including new wainscotting, new seats, and decorating, at a total cost of \$2544. At the reopening of the church on August 23rd, the rector preached in the morning, and Rev. W. J. Armitage in the evening.

At the annual meeting in 1903 the thanks of the congregation were voted "to Miss Scarfe (now Mrs. Rosenberg) and the Teachers of the Sunday School Building Fund for their successful efforts in collecting upwards of \$1,000 towards the proposed S. S. Building."

By May, 1904, tenders for the erection of the new School House were submitted, but as the total cost based on the lowest estimate would be \$7,000, it was decided to defer the matter in order that further subscriptions could be first obtained.

Mr. Wilkinson resigned in November, 1904, to take effect December 1st, thus closing a faithful ministry of over ten years in the parish.

CHAPTER XIV.

The Twentieth Century History of the Parish— Erection of the Parish Hall—Improvements in the Church and in the Service.



EV. FREDERICK PEARCE GREATOREX came to the parish as *locum tenens* on December 1st, 1904, and was unanimously elected rector on January 1st, 1905.

Mr. Greatorex was ordained deacon in 1874, and priest the following year. He was curate of the parish of Wilmot from 1874—76, rector of Granville 1876—92, rector of Bridgetown 1892—99, rector of St. Peter's, St. Margaret's Bay 1899—1902, and rector for a second time of Granville from 1903—05,—all in the Diocese of Nova Scotia. A younger brother, Rev. W. H. Greatorex, is rector of Queensport, N. S.

The great event of his rectorship was the erection of our splendid Parish Hall. At the annual meeting of 1905, the incoming vestry was "instructed to ascertain the cost of a new, suitable building and how same may be paid for." At a special meeting June 5th, in the minutes of which reference to the presence of ladies at a parish meeting appears for the first time, the vestry reported that the cost of a suitable building would be \$6750, and recommended that the work be proceeded with as soon as the cash in hand and promises reached \$3500. This report was unanimously adopted; and the work was

begun. The architect was Mr. R. A. Johnson of Halifax, and the builder Fred Walker.

The old School House which had done duty for many years, but had grown altogether inadequate for the requirements of the parish and the Sunday School, was given to the colored Baptist congregation, who removed it to the position which it now occupies as the Victoria Road Baptist Church.

Mr. Greatorex was a faithful and persistent visitor, and the kindness of himself and Mrs. Greatorex to the poor and the sick was greatly appreciated. For 1906 he recorded no less than 1,719 pastoral visits.

The Dartmouth branch of the Woman's Auxiliary, an organization introduced in the diocese by the present Bishop, was organized in 1907, with Mrs. E. M. Walker as first President and Mrs. Walter Creighton Secretary. This organization has since done splendid work in increasing the interest in and the gifts to missions, of the women of the church.

The late Frederick Scarfe, to whose generous will the parish owes so much, died on June 6th, 1906, in his 81st year. At the first vestry meeting after his death a suitable resolution was passed, in which he is described as "A true and faithful Churchman, one who always took a deep interest in the Church which he loved so dearly, and of which he was a consistent and staunch member." A tablet to his memory and that of his wife was erected in the church by his daughter, Miss Scarfe.

At the vestry meeting on July 3rd, 1907, it was reported that funds were available from the Scarfe estate to complete the unfinished portion of the parish hall and basement. In addition a number of improvements were effected in the hall and at the annual meeting on Easter Monday, 1908, the rector "was able to congratulate the parishioners on the fact

that the debt on the Parish Hall had been paid and the Hall thoroughly furnished and a splendid piano secured from the executors of the estate of the late Frederick Scarfe."

Altogether the parish has received some \$15,000 to date from this legacy, divided as follows:

1908 Parish Hall and various societies.....	\$4750
1909 Parish Hall, piano, etc.	1400
1909 Sunday School library of over 600 books	
1910 Improvements at Rectory.....	1600
1910 Church Lads' Brigade.....	575
1910 The W. A.	100
1912 Cost of North End Mission Hall (Emmanuel Church)	4500
1912 Improvements at Cemetery.....	1200
1912 Improvements in Parish Hall.....	300
1913 North End Mission furnace.....	100
1915 Repairs at Rectory.....	300

On April 27th, 1908, the men of the congregation held a meeting to launch in the parish the Laymen's Missionary Movement, which did much to stimulate interest in missionary giving, especially by promoting the introduction of the duplex envelope.

In 1909, Mr. Greatorex, in accordance with his expressed decision to retire at the age of 60, made previous to his election, resigned the parish to take effect on May 1st. He has since resided at Granville Ferry, taking occasional duty. In his annual report presented at the Easter meeting in 1909, he reported 82 baptisms, "probably the largest number of any year in the history of the parish." Fifty-one had been confirmed, thirteen of them at St. John's, Preston, and he had paid no less than 1959 pastoral visits, of which he always endeavored to make two a year to each family.

The Mite Society, as it exists today, was reorganized by Mrs. Greatorex in February, 1906. The

first collections were made by 14 ladies in March of the same year, and over \$1100 was collected during the three succeeding years. Through its efforts the debt on the organ and on the electric light system were paid off, a brass eagle lectern, a Holy Table of oak, an oak pulpit, a carpet for the chancel, the choir stalls, the electric light standards in the sanctuary, brass vases for the altar, four sets of colored hangings, beautifully embroidered by the skilful hands of Miss Ridd, and, just recently, the Church flag were purchased and presented at various times.

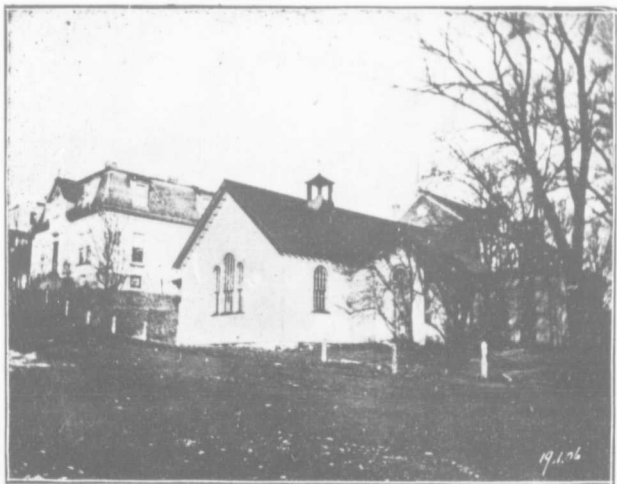
The Sunday School, under the energetic leadership of the Superintendent, H. R. Walker, continued its good work. A young men's Bible Class was organized. The font roll begun in 1907 owes its inception and success to the energy of Miss Hamilton. Our chapter of the Brotherhood of St. Andrew was formed in 1907, with Dr. Stevens as its first president, and Prescott Johnston as Secretary.

Before the departure of Mr. Greatorex the parish placed on record its "appreciation of his zeal and faithfulness in discharging all the duties of his position during the four years he has been with us."

On May 11th, 1909, Rev. G. R. Martell, rector of Windsor, was elected to succeed Mr. Greatorex, but declined.

On June 28th, Rev. Samuel Jacob Woodrooffe was unanimously elected rector upon the report of the special committee.

Mr. Woodrooffe was educated at Wycliffe College, Toronto, made a deacon in 1894 and ordained priest the following year, both in the Diocese of Niagara. Before coming to Dartmouth he was successively incumbent of Homer, Ontario, 1894-98; rector of New Glasgow, N. S., 1898-1900; curate to Archdeacon Smith at St. George's, Sydney, 1900-1901; first rector of the new parish of Christ



THE OLD SUNDAY SCHOOL AND THE PRESENT RECTORY.



THE PARISH HALL, ERECTED IN 1906-07.

Church, Sydney, 1901-1904; rector of St. Paul's, Charlottetown, P. E. I., 1904-1909.

In view of the many demands upon the rector's time and energy, Mr. John Weir, then resident at the School for the Blind, was appointed as rector's assistant, more particularly in the work at Preston and North Dartmouth, and arrangements were made with the trustees of the Dawson Street hall (now the Stairs Memorial Presbyterian Church) for weekly services to be held in that building on Thursday evenings.

A memorial portrait of the late Frederick Scarfe was procured, and placed with fitting ceremonies on the walls of the Sunday School.

In common with other churches throughout Canada, the Book of Common Praise, compiled by a committee of the General Synod and approved by that body, was adopted by the vestry and came into use in the church on the first Sunday in January of 1910.

The old pulpit, replaced by the present handsome oak structure given by the Mite Society, was donated to Christ Church, Cow Bay.

New choir stalls donated by the Mite Society were installed and a number of improvements effected in the chancel, the old choir stalls being given to the parish of Queensport.

In 1910, owing to the poor health of the rector, he was granted leave of absence for two months, during which the congregation arranged to send him on a trip to the West Indies, which proved very beneficial.

In 1910 the interior of the church was repainted and effectively decorated by the firm of Harrison Brothers, the money for this good work being collected by a special committee. The same year the parish secured an Act from the Legislature of the

Province exempting the Parish Hall and property from taxation.

A portrait of the late James Turner was presented by Miss McArthur and placed in the Parish Hall.

The rector's report for 1911 referred specially to "the ability, zeal and true reverence and Churchmanship of our choirmaster and our organist" (Mr. and Mrs. John Wilson).

By the death of Mrs. James Turner, the parish received a legacy of \$2,000 left by the late James Turner for the purpose of erecting a new parish church. It is now accumulating at compound interest and will be available if at any time circumstances may require its use.

Under Mr. Weir a Sunday School was opened at Preston during the summer months and did excellent work. A lectern was given the Preston church by the Dean and Committee of All Saints' Cathedral. During the year Mr. Weir visited Preston twice, on each occasion occupying three days with a systematic house to house visitation of the Churchpeople.

A branch of the Church Men's Society of the Diocese was organized in 1910, with A. C. Pyke as President and R. Eccles as Secretary. Under its auspices a series of addresses and papers were given, with a grant from the Scarfe estate a hardwood floor was laid in the basement of the Parish Hall and gymnasium apparatus installed. Quoit beds were constructed on the Church grounds for the use of the men of the parish.

The Diocesan Synod of 1910, in response to a petition from the Church women of the Diocese, and on a resolution moved by Rev. C. W. Vernon, granted the right to vote at parish meetings to the women of the Church. The new rule came into effect in May, 1911, and at the annual meeting of this parish, on January 24th, 1912, 42 ladies were present, the first to vote being Mrs. Rosenberg.

It will be noted that the year 1912 also marked the change in this Diocese of the annual meeting of the parishes from Easter Monday to the third Monday in January, the business year of the Church now coinciding with the civil year.

In 1910 Christ Church shared in the celebration of the Bicentenary of the Canadian Church, which was marked by the opening of All Saints' Cathedral and the holding of a great Canadian Church Congress in Halifax. The preachers at Christ Church on Sunday, September 4th, were Archbishop Matheson, Primate of Canada, and Right Rev. J. H. Darlington, Bishop of Harrisburg, Pa.

A faithful clergyman of the Church passed to his reward in 1911 at the good old age of 83 in the person of Rev. Canon Foster H. Almon, B. A., who was born at Halifax, and graduated from King's College. He came to Dartmouth to reside in 1902 on his retirement from the rectorship of Trinity Church, Halifax, after 15 years of service. He was associated with the parish of Christ Church for nine years, giving his services frequently, and for some time took the service on Sunday afternoons at the Preston Church. He was deeply interested in the welfare of the parish. He was Secretary of the Bible Society, and also of the Colonial and Continental Church Society until his death.

One of the marked improvements made during Mr. Woodrooffe's rectorship was in the service of the Church, a great advance being effected in the musical part of the service and the responses of the congregation being much improved. A special noteworthy event was the introduction in 1912 of the surpliced choir of men and women, largely due to the efforts of Mr. John Wilson.

In 1913 a balance on hand of \$327.93 from the funds of the former Young Men's Society was

handed over to the parish and used to defray the cost of shingling the church.

Mr. John Wilson, after long and faithful service, resigned the leadership of the choir in 1912 on account of ill health and Mrs. Wilson, the organist, in 1913. The vestry placed on record its "deep appreciation of her work, not only as organist, but as a faithful worker in the Church for the last seventeen years."

On January 28th, 1914, the use of the Parish Hall was granted for a while to the town to take the place of the old Greenvale School, destroyed by fire the same day. In 1914 a resolution was passed at the annual meeting respecting the celebration of the centenary of the parish.

In common with nearly every Anglican parish throughout the world, the men of our church responded nobly to the call to enlist for the service of their country in the great war begun in August, 1914, and still being fiercely waged in the cause of liberty and the sanctity of the plighted word of the nation. Some have already laid down their lives as will be seen from the honor roll in this book, some are missing and many have been wounded.

In April, 1916, the organist, Walter DeW. Barss, having enlisted for overseas service, was granted leave of absence to extend to his return.

On July 12th, 1916, the vestry passed a resolution of sympathy with a former rector, "Rev. T. C. Mellor and his family, in their recent sad bereavement by the death of their son, who gave up his life on the field of battle in Belgium, bravely fighting for his King and country, and the great cause of freedom and for us as well."

On November 6th of the same year the sympathy of the vestry was tendered the Vestry Clerk, C. W. Waterfield, over the fact that his son, John, was recorded among the missing.

In August, 1916, Mr. Woodroffe resigned the parish to take effect on November 1st, after which date he removed to his farm at Cow Bay, taking however, the services at the request of the vestry, until the election of his successor. On May 1st of this year (1917) he became rector of the parish of Cornwallis.

On November 6th, 1916, the Rev. Noel Howard Wilcox, M. A., a son of that well known Churchman and Brotherhood of St. Andrew leader, the late Charles Wilcox, member of the House of Assembly for Hants County, was elected rector. He graduated at King's College, in 1910, took post-graduate work at Cambridge, and was for a while assistant master at the Collegiate School. He took his M. A. in 1914, and the same year was ordained deacon, being advanced to the priesthood in 1915. In 1914 he was appointed curate of All Saints' Church, Winnipeg, coming thence to be assistant priest at All Saints' Cathedral, Halifax, where he did excellent work.

Like the first rector of Christ Church, Mr. Wilcox is a young man, a graduate of our own Church College of the Maritime Provinces and but recently married. His rectorship, begun under most favorable auspices in this centennial year, promises to be exceedingly fruitful. He has already greatly increased the attendance at Church, has revived the senior chapter and organized a junior chapter of the Brotherhood of St. Andrew, and is proving an indefatigable visitor and worker.

Of late years, as in earlier days, the laity of this parish have, many of them, taken an active and intelligent interest in Church matters of wider than purely local concern. Dr. M. A. B. Smith and Judge W. R. Foster have both been Governors of King's College, A. C. Johnstone lay Secretary of the Synod, Dr. Smith President of the Church of England In-

stitute, H. D. Romans of the Church Men's Society of the Diocese, Dr. F. W. Stevens of the Halifax Local Assembly of the Brotherhood of St. Andrew, C. E. Creighton Secretary of the Sunday School Committee of the Diocese, Miss M. A. Hamilton, who was the first kindergarten teacher in the Dartmouth schools and taught nearly all the present generation in the public as well as the Sunday School, Superintendent of the Primary Department of the Sunday School Committee of the Diocese, Mrs. M. A. B. Smith, editor for the Diocese of the W. A. letter leaflet, Mrs. Vernon, treasurer of the Extra-cent-a-day Fund of the Diocesan W. A. Mrs. W. R. Foster, President of the Dartmouth branch of the Alexandra Society of King's College.

In local matters too our Churchmen have taken a leading place. The present Mayor, F. W. Williams, like many of his predecessors, including A. C. Johnstone, is a Churchman. Prescott Johnstone has been for many years Secretary of the Ferry Commission. Judge Foster organized and successfully carried on for many years the Dartmouth Literary Society. C. E. Creighton is the first President of its successor, The Dartmouth Canadian Club. J. L. Wilson was one of the best Chairman of the Dartmouth School Board. A. C. Pyke and Howard Wentzell have been Presidents of the Dartmouth Board of Trade. H. R. Walker, our Sunday School superintendent, organized and was the first President of the Dartmouth Boys' Christian Association, familiarly known as the D. B. C. A., a society which did much excellent work among the boys of the town of all communions.

A brief reference to existing parochial organizations will not be out of place. We now have active Senior and Junior Chapters of the Brotherhood of St. Andrew, the duty and work of which is to pray for the extension of Christ's Kingdom among men

and boys, and to make an earnest effort each week to bring some man or boy to Christ through the services of His Church.

In addition to the senior branch of the Woman's Auxiliary, the parish now has Girls' Junior and Babies' branches. The senior W. A. is our main organization for the women of the parish, its annual sale and supper one of our chief parochial events. To the W. A. the rector naturally looks for aid in all branches of this work, in which the services of the ladies are specially required.

The Mite Society continues its splendid work, and to it we owe practically all of the many enrichments to the furnishings of our parish church.

The Church Lads' Brigade is one of the most useful of our present day organizations. It was first organized during the rectorship of Rev. T. C. Mellor by Dr. F. W. Stevens, its present efficient Major. The other officers of early days were Fred Drake, Jr., C. W. Waterfield, E. A. Stevens, P. G. Austen, R. B. Simmonds, P. F. Ring.

The present officers are F. W. Stevens, P. F. Ring, John Lloy, E. Bailey, F. Moseley.

In the year 1895 a committee of ladies interested in the boys gave them a silk flag, which was presented by Lord William and Lady Seymour, Lord Seymour being General of His Majesty's Forces in Canada.

The lads assembled at the old school house, and headed by part of the 66th P. L. F. Band, marched to the park where the flag was presented in the regular military way, Rev. F. Wilkinson taking the service. After the presentation the company was inspected and addressed by the General.

The same year on invitation from Lord Seymour the lads took part in a large sham fight on McNab's Island with the Imperial troops stationed in Halifax.

During the South African war the following lads enlisted:—Geo. Milsom, R. A. Milsom, Geo. James, and Thomas Milsom.

Sixty-three of its members have gone overseas for service in the present war.

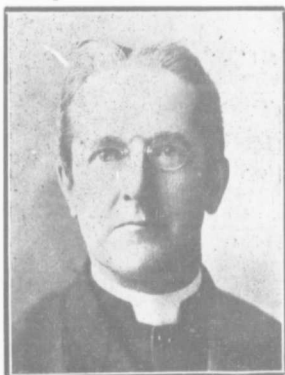
Several church parades have been held, and today great interest is taken in the work, the troop having an enrolment of over 150 boys from Christ Church and Emmanuel Sunday Schools. All lads must be members of the Sunday School before joining the brigade.

For a while a Young People's Society did good work and it is likely shortly to be revived.

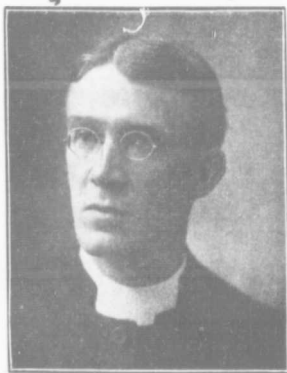
The Sunday School, with H. R. Walker, whose ability to interest young men and boys is so marked a gift, as Superintendent, has now an enrolment of 450. It has an adult Bible Class, of which Robert Eccles in succession to C. E. Creighton, is the successful teacher, many other organized classes with class officers, an admirable primary department, a font roll, a Scripture Readers Union, a White Ribbon department, and a Sunday School brass band.

Our oldest living parishioner seems to be John Walker, who was baptised August 3rd, 1821, and confirmed in 1867. A close competitor is John T. Settle, who was confirmed ten years earlier. Our youngest parishioner, at the time of writing, is the little daughter who has just arrived at the rectory.

The interest of the congregation is this year being centred on the centenary celebration, for the celebration of which strong committees have been appointed. The special features of the celebration as planned to date (May, 1917) include the publishing of this book; the erection of a granite shaft in the church grounds to commemorate the centenary, and to do honor to the names of those gallant parishioners who have already fallen, or may yet fall in the present war for the preservation of the



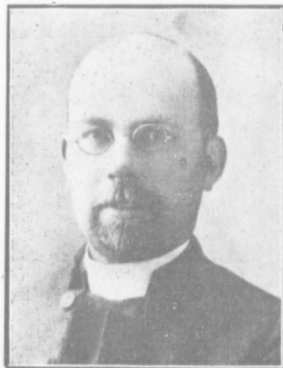
REV. FRED. PEARCE GREATOREX.
Fourteenth Rector of Dartmouth,
1905-1909.



REV. SAMUEL J. WOODROFFE.
Fifteenth Rector of Dartmouth,
1909-1916.



REV. NOEL HOWARD WILCOX, M.A.
Sixteenth Rector of Dartmouth, 1917-
Formerly assistant at All Saints'
Church, Winnipeg, and at All
Saints' Cathedral, Halifax.



REV. CANON C. W. VERNON,
M. A., B. D.
Editor of Church Work since 1906,
Secretary of the Church of England
Institute, Halifax, since 1907, and in
charge of Emmanuel Church since
1914.

liberties of the world; an effort to increase the envelope subscriptions for parish purposes to \$100 a Sunday with a corresponding increase in gifts to missions; special services on Sunday, July 8th, 1917, with our three senior surviving former rectors, Archdeacon Richardson, Rev. T. C. Mellor and Rev. F. Wilkinson as special preachers; the unveiling of the granite shaft on Monday, July 9th, as near as possible to the hour at which one hundred years ago the corner stone was laid, and a public meeting of a social character in the Parish Hall in the evening.

On May 1st the corner stone of Christ Church was taken out and opened. Any papers that may have been placed in the tin box within it had perished, the contents being a golden guinea (1790) and silver half-crown (1817), shilling (1816) and sixpence (1816) of the period. The guinea is of the kind known as a spade guinea from the peculiar shape of the shield bearing the royal arms. These include the lilies of France in one of the quarterings, the official title of the monarch still being George III, of Great Britain, *France* and Ireland, King, Defender of the Faith. The reference to France was of course to the long lost French provinces.

The inscription in the spade guinea recalls the further fact that the King of England, George III (the first monarch, by the way, of the House of Hanover to speak English with fluency as his native tongue) was also a German duke. The inscription on this coin is the shortened form of "Magnae Britanniae, Franciae et Hiberniae Rex; Fidei Defensor, Brunswicensis et Luneburgensis Dux, Sacri Romani Imperii Arch-Thesaurus et Elector," "King of Great Britain, France, and Ireland, Defender of the Faith; Duke of Brunswick and Luneburg; Chief Treasurer and Elector of the Holy Roman Empire."

The title of King George V is "King of Great Britain and Ireland and the British Dominions beyond the Seas, Emperor of India, Defender of the Faith."

It is interesting to recollect that when the corner stone was laid France, our traditional enemy, had been but lately defeated, Waterloo being only two years earlier, while today France is our chief ally against that modern would-be Napoleon, Kaiser William of Germany. When the corner stone was laid the bitterness resulting from the American Revolution and increased by the war of 1812, still existed between Great Britain and the United States, and was naturally nowhere more in evidence than in Nova Scotia, settled very largely as it had been by United Empire Loyalists. Today we have already celebrated a hundred years of peace between the two great Anglo-Saxon nations, and now for the first time in history the Union Jack and the Stars and Stripes have floated together over the abode of the Mother of Parliaments at Westminster and the historic Cathedral Church of St. Paul, the seat of successive Bishops of London, who at one time exercised episcopal jurisdiction over the whole American continent, and the British and American nations are united in a war, which all pray may see a speedy end in a twentieth century Waterloo for Prussian militarism.



CHAPTER XV.

The Building and Development of Emmanuel Church and Missionary Extension at Woodside and Tuft's Cove.



AN event of outstanding importance during the rectorship of Rev. S. J. Woodroffe, and one destined to be of far-reaching influence in the development of the Anglican Church in Dartmouth, was the erection of the North End Mission Church, now Emmanuel Church, at the corner of Windmill Road and Dawson Street.

The first record of a Church of England service being held in the north end of the town was as far back as 1871, when the then rector, Rev. J. B. Richardson, held service at Stairs Rope Walk, at which a little hall for religious services had been provided by the proprietors.

During the rectorships of Rev. T. C. Mellor and Rev. Frederick Wilkinson, services were held regularly once a fortnight on Thursday evenings at the Dawson Street hall, owned by the Presbyterians, and now the Stairs Memorial Presbyterian Church, (of which Rev. Victor Guest Ray, who went to the front as lieutenant in charge of the Dartmouth platoon of the 219th Regiment, which included a large number of young men from the north end, was the first pastor). Mr. George Foot acted as treasurer and from Mr. Wilkinson's time onward Miss Kate Day was organist at these services.

Probably Christ Church made a strategic mistake in not starting Sunday services in the north end a quarter of a century ago as the tendency was for the Anglican people of the district to be but slightly attached to the Church, while a large proportion of Church of England children attended the Sunday School of the Presbyterians at Dawson Street, or of the Baptists at Tuft's Cove, instead of taking the long walk to Christ Church Sunday School.

In October, 1909, Mr. John Weir, then at the School for the Blind, who had previously been a lay-reader in Newfoundland, was appointed rector's assistant, his duty being specially to look after the North End of Dartmouth and Preston, and arrangements were made with the trustees of the Dawson Street Church for weekly services in that building on Thursday evenings. The church in North Dartmouth is greatly indebted to Mr. Weir for the splendid pioneer work he did in visiting throughout the district, collecting the names of all the Church-people and in stimulating interest in the work generally and especially in the movement to secure, at last, the erection of an Anglican church for the district. At the Easter meeting of the parish in 1911 he was able to report that "North Dartmouth, extending as it does from the rink to Tuft's Cove, has a church population of 460, embracing 106 families"; that "There were about 100 children not attending the Sunday School of Christ Church, of which, however, 49 were attending the Dawson Street Presbyterian and the Tuft's Cove Baptist Sunday Schools," and that "Three systematic house to house visitations have been made in this section of the parish since the reopening of the mission." He urged that the facts he was able to set before the meeting would "cause an awakening of responsibilities not yet evidenced, and that a meeting will be held shortly in Dartmouth to devise ways and

means of successfully carrying out the same. There is no question but that a church is sorely needed, and the work should be undertaken at once."

Meanwhile at a meeting of the Christ Church vestry on April 5th, 1910, it had been moved by G. E. VanBuskirk, seconded by Walter C. Bishop and carried, "that the rector and churchwardens be empowered to appeal to the executors of the estate of the late Frederick Scarfe to ascertain if sufficient funds could be obtained to erect a church in the north end of Dartmouth."

At the first meeting of the new vestry in 1911 it was decided that Mr. Weir should call a meeting of the Churchpeople of North Dartmouth and ask them to contribute \$500 towards erecting a church, and not less than \$100 a year for maintenance.

The first minutes entered in the record book of the North End Mission is in the handwriting of the late William J. Baxter, one of the most ardent advocates of the proposed new church. It is headed "New Church," North Dartmouth, N. S., 15th June, 1911, and records that at a meeting held after service at the Dawson Street Hall there were about 40 persons present, and that the rector, Rev. S. J. Woodroffe, laid before the meeting the suggestions of the parish and vestry, which met with the approval of the meeting, and that a committee consisting of George A. Crathorne, Richard Moore, Charles Faulkner, William J. Baxter, Philip Mitchell, Henry York and Alfred Sawler were appointed to canvass the district to ascertain the amount of assistance that could be secured, and to make enquiries respecting a building site. The committee elected Mr. Baxter its chairman and Secretary, and Mr. Crathorne vice-chairman.

In October, 1911, the rector reported to the vestry of Christ Church that a canvass had been made and a concert held "but that there was not enough prom-

ised or collected as would make it advisable to proceed with the erection of a Mission hall." At the same meeting a letter was read from the Consumers Cordage Company, proprietors of the rope works, offering to give the present site at the corner of Windmill Road and Dawson Street on condition that a Mission Church was erected within two years, and that the Church paid the expenses of conveying the land and any outlay the company had incurred upon it on account of water and sewerage taxes.

At the annual meeting of the parish in January, 1913, the matter again came up and a committee consisting of George Foot, H. D. Romans, J. L. Wilson, R. Stanford and Dr. F. W. Stevens was appointed "to thoroughly consider the proposition of building a Mission Hall in the North End of Dartmouth, to gather all information connected with it, and to report to a meeting of parishioners called for that purpose." At the same meeting on motion of Rev. C. W. Vernon, who had been one of the earliest and most ardent advocates of the movement, the thanks of the meeting were tendered to the trustees of the Scarfe Estate for their interest in the proposal." At a special parish meeting held in March, the matter was referred back to the committee for further consideration. At the adjourned meeting held on April 15th, 1912, the committee reported that the trustees of the Scarfe Estate had agreed, on certain conditions, to pay for the erection of the proposed Mission Hall, that the North end Churchpeople had secured envelope subscriptions amounting to \$5.50 a Sunday, that the ladies of the North end had collected \$150, and, that \$200 had been subscribed towards furnishing the Mission Hall, and recommended the appointment of a committee to procure plans, estimates and tenders. After considerable discussion, at which

it looked at one time as if the movement were to suffer shipwreck, the report on the motion of G. D. Wilson and T. G. Stevens was adopted, and the following committee appointed to carry out the terms of the report: George Foot, Robert Stanford, H. D. Romans, Rev. C. W. Vernon and C. W. Waterfield.

The building was designed by that well known church architect, the late William Critchlow Harris, and is fortunate in having the groined roof, which is so characteristic of his best churches, and was erected in 1912 by C. A. Shrum & Co., of Mahone Bay.

On January 23rd, 1913, a meeting of the parishioners of North Dartmouth was held in the Dawson Street Hall, Mr. Weir presiding, to arrange for the opening of the Mission Hall. Meanwhile that faithful worker, W. J. Baxter, had passed to his reward, and a new committee consisting of C. W. Waterfield, Chairman, S. Collings, G. Mitchell, A. Swaffer, A. Sawler, J. Lloy, C. Faulkner was appointed. At another meeting of North end parishioners held on January 30th, the rector, Rev. S. J. Woodroffe, in the chair, it was estimated that the cost of furnishing the hall would be \$430. It was reported that Mrs. J. G. Smith had donated an organ, Dr. Stevens, senior warden of Christ Church, a Bible, A. C. Pyke, junior warden of Christ Church, a Prayer Book, a lady parishioner (Miss Baxter), two collection plates, and another lady parishioner (Mrs. McCaughin), a brass alms dish. Mr. Weir had secured from St. George's, Halifax, the gift of a handsome old walnut Holy Table. Suitable altar cloths had been given from St. Stephen's, Halifax, the congregation of which had been merged with that of St. Luke's to form the Cathedral congregation, and from St. Alban's,

Tower Road, which had been closed. The Communion vessels were given by Dr. F. W. Stevens.

It was decided at this meeting that the officers of the Mission shall consist of the Chapel Wardens and 6 sidesmen, who, with the incumbent in charge, should form the executive, the annual meeting to be held on the second Monday of each year. The first officers of the new congregation were then elected as follows: Chapel Wardens, J. F. Silver, George Mitchell; Sidesmen, E. Dorey, A. Swaffer, C. Faulkner, A. Hook, J. Lloy, J. Collings, to which a secretary, C. W. Waterfield, was subsequently added. After this the rector, the Rev. C. W. Vernon, and Dr. F. W. Stevens addressed the meeting.

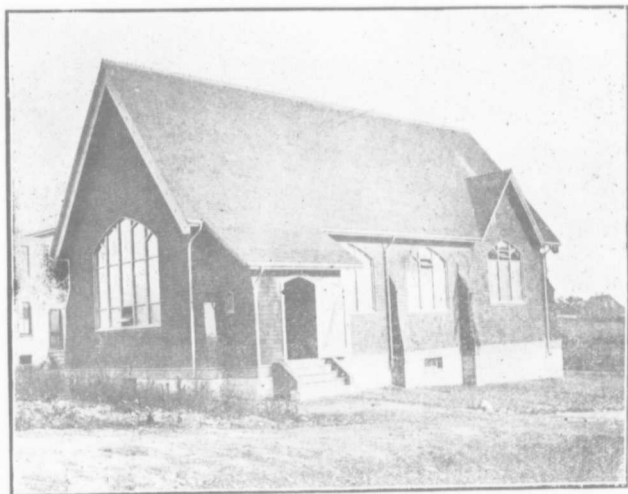
On February 14th, 1913, the chapel wardens and vestry decided to ask the vestry of Christ Church for the appointment of a clergyman to look after the North end.

The first service in the North End Mission Hall was held on Tuesday evening, March 4th, 1913, when the rector, Rev. S. J. Woodroffe, officiated, and addresses were given by Revs. V. E. Harris, H. W. Cunningham, H. Morehouse and Mr. John Weir.

The first Sunday service took place on March 9th when Mr Weir officiated and the special preacher was the Rev. C. W. Vernon. The first celebration of the Holy Communion took place on Easter Sunday, March 30th, at 8 a. m. with Rev. S. J. Woodroffe as celebrant and 40 communicants.

Mr. J. L. Wilson kindly consented to act as Superintendent of the Sunday School, an office which he has filled with conspicuous success to the present time. The school opened with 7 teachers and about 75 scholars enrolled. It now has 140 scholars on the books, and the attendance regularly exceeds 100.

Miss Dorey was appointed organist, and Mr. A. L.



EMMANUEL CHURCH, NORTH DARTMOUTH, ERECTED 1913.

Smith, now a sergeant-major of the Canadian Pioneers, in France, choir leader.

Mr. Weir retired from the work in May, 1913, and has since become the energetic Travelling Secretary of the School for the Blind, and right hand man to the Principal, Sir Frederick Fraser, and the services were taken by students of King's College, Messrs. L. R. Bent (now rector of Musquodoboit), and J. H. A. Holmes (now a clergyman in the Diocese of Fredericton). In November Rev. T. B. Clarke, of All Saints, London, Ontario, conducted a parochial mission, and wrote after it in the Register of Services, "I do not remember conducting any Mission Services where the congregations were more appreciative, attentive and sympathetic."

At the first annual meeting January 12th, 1914, the rector stated "that it was contemplated to engage the services of Rev. Canon Vernon to look after the spiritual affairs of the North End." Canon Vernon entered upon his duties on Sunday, February 1st, preaching from the text, "I am among you as he that serveth." He graduated at King's College, taking a first class honor degree in 1896, the M. A. in 1899, and the B. D. by the Provincial Synod examinations in 1901. He was successively classical master at the Collegiate School, Windsor, rector of North Sydney, and editor of *Church Work*. He came to Dartmouth in 1907 upon his appointment as Secretary of the Church of England Institute. Since taking up the work of the Institute together with that of *Church Work*, he has been appointed an examining chaplain, an honorary canon of All Saints Cathedral, and is now organizing secretary of the Diocesan Mission Board. He was General Organizing Secretary of the Bicentenary celebration and Canadian Church Congress held in 1910, at the time of the opening of the Cathedral, and at that time published "Bicentenary Sketches

and Early Days of the Church in Nova Scotia." He was organizing Secretary of the campaign which paid off the debt on the Institute in 1911, and of the canvass which paid off the mortgage on the Cathedral, enabling it to be consecrated last All Saints Day. He is now also President of the Social Service Council of the Province of Nova Scotia, of the Nova Scotia Temperance Alliance, and of the Dartmouth Ministerial Association.

At first Canon Vernon only conducted the Sunday services, the rector taking the Thursday evenings and the visiting, but it was soon found desirable that he should also take the weeknight service, which was changed to Wednesday, and as far as possible, consistent with his other duties, the parochial visiting.

A handsome stone font was purchased in 1914.

In 1914 a movement was started in favor of forming the North end of Dartmouth and Tuft's Cove into a new parish. At a parish meeting held on May 26th, a committee, representative both of the parish and of the North end was appointed to consider the matter. The committee reported favorably upon certain conditions, and their report was adopted at a parish meeting in July. The report pointed out that the Church of England population of the North end was more than in 47 of the existing independent parishes of the diocese, and the number of communicants more than in nineteen of them. However, as time went on the general feeling was that the time for such a step was not yet fully ripe, and at the annual meeting at the North end in 1915, it was decided not to ask for the separation at present. In 1915 the duplex envelopes were introduced.

The same year the choir master, A. L. Smith, advocated the purchase of a new organ, and he, J. F. Silver and W. J. Smith were appointed a

committee to take the matter up. Canon Vernon secured a grant from the Carnegie Corporation of \$250, a successful canvass of the people of the North end was made, an entertainment kindly given by the concert party of H. M. S. Leviathan (which had recently come here from the Dardanelles), a sum raised by the Dartmouth Amateur Dramatic Association was donated, and a Bell Westminster organ was purchased for \$500.

On October 4th, 1916, on the motion of W. J. Smith, seconded by Charles Faulkner, Canon Vernon was requested to ask His Grace the Archbishop to give a name to the church, it being felt that North End Mission (especially in view of the existence for many years past of a North End Mission in Halifax) was in many ways misleading, and inadequate. The Archbishop selected the name Emmanuel, and the announcement was made at the Thanksgiving Service on Sunday, October 8th, the sermon for the evening being on the name of the church, "Emmanuel, which, being interpreted, is God with us," the preacher pointing out that it linked forever the name of the new church with the mother church and parish of Christ Church, it was especially appropriate at a time of war when we believe "The Lord of hosts is with us, the God of Jacob is our refuge," and in saying farewell to members of the congregation about to go overseas, he urged them to remember that the God of their fathers and of their mothers, the God of the home and the home church would also be Emmanuel to them on the sea, in England and at the battle front (at which several have since given their lives for their country).

Between February, 1914, and May, 1917, there were 100 baptisms (including a few adults), three confirmations have been held at which 45 persons, of whom 19, including two chapel wardens and sev-

eral vestrymen, were adults, received the laying on of hands.

The organizations besides the Sunday School include a Women's Help League, a Chancel Guild, Girls' Guild and Boys' Club.

There are some 28 Church of England families at Tuft's Cove in addition to summer campers. Realizing the religious needs of this community, Canon Vernon last summer (1916) held a series of well attended open air services at Old House Point, and has since, by the kindness of the Dartmouth Baptist Church, been enabled to hold services on Sunday afternoon, as a voluntary labor of love, in the little Mission Church built a number of years back by the people of the place, and under the auspices of the Baptists, led by the late Ralph Hunt, whose name is still held in reverence. The Baptists have for some time discontinued work at the Cove.

While progressive missionary work was thus going on at the North End, Rev. S. J. Woodrooffe realized also the need of extension at the South End. In 1914, by the kindness of the clergy of the Cathedral and of St. Paul's, fortnightly services on Sunday evenings were begun in the hall at Woodside. Latterly they have been carried on by means of a grant from the Diocesan Mission Board, the services being taken by the clergy of Trinity Church, Halifax, either taking service at Christ Church or at Woodside.

There is now (May, 1917) a growing feeling that satisfactory progress cannot be secured at Woodside until a church or mission hall is erected, a Church of England Sunday School established, and services held, at the least on every Sunday evening, with a celebration of the Holy Communion at least once a month. The establishment of the Imperial Oil Company's plant makes missionary development in the South End a still more urgent

need. Dartmouth is bound to grow, and the missionary work of the Church must keep pace with the development of the town. It does not need very much vision to see ultimately a chain of parishes in Dartmouth, Tuft's Cove, Emmanuel, Christ Church in the centre, South End, and Woodside, all the offspring of that first missionary venture made by the S. P. G. more than 100 years ago in establishing the Mission of Preston.



CHAPTER XVI

Christ Church and its Furnishings—Memorials of the Faithful Departed in Church and Cemeteries.



CHRIST CHURCH, standing in the very centre of the town of Dartmouth, in a grove of trees (planted by the loving care of the late Lawrence Harts-horne, Jr., and Edward H. Lowe, two of the most outstanding figures among former parishioners), with its well appointed Parish Hall and its comfortable rectory adjoining, and its well tended cemetery, greatly improved of late years, lying to the north east of it, is one of the most convenient and best equipped church properties in the Diocese of Nova Scotia.

The church itself is in the old Colonial or Georgian style, and is one of our best examples of such churches. Unless it should suffer destruction by fire, it would, in view of the history of the parish, be a great pity to replace it at any time by an entirely modern structure. In decorating and in adding furniture it should be remembered that additions should be in keeping with the style of the Church. Gothic is very beautiful, but not sacrosanct above all other styles, and it does not mix well with Colonial.

Although by far the oldest of our existing places of worship, the first St. John's Church at Preston preceded it by some 30 years, while in Dartmouth itself the Quaker settlers who came here from Nantucket in 1786 to prosecute the whale fishing

from this harbor and left in 1792, had a meeting house where Central School now stands at the corner of King and Quarrell Streets.

The first rector, Rev. Charles Ingles, resided at Brook House, near the Woodlawn Cemetery. The first rectory was built near the First Lake in a handsome grove of trees. Being somewhat distant from the church and the centre of the parish, it was sold to Col. Sinclair, a retired army officer. It still stands on Hawthorne Street, and is now owned by William Patterson. The present rectory was built during the rectorship of Rev. J. Bell.

Gradually the church had been beautified with gifts and adorned with tablets in memory of members of the congregation. The chancel window, representing the Ascension of our Lord, was installed during the rectorship of Rev. F. Wilkinson.

The Mite Society, organized in 1908 by Mrs. Greatorex, in addition to paying off several debts and assisting in vesting the choir, presented the following gifts:

The Holy Table which is of carved oak.

The carved oak pulpit.

The choir stalls.

The brass eagle lectern.

The brass electric light standards in the sanctuary.

Two brass altar vases.

Four sets of colored hangings for the altar, prayer desk and pulpit, for use at the different seasons of the Church Year.

The fair linen cloth for the altar.

The chancel carpet.

For the Communion, box for Communion bread, two cruets, a silver spoon and a bag fitted for carrying the sacred vessels.

The church flag, the Union Jack.

The old Communion vessels, of massive plate, include besides the paten and chalice a large flagon.

The present silver communion vessels were given by Mrs. Rosenberg in memory of her father, the late Frederick Scarfe.

The Bible was presented by the Society for Promoting Christian Knowledge, 1839.

The two brass altar desks were given "To the glory of God and in loving memory of Frederick Augustus and Edna Florence, children of Arthur and Alma Scarfe."

The brass altar rail is dedicated "To the Glory of God and in loving memory of Charles Aylwin Creighton," and was erected by his daughter, Winifred Stevens, in 1912.

Two brass flower vases are "To the Glory of God and in loving memory of Helen Douglas Proctor, presented by her sister, Cecelia Byng Clarke, Easter 1914."

Two flower vases were presented by Mrs. Rosenberg.

The chairs in the sanctuary are of oak and were given by Mrs. John P. Mott.

The font was presented by a number of the ladies of the congregation.

A brass font ewer is to be given this year by the Mite Society.

The prayer desk and seat were purchased with \$50 left in her will to the church by Miss Mary Creighton.

The brass alms bason was presented by Dr. F. W. Stevens.

Two of the collection plates were given by the late James Simmonds.

Two of the hymn boards were given by Fred Ward, two by J. L. Wilson.

The memorial tablets on the walls of the Church are of considerable interest. That to that faithful rector, the Rev. Mather Byles Desbrisay is as follows:

Sacred to the memory of
Mather Byles Desbrisay, A. M., Clerk
for six years rector of this Parish
He departed this life on the 9th February, 1834
in the 31st year of his age.
His mortal remains rest at his own desire under this Church
where his duties were a labour of love.

His mother erects this tablet
not to record his well known virtues, but as a memorial of
affectionate and mournful remembrance.

Blessed are the pure in heart for they shall see God.

Matthew V, 8.

Three of our leading laymen of days gone by are
commemorated as follows:

Lawrence Hartshorne, Esq.
Treasurer of the City and
County of Halifax.
Born Feb. 20, 1786
Died Sept. 28, 1865

This tablet is erected to his memory
by the Mayor and Corporation of
Halifax, to mark the esteem enter-
tained by the community for his
many virtues, and serve as a faint
record of their appreciation of his
long and faithful service as a
City Treasurer.

This worthy gentleman was the
first Treasurer appointed on the
Incorporation of Halifax 1841
and by the annual election of
The City Council
retained the office to the
period of his death.

This Tablet
 is erected by this congregation
 in Memory of
 Edward H. Lowe, Esq.
 In grateful remembrance of his zealous and active
 exertions, during the period of eighteen years
 in the capacity of church warden.
 And for his steady and persevering endeavours
 at all times to promote the prosperity
 of the Church.
 He died Nov. 21st, 1861
 Aged 63 years.

In
 Loving memory of
 Frederick Scarfe
 a native of England
 Who died June 6th, 1906
 in his 81st year
 Also his beloved wife
 Ann Scarfe
 A native of Farnham, England,
 Who died Oct. 9th, 1890,
 Aged 65 years.
 "That they may rest from
 their labours, and their works
 do follow them"

Two of our brave soldier lads, one who fell in
 the South African War and one in the Great
 War, as it will doubtless be called, are commemorated as follows:

Sacred to the Memory of
 John Culverwell Oland, Jr., LL. B.
 Lieut. 63rd Regt. "Halifax Rifles," Retired.
 He served in the Boer War of 1899—1902
 as a Lieut. 2nd Batt. Royal Canadian Regt.
 and as a Lieut. South African Constabulary.
 Died December 2nd, 1904, from illness
 contracted during his South African service.
 Aged 26 years, 8 months.
 "Soon, soon to faithful warriors comes their rest,
 Sweet is the calm of Paradise the blest."

Alleluia."

In loving Memory of
James William Johnston
of the 101st Edmonton Fusileers,
First Canadian Contingent,
Killed in action in Belgium, Feb. 22nd, 1916,
Aged 22 years.
Being the first in his native town to give
his life for his King and Country.
"Greater love hath no man than this"
The tribute of a dear friend.

A beloved wife of one of our clergy, and a faithful Churchwoman, are commemorated by the two remaining tablets:

In Memory of
Mary,
Wife of the
Rev. James Stewart, A. M.
assistant minister of this Parish
and eldest daughter of
Lawrence Hartshorne, Esqr.,
Who died the 19th of November, 1859,
Aged 37 years,
I believe in the Resurrection of the Dead.

To the Memory of
Mary,
Wife of
William A. Johnstone, Esq.
Who died of fever,
The result of an accident
September 22nd, 1866,
Aged 29 years.
Her remains are interred in the
cemetery at Halifax.
Asleep in Jesus! oh how sweet
To be for such a slumber meet,
With holy confidence to sing
That death has lost its venom'd sting.
This tablet is erected by
a sincere friend.

The most interesting tomb-stones in Christ Church cemetery include the following to the man after whom Hawthorne Street and Hawthorne School are named, who was a Churchwarden of Christ Church from 1822 until his death in 1831 :

Beneath this stone
are deposited the remains of
John Davison Hawthorne
A native of this Province who
Died at Lawrence Town
On the 28th of Decr.
A. D. 1831 in the
53rd year of
His age.

Blessed are the dead that Die in the Lord.
For they Rest from their Labours.

The following is of interest for the obituary verse :

Sacred
To the Memory of
John Scott
who died 2nd September
A. D. 1835.
Aged 67 years.

Stranger stop and shed a tear,
A man of sorrow lieth here,
His spirit fled to God above,
To dwell in everlasting love.
He is gone to Heaven in endless bliss
With angels and his God to rest.

This stone is erected by his wife,
Abigail Scott.

The present Woodlawn Cemetery, described in the first burial register as "the ground near Brook House," although not the property of the parish, was largely used by our people for the burial of their dead. It was first used for burial about 1790 and contains the resting place of many of the early settlers. Here in 1798 was buried Mary Russell,

whose tragic death by the hand of her jealous lover, has always been a touching chapter in the annals of Dartmouth. Here, too, rests Miss Floyer, whose lonely life at Brook House forms No. 2 of Mrs. Lawson's "Tales of our Village."

By the desire of her friends in England a large stone slab was placed over her grave, where the deep lettering of the inscription can still be deciphered on the weather-worn and moss-grown grave:

Sacred
to the Memory of
Margaret Floyer
A Native of England.
Died the 8th Dec. 1815
Aged 60 years.

Here, too, rest in one grave and buried in one coffin the Preston "Babes in the Wood," whose story cannot be better given than in Mrs. Lawson's own words:

"A touching story and one that is often told, is that of the lost children—the Preston babes in the wood. Nearly fifty years ago, an Irishman named John Meagher cleared a piece of land and built a house in the woods between Topsail Lake and Lake Loon. A by-road at the east end of the former lake led to the dwelling. He was an industrious man with a wife and children, and was often employed as a day labourer in the forest or at the tanyard. One sunny morning in early April, 1842, his two little girls, Jane Elizabeth and Margaret or Maggie as she was called, wandered away from their home. The former was aged six years and ten months, and the latter four years and six months. Their mother was ill and unable to be about, and their elder sister, who attended to the wants of the house, did not miss them or see them go away. The day was pleasant for the season, and the littles ones

with no other clothing but their ordinary house frocks, set off to ramble for berries or mayflowers. The thick woods grew near the house, and once within the forest it was easy to lose the track and go astray. When the father came home in the evening from his work, he found the mother frantic with anxiety for the children who had not returned. It was about ten o'clock on Monday morning, 11th April, when they had left home, and all through that long week, though hundreds were searching, no trace of them could be found save a few tracks at one place, the print of a small hand at another, and a piece of rag at another. Snow had fallen during the week, and the nights were cold and dreary. As day after day went by, all hope ceased of finding the children alive. The whole sympathy of town and country was excited, and on Sunday, 17th April, some thousands of men of all classes, including parties of soldiers, were searching the barrens and swamps for miles around. On that day at eleven o'clock in the morning they were found. A shepherd's dog had discovered them, and stood beside the little bodies, barking frantically until it attracted the attention of some of the searchers. When the latter came to the place, they found the children lying in the shadow of a great granite boulder, clasped in each others arms, worn with fatigue and silent in death. The elder child had taken off part of her own dress and wrapped it round the younger one, and her sheltering arms were folded about the latter to protect her even in death. The face of the little one was sweet and peaceful, but a volume of agony was written on the countenance of the elder girl. Human love and self-sacrifice in their highest degree were touchingly apparent in this sister's attitude. As the poor father lifted the dead children from their cold, hard bed, tears fell down many a rough cheek in sympathy for him and the sorrow-

ful mother at home. They were laid in one coffin, as nearly as possible in the same attitude in which they had been found, and on Tuesday 19th April, a wet, dismal day, the whole neighborhood followed them to the grave. They were buried in Woodlawn Cemetery, and a memorial stone of granite with an appropriate inscription, was placed over the spot. This stone was ordered and paid for by a few kindly persons whose hearts were touched by the sad story of the suffering and death of the lost children."

A specially interesting feature of Woodlawn Cemetery is the obituary verses on many of the tombstones. Here are a few of the most striking:

Sacred
To the Memory of
William & Alexander
Anderson
who came by their deaths
by being in a boat which
upset in the gale on
the 20th day of Sept., 1819,
the former aged 24
and the latter 22 years.
Our flesh shall slumber in the ground
Till the last trumpets joyful sound.
Then burst the dawn with sweet surprise
And in our Saviour's Image rise.

In Memory of
John Gaston
A native of Dover, England,
died Sept. 29, 1865,
in his 54 year.
Also his children
Samuel,
died Sep. 3, 1861
Aged 18 yrs.
Isabella Gray
Aged 2 yrs. 5 mos.

James,
Aged 2 mos.

Their names are graven on this stone,
Their bones are in the clay;
And e'er another day is gone,
Ourselves may be as they.

In Memory
of
Edward Henry,
Son of
Henry & Elizabeth
Watt
of Dartmouth.
May 23rd, 1868.
Aged 6 yrs. & 60 days.

Mother! here mingles with the dust
Your Edward Henry's mortal crust
Weep not my mother, do not weep
That now your boy is hush'd asleep
Nor grieve, no time was mine to tell
How well I loved thee, O how well
Ere Jesus sent the seraphim
To bring me home in haste to Him
But bear in mind a mother's love
Is far surpass'd in Heaven above
And could you know what I enjoy
You would not grudge to God your Boy

In Memory of
Ellen
Wife of
Andrew Shiels
who died at Manor Hill
on the 19th day of Aug. 1846
Aged 52 years.

And here when aged twenty years,
My first-born's grave was seen,
Next my Euphemia, bathed in tears
Was laid ere seventeen.

Two Margarets infants side by side
In Halifax are left,
And John my hope and James my pride
I'm of them both bereft.

For one a grave, the stranger's hands
In Demarara made,
The other in Australian Lands
His comrades weeping laid.

Most, if not all of these verses, were written by a local poet, Andrew Shiels, who farmed and ran a carding mill at Elendale and contributed frequently to the local press under the pen name of Albyn. Here is the inscription on his tomb and the epitaph said to have been written by himself :

In Memory
of
Andrew Shiels
Born
in the Parish of
Oxnam, Roxburghshire
Scotland
March 12th, 1793
Died at Dartmouth, N. S.
Novr. 5th 1879
In the 87 year
of his age.
Epitaph.

Within this little mound
Let Albyn's dust remain;
'Till the Archangel's trumpet sound,
Wake him to life again.

No overweening pride
This marble slab invests,
But as a landmark it may guide
To where the Poet rests.

CHAPTER XVII.

Interesting Facts of General Interest about the Town of Dartmouth and its Vicinity.



IN view of the fact that the good Churchman should also be a good citizen and that his interest and knowledge should extend beyond the borders of his own communion to all that is of public interest, this concluding chapter is devoted to a brief recital of some of the more interesting facts about our town and its neighborhood. They are chiefly gleaned from Mrs. Lawson's "History of Dartmouth, Preston and Lawrencetown," 1893, "Chronological Table of Dartmouth, Preston and Lawrencetown," compiled by Harry Piers, 1894, both of which are now out of print, and articles on Historic Dartmouth in the Atlantic Weekly, a paper formerly published in Dartmouth.

Dartmouth was evidently named after William Legge, first Earl of Dartmouth, who enjoyed the confidence of Queen Anne, became one of her Secretaries of State, and in 1713 was appointed lord privy seal. He died in 1750, the year after the founding of Halifax.

When Halifax was first settled this side of the harbor was the home and hunting ground of the Micmac Indians.

Soon after the settlement of Halifax Major Gillman built a saw mill in Dartmouth Cove on the stream flowing from the Dartmouth lakes.

On September 30th, 1749, the Indians attacked and killed four and captured one out of six unarmed men who were cutting wood near Gillman's Mill.

In August, 1750, the Alderney, of 504 tons, arrived at Halifax with 353 immigrants, a town was laid out on the eastern side of the harbor in the autumn, given the name of Dartmouth, and granted as the home of these new settlers.

A guard house and military fort was established at what is still known as Block-house Hill.

In 1751 the Indians made a night attack on Dartmouth, surprising the inhabitants, scalping a number of the settlers and carrying off others as prisoners.

In July, 1751, some German emigrants were employed in picketing the back of the town as a protection against the Indians.

In 1752 the first ferry was established, John Connor, of Dartmouth, being given the exclusive right for three years of carrying passengers between the two towns.

Fort Clarence was built in 1754.

In 1758 the first Charles Morris, the Surveyor General, made a return to Governor Lawrence giving a list of the lots in the town of Dartmouth.

In 1762 this same Charles Morris wrote: "The Town of Dartmouth, situate on the opposite side of the Harbour, has at present two families residing there, who subsist by cutting wood."

In 1785 three brigantines and one schooner with their crews and everything necessary for the whale fishery arrived, and twenty families from Nantucket were, on the invitation of Governor Parr, settled in Dartmouth. These whalers from Nantucket were Quakers in religion. Their fishing was principally in the Gulf of St. Lawrence which then abounded in black whales.

In 1788 a common of 150 acres was granted Thomas Cochran, Timothy Folger and Samuel Starbuck in trust for the town of Dartmouth. When these good Quakers left, Michael Wallace, Lawrence Hartshorne, Jonathan Tremaine, all subsequently members of Christ Church, were made trustees in 1798. Acts relating to this common were passed in 1841, 1868 and 1872, and the present Dartmouth Park Commission was appointed in 1888.

In 1792 most of the Quakers left Dartmouth. One at least, Seth Coleman, ancestor of the Colemans of today, remained.

In 1814 Murdoch relates that "Sir John Wentworth induced Mr. Seth Coleman to vaccinate the poor persons in Dartmouth, and throughout the township of Preston adjoining. He treated over 400 cases with great success."

In 1797 the idea of building a canal between the Shubenacadie River and Dartmouth by utilizing the lakes, a plan which originated with Sir John Wentworth, was brought before the Legislature. The Shubenacadie Canal Company was incorporated in 1826.

In 1853 the Inland Navigation Company took over the property and in 1861 a steam vessel of 60 tons, the Avery, went by way of the canal to Maitland and returned to Halifax.

In 1862 the whole property and works were sold by the sheriff to a company which was styled "The Lake & River Navigation Company," which worked the canal for a little time at a small profit. Thousands of pounds were spent on the enterprise.

It is estimated that altogether \$359,951.98 was spent on this canal. The stone locks and parts of the canal are all that remain today.

In 1797 "Skipper" John Skerry began running a public ferry between Halifax and Dartmouth.

The team boat Sherbrooke, described in chapter III, made her first trip across the harbor on November 8th, 1816.

In 1828 a steam ferry boat of 30 tons, the Sir Charles Ogle, was built at the shipyard of Alexander Lyle. In 1832 a second steamer, the Boxer, was built; and in 1844 a third, the Micmac.

In 1869 the Boxer was sold and the old Chebucto, also built here, put in her place.

Edward H. Lowe, a leading member of Christ Church, was for many years secretary and manager of the Dartmouth Steamboat Company. At his death he was succeeded by another good Churchman, Captain George Mackenzie, whose wife was a daughter of Rev. James Stewart.

In 1888 the Dartmouth was built.

In 1890 the Halifax and Dartmouth Steam Ferry Company withdrew the commutation rates, and the indignant citizens purchased the Arcadia which carried foot passengers across for a cent, but at a loss.

The present Ferry Commission was appointed on April 17th, 1890. It purchased the Arcadia from the citizens committee, and also the Annex 2 of the Brooklyn Annex Line, which was renamed the Halifax. The Steam Ferry Company finally sold out to the Commission, thus terminating an exciting contest between town and company.

In 1809 Dartmouth contained 19 houses, a tannery, a bakery and a grist-mill.

Many French prisoners of war were brought here off the prizes brought to the port of Halifax. Some were confined in a building near the cove, which now forms part of one of the Mott factories.

In early days Lawrence Hartshorne, Jonathan Tremain and William Wilson, all Churchmen, carried on grist mills in Dartmouth Cove. At a ball given by Governor Wentworth on December 20th,

1792, one of the ornaments on the supper table was a reproduction of Messrs. Hartshorne and Treman's new flour mill.

Lyle & Chapel opened a shipyard about 1823.

The first vessel built in Dartmouth was called the "Maid of the Mill," and was used in carrying flour from the mill then in full operation.

In 1845 a Mechanics Institute, the first of the kind in Nova Scotia, was formed in Dartmouth.

In 1860 the Dartmouth Rifles were organized with David Falconer as captain, and J. W. Johnstone (afterwards Judge) and Joseph Austen as lieutenants.

A month later the Dartmouth Engineers with Richard Hartshorne as captain and Thomas A. Hyde and Thomas Synott lieutenants were found.

A fire engine company was formed in 1822, an Axe and Ladder Company in 1865, and a Union Protection Company in 1876.

Dartmouth was incorporated by an act of the Provincial Assembly in 1873 with a warden and six councillors. The first warden was W. S. Symonds, the first councillors, Ward 1, J. W. Johnstone, Joseph W. Allen; Ward 2, John Forbes, William F. Murray; Ward 3, Thomas A. Hyde, Francis Mumford.

In 1886 the railway station was built.

In 1891 a public reading room, believed "to be the only free reading room in the province" at the time, was established near the ferry docks.

Until 1890 most of the water was obtained from public wells and pumps.

In 1891 a Water Commission was formed, C. E. Dodwell, C. E., was appointed engineer, and on November 2nd, 1892, our splendid water supply was turned on for the first time.

On July 13th 1892, the Dartmouth Electric Light and Power Company began its service.

The old brick post office near the ferry was erected in 1891, the present fine building quite recently.

Woodside once had a brickyard and lime kilns, first owned by the late Samuel Prescott. They then passed by purchase to Henry Yeomans Mott, father of John Prescott Mott and Thomas Mott.

Mount Hope, the Hospital for the insane, was erected between 1856 and 1858, the first physician in charge being Dr. James R. DeWolfe.

Mount Amelia was built by the late Judge James William Johnstone.

In 1865 George Gordon Dustan, Esq., purchased "Woodside." He was much interested in the refining of sugar, and the Halifax Sugar Refinery Company was organized with head offices in England, and Mr. Dustan was one of the directors. The first refinery was begun in 1883, and sugar produced in 1884. In 1893 the refinery was transferred to the Acadia Sugar Refinery Company, then just founded.

The works of the Starr Manufacturing Company were commenced by John Starr in 1864, associated with John Forbes. At first they made iron nails as their staple products. Mr. Forbes invented a new skate, the Acme, which gained a world-wide reputation, and in 1868 a joint stock company was formed.

In 1868 the firm of Stairs, Son & Morrow decided to commence the manufacture of rope, selected Dartmouth for the site of the industry, erected the necessary buildings and apparatus in the north end of the town, and began the manufacture of cordage in 1869.

In 1836 the ice business was commenced, William Foster erecting an ice-house near the Canal Bridge on Portland Street. The ice was taken in a wheel-

barrow to Mr. Foster's shop in Bedford Row, Halifax, and sold for a penny a pound.

In 1843 Adam Laidlaw, well known as the driver of the stage coach between Windsor and Halifax, commenced cutting and storing the ice on a large scale, making this his only business.

About 1860 the Chebucto Marine Railway Company was found by Albert Pilsbury, American Consul at Halifax, who then resided at "Woodside," four large ships being built by H. Crandall, civil engineer.

About 1853 the late John P. Mott commenced his chocolate, spice and soap works.

In 1885 a railway was constructed from Richmond to Woodside Sugar Refinery, with a bridge across the Narrows 650 feet long, which was swept away during a terrific wind and rain storm on Sept. 7th, 1891. A second bridge at the same place was carried away on July 23rd, 1893.

Among the early settlers in Dartmouth was Nathaniel Russell, an American Loyalist, who settled near the Cole Harbor Road near Russell Lake. He was the father of Nathaniel Russell, who took so great an interest in the Mechanics Institute, grandfather of Mr. Justice Benjamin Russell, great-grandfather of H. A. Russell, one of our progressive citizens today.

The Rev. J. H. D. Browne, now of Santa Monica, California, and editor of the Los Angeles Churchman, who was with the late Archdeacon Pentreath, one of the founders of Church Work, was born and spent his boyhood in Dartmouth.

The first regatta ever held on Dartmouth Lake is said to have been that on October 5th, 1846.

Gold was discovered at Waverley in 1861.

Captain Ben Tufts was the first settler at Tuft's Cove.

In the thirties the industries of Dartmouth included besides the grist mill, of which William Wilson was chief miller, a foundry run by James Gregg on the hill back of the railway station; the manufacture of putty and oils by William Stairs; a tannery kept by Robert Stanford; a tobacco factory; the making of silk hats or "beavers" by Robinson Bros.; a soap chandlery run by Benjamin Elliott opposite Central School; a foundry by Andrew Suttly near Greenvale School, and several ship building plants.

John Gaston, who lived near Maynard's Lake, drove a horse and milk waggon into Halifax, a two-wheeled conveyance known as "Perpetual Motion." He is said to have been the first to extend his milk route from this side to Halifax.

And last, but not least, a few words about our schools of earlier days.

As already related the first schools in the town were established by the Church of England, the teachers getting salaries, small it is true, from the Society for the Propagation of the Gospel. Mary Munn (appointed 1821) was the first teacher of the girls at a salary of £5 a year. William Walker (appointed 1824), father of E. M. Walker, and grandfather of H. R. Walker, now Superintendent of Christ Church Sunday School, at £15 a year of the boys. Mr. Walker held school in a little half stone house on the site of the present Central School. The S. P. G. was specially anxious for the religious instruction of the children, and the following "Prayers for the use of the Charity Schools in America," issued by the Society were doubtless regularly used by these early teachers:

PRAYERS FOR THE USE OF THE CHARITY SCHOOLS
IN AMERICA.*A Morning Prayer for the Master and Scholars.*

Praised be the Lord, from the rising up of the Sun to the going down of the same. Thou art our God, and we will praise Thee; thou art our God, and we will thank thee.

Thou hast made us after thine own image; thou daily preservest and providest for us; thou has redeemed us by the precious Blood of thy dear Son; thou hast given us thy holy Word for our Direction, and promised thy holy Spirit for our Assistance; thou hast raised up to us Friends and Benefactors, who have taken care of our Education and Instruction; thou hast brought us together again this Morning, to teach and to learn that which may be profitable to us.

For these and all thy Favours, Spiritual and Temporal, our Souls do bless and magnify thy holy Name, humbly beseeching thee to accept this our Morning Sacrifice of Praise and Thanksgiving, through Jesus Christ our Lord.

And do thou, O Lord, who hast safely brought us to the Beginning of this Day, defend us in the same by thy mighty Power; and grant that this Day we fall into no Sin, neither run into any kind of Danger; but that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord.

Enlighten, we pray thee, our Understandings; strengthen our Memories; sanctify our Hearts, and guide us in our Lives. Help us to learn and to practise those Things which are good; that we may become serious Christians and usefult in the World, to the Glory of thy great Name, the Satisfaction of those who have so kindly provided for our Souls

and Bodies, and our own present and future well being,

Let thy Blessings be abundantly bestowed upon all our Friends and Benefactors, particularly on the Society erected for the Propagation of the Gospel. Prosper thou the Work of their Hands, O Lord, prosper thou their Handy-work.

These Prayers, both for them and ourselves, we humbly offer up, in the Name of thy Son Jesus Christ, our Redeemer, concluding in his most perfect Form of Words; Our Father, etc.

AN EVENING PRAYER FOR THE MASTER AND
SCHOLARS.

Accept, we beseech thee, O Lord, our Evening Sacrifice of Praise and Thanksgiving, for all the Goodness and Loving kindness to us, particularly for the Blessings of this Day, for thy gracious Protection and Preservation; for the Opportunities we have enjoyed for the Instruction and Improvement of our Minds; for all the Comforts of this Life, and the Hope of Life everlasting, through Jesus Christ our Redeemer.

Forgive, most merciful Father, we humbly pray thee, all the Errors and Transgressions which thou hast beheld in us the Day past; and help us to express our unfeigned Sorrow for what has been amiss, by our Care to amend it.

What we know not, do thou teach us; instruct us in all the particulars of our Duty, both towards Thee and towards Men, and give us Grace always to do those Things which are good, and well-pleasing in thy Sight, through Jesus Christ our Lord.

Whatsoever good Instructions have been here given this Day, grant that they may be carefully remembered and duly followed; and whatsoever

good Desires thou hast put into any of our Hearts. grant that, by the Assistance of thy Grace they may be brought to good Effect; that thy Name may have the Honour, and we, with those who are assistant to us in this Work of our Instruction, may have Comfort at the Day of Account, through our Lord and Saviour, Jesus Christ.

Lighten our Darkness, we beseech thee, O Lord; and by thy great Mercy defend us from all Perils and Dangers of this Night; continuing to us the Blessings which we enjoy, and helping us to testify our Thankfulness for them by a due Use and Improvement of them.

Bless, O Lord, we beseech thee, all our Friends and Benefactors, particularly that Society for which we are bound in an especial Manner to pray. Direct and Prosper all their pious Endeavours for the Propagation of thy Gospel in the World.

These praises and Prayers we humbly offer up to thy divine Majesty, through the Mediation of thy Son, Jesus Christ, our Lord; in whose holy Name and Words we sum up all our Desires; Our Father, etc."

Later on Robert Jamieson taught school. He also acted as layreader to Rev. A. D. Parker in the outstations, was ordained and became travelling missionary along the eastern shore and was stationed at Ship Harbor.

Mavor's Spelling book, the Rule of Three, and the birch were all to the fore in those old days.

In spite of the various efforts at the education of the young in those early days, the old educational system was exceedingly inefficient. According to the census of 1861 more than a fourth of the entire population of the Province could not read, and of 83,000 children between the ages of 5 and 15 this was true of 36,000 of them. The number of children in Nova Scotia attending school in 1863

was 31,000, while 52,000 were growing up without any educational training whatever.

The Educational Act of 1864 was, therefore, one of the most important measures, bearing on the moral and material interests of the Province that was ever introduced.

Greenvale School is the fortunate possessor of the old school registers in this town since the Educational Act of 1864 came into force.



CHAPTER XVIII.

The General History of Preston and its Early Settlers.



RESTON township was surveyed and laid out in lots in 1784 by Theophilus Chamberlain, Esq., deputy surveyor of the Province, under instructions from Charles Morris, Esq., chief surveyor of lands for the province.

These lots were granted on October 15th, 1784, to Theophilus Chamberlain and 163 others, chiefly United Empire Loyalists.

Among the names of the early settlers occur those of Russell, Allan, Harrison, Shrum, Parker, Wells, Creed, Findley, Bellefontaine, Calder, Stayner, Wisdom. Other grantees were Germans and disbanded soldiers.

Roads at Preston were laid out and cut from point to point by soldiers from Halifax.

In April, 1785, 194 negroes arrived at Halifax from St. Augustine. They were assisted by government and many settled at Preston. Many other free negroes came at this time from the American colonies.

In 1792, 1195 of these negroes under the direction of Lieut. John Clarkson, R. N., and Lawrence Hartshorne, Esq., were embarked in 16 vessels and removed to the negro settlement at Sierra Leone.

On December 20th, 1787, 4700 acres at Preston were granted to a number of proprietors, the names

including Young, Settle, Williams, McMinn, Scott and Dustan.

The story of the Maroons has been fully told in chapter IV.

Maroon Hall was built in 1792 by Francis Green, Esq., sheriff of Halifax. While residing at Preston his daughter, Susanna, was married by Rev. Joshua Wingate Weeks, the first rector, to Stephen Hall Binney, a brother of the grandfather of Bishop Binney, and grandfather of the Rev. George William Hill, the well known rector of St. Paul's, Halifax.

Colonel Quarrell and Mr. Ochterloney both resided at Maroon Hall while they superintended the Maroons.

When the Maroons left Preston, Maroon Hall was sold by the government to Samuel Hart, Esq., a wealthy merchant of Halifax. After his death in 1810, Maroon Hall was purchased by John Prescott, Esq. At his death in 1821 it was sold to a retired army officer, Lieutenant Christian Conrad Katzmann, of H. M. 60th Rifles. He married Martha, daughter of John Prescott, and their second daughter, Mary Jane, became Mrs. William Lawson, our local historian, the author of "Tales of our Village," published in *The Provincial Magazine*, and a writer of graceful verse. Her portrait now hangs in the Church of England Institute, Halifax. In 1856 Maroon Hall was destroyed by fire.

At the close of the war of 1812-14, H. M. brig "Jaseur" came to Halifax with a transport from Chesapeake Bay with several hundred negro refugees, who were settled at Preston, some, however, going to Hammonds Plains, others to the Windsor Road, and others to Beech Hill. Rev. John Burton, a Baptist minister of Halifax, ministered to their

spiritual welfare. He was followed by Rev. Richard Preston, a colored minister.

The youngest daughter of Theophilus Chamberlain married the late William C. Silver, founder of the well known Halifax business, for many years President of the Church of England Institute, a devout leader in Church matters, and voluntary lay reader at St. John's, Preston, for many years.

Two distinguished sailors of the British navy, Admiral Philip Westphal and Sir George Augustus Westphal were born at Preston, their father, George Westphal, a retired Hanoverian officer, being one of the first grantees and settlers. Both served under Nelson, George Augustus being on the Victory at the battle of Trafalgar, when he was severely wounded, lying in the next berth to Nelson and witnessing the dying moments of England's hero.

In 1785 Titus Smith was called to preside as elder over a congregation of Sandemanians then founded in Halifax, and settled upon a farm in Preston. He graduated at Harvard in 1764, studied theology with the Presbyterians, was for six years a missionary to the Six Nation Indians in what is now Central New York. He was a man of considerable scientific attainments. Upon the revolution breaking out he is said to have been asked by Washington to use his chemical skill in making gunpowder, but as a staunch Loyalist, refused.

The Sandemanians, a religious sect now practically extinct, to whom several references have been made in this history, owed their origin to John Glas, who was born at Auchtermuchty, Fife, Scotland, in 1695, where his father was parish minister. Hence they are also called Glasites. He was ordained by the Presbytery of Dundee, but soon developed his special views, and formed a society "separate from the multitude," numbering nearly

100, and drawn from his own and neighboring parishes. These pledged themselves "to join together in the Christian profession, to follow Christ the Lord as the righteousness of His people, to walk together in brotherly love, and in the duties of it, in subjection to Mr. Glas as their overseer in the Lord, to observe the ordinances of the Lord's Supper once every month, and to submit themselves to the Lord's law for removing offences. (Matt. XVIII, 15—20)." He held that there was no warrant in the New Testament for a national church, that the magistrate as such has no function in the church, that national covenants are without scriptural grounds, that the true Reformation cannot be carried out by political and secular weapons but by the Word and Spirit of Christ only. He was suspended and finally deposed by his presbytery. In the course of the investigation he affirmed that "every national church established by the laws of earthly kingdoms is anti-Christian in its constitution and persecuting in its spirit." His followers continued to adhere to him, forming the first Glasite congregation. After laboring as elder at Dundee and Edinburgh, he removed to Perth where he was joined by Robert Sandeman, who became his son-in-law, and was eventually recognized as the leader and principal exponent of his views. From the fact that he introduced the *agape* or love-feast and celebrated it as a common meal with broth, his congregation was nicknamed "the kail kirk." Robert Sandeman added as a distinctive doctrine the following statement which was placed later upon his own tomb, "That the bare death of Christ without a thought or deed on the part of man is sufficient to present the chief of sinners spotless before God." The sect spread both into England and America. In practice they aimed at a complete conformity to primitive Christianity. Elders or bishops were

chosen without regard to previous education, and engaged in other occupations, a second marriage disqualified an elder, the Lord's Supper was observed weekly and a love feast every Sunday between morning and evening service, the washing of feet and the kiss of peace were for a while observed: they abstained strictly "from things strangled and from blood," and the accumulation of wealth was regarded as unscriptural and improper. Most of them in Scotland ultimately joined the Scotland Congregationalists; the last Church in America ceased to exist in 1890. The older Messrs. Piers of the North West Arm, Halifax, were members of this interesting body.

A son of Titus Smith, called by his father's name, lived with his father at Preston, read classics, studied botany, cleared land, made drains and built stone walls. In 1801 he was asked by the government to make a tour of the province to discover such spots as are "best calculated for producing hemp and other naval stores, report on the quality of the land, and character of the timber especially that suitable for masts, and to estimate the quantity of acres which could be rendered fit for cultivation. His journal of survey will be found among the archives of the province. The map he returned to the governor with the report was the only general map of Nova Scotia until 1835. He removed about 1800 to Dutch Village, and has been designated "the Dutch Village Philosopher."

William Mott, who came with a company of artillery to Halifax in its early days, was one of the early settlers at Preston, where he farmed until his death. His eldest grandson married a daughter of John Prescott, of Maroon Hall, became a manufacturer of cocoa and broma, and represented Halifax in the Legislative Assembly. His son, John Prescott Mott, was born in

Preston in 1820. The second grandson of William Mott, Thomas Mott, became a clergyman of the Protestant Episcopal Church in the United States, and died as rector of a church in North Carolina. The eldest granddaughter married William Baker, of Dorchester, Mass., of cocoa fame.

Sir John Wentworth, Governor of Nova Scotia from 1792 to 1808 had a summer house and farm at Preston.



BISHOPS OF THE DIOCESE.

- The Right Rev. Charles Inglis, D. D. Consecrated Aug. 12th, 1787. Died 1816.
 The Right Rev. Robert Stanser, D. D. Consecrated May 16th, 1816. Died 1829.
 The Right Rev. John Inglis, D. D. Consecrated March 25th, 1825. Died 1850.
 The Right Rev. Hibbert Binney, D. D. Consecrated March 25th, 1851. Died April 30th, 1887.
 The Right Rev. Frederick Courtney, D. D., D. C. L. Consecrated April 25th, 1888. Retired 1904.
 The Most Rev. Clarendon Lamb Worrell, D. D., D. C. L. Consecrated October 18th, 1904. Elected Metropolitan of the Province of Canada Feb. 10th, 1915.

**RECTORS OF THE PARISH.
AT PRESTON.**

- Rev. Joshua Wingate Weeks, 1792-1795.
 Rev. Benjamin Gerrish Gray, 1796-1802.

AT DARTMOUTH.

- Rev. Charles Ingles, B. A., 1817-1825.
 Rev. Edward Lewis Benwell, 1826-1827.
 Rev. Mather Byles Desbrisay, M. A., 1828-1834.
 Rev. Addington Davenport Parker, B. A., 1834-1843.
 Rev. George E. W. Morris, M. A., 1843-1854.
 Rev. James R. Shreve, D. D., 1854-1862.
 Rev. James Stewart, M. A., 1862-1865.
 Rev. William Ferdinand Pryor, B. A., 1865-1868.
 Rev. James Banning Richardson, B. A., 1868-1874.
 Rev. John L. Bell, 1874-1885.
 Rev. Newcome Reginald Raven, 1886-1888.
 Rev. Thomas Crewe Mellor, 1888-1894.
 Rev. Frederick Wilkinson, 1894-1904.
 Rev. Frederick Pearce Grentorex, 1905-1909.
 Rev. Samuel Jacob Woodroffe, 1909-1916.
 Rev. Noel Howard Wilcox, M. A., 1917.

ASSISTANT CLERGY.

- Rev. Thomas Nickson DeWolf, 1840-1841.
 Rev. Thomas Maynard, B. A., 1841-1842.
 Rev. James Stewart, B. A., 1844-1862.
 Rev. William Appleton, 1861.
 Rev. Henry Sterns, B. A., 1863-1864.
 Rev. Octavius Mansell Grindon, B. A., 1864-1865.

IN CHARGE AT WAVERLEY.

- Rev. Edwin Gilpin, M. A., 1862-1866.
 Rev. John Edgecombe, 1873-1874.

IN CHARGE AT EASTERN PASSAGE.

- Rev. James Banning Richardson, B. A., 1866-1868.
 Rev. Charles Burn, 1869-1870.

IN CHARGE OF EMMANUEL CHURCH (NORTH END MISSION).

- Rev. Canon C. W. Vernon, M. A., B. D., 1914.

WARDENS OF CHRIST CHURCH, DAETMOUTH.

- Samuel Albro, 1819 to 21, 32, 35 to 36.
H. W. Scott, 1819 to 21.
J. D. Hawthorne, 1822 to 31.
Henry Y. Mott, 1822 to 24.
Edw. H. Lowe, 1825 to 32, 35 to 36, 38 to 43, 54 to 55.
G. B. Creighton, 1833 to 34.
Dr. T. B. Desbrisay, 1833 to 34, 38 to 40, 44 to 46, 51 to 53, 56.
Jas. Stanford, 1837.
Wm. Wilson, 1837.
John Tempest, 1841 to 46.
Lawrence Hartshorne, 1847 to 48.
Robt. Albro, 1847 to 48.
Wm. Walker, 1849.
James W. Turner, 1849, 54 to 55, 65 to 69.
Dr. Jennings, 1850.
Richard Tremain, 1850.
Jas. G. Boggs, 1851 to 53.
Henry Brown, 1856.
Geo. Connors, 1857 to 64.
Thos. Mott, 1857 to 58.
J. P. Mott, 1859 to 63, 64.
Jas. H. Thorne, 1865 to 72.
Harry Watt, 1870-75.
Jas. G. Foster, 1873, 91, 92.
J. R. Wallace, 1874 to 1876.
C. A. Creighton, 1876-77.
W. S. Symonds, 1877-79.
Lewis Parker, 1878-81, 89-90.
J. C. Oland, 1880-83.
J. W. Allison, 1882, 85-88.
H. C. Walker, 1883.
Dr. DeWolf, 1884.
B. A. Weston, 1884.
C. Oland, 1885.
Jas. Simmonds, 1885-89, 1901-05.
E. M. Walker, 1890-94, 1898-1903.
A. C. Johnston, 1893 to 1900.
W. C. Bishop, 1895-96.
Wm. Patterson, 1897.
Dr. F. W. Stevens, 1904-07, 1911-13.
C. H. Harvey, 1906-08.
Prescott Johnston, 1908-10.
J. L. Wilson, 1909-13, 1916-17.
A. C. Pyke, 1913-14.
P. G. Austen, 1914-15.
Robt. Eccles, 1915.
J. L. Harrison, 1916-17.

VESTRYMEN OF CHRIST CHURCH, DARTMOUTH.

- Jas. Creighton, 1819 to 28.
 Alex. McMinn, 1819 to 24, 27.
 Daniel Eaton, 1819.
 Geo. Francis, 1819 to 24.
 John Reeves, 1819 to 21.
 John Stewart, 1819 to 24.
 John Prescott, 1819 to 20.
 Alex. Farquharson, 1819.
 Stephen Collins, 1819 to 24.
 Joseph Findlay, 1819 to 24, 29 to 35.
 John Tapper, 1819 to 27, 29 to 33.
 John Hawthorne, 1819.
 Edw. Langley, 1820 to 26, 32 to 37.
 G. B. Creighton, 1820 to 21, 32, 35 to 36, 38 to 39, 41, 43,
 45 to 46.
 Jonathan Ott, 1820 to 24.
 H. G. Mott, 1821.
 Chas. Katzman, 1822 to 24.
 Samuel Albro, 1822 to 31, 34, 37 to 42.
 H. W. Scott, 1822 to 24.
 Edw. Warren, 1825 to 29.
 John Wolfe, 1825 to 26, 30 to 36.
 Wm. Reeves, 1825 to 32.
 Wm. Wilson, 1825 to 34, 50 to 58, 60 to 61.
 Benjamin Elliot, 1825 to 26.
 Jas. Coleman, 1825 to 26, 38.
 Andrew Malcolm, 1825 to 26.
 Geo. Creelman, 1826.
 Wm. Goreham, 1827, 30.
 H. Yetter, 1827 to 33.
 John Wolfe, Jr., 1827 to 29, 32 to 33.
 Jas. Frame, 1827.
 S. Albro, Jr., 1827 to 29, 35.
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 Andrew McMinn, 1828 to 29, 31, 33.
 Philip Brown, 1828 to 37, 42 to 45, 48, 50 to 51, 63 to 65.
 John Storey, 1828.
 John Lennox, 1829, 34 to 46.
 F. Major, 1830 to 31.
 Thos. Marvin, 1830 to 31, 33 to 34, 44.
 Geo. Turner, 1831 to 33.
 Thos. Mealy, 1832.
 John Runt, 1833 to 43.
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 Geo. Morash, 1836, 38 to 40.
 Robert Jamieson, 1836 to 40.

- W. Lawlor, 1836.
Chas. Storey, 1836 to 41.
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Thos. Miller, 1837 to 38.
Morris McIlreath, 1838 to 40.
John Himmelman, 1838 to 40.
Robt. Albro, 1838 to 46, 50, 52 to 55, 57 to 61.
Geo. Coleman, 1839 to 41.
Jas. W. Turner, 1840 to 42, 50, 56, 59 to 64, 70 to 75.
Wm. Lays, 1840 to 42.
Eleasor Ingrafield, 1841.
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Jas. Stanford, 1842.
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P. A. Fuller, 1843.
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John Edsall, 1844 to 46, 55 to 56.
John Jenkins, 1844 to 47, 49.
W. Connors, 1844.
Jas. Webb, 1845 to 47, 49.
John P. Mott, 1845 to 49, 51 to 53, 57 to 58, 65 to 72.
Peter Barrie, 1845 to 46.
Alfd. Jenkins, 1845 to 47, 49 to 50.
Dr. Jennings, 1846 to 49.
D. Bremner, 1846, 48.
E. N. Potts, 1847.
Edw. Morris, 1847, 49 to 53.
John Farquharson, 1847, 49 to 54.
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J. Irevin, 1854 to 55.
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Wm. Bowers, 1854.
George Adams, 1855.
Mr. Nixon, 1856.
S. P. Fairbanks, 1856 to 60.
J. C. Brown, 1856.
Major Montague, 1857 to 61.
Francis Young, 1857 to 73.
Chas. Albro, 1859.
C. H. Belcher, 1861 to 64.
F. W. Passow, 1862, 65 to 73.
Thos. Short, 1862 to 63, 66 to 72.

- Dr. J. R. DeWolf, 1862 to 73.
Jas. R. Smith, 1862 to 65.
Dr. W. H. Weeks, 1862, 76 to 78.
John Gaston, 1863.
Henry Watt, 1863 to 69.
J. H. Thorne, 1864.
Capt. G. A. McKenzie, 1865.
W. S. Symonds, 1865 to 73.
Edw. Billings, 1866 to 70.
Fred. Scarfe, 1866 to 67, 73, 93 to 94.
Henry Glendenning, 1866 to 71.
J. R. Wallace, 1867 to 73.
G. A. S. Crichton, 1869 to 75.
Geo. Wilson, 1869 to 75.
Jas. Foster, 1872 to 75.
E. M. Walker, 1873 to 75, 96 to 97.
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Thos. G. Stevens, 1874 to 75.
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Grassie Creighton, 1874 to 75.
A. E. Lawlor, 1874 to 75, 1879.
Thos. Mott, 1874 to 75, 89, 94 to 96.
John Y. Payzant, 1874 to 75.
Henry Walker, 1874 to 82.
J. C. Oland, 1876-79, 1900.
F. W. Creighton, 1876-77.
S. S. Thorne, 1876-78.
Wm. Bishop, 1876-78.
C. S. Harrington, 1876-79.
Lewis Parker, 1876-77.
Prescott Johnston, 1876-78, 90-93, 99-1907, 1912-17.
Geo. Foot, 1876-79, 82, 80-93, 1912-14.
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J. Penfold, 1878-79.
Dr. Milsom, 1878-84, 88, 93.
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Conrad Oland, 1880-84.
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C. A. Creighton, 1880, 84, 86-87, 95.
F. H. Pauley, 1880.
J. W. Allison, 1881.
Jacob Stevens, 1881-82.
A. C. Johnston, 1881-83, 86-88, 1901-08, 13-17.
Wm. Coats, 1882-85.
Alex. Hutchinson, 1882, 86.
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- H. D. Creighton, 1883.
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Jas. Simmonds, 1883-84, 90-94.
Samuel Hunstan, 1884-85.
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C. H. Harvey, 1884, 86-88, 90-92, 1905.
Geo. Dunsworth, 1885, 88.
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Jas. T. Little, 1885-90, 1910, 13.
Fred Walker, 1885-89, 94-98.
Dr. M. A. B. Smith, 1885, 88-89, 98.
A. E. Ellis, 1886-88.
Alex. Lloy, 1886-91, 1901.
Jas. Stewart, 1886-94.
Walter Creighton, 1889-93, 1907-17.
Wm. Patterson, 1889-96, 1904.
C. W. Young, 1889-92.
S. J. R. Sircom, 1890-93.
Dr. F. W. Stevens, 1891-92, 1901-03, 14-17.
H. S. Creighton, 1893-97.
M. Morrison, 1893.
W. H. Stevens, 1893-94, 1911.
Job Carter, 1894-96.
Wm. C. Bishop, 1894, 97-10.
M. F. Eagar, 1894.
J. L. Wilson, 1895, 1904, 07-08, 13-15.
A. P. Scarfe, 1895.
Geo. Misener, 1895-97.
Henry Phinner, 1895-97.
P. G. Austen, 1895, 98-1906, 08-11, 16.
Jas. G. Burchell, 1896, 1911.
W. H. Walker, 1896.
Alfred Drake, 1896.
G. D. Wilson, 1897-1900, 15.
F. C. Bauld, 1897-99, 1906.
Wm. Levy, 1897-98, 1907.
Richard Bailey, 1897.
Jeremiah Gray, 1897, 99.
F. J. Ward, 1898, 1905.
Benj. Bowser, 1898, 1900.
Dr. Gossip, 1898-1903.
C. W. Waterfield, 1898-1903.
H. F. Watt, 1898-1900.
E. J. H. Pauley, 1899-1900, 02-03.
Edw. Gladwin, 1899.
A. Bowser, 1899.
A. C. Pyke, 1900-04, 07-12, 15.
Jas. Harrison, 1900-03.
G. A. Orman, 1901-04, 1906-07, 09-11, 14-15.
J. A. Misener, 1901-06.
J. P. L. Stewart, 1901.
R. B. Simmonds, 1903-05, 08-10.
Jas. Himmelman, 1903-04, 07-08, 12-13.
H. W. Hewett, 1904-09.
John T. Dorey, 1904.

H. D. Romans, 1904, 06-09.
 H. R. Walker, 1905.
 T. B. Spencer, 1905-06.
 D. J. Findlay, 1905-06, 08-09.
 Dr. Wm. H. Eagar, 1906-08.
 F. J. Hiltz, 1906.
 Robt. Stanford, 1909-10, 12-13.
 A. Jessinghouse, 1909, 15-17.
 Geo. Van Buskirk, 1910-11.
 Harold E. Austen, 1910-11, 14.
 Walter C. Bishop, 1910.
 John L. Harrison, 1911.
 R. Elliott, 1911.
 W. J. Kent, 1911-12.
 John Lloy, 1911-12, 17.
 John Daviss, 1912.
 Geoffrey Harrison, 1912-14.
 W. Herbert Stevens, 1912-14.
 Elsworth Smith, 1912-14.
 P. F. Ring, 1913.
 John Wilson, 1913.
 Arthur Harris, 1914.
 Edgar Bailey, 1914-17.
 Percy Kent, 1915-17.
 H. L. Harrison, 1915.
 C. Webber, 1915-16.
 W. A. Case, 1916-17.
 C. F. Moseley, 1916-17.
 J. P. Simon, 1916.
 H. E. R. Barnes, 1917.
 J. M. Creighton, 1917.

VESTRY CLERKS OF CHRIST CHURCH.

Edw. Warren, 1819-1824.
 Wm. Walker, 1825, 1833.
 Jas. Findlay, 1836-1840.
 C. H. Rigby.
 H. C.
 Richard Tremain.
 Henry Brown, 1853-55, 58.
 G. W. Draper, 1856-57.
 Donald McLean, 1859-1860.
 Aylwin Creighton, 1870.
 Edw. Thorne, 1871-72.
 Thos. Short, 1873, 74.
 T. G. Creighton, 1875-1878.
 F. W. Pauley, 1879-1881.
 W. H. Stevens, 1882.
 Lewis Parker, 1883.
 Clarence P. Elliot, 1884.
 H. S. Creighton, 1885-1892.
 E. C. Helsby, 1893-94.
 Fred. Scarfe, 1895.
 J. L. Wilson, 1896-1903.
 C. W. Waterford, 1904-17.

CHAPEL WARDENS OF EMMANUEL CHURCH.

J. Frank Silver, 1913-1915.
George Mitchell, 1913-1914.
William J. Smith, 1915-
Charles Faulkner, 1916-.

SIDESMEN OF EMMANUEL CHURCH.

E. Dorey, 1913-1914.
A. Swaffer, 1913-
C. Faulkner, 1913-16.
A. Hook, 1913.
J. Lloy, 1913.
J. Collings, 1913-1914.
J. T. Dorey, 1914.
A. J. Horne, 1914.
J. P. Simon, 1915.
Captain John Hare, 1915, 1917.
George W. Mitchell, 1915-
J. F. Silver, 1916-
H. Collings, 1916-
B. F. Naas, 1916-
William Keddy, 1916.
Fred. Keddy, 1917.

VESTRY CLERK OF EMMANUEL CHURCH.

C. W. Waterfield, 1913



**HONOR ROLL OF CHRIST CHURCH ON OVERSEAS
SERVICE.**

Lt.-Col. F. A. Creighton.....Died of wounds.
 Lieut. William Gore Foster...Killed in action.
 Edward GeorgeKilled in action.
 James William Johnstone....Killed in action.
 Frank Kuhn.....Killed in action.
 Lieut. Frederick C. Mellor....Killed in action.
 Hugh Melvin Stevens.....Died of wounds.
 Lieut. S. Osborne Thorne.....Died on service.
 James I. Trider.....Killed in action.
 Carl Cnelair Walker.....Killed in action.
 Frank Gloster.....Reported missing.
 G. Atwood, wounded, returned. Walter Jago.
 John Beutilier. R. U. Jago.
 Robert Bassett. L. Jenney.
 E. L. Batty. William F. Jennett.
 T. M. Creighton. Arthur Lansburg.
 H. Terry Creighton. George Levy
 W. G. Clare. Walter Loner.
 Jack Cutler. Bert Myers.
 H. B. Conrad. Clifford W. Mosher, wounded,
 George Colter. returned.
 Colin John Conrad. G. F. Mitchell, wounded.
 Gerald Douglas. H. S. Marks.
 Roy W. Dunsworth, wounded, G. E. Montague.
 returned. Arthur Moser.
 Roy G. Dares. William Mott.
 Martin W. Eagar. William M. Meredith.
 Harold G. Fisher. Walter J. McDonald, wounded.
 Arthur Foot. A. W. McDonald, returned.
 John Findlay. Clifford A. McDonald.
 H. Gloster. Alexander McDow.
 Alex. George. B. W. Nieforth.
 Louis George. Conrod F. Oland.
 Harry Harrison. Charles Owen.
 Geoffrey Harrison. Sydney Ormon.
 Bernard Horne. Harry Ormon.
 M. Horne. R. S. Patterson.
 C. L. Hill. Bert Stevens.
 A. Hazard. John A. Stanford.
 Oswald Horne. Robert Harold Stanford.
 E. Isenor. Reginald Shortt.
 Stephen R. Johnston. Louis Edward Silver.
 Cyril Johnston. Walter Trider.
 A. Trider. Lyle W. Walker.
 Irvin Trider. Arthur W. Weston.
 Donald Turner. Charles Wallace.
 Ronald Turner. Donald Whitehorne.
 Rev. J. F. Tupper. George Weston Wilson.
 L. E. VanBuskirk. Fred. Wilkinson.
 Alpin C. Walker, wounded, Harold Wilkinson.
 returned. Edgar Walker.

NURSING SISTERS.

M. A. Johnston.	Lilian Edgecombe.
Bertha G. Cray.	Ellen Barnes.

HONOR ROLL OF EMMANUEL CHURCH ON OVERSEAS SERVICE.

John Collings, killed in action.	George H. Gammon, wounded.
Wm. Graham, killed in action.	George Gay, wounded.
John Waterfield, reported missing	George Hare.
James Bateman.	John Hare, injured.
James Boyle.	Frank Hammond.
Lewis Bayers, wounded.	William Keddy.
Herbert Collings.	William Keddy, Burnside.
Alex. Doward.	Walter Keddy.
Edwin Dorey.	John A. Moore.
Isaac Faulkner.	Arthur L. Smith.
Charles Faulkner, wounded, returned.	Thompson Smith.
Andrew Ferguson.	Joseph Waterfield, wounded.

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*Prayers issued by the Archbishops of Canterbury
and York, and authorized for use in this
Diocese.*

O ALMIGHTY Lord God, the Father and Protector of all that trust in thee: We commend to thy fatherly goodness the men who through perils of war are serving this nation: beseeching thee to take into thine own hand both them and the cause wherein their King and country send them. Be thou their strength when they are set in the midst of so many and great dangers. Make all bold through death or life to put their trust in thee, who art the only giver of victory, and canst save by many or by few; through Jesus Christ our Lord. Amen.

A LMIGHTY God, who dost look down in fatherly love upon all who suffer: We beseech thee to hear our humble prayers for the wounded and the sick: give to each one of them thy help, in spirit and in body, according to his need; sanctify him, cheer him, and, if it be thy will, restore him: and in thy redeeming love have mercy on the fallen. All this we ask through the mediation of thy Son, Jesus Christ our Lord. Amen.



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