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The Griffin

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The Griffin

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Nova Scotia**

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Cover image: St John's Church, Peggy's Cove,
by Evgenia Makogon, oil on canvas, 5"x7", \$185
(courtesy of the artist and Teichert Gallery,
Halifax)

President's Report



Linda Forbes

Archaeologist and Morris project
volunteer, **Laura DeBoer**, captured the
public's attention when she unwrapped
bundles of clothing, discovered in the
walls of the Morris attic, in front of the
media. During the conservation process,
Laura has been documenting construc-
tion details and uncovering clues to
the evolution of the building. Both are
exciting! Laura's talk about her work has
been videotaped by Eastlink for multiple
broadcasts on Podium; the show will
also be available on demand to sub-
scribers.

Shortly after the media coverage of
the clothing, the scaffolding and plastic
wrap came down, revealing a much
more presentable house to its neigh-
bours. Exterior work is close to being
finished; fundraising for interior work is
getting underway, headed by Beverly
Miller.

There has been an apparent soft-
ening in the government's position
about the Dennis Building. However,
there is no guarantee that it will be re-
furbished rather than being dismantled
and the façade reassembled around
another building. Provision of parking
in the area of Province House is still a
pressing need, it seems. MLA Lenore
Zann presented a petition in the Legisla-
ture, calling on the government to keep
the building.

I was pleased to meet members of

the **Heritage Cape Breton Connection**,
a network of heritage groups, in Cheti-
camp in early November, to talk about
our Awards, **Buildings at Risk Fund**, and
Places of Worship symposium planned
for 2015. Information about Buildings
at Risk grants is available at www.htns.ca/committees.html. The Committee is
advertising widely; please spread the
word around your community. Watch for
news from Laura MacNutt on our web-
site about our **Built Heritage Awards**
ceremony, to be held in mid-February.

Board members Laura MacNutt
and Kevin Ball attended the Heritage
Officers' conference in Pictou and Beth
Keech, Heritage Canada's conference in
PEI. Other members attended privately.
Communications Committee member
Elizabeth Jablonski attended a day-long
media workshop, "Telling Your Own
Story." Thanks to attendees' own contri-
butions, we kept total costs to \$1,000, as
budgeted.

The Trust has taken steps to
strengthen its outreach activities by
naming five regional representatives
to the Board. We are fortunate to have
Peter Oickle, Chair of the DesBrisay
Museum Commission and vice-chair
of Bridgewater's Heritage Advisory
Committee; **Bria Stokesbury**, Curator of
the Kings County Museum, member of
the Kings-Hants Connection and Digby
and Annapolis Museum Network; **Joe
Ballard**, member of the Truro Heritage
Advisory Committee, Heritage Associa-
tion of Antigonish, and past-President
of the Colchester Historical Society; and
Margaret Herdman, Secretary of Heri-
tage Cape Breton Connection and Chair
of the Isle Madame Lighthouse Preserva-
tion Society. **John Ashton**, NS represen-
tative on the federal Historic Sites and
Monuments Board, has agreed to serve
as Pictou-Antigonish-Guysborough
representative.

Finally, volunteers are still needed.
E-mail contact@htns.ca.

Evgenia Makogon



Skating on Lake Banook, by Evgenia Makogon, 15"x30", acrylic, private collection (courtesy of the artist and the Teichert Gallery, Halifax)

This month we feature paintings by Evgenia Makogon, who graduated from the Nova Scotia College of Art and Design (NSCAD) with a Bachelor of Fine Arts (Interdisciplinary) degree in 2005. Her areas of specialization included drawing, painting (oil, watercolour, and acrylic), and photography. Evgenia was born in Sochi, between the Black Sea and the Caucasus Mountains in the southern part of Russia. Her pas-

sion for art began when she was twelve years old. After attending art school in her hometown, she developed strong interests in watercolour painting, Russian folk art, and drawing. In 1997, Evgenia graduated from the Russian State University in Sochi with a Bachelor of Education degree. After moving to Canada later that year, she decided to further her art education at NSCAD. She draws inspiration from the natural world,

but our cover illustration of the church in Peggy's Cove and the painting of skating on Lake Banook in Dartmouth demonstrate her ability to capture built heritage as well. Evgenia's awards include the NSCAD Alumni Association Foundation Scholarship, the Centennial Scholarship (Henry D. Larsen Fund), and the Julius Griffith Memorial Award from the Canadian Society of Painters in Watercolour.

EDITORIAL

Places of Worship

This special issue was proposed and supported by the HTNS Places of Worship Committee. The idea for a special issue on this topic arose from the recognition that our religious built heritage is particularly threatened by declining church attendance and the resulting closure of many churches, as encapsulated in David Sutherland's article on "Churches Lost and Found." We touch on a wide range of examples (many at risk), ranging from Cape Breton Island and

Isle Madame to Church Point/ Pointe-de-l'Église in southwest Nova Scotia, and one example from our close neighbours in Sackville, New Brunswick, just across the Tantramar from Amherst. Besides the churches themselves, we examine the issue of pipe organs at risk, while another article addresses the challenge of heating costs for large religious buildings. Omissions from this issue include the sacred sites of indigenous Nova Scotians and the places of worship of many other faiths in our midst. We hope to include material on some of these in future issues. Articles in

other issues of *The Griffin* this year have highlighted places of worship, including the Africville Church, St Paul's (Northfield), King's College Chapel, and places of worship included in Doors Open Halifax. It is a pleasure to recognize the editorial efforts of Gordon Callon and Trudi Bunting, former Chair of the Places of Worship Committee, as well as the graphic talents of Arthur Carter for our public lecture posters.

– Donald Forbes

Churches: Lost and Found

David A. Sutherland

Peggy's Cove in memory

Professional photographer Robert Norwood created an iconic winter scene when he took this 1950s picture of boys playing pond hockey alongside St John's Anglican Church in Peggy's Cove. Sixty years later the church still stands, but it's doubtful that children continue to play hockey nearby. A century ago, approximately 300 people lived in Peggy's Cove; today the number has shrunk to about 50 full-time residents, few of them youngsters. This profound demographic transformation is echoed all across rural and small-town Nova Scotia. Except for greater Halifax, the province's population is both shrinking and aging. When combined with a widespread decline in commitment to mainstream religion, these changes have led to a day of reckoning for many of our churches.

The aforementioned St John's, a 'carpenter Gothic' wooden structure erected in 1885, probably has a secure future, given its landmark status in Peggy's Cove and the fact that, in 1993, it became a municipally registered heritage property. But a host of other places of worship have either disappeared or been repurposed, the latter fate most often involving non-religious usage. A recent analysis found that, between 1990 and 2010, the United Church of Canada closed 58 churches in Nova Scotia. Initially most of these were in isolated rural locations, but over time small-town and even city structures began to be shut. Today it is estimated that across Canada, one United Church building per week ceases to exist as a church. A similar pattern haunts other major denominations.

Current perspectives

Sometimes, as was recently the case with Yarmouth's Zion Baptist Church, the structure is simply demolished. More positively, some buildings are reinvented, as in the case of Harbourville



Pond hockey in Peggy's Cove, 1950s, with St John's Anglican Church in the background (photographer: Robert Norwood, reproduced courtesy of Nova Scotia Archives)

United Church on the Fundy Shore. Having dwindled to a congregation of two persons (in a community of some 1,600 people) and facing the need for costly repairs, the locals opted to merge with Berwick United. But rather than being abandoned or torn down, the 1860s-era church structure is to be transformed into a farmers' market and arts centre. Moreover, every December 24th there will be a religious service open to all wishing to observe Christmas¹.

An interesting variation on the Harbourville story is provided by St Matthias Anglican Church in central Halifax. Having come under pressure to participate in an amalgamation process, the 75-member congregation opted to sell their 1929 brick building to members of the local Lebanese community. St Mat-

thias is now undergoing major reconstruction², both within and without, and will soon become the new home for St Antonios Antiochian Orthodox Church, with a membership of over 900 families, far too many to be accommodated in the small wooden building that the congregation occupies across the street.

The challenge of redevelopment

Repurposing can plunge a congregation into controversy and frustration. This certainly is what is happening at St John's United Church, also in central Halifax. It is a large and active congregation that had the misfortune to be occupying a 90-year old brick structure and faced prohibitive costs to maintain its structural integrity. After extensive internal deliberation, the folks at St John's

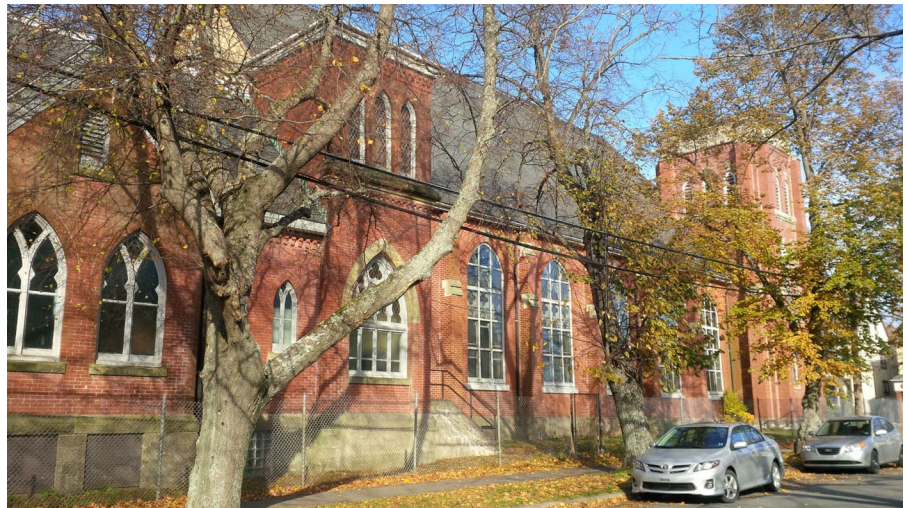


Nearly completed St Antonios Antiochian Orthodox Church, Halifax (former St Matthias Anglican Church) at the corner of Windsor Street and Chebucto Road (Griffin photo, November 2014)

opted to tear down their old home and redevelop the site with a project that would provide both rental accommodation for seniors and room for continued religious services.

In order to be cost-effective, the new Spirit Place would have to be seven storeys high and include 65 apartment units. Recognising that such a massive building might attract opposition, church authorities engaged in extensive consultation with their neighbours, who mostly occupy single-family homes clustered around St John's. Several design changes were incorporated into the proposed structure, mainly to ease concern over traffic issues. But the seven-storey height could not be abandoned for budgetary reasons and the issue of scale eventually did mobilize public opposition to the project.

The issue then went to city staff, who recommended against the rezoning required to allow Spirit Place to proceed; City Council, in a closely divided vote, concurred that this project, while admirable in many respects, simply did not fit into its proposed location. Meantime, the congregation had abandoned its aging building to hold services in the nearby Maritime Conservatory of Music, a building which ironically is older but in far better repair than St John's. The abandoned structure still stands, a victim



St John's United Church, Windsor Street at Willow, Halifax (Griffin photo, November 2014)

of occasional vandalism, as demolition is a cost the congregation wishes to postpone until some agreement with the neighbours and civic officials can be negotiated.

The May 2014 issue of the *United Church Observer* contains an article entitled "The redevelopment: the game that pits good intentions against harsh realities." The article provides timely advice for any congregation thinking of repurposing their property, particularly when that property is in a residential neighbourhood. Another article, "How to sell a church property," also offers sound comment and includes a section on "Ways to say goodbye." One such option

is to prepare a brief eulogy or obituary for the church that is closing.

The Places of Worship Committee of the Heritage Trust of Nova Scotia has undertaken the task of building an archive of stories about churches that 'have died' or have been reborn for other uses. This includes but is not limited to reports that appear in the press or on-line. Accordingly, we welcome submissions from readers and in particular, would appreciate being sent 'obituaries' that seek to sum up what a particular structure has contributed to the life of its immediate community. Any such submissions may be sent to the committee's secretary, Dr David Sutherland, 6370 Berlin Street, Halifax, NS, B3L 1T5 (e-mail: david.sutherland@dal.ca).

Dr Sutherland is a retired Dalhousie University history professor and former Nova Scotia representative on the Historic Sites and Monuments Board of Canada. A member of the Heritage Trust of Nova Scotia, he is secretary of the HTNS Places of Worship Committee.

¹United Church Observer, April 2014, p. 41.

²Plans and details can be found on-line at <http://saintantonios.ca/churchplans.html>

Église Ste-Marie et le Communauté de Pointe-de-l'Église/ Church of Ste-Marie and the Community of Church Point



The nave, Église Ste-Marie. All photos courtesy of la Musée Église Ste-Marie.

with information from André Valotaire

Among the built heritage awards presented by the Heritage Trust of Nova Scotia, the Mary Schaefer Award for Excellence in the Preservation of Places of Worship has a particular resonance. At the HTNS Awards Ceremony at Province House last February¹, the 2013 Mary Schaefer Award was presented to the church and community of Ste-Marie in Church Point/ Pointe-de-l'Église. This award recognizes the ongoing commitment of the community over 110 years to create and maintain this remarkable structure.

It is extraordinary that this enormous church was constructed in and by such a small rural community and that



Église Ste-Marie in 1905, with the "Big Church" at left, the Juvenate between, and Collège Ste-Anne visible in the background at right



Église Ste-Marie in Church Point/ Pointe-de-l'Église, NS



Steeple maintenance in 1979

it has been maintained to such a high standard since the cornerstone was laid in 1903. The present church, built on the scale of a cathedral, replaced a much

smaller building which had been known as the “Big Church” — the accompanying 1905 photograph shows the two churches, as well as the original College Ste-Anne visible in the background at the right-hand side.

“... the ongoing commitment of the community over 110 years to create and maintain this remarkable structure”

The presentation at the awards ceremony emphasized the fine craftsmanship that went into the framing and interior furnishings of the church, including the remarkable plaster work and the ornate altar. It also touched on the extraordinary measures required to maintain such an enormous structure, including photographs of wooden staging extending all the way to the base of the spire and of a worker painting the spire using a bosun’s chair. At a time when resources are increasingly limited, new health and safety regulations will

make future maintenance still more challenging.

Besides the remarkable volunteer contributions over many years, the community has undertaken a number of initiatives, including creation of a foundation, museum, and exhibit rooms to support the preservation of this jewel in the rich built heritage of our province.

¹See March 2014 issue of The Griffin, vol. 39 (1).

André Valotaire is President of the Musée Église Ste-Marie in Pointe-de-l'Église/ Church Point, Nova Scotia. This note is based on his presentation at the HTNS awards ceremony in February 2014.

Repurposing Granville Ferry's Holy Trinity Church

Judy Kennedy

It was a dream. Not to own a church but, once Anne Fleming-Read saw it, to own this one. "Because I knew it was a place that had been loved. I felt that!"

What were the challenges of such an undertaking?

First of all, the water leaking in through the stone foundation wall. An opening was sealed up, a French drain built around the base of the foundation, and an exhaust fan installed to prevent moisture build-up. To allow the basement to be used as living space, the cables and turnbuckles supporting the main floor had to be removed. New bearing walls now fill this role and define three bedrooms featuring deep window sills, cut through the rock foundation, and facing the river.

"I wanted to respect the building's role as a church by keeping that character," adds Anne. Some furnishings (from this and another church), such as the tall candle holders on the sanctuary step and the choir board above it suggest this; the use of two long pews and a Sunday school table as dining room furniture confirm it. The inset cabinets and appliances along the side walls in the kitchen maintain the architectural lines of the sanctuary without impeding the flow. A panelled counter, painted white like the walls, is the action station of the kitchen.

A striking feature is the wide stairway to the lower level, surrounded by a banister. Anne gave this much thought and decided that it had to be situated forward of the Gothic window at the back of the church and in line with and facing the matching window at the front. It defines distinct areas in the open space - the nave - with entrance and living room on one side, a ping-pong table and dining on the other. Those entering pass a restored - and repurposed - vestment cupboard.

The Reads are all musicians and at ease with Big Space. They have hosted

a visiting jazz quartet combining their music with a potluck supper for many friends. It's not surprising then to see, mounted on the wall near the sanctuary, a set of rescued organ pipes. The steeple with its bell frame was restored and the vinyl covering its louvres was removed. The many visitors from away often give the bell rope a pull - to see if it really works.

Windows were repaired and interior frames painted white, brightening the interior. Wall space between the windows allowed for the display of items such as a collection of small coloured bird houses. The heating grates of the church were repainted and hung in a group in another space. Carefully chosen art pieces fill still others, tying all together in harmony - of course!

Syd Read is a collector of rocks and artifacts, mostly glass, from the river banks and the Fundy shores. Some of the glass items are displayed in a shelf box on the wall above the dining table. The rocks, carefully balanced to form sculptures, decorate the gardens of the church and the homes of lucky neighbours.

The Reads - Anne, Syd, and sons MacKenzie and Spencer, now both in university - were visiting friends in The Ferry six years ago and ... you know the rest! They bought the church and have been turning it into a home ever since. Although Hamilton, Ontario, is their official residence, they count the weeks till they can return to this one. A stunning rescue of a significant heritage property. Thank you Reads!



Window with view of Annapolis Royal. All images courtesy of Anne Read.

Spherical Images of Church Interiors

Richard Novossiltzeff



Former Holy Trinity Church, Granville Ferry – “our favourite place in Canada”



Living space in the nave

Historical Note:

Holy Trinity (Anglican) Church of Granville Ferry was built in 1867 “at the back of the Pickup property.” In 1908 it was moved to its present location, on the front corner of the same Pickup property on Granville Road. The building’s south side faces this road, arguably the oldest in European-settled Canada, along the Annapolis River, directly

across from the oldest part of the Town of Annapolis Royal. The granite for the foundation came from the Amberman property, now the site of the North Hills Museum, just down the road.

Judy Kennedy is a member of HTNS resident in Granville Ferry and a neighbour of the Reads.

Full 360° panoramas, also known as spherical or VR (virtual reality) images, are photographic images that enable the viewer to see all points of view in a given volume, be it a landscape or the interior of a building. Spherical images are used in real estate and may have particular value as a method of documenting the interiors of heritage structures, including places of worship.

To achieve the best results the technique involves the use of a special panoramic head on which is fitted a camera equipped with a very wide angle ‘fish eye’ lens. The whole unit is then set on a tripod and the photographer rotates the unit as many times as necessary to capture the full 360° surrounding view. He then rotates the arm holding the camera to a vertical position to capture first the sky or the ceiling of the room (the ‘zenith’) and then the floor (the ‘nadir’). This accounts for all views necessary to document the entire sphere of view. The individual images (files) are then loaded into special ‘stitching’ software that renders the full digital panorama.

Such an image cannot be shown on a flat piece of paper. One needs to use specialized viewer software such as QuickTime 7, Adobe Flash Player, HTML5, or other equivalent. For this article, we have converted a selection of spherical images of church interiors to show planar views of three horizontal frames (following pages). To view the full spherical panoramas, you can go to the following link and select the panoramas of the churches covered in this article: <http://www.360cities.net/profile/nadonou>

A more detailed description of panoramas can be found at: Panoramic photography - Wikipedia, the free encyclopedia.

Richard Novossiltzeff is a photographer and retired pilot living in Mahone Bay.



St George's Church (Anglican), the 'Round Church', Halifax



St Patrick's Church (Roman Catholic), Halifax



St George's Church (Greek Orthodox), Halifax



The Covenanter Church, Grand Pré

Let's Reduce the Energy Costs in our Houses of Worship

Arthur A. Irwin

One of the greatest challenges for church congregations today is the escalating cost of energy. Heating and lighting costs are rising and this may be an issue regardless of scale. That little church with the dwindling attendance has many of the same problems as the large cathedral in the city.

Many congregations have received bad advice and made bad decisions, often resulting in disappointment. Where does one begin? In the quest to reduce energy costs, do we insulate, replace the heating system, or do nothing? Fortunately, there are a number of low-cost initiatives that can help to resolve these ongoing issues. Here I direct my attention to strategies that should resolve these problems in houses of worship. I hope that ideas presented here, alongside those generated by local congregations, will go a long way towards resolving these challenges.

Unfortunately, many church communities have been misled by ill-informed people in the energy field. In many cases, equipment has been replaced although it was not necessary. For example, congregations may be advised they must purchase a new heating system and the replacement cost is far beyond their expectations. In despair, such congregations may consider closing their historic edifices, when in fact improvements can be made gradually, in stages, and might prove to be well within their financial capacity. However, such improvements tend to be labour-intensive, not something that congregations of shrinking and aging membership can easily take on.

Obstacles and Challenges

Every church is different. Some have extremely high ceilings and some much lower. Some have massive, leaded, single-glazed windows (a single sheet of glass) and others have double-glazed windows, which provide some insula-

tion. Upgrading older, historic structures is more difficult because we do not want to disturb the character-defining elements of the interior or exterior. When I am hired to evaluate the energy efficiency of the heating system or the building envelope of these structures, I begin by walking through the building taking mental notes. Imaginary "Do Not Disturb" signs keep popping up and somehow I must work around these obstacles.

Given the diversity in building structures and financial resources, I will discuss separately a number of these projects because some may be of special interest to some congregations while others may not be possible. An in-depth look at some of these projects allows us to see what can be done.

Interior and Exterior Lighting

Interior Lighting – I am a great believer in motion detection to operate lighting, as it eliminates the human element (which has proven to be forgetful at times). Are the lights always turned off after Sunday school or meetings? Lights are sometimes accidentally left on for two or three days and this can result in many wasted dollars. A simple, low-cost motion detector can be installed in the same box as the existing light switch. An internal timer can extend the duration of the time the lights are on. I also recommend motion detectors for bathroom fans.

Exterior Lighting – When we look outdoors, we find considerable energy being wasted in outside lighting. It is nice to see the exterior of a church lit up at night as long as the budget is not being squeezed. However, it makes sense to have any outside display lighting on timers. Why light a steeple past midnight except at Christmas? The church parking lot is another area that should be examined. It is typically overlit, ostensibly for security. Many use 150 W floods where 45 W bulbs will suffice, and

the lights are on from dusk to dawn, which can be as much as 14 hours. Why not reduce the wattage by 50% and use motion detectors?

Insulation

Are the walls and the ceiling insulated? If you blow cellulose insulation into the wall cavity and the attic of an uninsulated structure, you should save 30 to 40 per cent on heating energy. However, the decision whether or not to insulate is sometimes difficult. A small country church with an average attendance of fifteen people on Sundays presents a dilemma. Is it worth investing \$9000 in insulation when the total heating cost is about \$800 annually? There have been times when I felt it was best to tell a church board to do nothing – not what they expected.

Heating Systems

Making upgrades to the heating system can be expensive, is often unnecessary, and is not always successful. Many heating appliances are being replaced when the dollars would be better spent on insulation. I receive countless calls from organizations that were told to replace their heating appliance because it was 15 or 20 years old. Replacement should be based on performance and not age. Has an efficiency test been performed? The CSA B139 Installation Code for Oil Fired Appliances specifies that an efficiency test must be performed each time the appliance is serviced, assumed to be every year. An efficiency of 80% is considered acceptable. A new oil-fired appliance will probably operate in the 84% to 86% range. If the furnace is operating in the 76% range, this can usually be brought up to 79% or 80% with a bit of fine-tuning by a competent technician.

In a number of instances, I have suggested installing a new burner to improve efficiency. A flame-retention burner can increase the temperature by 300 degrees, significantly improv-

ing efficiency. This is much less costly than replacing the appliance. There is a protocol that must be followed and documentation must be obtained from the office of the Fire Marshal.

Many times, older equipment is still operable and should not be discarded. Annual maintenance is extremely important. A build-up of dust and residue can drastically reduce the performance of fin-type or convector-type radiators or baseboard. The same applies to electric baseboard heating. Air vents should be checked on an annual basis to ensure they are working properly. Air in the heating system can reduce the efficiency and can partially block the flow of hot water.

Minor Changes – Higher room temperature may be required in the secretary's and minister's (priest's) offices. It is impractical to heat a large portion of a church or hall if these areas cannot be heated separately. A small recessed or flush-mounted forced-flow electric heater can be added in each of these offices, which can be cool in May, June, September, or October, though not necessarily during the heating season .

Pipe Insulation – Bare pipes with hot-water heating lose considerable heat into the basement. The challenge is to keep the heat energy in the water from the time it leaves the furnace until it reaches the radiator. The black foam type of pipe insulation was originally produced to prevent sweating pipes and for refrigeration piping where high temperatures do not exist. When used on high temperature piping, it might last 7 to 15 years or who knows? It will eventually break down and crumble. Glass-fibre, preformed pipe covering is more expensive but should last for 30, 40, or even 50 years.

Oil Tanks – When at all possible, oil storage tanks should be in the basement. Outdoor tanks produce large

amounts of internal condensation (water) because they are subjected to a wide range of temperatures. The condensed water then mixes with the oil, creating a corrosive sludge, which accumulates in the bottom of the tank, reducing its life. I have seen a tank fail in one year. The conventional, 200 gallon, 14-gauge steel tank is no longer permitted outdoors. The tank must have a double bottom constructed of fiberglass. The latter will not corrode, but internal condensation can still form and we can still get frozen oil lines. Keep the oil tank in the basement if at all possible.

Thermostat Temperature Setback - Set-back thermostats are very convenient. They will set the temperature down when the building is unoccupied. Do not purchase the regular residential setback thermostat as it usually has a five-day plus two-day configuration. I recommend that the setback thermostat should be the seven-day programmable type. How far back we set the temperature depends on several factors. Is there a pipe organ to be protected? Is there a risk of frozen pipes? Should we install antifreeze solution? This cannot be the regular plumbing antifreeze; it must be a special type for heating systems. Antifreeze will allow us to drop the temperature yet lessen the chance of frozen pipes.

Moisture and Condensation Problems

Countless basements are plagued with condensation. This is especially acute in Nova Scotia because of our Maritime climate. The problem is often more obvious in the spring and early summer, when warm, moisture-laden air moves into the basement. As it comes into contact with the surface of the cool basement wall, condensation occurs. The resulting dampness and the ambient temperature provide an ideal environment for mould and mildew growth.

If moisture is penetrating the wall from the exterior and migrating through the concrete, we must dig down and waterproof the exterior. Let the exterior surface dry for a few days, wire brush off any loose residue and apply two coats of mastic type water-proofing material.

Often a small dehumidifier is purchased which is under-sized and requires constant attention. Purchase a 60-pint capacity dehumidifier. It should have an internal pump and garden hose connection and you can connect a hose to a drain. The unit should also have a freeze-protection device that will enable it to defrost automatically. Leave the unit in operation day and night, summer and winter. The 60-pint capacity means the unit can remove 60 pints of moisture from the basement air in 24 hours. The cost of operating the 60-pint unit will be approximately 50% of the cost of operating a 24-pint unit. Do not purchase the fan-in-box devices, which simply extract air from the basement and blow it outdoors. These can make matters worse. A true dehumidifier has an internal device, similar to a refrigeration unit, which will condense moisture in the air as it passes through.

Summary

I have highlighted a number of challenges encountered by members of congregations of every faith in their efforts to reduce energy costs and increase efficiency. I have also emphasized the dangers of taking ill-considered action. As my mother always said, the things you don't do might be more important than the things you do. I always say keep out of trouble and try to do it right the first time.

Arthur A. Irwin is Principal of Irwin Energy Consulting Services, 1950 Bloomingdale Terrace, Halifax, NS, B3H 4E5 (irwin.a@ns.sympatico.ca).

Saving the Former Sackville United Church in Sackville, NB - Still Possible!

Jean Cameron

This historic landmark with its towering steeple, formerly the Wesleyan/ Methodist/ United Church, sits prominently at the heart of Sackville, New Brunswick, where for generations it has been an icon in the landscape. It is surrounded by parkland that is contiguous with the Mount Allison Ladies College Park, often known as the "swan pond".

Early congregations were Yorkshire immigrants, followers of Preacher John Wesley, who arrived on the Tantramar in 1772. From here Methodism spread to all of North America.

Mount Allison University was nurtured in the pews of this church. C.F. Allison, supported by churchmen, founded a Men's Academy (1843). Churchwomen advocated for the education of women and a Ladies' College was established (1854). After the two merged into Mount Allison, the new university granted the first degree to a woman in the British Empire (Grace A. Lockhart, BSc 1875). The church was for generations an active part of the Mount Allison campus infrastructure and is an essential part of the university's historic past. During WW I, women of the Tantramar gathered here to prepare parcels to send to the missing third of the Mount Allison community who were in uniform in battlefields and at sea. After the Armistice, mourning the lost, they raised funds for the 1927 Ladies Parlour addition to the building.

"The building has been a community centre for all of Sackville for more than a century"

Sackvillians of all faiths have worked from here to support many charities, both local initiatives and overseas causes - and rallied to another war effort in WW II. The building has been a community centre for all of Sackville for



Sackville United Church (now abandoned) (courtesy of the author)

more than a century. Many Mount Allison music students trained here.

Built in 1875 and enlarged in 1898, this is a true masterpiece of Canada's architectural heritage. It boasts a rare, priceless, and magnificent set of stained-glass rose windows created by the internationally acclaimed Montreal artist, John Spence. An original Casavant organ was custom-built and toned for the superb acoustics of the auditorium, making this one of the best concert halls in the Maritimes.

Sadly, in 2011, the building was vacated and has since sat empty with wind and weather beating down upon it. In 2013, the developer Lafford Realty bought the property from the Sackville United Church congregation, which was no longer interested in maintaining the building. Laffords removed the adjacent manse, replacing it with a three-story apartment block and paved parking. Laffords have recently applied to the Sackville Heritage Board (SHB) for a permit to demolish the church. Sackville citizens, who created a registered charity for the purpose of saving this valuable site, have objected to the Lafford application, arguing for preservation, not demolition. Please consider writing to the SHB to support the efforts to save this historic

treasure.

An active appeal is also before the New Brunswick Minister of Tourism, Heritage, and Culture to designate this as a "special provincial heritage place", which would ensure a future for the building. Please write and implore the Minister, Hon. Bill Fraser, to act where his predecessor did not.

"... Casavant organ was custom-built and toned for the superb acoustics ... one of the best concert halls in the Maritimes"

SPLASH (Sackville People Leading Action to Save Heritage) is actively fundraising to secure the site and is working hard to raise funds to restore and repurpose the building in order to create a vibrant future for this venerated Sackville masterpiece. John Duchemin, Chair of SPLASH, says emergent needs include roof patching to arrest water leaks and maintenance of steady low heat over the winter to preserve the organ, the prized woodwork, and the stained glass.

Sackville NB artist Alexandrya Eaton recently donated a painting "Rose Window" (36" x 48"; value \$3000) to help with the fundraising efforts. Ticket information is available by e-mail from Erna Duchemin (educhemin@bellaliant.net). Visit www.sackvillesplash.org to make a direct donation towards the efforts to preserve this valuable historic site. Donations and ticket purchases for the painting fundraiser support the efforts to preserve this important building and will be much appreciated. It is a site worth saving!

St John's Church (Anglican), Arichat

St John's Arichat was officially deconsecrated on July 6, 2014¹. It was a very sad day for the congregation, many of whom could count their ancestors as members of the first congregation when the church was founded in 1828. The Council for the Parish of Strait-Chedabucto, consisting of members of the Anglican churches from Port Hawkesbury, Mulgrave, Melfort, and Arichat, made the decision to permanently close St John's.

A community group, Friends of St John's Arichat, has been incorporated and has an eventual goal of taking over the St John's building. Its stated purposes are to preserve and support the heritage of the historic St John's Anglican Church for broad public benefit, and to educate the community and visitors about the site and its significance to the development of the community of Arichat and the wider Isle Madame.

Ideas for future activities include two major concerts which would take advantage of the superior acoustics and the unique architecture of St John's. The architect, William Critchlow Harris, created St John's in the Gothic Revival style. His churches were known for their excellent acoustics and St John's is no exception.

The Strait-Chedabucto Parish Council had originally indicated that they would agree to a sale of the church for \$1.00 to a group which is willing to remediate and repair the building as an historical site. The Diocesan office has been contacted because of a concern of the lack of information being shared with the Friends of St John's Arichat. There is still hope that this beautiful building can be turned over to the community group with graciousness, keeping alive the faith and community pride that had been so evident in the early parishioners of St John's Arichat.

– Margaret Herdman

¹The intended deconsecration of St John's Arichat was first noted in the June 2014 issue of *The Griffin* (vol. 39, no. 2, p. 4) with an accompanying historic photograph of the church before removal of the spire.

Roman Catholic Churches on Isle Madame: St Hyacinth, Immaculate Conception, and Our Lady of Assumption

The churches of St Hyacinth (D'Escousse) and Immaculate Conception (West Arichat) have both been closed by the Catholic Diocese of Antigonish. Originally Our Lady of Assumption (OLA) in Arichat was slated to remain open for only six months of the year. However, the parishioners of OLA were able to convince the church hierarchy to rethink their decision and Our Lady of Assumption has been allowed to remain open. The residents of both D'Escousse and West Arichat are saddened, disappointed, and in some cases angered by the decision of the Diocese. Though both these churches are relatively new (St Hyacinth built in 1955 and Immaculate Conception in 1978), the parishes date from the 19th century. Both original churches were destroyed by fire. The churches were the heart of both D'Escousse and West Arichat. In closing

these two churches, the Diocese has again ignored the spirit and focus of the community.

Our Lady of Assumption was opened in 1837. It is a provincially registered heritage property and is the oldest surviving Roman Catholic Church in Nova Scotia. It is constructed in a blend of Neo-Classical and Gothic Revival styles. One feature in the church is a large painting of the Assumption hanging above the altar. Another key feature is the 600-pipe organ, made by the Berger company of Philadelphia and recently restored.

– Margaret Herdman



Our Lady of Assumption with convent in the background ~1930s (courtesy of the Isle Madame Historical Society)

Church and Cemetery – Heritage in Transition


Janet Morris

On October 9, 2014, the Places of Worship Committee of the Heritage Trust of Nova Scotia, with support from the Social Sciences and Humanities Research Council of Canada, hosted a mini lecture series focusing on Heritage in Transition, two case studies of how change is taking place in our church buildings and burial grounds. The event was held at St Andrew's United Church Hall in Halifax.

Iain Macdonald: Churches in Transition

Retired Reverend Iain Macdonald took us on a not-so-sentimental journey as we followed the transition of four small churches in the Rawdon area of Hants County. The audience was introduced to the churches with some lovely photographic images – a pastoral ideal. Then we were hit with the reality: congregations are dwindling, and the remaining members no longer have the resources to pay a full-time minister. More challenging still, in the Rawdon area, a new municipal fire inspector sought access to the four churches to inspect for fire code compliance. All four communities were bedeviled with a firestorm of issues.

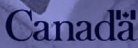
Rev. Macdonald took up the problem with the entire pastoral charge, not on a community-by-community basis. He noted that the process of closing a church must involve everyone; the process takes great patience, and must include ceremonies to recognize the precious memories and life events each church symbolizes. Rev. Macdonald appreciated the retired teachers in the community who were very helpful as negotiators. "As a starting point, all people involved must accept that they are going to lose something; this was only making it easier on themselves,"



HERITAGE TRUST OF NOVA SCOTIA

Public Lecture


PLACES OF WORSHIP COMMITTEE
special event in association with



Social Sciences and Humanities
Research Council of Canada

Conseil de recherches en
sciences humaines du Canada

Rev. Iain Macdonald
Prof. Bruce Elliott



Church & Cemetery – Heritage in Transition

Presentations will include two case studies of how change is taking place in Nova Scotia's church buildings and burial grounds.

- Rev. Iain Macdonald (retired United Church minister) will explain how a four-point charge of the United Church in rural Hants County dealt with what has become the all-too-common challenge of downsizing in response to declining attendance and increasing maintenance costs.
- Prof. Bruce Elliott of Carleton University will comment on the genesis and evolution of Holy Cross cemetery in what is now south-end Halifax, concentrating on the iconography, materials and design of the markers found in this last resting place for most Halifax Irish Roman Catholics during the mid to late nineteenth century.

The evening will close with discussion of the issues and themes explored by our two speakers.

- Location:
The Mary Holmes Room
St. Andrew's United Church
Coburg and Robie Streets
Halifax

- Thursday, October 9, 2014
7pm to 9pm
- Everyone welcome
Admission is free

For more information call 423-4807 or visit our website

www.htns.ca

concluded Rev. Macdonald. The decision was made to close all four churches and to upgrade the church with the fewest code-related issues – in this instance, the newest of the four churches, in Upper Rawdon. After repairs, this church would re-open for use by all four congregations. The process was successful and not a single member was lost from any of the congregations.

The other three churches were closed permanently. Each had an

adjacent graveyard, and it seems this dictated that the churches had to be removed in order to be re-purposed. The three churches were each sold for \$1.00 - with the obligation that the purchaser remove the building to another location. Markers were placed identifying the sites of the former churches.

The West Gore Church, most northerly of the three, sold for \$1.00 in six months. It was moved about 100 metres to a new site and has been repurposed

as a residence. The Union Church in Rawdon Gold Mines was moved about 1 km up the road and is also now a residence; it is satisfying that these buildings have remained in their communities. On the other hand, the Centre Rawdon Church, the oldest of the three, was cut into five pieces and trucked to Ecum Secum, where it now graces a seaside landscape.

“Village churches are ... as iconic of the Nova Scotian landscape as lighthouses ...”

A church defines a community; an obvious example is Mahone Bay, with its three churches lining the margin of the bay; similarly, Church Point is defined by its stunning Église Ste-Marie¹. Village churches are the quintessence of rural Nova Scotia, and as iconic of the Nova Scotian landscape as lighthouses are to our seascapes. It would be a great benefit to small communities and to cultural heritage if the closure of churches would not necessitate their vanishing from their original village sites.

Bruce Elliott: Holy Cross Cemetery, Halifax

In this lecture, Professor Bruce Elliott contextualized what we see in Holy Cross Cemetery, both in terms of the evolution of cemetery landscaping and the evolution of the form and images of grave markings.

When and why did the model for the place of interment evolve from churchyards to a landscaped field? Holy Cross Cemetery was representative of this movement during the first half of the 19th century and for typical reasons. With fast-growing populations, church cemeteries were running out of space. Paris moved its burials to the catacombs underneath the city, and from there to the Père Lachaise Cemetery. This was the inspiration for Mount Auburn Cemetery, America's first garden cemetery, located in the countryside but for interment of

an urban population.

The garden cemetery movement didn't have much impact in Halifax. Holy Cross Cemetery has been described as a garden cemetery, but in 1850 the Catholics were cautioning against bucolic cemeteries for burial of their flock: cemeteries should not be like pleasure gardens, which mask or shut-out human mortality.

Holy Cross Cemetery is also the site of the 'Chapel-Built-in-a-Day', August 31, 1843 (see image in the poster). It symbolized a unanimity of purpose and energy, with 1800 volunteers marching from St Mary's Basilica to the cemetery site with tools in hand to create this much-loved Halifax landmark. Yet this story is a simplification, as the chapel was in the making for ten years previous to its construction. There was a plan to create a cemetery on the Commons and an 1829 Act authorized a commission to set out parts of the Commons for different purposes. In 1833, an Act was proclaimed for discontinuance of burials in town and for establishment of Camp Hill Cemetery on a location then known as Windmill Hill. The plan was that portions of the grounds could be allotted to individual congregations.

“... the 'Chapel-Built-in-a-Day' ... symbolized a unanimity of purpose and energy, with 1800 volunteers marching from St Mary's Basilica ... with tools in hand ...”

In 1835, a prominent Catholic, James William Tobin, saw to passage of a resolution to consider other locations for a Catholic cemetery. A recommendation followed for the purchase of a nine acre site adjoining Dutch Village, rather than joining in the Camp Hill public cemetery, which was considered too close to the Citadel and hence under threat in the event that Halifax was attacked.

In 1839, the reconstituted Commission chose a site west of Fort Massey, then owned but abandoned by the Military. Yet another commission considered Fort Massey too small at only four acres,

and proposed a site south of Camp Hill Cemetery. Finally, in 1843, the Catholics settled on the Fort Massey site. Camp Hill was determined to be a Protestant cemetery, though only St George's and St Paul's congregations requested a dedicated portion of that cemetery.

The second part of the lecture focused on the production of gravestones. Professor Elliott concluded that the materials and form of the headstones reflect a North American tradition rather than following local or Irish models.

There have been many efforts to save cemeteries from vandalism and crime. It was noted that, in Boston, the cemetery is a bird sanctuary and birders are given keys. The Congressional Cemetery in Washington DC fell on hard times and a strategy was developed to make the cemetery available to dog walkers, who purchased the right to walk their dogs there by volunteering hours for cemetery maintenance. The dog-walkers' presence also discourages vandals.

In Halifax, we are fortunate to have volunteers in the Holy Cross Historical Trust who meet on Saturdays from May through October to restore and maintain this treasured landmark.

¹ See article in this issue.

NEWS

Loss of Iconic Place of Worship

As we go to press, we have the devastating news that the historic St Mary's Polish Church in Whitney Pier has burned to the ground on Saturday, November 29, 2014. This is a sad loss of a heritage place of worship (a provincially registered property), the focus of the vibrant Polish community which was featured in the December 2013 issue of *The Grif-fin*. We extend our condolences to our friends in Whitney Pier and will report more fully in the March 2015 issue.

Throw Out the Lifeline – Maritimes Organs at Risk

Freeman Dryden

“Throw Out the Lifeline ...” So goes the chorus of the old gospel song. Well, the Organ Rescue Project (ORP) is urging you, and You, and YOU... to throw the lifeline to what is rapidly approaching twenty fine, valuable pipe organs in Nova Scotia, some in imminent danger of being destroyed.

The sad tale of already-destroyed organs includes the fine 3-manual, 25-stop, Casavant Op. 530 (1913) of the Halifax School for the Blind, victim of government bean counters. The large 3-manual Casavant organ of Trinity Anglican Church, Cogswell Street, Halifax, ended up mostly in the landfill, a few bits taken away as souvenirs and commercial booty before the building was bulldozed to accommodate a land speculator with “urgent needs”. Five years later that urgently-needed land is still a weed-infested parking lot.

Sensitivity to the plight of churches faced with closing, having to abandon their long-cherished buildings, and often involved in difficult sale negotiations, makes it imperative that the ORP keep some information confidential. We can, however, give examples and estimated value of instruments at risk (the ‘orphans’, the loss of which would be tragic), and others lost and saved.

Orphans:

- United Church, Wolfville: Brunzema (1983) I-10 Tracker — \$150,000
- United Church, Kentville: Casavant Op. 1643 (1940) II-14 EP — \$200,000
- Trinity United, Whitney Pier: Casavant Op. 248 (1906) II-13 TP — \$180,000
- St Andrew’s United, Sydney: Casavant Op. 452 (1910), rebuilt as Op. 1841 (1946) III-32 EP — \$600,000
- Sacred Heart, Sydney: Casavant Op. 1009 (1923) II-9 TP — \$150,000
- United Church, Sackville, NB:¹ Casavant Op. 2543 (1959) III-29 EP — \$625,000
- United Memorial, Halifax: Casavant/HNB (1959) III-36 EP – \$500,000

Destroyed:

- Halifax School for the Blind: Casavant Op.530 (1913) III-24 TP — \$450,000
- Trinity Anglican, Halifax: Casavant Op.1339 1929) III-38 EP — \$600,000

Saved:

- St Agnes, New Waterford: Casavant Op. 1898 (1947) II-19 EP — \$300,000 (bought, moved, and restored by United Methodist Church, Hancock, MI)

Notes: Tracker = traditional mechanical action; TP = tubular pneumatic; EP = electro-pneumatic

The dismantling and moving of one of these instruments requires months of planning, and often years of searching for a suitable new home. Even if offered *free* to a recipient, there is a considerable cost involved in the moving. Timing difficulties might require suitable temporary storage from a few weeks to perhaps a year or more. And then there is site preparation, re-erection, inevitable repairs and upgrades, and voicing to suit the new location. This can easily add up, from \$30,000 for a small instrument in good shape to well over \$100,000 for a large instrument needing considerable refurbishment. While these figures may appear daunting at first glance, it should be considered that a new instrument of 15 stops will have a price tag in the vicinity of \$250,000 and the delivery time from a quality builder can be two years or more. Additionally one needs to compare the longevity of a pipe organ with that of its ubiquitous digital imitators.

A pipe organ built by a reputable builder, and treated properly by its owners, has an indefinite service life. There is no such thing as ‘obsolete’ in pipe organ vocabulary. Pipe organs do, every generation or so, require a major refurbishment, just as a well-built building will, from time to time, need a new roof, new windows, or a major facelift. In organs, good pipework and good chests can last hundreds of years.

The greatest difficulty in saving pipe organs is ‘church legend’ misinformation about their supposed enormous cost, finicky nature, difficulty to play, and constant tuning problems. ‘Church legend’ also suggests that the organ is closely related to tropical orchids and therefore must be kept constantly dry and heated – another myth, and the cause of much of the instruments’ unnecessary miseries. Organs in unheated European churches have lasted for centuries with minimal maintenance. Most problems with organs in Canadian churches result from heating on Sundays and freezing on Mondays.

Worldwide, experts agree that the pipe organ is the best-suited instrument for Christian worship. Over its lifetime, it is also a better investment than digital/electronic substitutes, which still have a long way to go to match the unique and moving sound of a real pipe organ and to approach its durability.

Pipe Organs

For centuries, because complex, multi-part music could be performed on the organ by a single individual while filling cavernous spaces with sound, it provided an easily-controlled, reliable, and economical alternative to the only other option, a large orchestra. The organ had another distinct advantage: the numerous complete sets of pipes, pitched from two or more octaves below the lowest vocal range (64 feet in height!) to three or more octaves above the range of the highest coloratura (barely a half-inch!), added dramatic effect to solo and group singing, and provided a solid foundation for four-part singing, a centuries-old specialty of Christian churches which survives to this day.

As early as the 12th century, primitive collections of flute-like pipes, blown by a bellows and controlled by finger-operated valves were in evidence. By the 18th century, organs had developed into complex machines which were as

sophisticated for their day as computers are today.

On this side of the water, the bare-bones original furnishings of even some of our larger colonial churches often precluded the installation of pipe organs, although there were some rare exceptions. Small, rural churches in the 1800s often found an acceptable substitute in the harmonium, popularly called a pump organ or parlour organ, which used reeds similar to those in a harmonica but much larger, more robust, and far more numerous. Many harmoniums installed in churches had two and sometimes three manuals and complete pedalboards and were powered by a pumper, whose only job was to operate the large reciprocating lever which activated the bellows, thus allowing the organist the luxury of a pedalboard to handle the lowest notes in his or her scores.

Unfortunately, starting as early as the 1930s, most of these superb instruments were thrown out and replaced by 'radio-with-keyboard' (RWK) machines hyped by unscrupulous salespeople to gullible churches, which simply didn't realise that what they *had* was many times better than what they bought. The large, multi-manual, and pedal harmoniums were genuine musical instruments which were specifically designed to support congregational singing and capable of artistically rendering much of the standard organ literature, something far beyond the RWKs with their misaligned, too-short keyboards, and oddball push-button gadgets offering Hawaiian Guitar, Rhumba Rhythms, and "seventeen exciting varieties of tremolo." These replacements were more appropriate to a cabaret stage and hardly better than children's toys in many cases.

As North American churches became larger, wealthier, and more sophisticated in their musical tastes, pipe organs were imported from England. Newfoundland still has many examples of these fine little instruments still playing after almost two centuries of regular use, many lovingly and skillfully maintained by the local shipwright or carpen-

ter. The mid-nineteenth century saw the establishment of numerous organ builders in the United States, examples of whose work can be found still playing in churches all over eastern Canada. We had, as well, our own home-grown builders including Samuel Warren and Louis Mitchell (both long defunct) and the famous Casavant Frères, very much with us, whose output, now totalling well over three thousand, can be found in some of the most prestigious venues worldwide.

Casavant Frères Organs

Since the 1890s, Casavant has cornered the market for pipe organs in Canada. The opus list for Nova Scotia alone numbers close to 150 mostly smaller instruments of two manuals and pedal, with 10-15 stops, occasionally larger. These small organs have acquitted themselves amazingly well, some reliably continuing to provide a perfect accompaniment to church services, Catholic, Anglican, and Reformed, for upwards of 100 years.

Interestingly, the Frères Casavant very astutely studied the specific liturgical needs and tastes of the aforementioned churches and produced organs of distinctly different character depending on their destination². Casavant reached a peak in tonal design and engineering in the early 1900s. WW I had a significant impact on their seasoned designers, pipemakers, and voicers to the extent that it is quite easy to spot those instruments built before 1914 as somewhat superior to those built after 1918. Casavant suffered even greater losses during and after WW II as valuable personnel were lost and wartime materials restrictions dictated that many of the usual materials Casavant would have employed went to the war effort.

Poor Substitutes

Some post-war Casavant organs also suffered from misguided technology. Early Casavants were 'straight' organs, in which each rank of pipes was independent, stood alone, and could be combined with other compatible ranks

by the organist. The 'unit organ', however, might have upwards of 20-plus 'stops' derived by 'borrowing' pipes from other stops by means of sophisticated electrical relays. These "twenty stop" unit organs, in fact, might have as few as four real ranks of pipes. Even a relatively small straight organ of 10 stops would have 600–800 pipes. The 'unit organ' of 20 stops might have as few as 250–300 pipes.

Electronic imitations, for which a decent installation can easily amount to \$60,000 and more, have a maximum service life measured in decades, not centuries. Additionally, after as few as five years, the technology can be so changed that service risks becoming a problem with no solution. Meanwhile, organist, choir, and congregation are deprived of the spine-tingling *feel* of moving air – masses of moving air – that only the pipe organ can provide.

Heritage at Risk

Pipe organs have for centuries been the familiar and much-loved backbone of liturgical music. Many wonderful examples can be found in Nova Scotia churches, forming an extraordinary and under-recognized component of our religious built heritage. A growing number of these magnificent instruments are now threatened by the general decline in church attendance and the financial constraints faced by many church organizations. It is important to publicize the risk to our organ heritage, to increase public awareness of the need to safeguard as many as possible.

Freeman Dryden is Organist and Choir Master at St Mark's Church (Anglican) in north-end Halifax.

¹ See news item in this issue.

² Catholic organs tended toward the French Classical, while organs shipped to Anglican and Reformed churches tended to have much more romantic sounds, either English (Anglican) or American (Reformed).

Programs Sponsored by Other Societies

Alexander Graham Bell Museum Association

Alexander Graham Bell National Historic Site
559 Chebucto Street, Baddeck, NS, B0E 1B0
Santa and Mrs Claus Reception, following the Baddeck annual Christmas parade, Saturday, November 29, 2014, 1:00 pm. Santa will be welcoming children and making his lists! Efficiency NS will exchange your old Christmas lights for LED lights (bring two old sets and get one new LED set). The Museum Store will be open with lots of good gift ideas on hand. Refreshments will be available. Contact: madeline.harvey@pc.gc.ca, tel: 902-295-2069 or 902-294-0818.

DesBrisay Museum

130 Jubilee Road, Bridgewater, NS
Bridgewater Remembers, Profiles of the Great War, exhibit runs until December 31.
'Take What You Need', an exhibit by local artisan Lynn Meisner, runs January 11 to February 15, 2015.
Christmas Open House, Experience a war time Christmas, Sunday, December 14, 2:00 pm.
Contact: desbrisaymuseum.ca, tel: 902-543-4033,

Mainland South Heritage Society

Captain William Spry Community Centre,
16 Sussex Street, Spryfield, NS, B3R 1N9

Annual Heritage Display, Saturday, February 21, 2015, 1:00 – 4:00 pm. **Shipwrecks and New Acquisitions**: photographic display and artifacts. All welcome, refreshments served.
Contact: [Leslie Harnish, harnish@hfx.eastlink.ca](mailto:harnish@hfx.eastlink.ca), tel: 902-868-2553.

Maritime Museum of the Atlantic

1675 Lower Water Street, Halifax, NS, B3J 1S3
The Aftermath of the Halifax Explosion, with Joel Zemel, Tuesday, December 2, 7:30 pm.
Contact: <https://maritimemuseum.novascotia.ca>, tel: 902-424-7490.

Ross Farm Museum

4568 Highway 12, New Ross, NS, B0J 2M0
Christmas in the Country, Saturday-Sunday, December 6-7.
Contact: [Joan Lenihan, rossfarm@gov.ns.ca](mailto:joan.lenihan@gov.ns.ca), tel: 902-689-2210 or 877-689-2210.

Royal Nova Scotia Historical Society

Lectures are on Wednesdays, September to May inclusive, 7:30 pm, at the Nova Scotia Archives, 6016 University Avenue (at Robie Street), Halifax, unless otherwise noted.
Putting the War of 1812 to Rest, by Deborah Trask, Nova Scotia Museum, Wednesday December 10, 7:30 pm.

Nova Scotia's Part in the Great War: an Update, by Brian Tennyson, Cape Breton University, Wednesday January 21, 7:30 pm.

Up and Coming Research: a Panel of Graduate Students, including Meghan Carter, Matt Verge, Katherine Crooks, and Hilary MacKinlay, Wednesday February 18, 7:30 pm.
American Sponsorship of Helen Creighton's Folk Song Collecting in Nova Scotia during the Second World War, by Creighton Barrett, Dalhousie University Archives, Wednesday March 18, 7:30 pm.
For further information, see <http://www.rnshs.ca>.

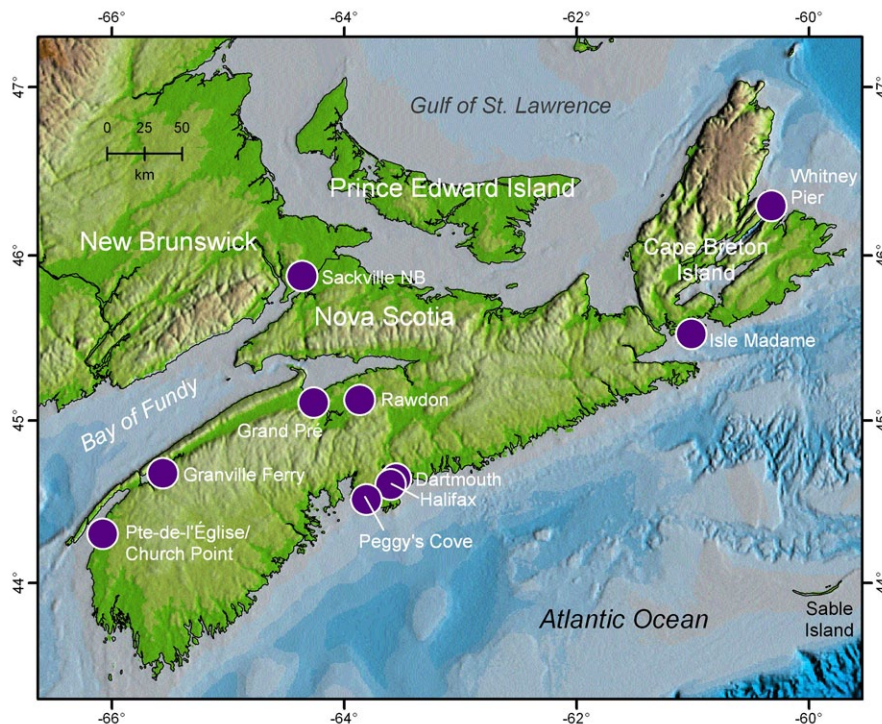
Yarmouth County Museum and Archives

22 Collins Street, Yarmouth, NS, B5A 3C8
Annual Christmas Tea, Saturday, December 6, 1-3 pm, featuring tea, sandwiches, and homemade sweets, \$10 per person at the Museum.
For more information or to reserve a table, call 902-742-5539.

Yarmouth County Historical Society

Annual Christmas program featuring music by the Strolling Carolers, a special Christmas reading by Helen Hall, and a brief description of what was going on in Yarmouth in December 1914, Friday, December 5 at 7:30 pm, Yarmouth County Museum and Archives, 902-742-5539.

Locations of subject matter in this issue



Base map data courtesy of Geological Survey of Canada, Natural Resources Canada

Heritage Trust of Nova Scotia Illustrated Public Lecture Series

January 15
**Glenn Taylor:
Halifax Churches:
Repurposed Buildings**

February 19
**Clair Rankin:
A Heritage Tour
of St Peter's,
Cape Breton Island**

All talks take place at 7:30 pm

Museum of Natural History Auditorium
1747 Summer Street, Halifax
Information 423-4807