



P.O. Box 1749
Halifax, Nova Scotia
B3J 3A5 Canada

10.3.1

Halifax Regional Council
July 8, 2003

TO: Mayor Kelly and Members of Halifax Regional Council

SUBMITTED BY: P. Halliday
for Allan MacLellan, Chair
Heritage Advisory Committee

DATE: June 27, 2003

SUBJECT: Case H00105 - Application by Beechville United Baptist Church, 1135
St. Margaret's Bay Road, Beechville, for Heritage Registration

ORIGIN

June 25, 2003 Heritage Advisory Committee meeting.

RECOMMENDATION

The Heritage Advisory Committee **recommends** that Regional Council:

- 1) Set the date of Tuesday, August 26, 2003, for a Heritage Hearing to consider the heritage registration of the Beechville United Baptist Church, Cemetery and pathway to Lovett Lake, Beechville.
- 2) Approve the heritage registration of the Beechville United Baptist Church, Cemetery and pathway to Lovett Lake, Beechville, as per the HRM Heritage Property Program.

PLEASE RETAIN REPORT FOR HERITAGE HEARING

BACKGROUND

See attached staff report dated June 5, 2003.

DISCUSSION

See attached draft June 25, 2003 Heritage Advisory Committee minute extract.

ATTACHMENTS

- 1) Staff report to the HAC dated June 5, 2003
- 2) Draft June 25, 2003 HAC minute extract

Additional copies of this report, and information on its status, can be obtained by contacting the office of the Municipal Clerk at 490-4210, or Fax 490-4208.

Report Prepared by: Patti Halliday, Legislative Assistant

Report Approved by: Allan MacLellan, Chair, Heritage Advisory Committee



PO Box 1749
Halifax, Nova Scotia
B3J 3A5 Canada

Heritage Advisory Committee
June 25, 2003

To: Heritage Advisory Committee

Submitted by:

A handwritten signature in black ink, appearing to read "Jim Donovan".

Jim Donovan, Manager, Planning Applications

A handwritten signature in black ink, appearing to read "Kevin Barrett".

Kevin Barrett, Heritage Planner, Planning & Development Services

Date: June 5, 2003

Subject: H00105 - Application by Beechville United Baptist Church, 1135 St. Margarets Bay Road, Beechville, for Heritage Registration.

STAFF REPORT

ORIGIN

An application by Beechville United Baptist Church, Beechville to consider the Beechville United Baptist Church, Cemetery and pathway to Lovett Lake, Beechville a Heritage Property.

RECOMMENDATION

It is recommended that should the Beechville United Baptist Church, Cemetery and pathway to Lovett Lake, Beechville score more than 45 points, the Heritage Advisory Committee recommend to Regional Council that this property be registered under the HRM Heritage Property Program (Map 1).

BACKGROUND

Beechville United Baptist Church and Cemetery have made an application to have their property at 1135 St. Margaret's Bay Road, Beechville, and a pathway to Lovett Lake (on lands owned by Lovett Lake Holdings) considered a heritage property under the HRM Heritage Property program. The building and lands owned by the Church are currently used for religious worship. The lands owned by Lovett Lake Holdings are currently undeveloped.

Under the Heritage Property program, all registration applications for heritage buildings are reviewed by the Heritage Advisory Committee (HAC). To provide a basis for the review, a Heritage Research Report (Attachment 1) is developed that is used to score the building against the former Halifax County's Heritage Property Evaluation System (Attachment 2).

Should the building score more than 45 Points, a positive recommendation will be provided to the Regional Council, and notice of this recommendation will be provided to the registered owners of the building at least thirty (30) days prior to its registration.¹ An opportunity for the owners to be heard is provided before Council votes on the recommendation.² If the building is scored on June 25, 2003, Council cannot consider the registration earlier than August 26, 2003.

BUDGET IMPLICATIONS

There are no budget implications for this application.

FINANCIAL MANAGEMENT POLICIES/BUSINESS PLAN

This report complies with the Municipality's Multi-year Financial Strategy, the approved operating, Capital and Reserve budgets, policies and procedures regarding withdrawals from the utilization of Capital and Operating Reserves, as well as any relevant legislation.

ALTERNATIVES

There are no alternatives to be considered for Heritage Registrations.

¹As per Section 14(2) of the Heritage Property Act

²As per Section 15(2) of the Heritage Property Act.

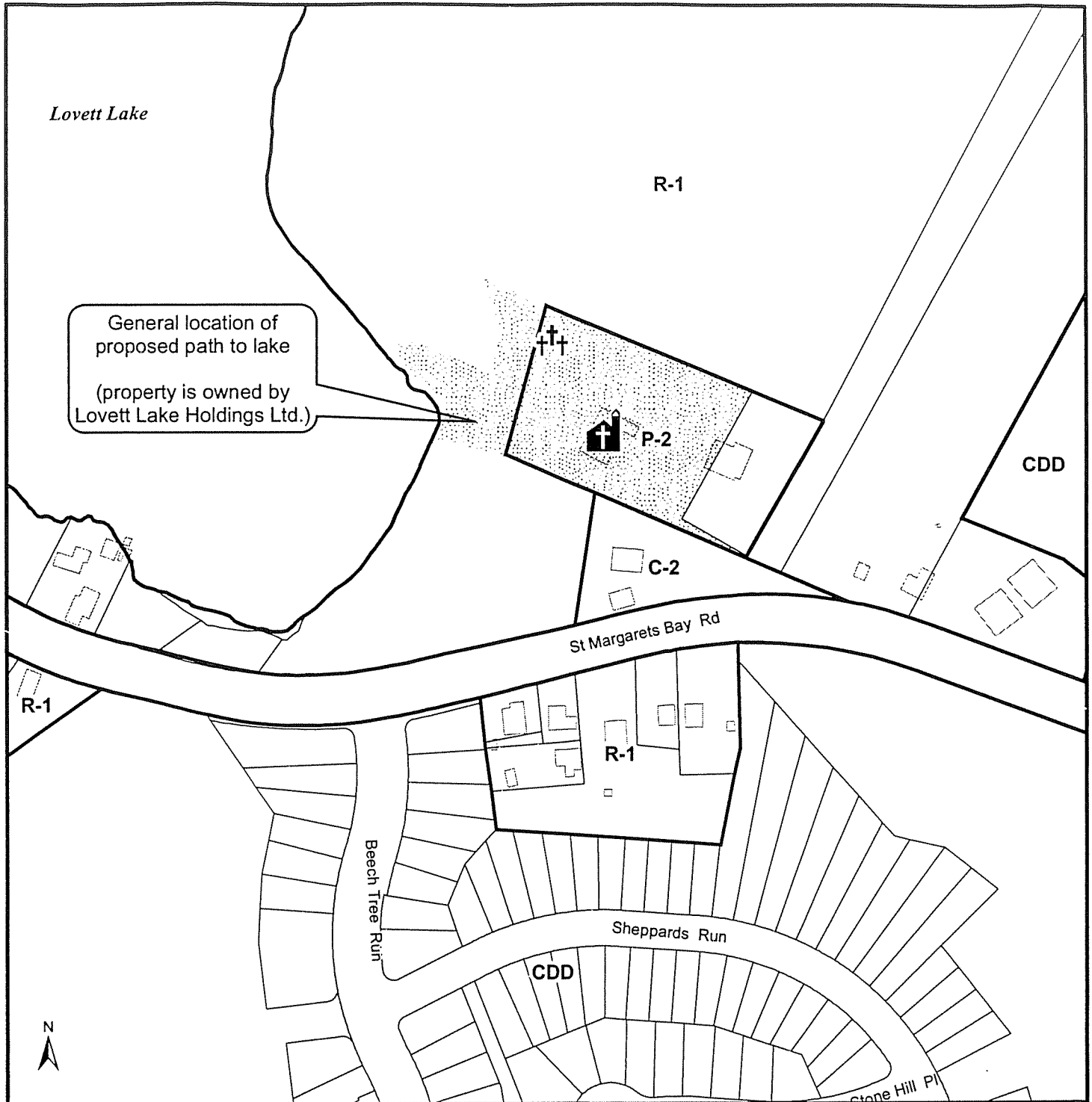
ATTACHMENTS

Map 1: Site Plan - 1135 St. Margaret's Bay Road, Beechville, Halifax



Attachment 1: Heritage Research Report for Beechville United Baptist Church and Surrounding Area

Attachment 2: Halifax County's Heritage Property Evaluation System

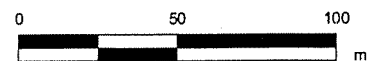
Further Information regarding the contents of this report may be obtained by contacting Kevin Barrett, Heritage Planner at 490-4419. For additional copies or information on the report's status, please contact the Municipal Clerk's Office at (tel) 490-4210 or (fax) 490-4208.




Map 1 - Location and Zoning
 Beechville United Baptist Church
 1135 St. Margarets Bay Road
 Beechville

-  Church
-  Cemetery

HALIFAX
 REGIONAL MUNICIPALITY
 PLANNING AND
 DEVELOPMENT SERVICES



 Area under consideration for heritage registration

- Zone**
- R-1 Single Unit Dwelling
 - C-2 General Business
 - P-2 Community Facility
 - CDD Comprehensive Dev. District

This map is an unofficial reproduction of a portion of the Zoning Map for the Timberlea/Lakeside/Beechville Plan Area.

HRM does not guarantee the accuracy of any representation on this plan.

**Report on the Beechville United Baptist Church
And Surrounding Area**

Prepared for: Kevin Barrett, Heritage Planner

Prepared by: Darryl Kelman

April 14, 2003

Historic Background

Nova Scotia is home to Canada's oldest Black population¹ and along with New Brunswick "the birthplace and historic heartland of Canada's Baptist Denomination."² The first Blacks to arrive were loyalists between 1782 and 1785. The history of the settlement at Beechville (also known as Beech Hill) began in 1817. The early settlers of Beechville were refugee Blacks fleeing the United States of America. Many were ex-slaves from the American south. The Nova Scotia winter took its toll on these new inhabitants and through this common hardship and through their common experience as ex-slaves, they developed a deep bond and a close community.³

Early in Beechville's history, times were very tough and assistance from the government was needed for food, clothing, and other necessities. As the refugees had previously only known servitude, and were unaccustomed to the climate this was not surprising.⁴ The Reverend John Burton, an Englishman, became an agent for the distribution of relief to the refugees, and Beechville was one of the communities under his care.⁵ His Baptist Church, organized in 1795, also welcomed the refugees, and in time the congregation became mostly Black.⁶ The African Baptist denomination was common in the Southern U.S. which is where a lot of the Black refugees originally came from. Rev. Burton preached at Beechville, as well as many other communities, but there is no evidence of a church building during his lifetime. After the death of Reverend Burton in 1838, Beechville residents turned to Reverend Richard Preston, one of Burton's closest followers, and a refugee Black himself, to be their religious leader. After Rev. Preston's death, Rev. James Thomas became the leader (see below for biographical sketches of Preston and Thomas).

In 1863, the Emancipation Proclamation in the United States led to large numbers of refugees returning south and this led to many refugee communities in Nova Scotia, including Beechville, suffering a dramatic decline in numbers.⁷ Rev. Alexander Bailey followed Rev. Thomas, and after the death of Rev. Bailey the church was pastorless for a number of years. During this time, the church was visited a couple of times a month by various church leaders from the city.⁸

¹ FS Boyd Jr. (ed), Peter McKerrow, A Brief History of the Coloured Baptists of Nova Scotia, 1783, 1895. 1976, p. xvii.

² DG Bell, "All Things New: The Transformation of Maritime Baptist Historiography," Nova Scotia Historical Review. 4 (2): p. 69, 1984.

³ Pearleen Oliver, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994, p. 16.

⁴ CB Fergusson, A Documentary Study of the Establishment of the Negroes in Nova Scotia Between the War of 1812 and the Winning of Responsible Government. 1948.

⁵ Pearleen Oliver, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994, p. 16.

⁶ Pearleen Oliver, A Brief History of the Coloured Baptists in Nova Scotia, 1782-1953. 1953, p. 21.

⁷ Pearleen Oliver, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994, p. 25.

⁸ *ibid*, p. 40.

At the start of the twentieth century, church-goers became worried about a nearby Road House being opened and consequently a temperance movement began.⁹ The church and community saw growth during this period and Rev. WN States, who visited the church frequently, held baptisms in the lake.¹⁰ The name Beechville seemed to gain prominence over Beech Hill in this period as well, although reference to 'Beech Hill' appears as late as 1929.¹¹ Five soldiers from Beechville went to fight for Canada in World War I and all returned. Two are now buried in the church cemetery.

Following the Great Depression, which took its toll on Beechville as it did elsewhere, Rev. William Pearly Oliver performed his first baptism at the lake. Rev. Oliver would become the longest serving pastor in Beechville's history, serving for sixty-two years. Ten members of the congregation went overseas during World War II; nine to fight, and Rev. Oliver as a Chaplain.¹² During the 1950s membership at the church increased and the baptisms continued to be held at the lake.¹³

In 1979, the old church was replaced by the current church, and later that year the first indoor baptism was held. This was due in part to the development of an industrial park on the other side of the lake which led to suspicions the lake contained contaminants.

Throughout the history of Beechville, the one constant remains the church. As CB Fergusson points out, Blacks came to Nova Scotia to escape slavery or war, "few if any had come on their own initiative."¹⁴ And as Elliot Skinner points out, "like Blacks all over the New World, they used that one institution in which they were completely autonomous, the Church, as an all-purpose organization to aid them in their survival."¹⁵

Development and Occupation History

The land currently owned by the Beechville United Baptist Church was granted by deed to the "trustees of the Beech Hill Church" by the executors of the estate of John Metzler in 1885.¹⁶ The names of the trustees, as mentioned on the deed, were Reverend Alexander Bailey (at that time, the Pastor of Beechville) and

⁹ *ibid*, p. 39.

¹⁰ *ibid*, p. 40.

¹¹ See index to Grant Books, 1929.

¹² Pearleen Oliver, *Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church*. 1994, p. 58.

¹³ *ibid*, pp. 63-64.

¹⁴ CB Fergusson, *A Documentary Study of the Establishment of the Negroes in Nova Scotia between the War of 1812 and the Winning of Responsible Government*. 1948, p. 57.

¹⁵ Elliot P. Skinner, "Forward" in Peter McKerrow, *A Brief History of the Coloured Baptists of Nova Scotia, 1783-1895*. Edited by FS Boyd Jr., 1976.

¹⁶ Registry of Deeds, Book 385, p. 791. The transaction was not recorded in the registry until 1909.

Peter McKerrow. The deed stipulates that the land granted be “used only as a place of worship.”¹⁷ The previous deed, dated 1847, granting the land to Metzler from Hope Maxwell, stipulates that the grant is “in trust fore the site of a Baptist Meeting House in Beech Hill Settlement.”¹⁸ Although this deed could be interpreted as meaning that the church had not yet been built, no evidence could be found to suggest that the church historians were incorrect. As such, the construction date of 1844 for the original church will be taken as correct.¹⁹ Both deeds are for a parcel of land of one acre, and “a road to it.”²⁰

Since then, there have been few major changes. In 1909, the Church building was made larger and of “better appearance.”²¹ A new school was opened in 1949, next to the church, as the old was in terrible shape. The land for the school was donated by the church. Following the desegregation of schools in Nova Scotia in 1963, the land came back to the church for use as the headquarters of the Beechville Housing Study Group. During this period, the Beechville subdivision was being built. The school is now a Community Centre. The church itself was completely rebuilt in 1979. This caused some controversy as the original church had sentimental value due to the fact that it was built by the original refugees themselves. The new church was built by BD Stevens (see below for a biographical sketch). The cemeteries surrounding the church have been in continuous use as well.

The land between the church property and the lake was sold to Lovett Lake Holdings Limited in 2002.²² There is no development history to this land as it remains undeveloped. It was granted to George Yeadon in 1881²³ and changed hands numerous times before coming to Lovett Lake Holdings. On the deed dated 1884 between George Yeadon and Thomas Ritchie, there is mention of a “plot of ground which has been set apart by the said George Yeadon as a burial ground.”²⁴ There is no clear indication that this mentioned burial ground is associated with the church. However, there is a cemetery associated with the Beechville Church which appears to encroach on the land between the church and the lake.

At no time did the Beechville Church own the land formerly of Yeadon, however, for over one hundred years they did use the land to get access to Lovett Lake. There are two historic paths across this stretch of land leading from the church to Lovett Lake. Although they have grown over somewhat in recent years, they can still be mostly identified through the brush. The more northern path was used to get to the viewing area, while the path to the south was used for the immersions. They were not merely a means to

¹⁷ *ibid.*

¹⁸ Registry of Deeds, Book 149, p. 174. The transaction was not recorded in the registry until 1865.

¹⁹ Pearleen Oliver, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994.

²⁰ Registry of Deeds, Book 149, p. 174 & Registry of Deeds, Book 385, p. 791.

²¹ Pearleen Oliver, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994, p. 44.

²² Registry of Deeds, Book 7146, p. 131.

²³ Registry of Deeds, Book 54, p. 242. The transaction was not recorded in the registry until 1882.

²⁴ Registry of Deeds, Book 250, p. 136.

get to the lake; the procession from the church was an integral part of the immersion process and ceremony. Baptism is not the central truth in the Baptist system, however it is an important component.²⁵

In 1817, the Government of Nova Scotia granted 1000 acres of land “near the North-West Arm ... for use of the Refugees.”²⁶ Dr. Pearleen Oliver believes Beechville to be the area thus granted.²⁷ There seems to be no evidence to suggest otherwise, so 1817 can be taken as the date of the beginnings of Beechville, or Beech Hill, as it was commonly referred to as in the nineteenth century. Also to back up the date, is a petition of one Gareth Miller, which states that in 1816, “at the request of the late Surveyor General and on condition of receiving an equivalent in land [Gareth Miller] ... relinquished to the Government for the use of the Black Refugees ... 324 acres of land at Beach Hill.”²⁸ Presumably this made up part of the 1000 acres. At times it was also called Refugee Hill, bringing about some confusion in early plans and deed books as there was also a Refugee Hill on Melville Island. As well, early plans indicating the lake now known as Lake Lovett were very inconsistent as to the shape and exact location of the lake (see figure 1).

Historical Associations

Richard Preston

Richard Preston was an escaped slave from Virginia who arrived in Halifax in 1816. He “found his calling” by helping Rev. Burton preach to the Black communities in Nova Scotia.²⁹ Preston was then educated in England and before returning to Halifax, he asked for and received money from the English Baptist Church to assist in building the Baptist Church on Cornwallis Street. The church was completed in 1833 and is still standing today. After Burton died, Preston took over his congregations in Halifax and the surrounding suburbs, including Beechville. Preston is said to be the organizer of the Negro Abolition Society in 1846, the first of its kind in Nova Scotia.³⁰ In 1854, he organized the African Baptist Association of Nova Scotia, which, like the church, is still around today.³¹ He is also credited with building the original church at Beechville, and conducting the first official baptism in Lovett Lake.³² He was a very important leader to the refugee Blacks of the mid-nineteenth century in Halifax and its surrounding area.

²⁵ WB Boggs, The Baptists; Who are they, and What do They Believe? A Lecture. 1877.

²⁶ PANS Call Number MG15, volume 9, #13.

²⁷ Pearleen Oliver, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994, p. 15.

²⁸ PANS Call number RG1, volume 245, #41.

²⁹ Elizabeth Pacey, “Cornwallis Street”, in Shelagh MacKenzie (ed), Halifax Street Names. 2002, p. 52.

³⁰ Peter McKerrow, A Brief History of the Coloured Baptists of Nova Scotia, 1783-1895. Edited by FS Boyd Jr., 1976, p. 22.

³¹ Pearleen Oliver, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994, p. 17.

³² *ibid*, p. 64.

James Thomas

Reverend Thomas, often called 'Father Thomas' by his brethren, was a Welshman who married a refugee woman and who was accepted into the African Baptist Church. Following the death of Preston, the Blacks turned to Thomas for religious leadership. Thomas was a big fan of open lake immersions and Lovett Lake, next to the Beechville United Baptist Church, was a favourite spot of his. In 1869 Rev. Thomas conducted an historic baptism at Beech Hill in which he received forty-seven candidates in twenty minutes. According to historian Peter McKerrow, hundreds watched as the procession went from the Church to the lake, and that the scene was "one long to be remembered."³³ The event was recorded in a poem by William Golar, one of those immersed, which was published in 1904. Golar was a refugee who returned to the U.S.A. after 1863 for an education, and who became Professor of Ancient Languages at Livingstone College in Salisbury, North Carolina.³⁴ Members of Rev. Thomas's family included historian Peter McKerrow (whose name appears on the original deed for the church) and lawyer James R. Johnston who was murdered on March 15, 1915. In 1878, Rev. Thomas conducted his last baptism at Beech Hill.³⁵

William P. Oliver

Reverend Oliver became pastor of Beechville in 1937 and as mentioned above, he served for sixty-two years, the longest of any pastor in Beechville's history. During that time he conducted numerous baptisms at Lovett Lake. He served in the Chaplaincy Department from the end of 1943 to April of 1946. He is notable as the first Black graduate of Acadia University. He was also the first Black President of the Baptist Convention. Rev. Oliver was a leader in education in the province and was a firm believer in the importance of a good education. He was also a key component to the continuing development of the Beechville community with the belief that "community development is based on the philosophy of working with people, not for them."³⁶ He received honorary degrees and the Order of Canada for all his good work at all levels of the community. After his death, Acadia Divinity College established a Memorial Bursary in his name for \$25 000.³⁷

BD Stevens

Born in Windsor, Nova Scotia, builder BD Stevens arrived in Halifax in 1917 and got his start helping to rebuild after the explosion. Although BD Stevens had little to do with the path leading from the Beechville Church to Lovett Lake, he is a very important figure in maritime history, particularly in Nova Scotia.

³³ Peter McKerrow, A Brief History of the Coloured Baptists of Nova Scotia, 1783-1895. 1976, p. 31.

³⁴ Pearleen Oliver, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994, p. 22.

³⁵ *ibid*, p. 34.

³⁶ *ibid*, p. 69.

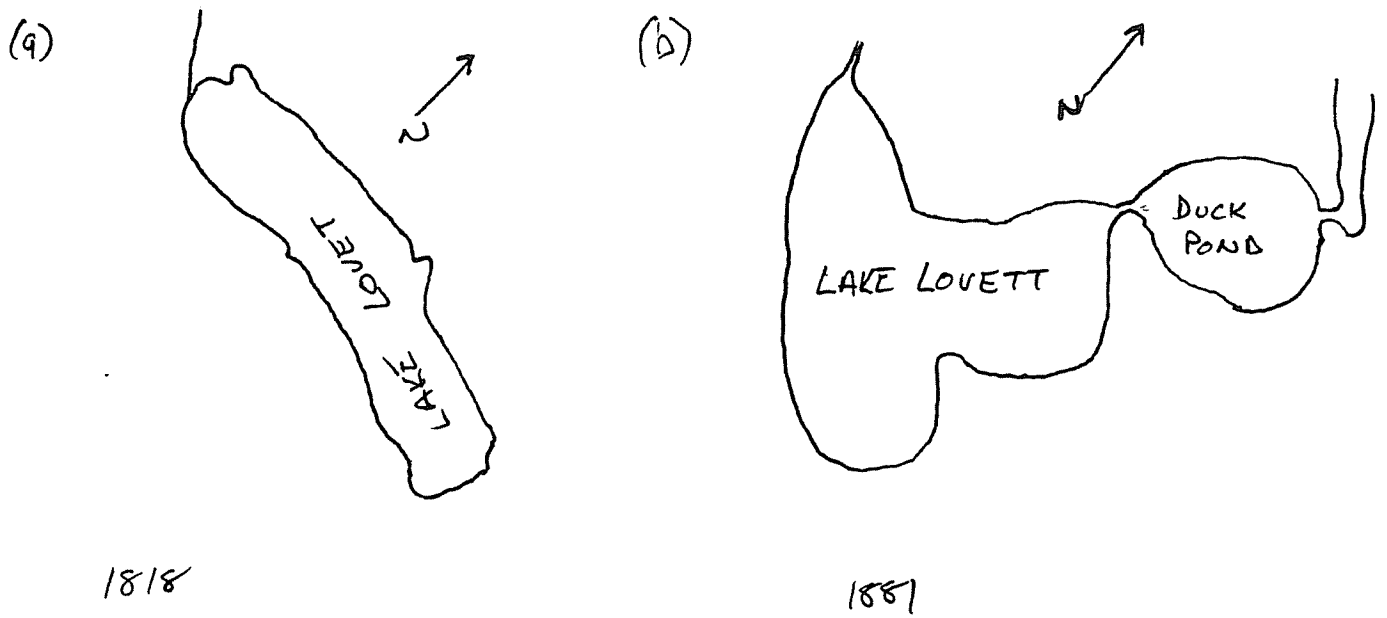
Throughout his career Stevens built over thirty churches throughout the Maritimes, including the current Beechville United Baptist Church.³⁸ He was also responsible for the Bridgeview subdivision, the Beaverbank Nursing Home and the Wedgewood Motel. Stevens was also a devout Baptist, and was President of the Baptist Convention in 1959 (William Oliver followed). During his life (which ended in 1989), Stevens gave over one million dollars to the Church, in time and money. When individual Churches could not afford it, he would work for free. His impact is summed up by Harry Renfree; "He was one of the greatest church builders in the Atlantic provinces....As far as the Baptists are concerned, he was the greatest church plant builder we have ever had historically in all of Canada."³⁹

³⁷ *ibid*, p. 99.

³⁸ Peter Brock (ed), The Man Who Built Churches: The Story of BD Stevens. 1990, p. 73.

³⁹ Harry Renfree, quoted in Peter Brock (ed.), The Man Who Built Churches: The Story of BD Stevens. 1990, p. 117.

Figure 1: A comparison of two nineteenth-century plans showing Lake Lovett (tracing done by the author).



(a)-PANS RG1, volume 419, # 36. (b)-Land Grants Book 4, p. 371.

References

- Bell, DG, "All Things New: The Transformation of Maritime Baptist Historiography," Nova Scotia Historical Review. 4 (2), 1984, pp. 69-81.
- Boggs, WB, The Baptists: Who are they and What do They Believe? A Lecture. 1877.
- Boyd Jr., FS (ed), Peter McKerrow, A Brief History of the Coloured Baptists of Nova Scotia, 1783-1895. 1976.
- Brock, Peter (ed), The Man Who Built Churches: The Story of BD Stevens. 1990.
- Fergusson, CB, A Documentary Study of the Establishment of the Negroes in Nova Scotia Between the War of 1812 and the Winning of Responsible Government. 1948.
- MacKenzie, Shelagh (ed), Halifax Street Names. 2002.
- Oliver, Pearleen, A Brief History of the Coloured Baptists in Nova Scotia, 1782-1953. 1953.
- Oliver, Pearleen, Song of the Spirit: An Historical Narrative On the History of the Beechville United Baptist Church. 1994.
- PANS Call Number MG15, volume 9, #13.
- PANS Call Number RG1, volume 245 #41.
- PANS Call Number RG1, volume 419, #36.
- Registry of Deeds, Book 54-242.
- Registry of Deeds, Book 149-174.
- Registry of Deeds, Book 250-136.
- Registry of Deeds, Book 385-791.
- Registry of Deeds, Book 7146-131.
- Registry of Deeds, Grant Books Index, 1929.
- Registry of Deeds, Grant Book 4-371.

HALIFAX COUNTY MUNICIPALITY

Heritage Property Evaluation System

On October 18, 1983 Council approved this Evaluation System for designating Heritage Properties in the Municipality. For a property to be considered for designation, it must score a minimum of 45 points out of 100.

CRITERIA	POINTS
1. Age (when built)	
----- 1840	15
1841 - 1867	12
1868 - 1880	10
1881 - 1895	8
1896 - 1914	7
1915 - 1933	5
2. Relationship to Important Occasions, Institutions, personages (early settlers)	
(a) Local Importance	20
(b) Provincial Importance	15
(c) National Importance	10
3. Relationship to surrounding area	
(a) Excellent (building is a definite asset to surrounding buildings and area)	10
(b) Good (building is very compatible with surrounding buildings and area)	7
(c) Fair (Building is in keeping with the character of the area)	5

CRITERIA	POINTS
<p>4. Aesthetic / Architectural Merit</p> <p>(i) (a) Rarity (Only or rare example of particular Architectural type in Halifax County)</p> <p>(b) Only or rare example in local area (size of School Board district)</p> <p>(ii) (a) Original Facade (facade is not altered in a major way)</p>	<p>20</p> <p>10</p> <p>5</p>
<p>5. Quality of architectural type</p> <p>(a) Excellent example of architectural type</p> <p>(b) Good example of architectural type</p> <p>(c) Fair example of architectural type</p>	<p>20</p> <p>15</p> <p>10</p>
<p>6. Extra points</p>	<p>15</p>

3.1 H00105 - Application for Registration of Beechville United Baptist Church

- A staff report prepared for Jim Donovan, Manager, Planning Applications, regarding the above, was before the Committee for its consideration.

Mr. Kevin Barrett, Heritage Planner, presented the report to the Committee.

In response to a question of Ms. Morris regarding registering pathways, Mr. Barrett advised that he was not certain a pathway has been registered in the past, confirmation was received from the Province that it is permissible for the Committee to consider such a registration.

Responding to a question of Dr. Balch, Mr. Barrett stated that, at the next step of the process, a description of the area will be provided so in the future the areas registered will be clear.

Mr. Creighton inquired if it is possible for the Committee to evaluate the application based on the history of the property rather than the building. Mr. Barrett responded that the property could be considered the site in terms of the evaluation. He noted the cemetery is also a feature of the site that can also be taken into consideration. If the property was to be registered, Mr. Barrett stated the plaque could be placed on the building or another type of marker may be explored.

Mr. MacLellan noted heritage buildings and heritage sites should be differentiated in terms of evaluation for registration.

For the purpose of this application, the Committee agreed that, for this particular case only, the Committee would accept the scoring of a site rather than the building for the purpose of evaluation of this property. Mr. Barrett noted the evaluation criteria states "properties" which would include more than just the building, and the cemetery and the use of the land could also be evaluated.

It was agreed that the criteria regarding quality of architectural type be omitted for this evaluation as it is not relevant to this application. Also, that aesthetic/architectural merit be changed to aesthetic merit.

An evaluation of the Beechville United Baptist Church ensued, with the following results:

	<u>Criteria</u>	<u>Points</u>
1.	Age 1844	12
2.	Relationship to Important Occasions, Institutions, Personages Local Importance	20
3.	Relationship to surrounding area Good	7
4.	Aesthetic Merit Only or rare example in local area (church by lake used for baptisms)	10
5.	Quality of architectural type	n/a
6.	Extra Points	15

MOVED by Councillor Bob Harvey, seconded by Ms. Andrea Arbic, that the Heritage Advisory Committee recommend to Regional Council that the Beechville United Baptist Church, Cemetery and pathway be scored a total of 64 points and be recommended to Regional Council to be registered under the HRM Heritage Property Program.

MOVED by Dr. Toby Balch, seconded by Ms. Andrea Arbic, that the Heritage Advisory Committee recommend that staff make the harmonization of all of the former municipal units' heritage property evaluation criteria a priority so the Committee has proper evaluation sheets for buildings and a separate evaluation system be developed for heritage sites throughout HRM. MOTION PUT AND PASSED UNANIMOUSLY.