



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

10.2.1

Halifax Regional Council
June 14, 2005

TO: Mayor Kelly and Members of Halifax Regional Council

SUBMITTED BY: Stephanie Parsons
fr Tom Creighton, Chair
Heritage Advisory Committee

DATE: June 1, 2005

SUBJECT: Case H00163 - Application for Registration of William Black Memorial
United Church, 10515 Peggy's Cove Road

ORIGIN

May 25, 2005 Heritage Advisory Committee meeting.

RECOMMENDATION

The Heritage Advisory Committee recommends that Regional Council:

1. Set the date of August 2, 2005 for a Heritage Hearing to provide consideration for the registration of William Black Memorial United Church, 10515 Peggy's Cove Road, under the HRM Heritage Property Program.
2. Approve the registration of William Black Memorial Church, 10515 Peggy's Cove Road, under the HRM Heritage Property Program.

BACKGROUND

See attached staff report dated May 2, 2005.

DISCUSSION

The matter was before the Heritage Advisory Committee on May 25, 2005. The Heritage Advisory Committee evaluated the property for consideration of heritage registration. The property scored above the 50 points required for registration.

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 proposed.

ATTACHMENTS

- 1) Staff report to the Heritage Advisory Committee dated May 2, 2005
- 2) Draft minute extract - May 25, 2005 Heritage Advisory Committee

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: Stephanie Parsons, Legislative Assistant

Report Approved by: Tom Creighton, Chair, Heritage Advisory Committee

HALIFAX REGIONAL MUNICIPALITY

HERITAGE ADVISORY COMMITTEE May 25, 2005 MINUTE EXTRACT

5.1 H00163 - Application for Registration of William Black Memorial United Church, 10515 Peggy's Cove Road

- A staff report dated May 2, 2005, was before the Committee for its consideration.

Ms. Alfreda Withrow provided an historical overview of the William Black Memorial Church. It was noted that:

- the church was erected in 1823
- it is a provincially registered property

In response to various questions from the Committee Mrs. Alfreda Withrow advised that the Church was provincially registered in the 1990's and that the tower was added in 1953.

Scoring Summary

Criterion	Score	Comments
1. Age	20	1786-1830
2. A) Relationship to Important Occasions, Institutions, Personages or Groups OR 2. B) Important/Unique Architectural Style or Highly Representative of an Era	10	Option A Provincially Moderately related to specific association with important occasions, institutions, personages and groups
3. Significance of Architect/Builder	3	Locally Significant
4. A) Architectural Merit: Construction type/building technology	6	Moderately rare/early example
4. B) Architectural Merit: Style	6	Moderately rare/early example
5. Architectural Integrity	5	Major Changes
6. Relationship to Surrounding Area	8	The building is an important architectural asset contributing to the heritage character of the surrounding area.
Total	58	

MOVED by Mr. Mark Pothier, seconded by Mr. Ralston MacDonnell, that the Heritage Advisory Committee recommend that Regional Council approve application H00163, as proposed in the staff report dated May 2, 2005, for the registration of William Black Memorial United Church, 10515 Peggy's Cove Road MOTION PUT AND PASSED UNANIMOUSLY.

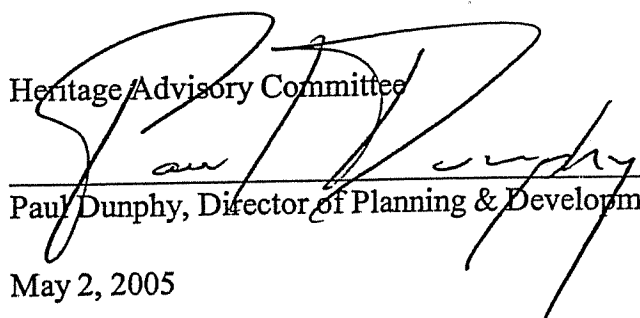
5.1



PO Box 1749
Halifax, Nova Scotia
B3J 3A5 Canada

Heritage Advisory Committee
May 25, 2005

To: Heritage Advisory Committee

Submitted by: 
Paul Dunphy, Director of Planning & Development Services

Date: May 2, 2005

Subject: H00163 - Application by Kaye Beanlands to consider 10515 Peggy's Cove Road, Glen Margaret, as a Registered Heritage Property.

STAFF REPORT

ORIGIN

An application by Kaye Beanlands requesting the consideration of 10515 Peggy's Cove Road, Glen Margaret, as a Municipal Heritage Property.

RECOMMENDATION

It is recommended that should 10515 Peggy's Cove Road score more than 50 points, the Heritage Advisory Committee recommend to Regional Council that this property be registered under the HRM Heritage Property Program (Map 1).

BACKGROUND

Kaye Beanlands has made an application to have a property located at 10515 Peggy's Cove Road, Glen Margaret, considered as a heritage building under the HRM Heritage Property Program. This property includes both William Black United Church, the cemetery which surrounds the Church on two sides, and the adjacent Church Hall. Registration is requested for the Church and cemetery only (Map 1).

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 A) is developed to assist the Committee when scoring the building using *The Evaluation Criteria for Registration of Heritage Buildings in Halifax Regional Municipality* (Attachment B).

Should the building score more than 50 points, a positive recommendation will be provided to 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 May 25, 2005, Council cannot consider the registration earlier than June 28, 2005.

BUDGET IMPLICATIONS

The historical research of the property has been undertaken by Alfreda Withrow at a cost of \$460 (includes taxes). This cost will be borne by the Municipality and is funded from the operating budget account C310-6999.

In addition, should Regional Council approve the heritage registration of 10515 Peggy's Cove Road, Glen Margaret a plaque will be placed on the building. The cost to the Municipality for the plaque is approximately \$450 which will be funded from the operating budget account C310-6999.

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.

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

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

ALTERNATIVES

There are no alternatives to be considered for Heritage Registrations.

ATTACHMENTS

Map 1: Location Map - 10515 Peggy's Cove Road, Glen Margaret

- Attachment A: Heritage Research Report for 10515 Peggy's Cove Road, Glen Margaret
Attachment B: The Evaluation Criteria for Registration of Heritage Buildings in Halifax
Regional Municipality
Attachment C: Photos of 10515 Peggy's Cove Road, Glen Margaret

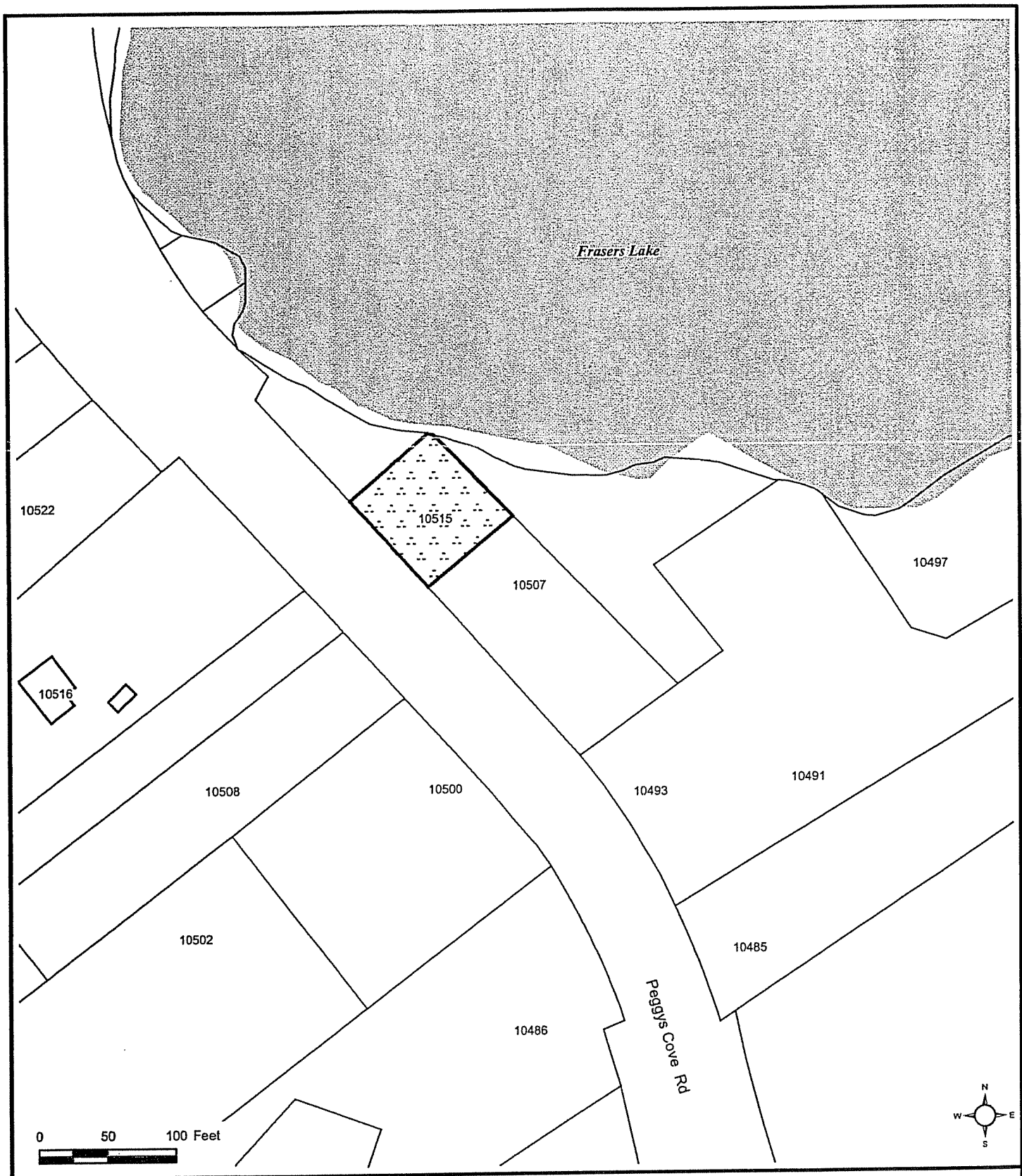
Additional copies of this report and information on its status can be obtained by contacting the Office of the Municipal Clerk at 490-4210, or Fax 490-4208.

Report prepared by: Maggie Holm, Heritage Planner, 490-4419

Report Reviewed by:

May 16/05

Kellea Ridder
May 18/05
Kellea Ridder, CMA, Financial Consultant, 490-6267



Map 1 - Location Map



Subject area under consideration for heritage registration

**10515 Peggys Cove Road
Glen Margaret**



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

An Historical Report on:

**William Black Memorial Church
(10515 Peggy's Cove Road, Glen Margaret, NS)**

**Prepared For: Maggie Holm, Heritage Planner
Halifax Regional Municipality**

**Prepared By: Alfreda Withrow,
Research Consultant**

Date: March 25, 2005

Location and Age:

The William Black Memorial Church is located on the Peggy's Cove Road, in Glen Margaret, Nova Scotia. According to a deed recorded at the Registry of Deeds (Bk. 47 Pg. 339) in Halifax, the land acquired to build a "meeting house" was purchased from John and Susan Fraser for five pounds in 1823. It has always been believed that this church was constructed in 1821. However the deed stipulates that the land was purchased specifically to construct the "meeting house." The property is located near a lake known today as Fraser Lake but was formerly called Chapel Lake.

History of William Black Memorial Church:

According to a small historical account that was written regarding the William Black Memorial Church it states that it was constructed in 1821 and the gentleman in charge was a local builder by the name of John Lambert. Mr. Lambert was responsible for being the construction foreman for several homes in and around the communities of St. Margaret's Bay including his own that is still standing today and was built in 1841. Unfortunately there is very little information known about the Lambert family. However, volunteers who lived in the village of Glen Margaret and the surrounding communities built the Meeting House. Several families played an important role in the history of the William Black Memorial Church, from its beginnings to the part it plays today within the United Church of Canada.

Many descendants of those families who played a role in its construction as well as being responsible for the church to still be standing today continue to reside in the area. In particular, John Fraser who was a trustee and responsible for providing the land for the Church is said to have arrived in Glen Margaret as a stowaway on one of James Boutilier's ships. The Fraser family arrived in Shelburne, Nova Scotia as Loyalists and John Fraser who was very unhappy at home decided to run away when he was only twelve years old. Family history states that he was accepted as an apprentice by James Boutilier and later married his daughter Suzanne.

The Boutilier, Dauphinee and Isnor families as well as the Renfrew, Pace and Redmond families to name only a few have been responsible for the upkeep of the church. They also played a role in the running of the church as trustees and helped to provide the funds and necessities required to operate the church. Some of these families are descendants of Foreign Protestants who arrived in St. Margaret's Bay from Lunenburg, NS during the 1780s, or from the Loyalist families who arrived around the same time. These early families received land grants and made their living as fishermen, businessmen and to some extent farmers.

The members of the congregation met regularly for class meetings, prayer and to study the Bible. They believed in "mutual guidance for a better living." In order to remain a Methodist in good standing a member had to prove through his attendance at the meetings and the way he dealt with daily life that "he was going on to perfection."

In 1844, the Meeting House was renamed the Wesleyan-Methodist Church and during this time period members of this church were either moving away or were beginning to become indifferent. Thus with the lack of members the structure was beginning to decline and a decision was made to sell the property with the proceeds going to help to "refurnish the Sambro parsonage." However one particular member (name was not given) living in Glen Margaret felt that the church should not be abandoned and that money should be raised to renovate the structure. The necessary funds were raised and it helped to renew interest in the church.

Once again by 1895 the church was in need of repairs and new seats. Thanks to the generosity of Mr. R. H. Hart and through his assistance the church was once again saved from being demolished as he helped to restore interest in both the Church and the Sabbath School. In 1899 two Sunday Schools were organized in the Glen Margaret Mission as the congregation continued to grow as the area became more populated. In 1919, the Chairman of the Presbytery who was visiting the Glen Margaret Mission had little time to be idle and was busy baptizing ten new members.

When a Church union took place in 1925 between some of the Methodists, Presbyterians and Congregationalists in Canada the old place of worship became the property of the United Church of Canada. Then in 1939 the congregation, who were mindful of their Methodist heritage decided to rename the church once again in honor of "Methodism's great pioneer in this province, William Black." Rev. Black was a native of Yorkshire, England who

arrived in Nova Scotia at the age of fifteen with his parents and first settled in Cumberland County. "It was from here he was converted and from here he went forth as one of the most effective Evangelists that Nova Scotia has known." It is believed that during Rev. William Black's travels, that he had visited Glen Margaret and preached a sermon in this small church. (See Appendix I) In 1953, Glen Margaret was made a pastoral charge with Rev. George Barrett as Minister of its incorporation as a meeting place of Christian Brethren. In 1956, with Rev. Dr. C. M. Nicholson as speaker, the Church celebrated its 135th anniversary.

In the Church's history, the following graciously sums up the feelings of those connected with the church during what they believed was their 150th anniversary. "On Anniversary Sunday we think of the age of our Church. Whatever its age, it must think in terms of being a church for the times in which we now live, the members addressing themselves to the new problems of a new age. Whether it is a small church or a large one, old or young, it must be a Mission of the Church of Jesus Christ."

Young men who wanted to become Methodist Ministers were "suppose to preach and do it well even to the extent of converting his hearers, before he could be recommended for the Ministry." During the early years of Methodism a man could become a minister with little formal education so long as he could read and understand John Wesley's sermons on doctrine and similar works. They started their ministry when received by the District, on probation where upon the Stationing Committee assigned them a circuit and the examining committee supervised his reading. If he did well, remained unmarried, and avoided tobacco and alcohol he could at the end of four years be "received into full connection and ordained." Many of these first ministers came from poor families and had to do odd jobs to pay for their education and rejoiced if they graduated debt free.

Very little is known about those who preached in this Church during the early years. Also there were years when the church had no minister at all to preach a sermon, so Church members would become lay ministers so that they could still have services each Sunday. It was often difficult for the ministers to travel from community to community, especially during the winter months when the narrow dirt roads were at times deep in snow or impassable. It was not very profitable to be a minister during those early years as salaries were poor and the young men usually depended on the generosity of their parish.

Listed at the Atlantic School of Theology for the years 1946 until 1970 there were ten Ministers who preached at the William Black Memorial Church who had graduated from Pine Hill Divinity in Halifax. They were Naboth Winsor (1946-1947), Herbert Goold (1961-1965), Lester H. Sutcliffe (1957-1960), Bruce Munro (1956), George Barrett (1951-1954), Harold O'Brien (1950), Ambrose Murley (1945), Avery L. Kempton (1965-1967), Derek Whitworth (1968) and Alfred Woodworth (1969). It was difficult to discover biographical information regarding those who have served and preached at William Black Memorial Church.

The following information was found regarding several Ministers who played a role in serving the congregation of this Church:

- 1) Rev. Arthur Betts was born in England and came to Canada at an early age with his family. He was educated at the Provincial Normal School, Fredericton, NB; and at Mount Allison University, Sackville, NB; and Pine Hill Divinity and Dalhousie University in Halifax, NS; and then received his doctorate at the University of Edinburgh in Scotland. Rev. Betts was ordained in 1929 and held pastorates in all three Maritime Provinces. He also served at the Pine Hill Divinity Library from 1927 to 1930 and once again from 1963 to 1969, becoming the Archivist. Rev. Betts is also known for the number of religious papers and books that he has written including biographical dictionaries. (Source: Information taken from a book called "Pine Hill Divinity Hall History, 1820-1970" and written by Rev. E. A. Betts)
- 2) Rev. Harry S. Bird was born in East Mapleton, NS around 1885 and was the son of Stephen and Bessie (Smith) Bird. He attended Mount Allison University, Sackville, NB. He moved to western Canada as a student Minister and graduated from the University of Alberta, Calgary, AB in 1915. As a clergyman he served in several communities throughout Nova Scotia including Brooklyn, Mill Village and Glen Margaret as well as in Saint John, NB. He married Annie A. Jones and had two sons, Dr. S. Bordon Bird and H. Arthur Bird. He was the brother of a well-known Nova Scotia writer, Dr. Will R. Bird. Rev. Bird died in Windsor, NS in 1977. (Source: Chronicle Herald Obituaries, Aug. 30, 1977)

- 3) Rev. John Angus Nicholson was born in Louisbourg, NS and was the son of Daniel and Sarah (Ferguson) Nicholson. He was a United Church Minister for 45 years, since he was ordained in 1925. He was one of the youngest graduates of Pine Hill Divinity College and of Dalhousie University in Halifax. He was well known throughout the Maritimes Provincial charges, which included various communities in the Valley area as well as Glen Margaret, Glace Bay, Waverley, Wellington, Gay's River and Milford Station, NS and Rexton, NB as well as York and Bideford in PEI. He retired in 1970 but remained as a supply minister in Rexton, NB and South Hampton and Lockeport. He married Ethel (Bawstick) Farrell. He died on April 11, 1974. (Source: Chronicle Herald, April 13, 1974)
- 4) Rev. Walter Garland Davis was born around 1910 at Valleyfreed, NFLD the son of Benjamin and Sarah Davis. He graduated from Pine Hill Divinity College and served in the United Church Pastoral Charge of Nova Scotia, Newfoundland, Prince Edward Island, British Columbia, New Brunswick and Ontario. He was presented with a fifty-year service award by the Maritime Conference Center in 1988. He was married to Mabel May Davis. He died in August 1990 and is buried at Malay Falls, NS. (Source: Chronicle Herald, August 7, 1990)
- 5) Rev. Lester N. Sutcliffe was born around 1908 in Leigh, England and was the son of James and Annie Sutcliffe. He served in the Canadian Army during the Second World War and was a member of the Royal Canadian Legion. He was also a former bass soloist at the St. Matthews United Church in Halifax, NS. For many years he was a soloist on the CBC Radio Program called "Songs of Faith." He was also the former Director for the Good Neighbour Sunset Singers of Truro, NS. Rev. Sutcliffe was ordained as a United Church Minister in 1961 and served in Welsford, and Hampton, NB, as well as in Hopewell, Salt Springs and LaHave, NS. He was married to Rita May Trithaway. He was living in Bible Hill, NS when he passed away in the Victoria General Hospital in Halifax, NS. (Source: Chronicle Herald, November 24, 1980)

Architectural Merit:

The William Black Memorial Church was erected in 1823 and was built in the Greek Revival style. This one and a half storey wooden shingled structure was erected with a medium pitched roof with return eaves and constructed on a stone foundation. The steeple is representative of some Methodist churches and projects from the center of the building with a square shaped top similar in design to an upside down dining-room table. Arched shaped cornices were added as decoration over the rectangular styled windows with 9/6 panes of glass. Pilasters are located on the corners of the structure to either give the building stability or added as an ornamental decoration.

Members of the church took part in helping to construct the "Meeting House" with John Lambert, a local builder in charge of directing the many volunteers. The Choir was seated in the balcony and since there was no organ in the beginning, tunes were begun with a pitch pipe with two members of the congregation, Ebenezer Pace and William Marvin leading the singing.

In 1895, new seating was built to accommodate the members. Later a handsome plush cushion for the pulpit chair and a tablecloth for the parsonage were donated by Mrs. C. Dwyer. On February 25th, 1914, a concert was held under the direction of Mrs. Rockwell, the church organist, to raise money to purchase new Hymnbooks. After the church was united under the United Church of Canada, the Baptismal Font was donated by Dr. D. E. Craig of Ingramport and was presented in memory of his mother, Mrs. Annie (Gibb) Craig, of Halifax. It is beautifully carved from ebony wood and is believed to be over 200 years old. It is believed to have originally been brought over from Scotland by a Presbyterian family who had settled in Pictou County.

In 1933 to 1937, the lighting system of several lamps were donated to the Church in memory of various "departed members of the church and other interested members." Mr. Eric Pace presented the front center lamp in memory of his father, Joseph Pace and the two center lamps in memory of his mother, Mrs. Julia Ann Pace and two silver collection plates were also given in memory of Mrs. Pace. Two more front lamps were also donated by Edward Redmond. Henry Bardsley donated an oil stove in 1953. Also at this time a new tower was built by Laurie Fraser in memory of his parents. The church bell was donated by Mr. and Mrs. Ralph Machum in memory of their two sons who died in the Second World War. Three years later Hymn Book Racks were donated by Fred Fraser and Miss Marjorie Fraser as well as a gold cross-donated by Eric B. Pace. Also at this time two plain Hymn boards were dedicated by Dr. Betts and were gifts of Mr. and Mrs. Hazlitt Boutilier and Charles Croucher. Two years later Mrs. Harry Isnor donated Hymn Books in memory of her son, Bernard. In 1959, more Hymnbooks and glass holders were presented in memory of Mr. and Mrs. James Fraser. In 1960, an oil furnace was purchased and installed due to the generosity of members of the congregation. During this same time period a new communion table was donated in memory of Ernest Pace by his brother Eric Pace Sr.. In 1962 a new organ was installed. As time passed more donations were accepted in memory of others and continue to this day.

Appendix I -

William Black, who was a Wesleyan Methodist minister was born on 10 Nov. 1760 in Huddersfield, England, the second oldest of five children of William Black and Elizabeth Stocks. He married first on 17 Feb. 1784 to Mary Gay in Cumberland County, N.S., and they had five children. He married secondly on 20 July 1828 to Martha Calkin, a widow, in Liverpool, N.S. Three of his children by his first wife, Martin Gay, William Anderson, and Samuel, became leading Halifax merchants; a daughter, Mary, also by his first wife, married the merchant and politician John Alexander Barry.

What William Black would have described as the earthly portion of his life began at Huddersfield, Yorkshire, in the family of William Black, a Scottish draper who had moved from Paisley some years earlier. As a boy he lived with his uncle at Otley, near Leeds: "Here I went to school; but was inattentive to my learning, and assiduous in wickedness; particularly fighting, quarrelling, lying, stealing, and disobedience to my uncle." Nevertheless, he acquired a good primary education, which would serve him well in later years. In 1775 his family joined the stream of emigrants from Yorkshire who settled in the Chignecto Isthmus of Nova Scotia in the 1770s. William Black Sr. acquired a farm near Amherst; the young William's formative years were spent helping his parents in their arduous tasks.

Many of the Yorkshire families who came to Nova Scotia in the 1770s were Methodists or had been influenced by John Wesley's teaching. Since they had no minister, they, as did Methodists elsewhere, held informal religious services in their homes, which Black attended. He gave his first sermon in the spring of 1781 during a visit to the Petitcodiac settlements (NB). The earliest specific date in his journal is 13 Nov. 1781, when, having come of age, he was freed from obligations to his family and "set off again, to visit the poor, hardened people of Petitcodiac River." Tacitly, Black had decided to become an evangelical preacher; he never altered his course until the infirmities of old age brought his search for lost souls to an end. In 1781 Nova Scotia had some 20,000 inhabitants living in a number of largely isolated communities. Communications by land were rudimentary; travel by ship on the treacherous seas and the tide-swept Bay of Fundy was the principal link between the settlements.

The religious community, which Black founded was deeply evangelical, strongly resistant to enthusiasm, and committed to stern adherence to moral discipline as an essential step toward the goal of holiness. Although, Black and his brethren were occasionally discriminated against by the local élites and the Church of England, they remained unworldly and demonstrated little concern for the social and political implications of their beliefs. Also, in contrast to the churches in the United States and Upper Canada, which showed great skill in recruiting and training their own leaders, the Nova Scotia Methodists became dependent for their ministers first on the Methodist Episcopal Church and later on the British conference. For the first four decades of the 19th century, the district was dominated by missionaries who had been formed in England, and these missionaries were slow to seek out candidates for ministry who had been born and educated in British North America.

From 1806 to 1812 Black was free to concentrate on his duties in the Nova Scotia District. He was normally stationed on the Halifax circuit; he travelled regularly throughout the region preaching and counselling his colleagues; he presided at the district meetings; and he reported regularly on the condition of the societies. By 1819 Black's health was failing rapidly. For relief he journeyed again to the United States, and was greatly cheered by his visits to the flourishing Methodist community in the eastern states. In 1826 he was present at the historic district meeting at which, on the orders of the missionary committee, the Nova Scotia District was divided into the districts of Nova Scotia and New Brunswick. In 1827 only 7.6 per cent of the people of Nova Scotia were Methodists; 16 per cent were Baptists, and the Anglicans and Presbyterians greatly outnumbered both denominations.

After 1829 Black no longer preached or led classes. He died, probably of heart disease, in Halifax on 8 Sept. 1834, in the midst of a cholera epidemic. The death of the man who was known affectionately as "Bishop" Black to Methodists and non-Methodists alike throughout Nova Scotia was an occasion of profound sadness in the Methodist community. Black was held as "the Father of Methodism" in Nova Scotia and New Brunswick. He had fought the good fight.

(Source: Dictionary of Canadian Biographies Online..... found on the Library and Archives of Canada Website)

Research Sources:

Registry of Deeds – Book 47 page 339

Interview by phone with Kate Beanlands, member of the William Black Memorial Church, on March 21, 2005 and on March 23, 2005

NSARM:

MG 100 Vol. 252 #6 Reel # 21, 818... Short History of William Black Memorial Church

Newspapers: *Chronicle Herald*... Obits ...

Reel # 6075... H.S. Bird

Reel # 6035... J. A. Nicholson

Reel # 6371... W. G. Davis

Reel # 6136 ... L. H. Sutcliffe

Atlantic School of Theology Library:

Ref. #BX8382.2 A4 K57 1996... *The Methodists* by James Kirby, et al

Ref. #F1005 D49 1967 *Dictionary of Canadian Biographies*

Ref. #BX 8382.2 Z5 W34 1991 ... *Dictionary for United Ministers* by Alan Waltz

Ref. #BV 4160 P5 B4 1970 ... *Pine Hill Divinity Hall History- Methodist Theological* by E. Arthur Betts

Personal Books:

No Other Foundation; The History of Brunswick Street United Church with its Methodist Inheritance by Margaret I. Campbell, published by Lancelot Press, Hantsport, NS in 1984.

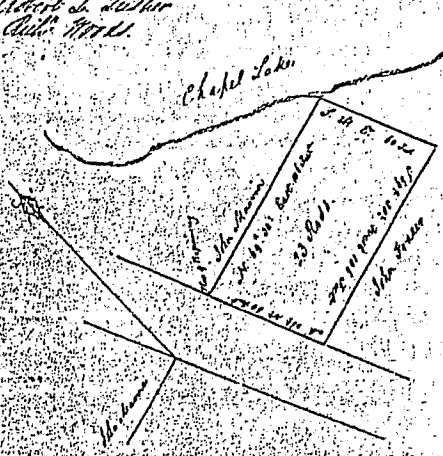
St. Margaret's Bay: An Historical Album Peggy's Cove - Hubbards, by Alfreda Withrow, published by Nimbus Publishing in 1997.

Homes of Nova Scotia by Allen Penney, published by Formac Publishing Co., in 1989.

Articles in writing shall be given to you of such conditions printed to that you amongst the persons
 at convenient as aforesaid, four parts, to be divided of the said debt and interest, in the name of the
 parties as being, or becoming trustees of account, as aforesaid, and shall forthwith cause or procure the
 said Chapel and premises to be lawfully valued, in such equity stated Justice, together with such sum
 being or becoming settled, but upon the same without, and is and for the same intent and
 purposes as are herein before mentioned, repeated, and declared above. In witness whereof the said
 parties to these presents have hereunto set their hands and seals, the day and year first above written.

Given, Signed, and sealed
 in presence of
 Robert L. Fisher
 Will. Ward.

- John Fisher (C)
- Samuel Fisher (C)
- Richard Fisher (C)
- John Fisher (C)
- William Clark (C)
- Frederick Appleby (C)
- John Smith (C)
- Thomas Pitt (C)
- William Brown (C)
- John Walker (C)



Mortgage
 Joseph Holland
 at 1776
 Adams Grant
 of the Province of
 the City of London

This Indenture made the first day of May in the third of Our said
 One thousand eight hundred and twenty three between Joseph Holland
 of the County of Halifax and Province of Nova Scotia
 Carpenter and Adam Grant his wife one of the heirs of the
 late Christian Parton late of Dartmouth aforesaid deceased of the
 one part and Adams Grant of Halifax in the County and Province aforesaid
 Merchant of the other part. Witnesseth that the said Joseph Holland
 and Adam Grant his wife for and in consideration of the sum of
 fifty pounds to them in hand well and truly paid by the said Adam
 Grant at or before the making and delivery of these presents the receipt
 whereof they do hereby acknowledge have and each of them heretofore granted
 bargained sold aliened conveyed released and confirmed and by these
 presents do and each of them with grant bargain sold alien conveyed
 release and confirm unto the said Adam Grant his heirs and assigns
 forever All that certain lot of land situate in the town site of
 Dartmouth aforesaid which upon a division of the real estate of
 the said Christian Parton by and among his heirs was assigned
 to the said Adam Grant as her proportion thereof described as lot
 number two in the said division of the said lot lying in the
 street fronting the said street in front on the public road and twenty
 feet and four inches and extending that width from the said
 street to the rear has been and twenty feet bounded on the

0047

1707
 They do their lands and shall the day and year first above written.

Agreed. Sealed and
 Witness in presence of
 Wm. Thompson
 Wm. Brown, Junr

Andrew Johnson (S)
 Calanna Johnson (S)

Nov. 2. Received from the within named Calanna Johnson the sum of five
 hundred pounds of lawful money of Great Britain being the full consideration money
 within mentioned to be paid by her to me.

Witness
 Wm. Brown, Junr

Andrew Johnson.

Deed
 Wm. Brown
 and Wm.
 Alexander Johnson
 and eight others in
 presence of Wm. Brown
 and Wm. Johnson
 of the County of
 Middlesex

This Indenture made the fifth day of May in the year
 of our Lord one thousand eight hundred and twenty three between
 Wm. Brown and Susan his wife of Saint Margaret's Bay in the County of
 Middlesex and Wm. Brown, Junr. Father of the first part, and Alexander
 Johnson, John Brown, William Cole, Frederick S. Butler, Frederick Johnson,
 Wm. Brown Thomas Cole, Johnson, Brown and John Butler Farmers
 of St. Margaret's Bay in the County of Middlesex and Wm. Brown
 Wm. Brown of the second part. Whereas the said several persons
 parties hereto of the second part have purchased and agreed with the said
 John Brown and Susan his wife for the absolute purchase of the fee simple
 and inheritance of and in the several Parcels or Pieces of Ground and
 premises hereinafter mentioned and described, as to the price or sum of Five pounds
 which the said sum of Five pounds is not the proper amount of the said several pieces
 parcels parts of the said land but hath been raised by gifts, subscriptions and public collections
 for the support of the Society of Girls called Methodist, late in connection with the Rev. John
 Wesley, deceased, adjoining to the said Saint Margaret's Bay aforesaid, and which said Society are about to
 sell in a public way, by public auction, before the said price or parcel of ground to be sold
 and the said price and for the purpose hereinafter expressed and declared. Now this Indenture
 witnesseth that in pursuance of the said agreement, and in consideration of the sum of Five
 pounds of lawful money of Great Britain to them the said John Brown and Susan his wife in
 deed well and truly paid, by the said several persons parties hereto of the second part, at or some
 time before the making and signing of these presents, the receipt whereof they the said John Brown
 and Susan his wife both hereby admit and acknowledge. They the said John Brown and
 Susan his wife have granted, conveyed, and sold, and of their presents doth grant, convey
 and sell unto the said Wm. Brown, Junr. John Brown, William Cole, Frederick S. Butler,
 Frederick Johnson, Wm. Brown Thomas Cole, Johnson, Brown and John Butler their heirs
 and assigns. All that Plot of Ground situate being and being on the main road which
 lead along the settlement on the Eastern side of Saint Margaret's Bay aforesaid in the lower ward
 and between and bounded as follows (beginning) at a Stake on the eastern side said Plot of Land
 in a line which runs between the lands of the said John Brown and John Brown thence to run
 North-Northwest degrees thirty minutes east along said line one hundred and six feet or
 until it comes to a Stake called the Chapel Stake thence to run South twenty six degrees East
 fifty feet thence South fifty seven degrees thirty minutes West one hundred and six feet or until
 it comes to the place of beginning, Ordinance being three rods or thereabouts in the same north & off
 parallel with all and singular the rights, liberties and appurtenances to the said parcel
 of ground, belonging or to be had lawfully used, enjoyed, and the services and revenues
 thereunto due and to be paid yearly and other rents, fines and profits thereof, and all the
 other, rights, liberties, customs, franchises, jurisdictions, claims, and demands whatsoever that
 in law and in equity of them the said John Brown and Susan his wife their heirs or assigns

1707

it in or to any part thereof. Mr. Miller and G. Noll to and their heirs, executors, administrators, assigns, and assigns, and the said Messrs. Andrew John Grant, William Shaw, Frederick J. Quiller, Frederick E. Johnson, John Thomas, James Otto Miller, and John Peter Quiller their heirs and assigns for ever. Upon these several covenants that they the said several persons parties hereto, of the said part, do and shall performe, execute and suffer the said Statute of People called Quakers, at St. Margaret's Bay observed, to wit, built, erected, and finish, the said Chapel or Meeting House, to wit, to be erected and built as aforesaid, and from and immediately after the erection and completion thereof, do and shall stand and be possessed of and interested in the said Chapel and Grounds upon the trusts, and to and for the intents and purposes hereinafter mentioned, expressed, and declared, of and concerning the said (that is to say) Upon Trust from time to time, and at all times, hereafter to be made and suffer such parts and powers only as shall be observed, set out by the yearly Conventions of the People called Quakers, to be held at London, Bristol, Leeds, Manchester, or Norwich, as established by a certain Great Act, bearing date the twenty eighth day of February, bearing date seven hundred and ninety four, under the Great Seal of the late King, John Bull, deceased, and another in the fifth year of the said King, and no others, to have the use and benefit of the said Chapel, for the purposes of preaching and expounding God's holy word, and for the performing of all other acts of Religion which shall be appointed, as aforesaid, or interruptions whatsoever. Provided nevertheless that the persons or persons to be appointed, as aforesaid, shall and do performe in other respects the trusts which are contained in certain Acts upon this New Settlement, and the first four volumes of Sermons published by the said John Bull, deceased. - And it is hereby further agreed and declared, that all such sums of money as shall be collected and received for or on account of the said Trust Premises, and all other moneys and profits thereon, shall be paid and applied in discharge of the said Acts, and also the necessary expenses of the said Chapel and Grounds, and towards the support of the Minister for the time being appointed by the said Conference in the Court in which the said Chapel may be licensed. - And it is further agreed and declared, that within the said parties to these presents, that there shall be a general meeting of the Trustees in the month of June, in each year, at which meeting the Treasurer of the said Trust moneys (which shall be continually charged by the said Trustees) shall produce a fair and true account of the said Trust moneys, to be examined and approved of by the Trustees, or the major part of them. Provided nevertheless, that if any provision of the said Statute has any force in writing, shall be promissory given to the said Independent Governor for the time being, who shall be at the said Chapel, either in person or by proxy, and to wit, on all questions relating to the said Trust and Grounds, and the Trustees shall also be published and during the performance of all the trusts in the said Chapel, and before the Congregation shall be dismissed. - And it is hereby further agreed, that in case at any time hereafter it shall be the opinion of the major part of the said Trustees, and of the Trustees of the said Chapel at St. Margaret's Bay or the major part of them, and of the said Conference, to be signified by a Vote in writing under the hand of the said Trustees for the time being, that it would be expedient to sell and dispose of the said Chapel and Grounds, it shall and may be lawful for the said Trustees to sell and dispose of the same accordingly, and to give and give receipts for the purchase money, and to do, perform, and execute all such other acts, deeds, and things as may be requisite in the premises. And the moneys arising by such sale shall be applied, in the first place, in payment of all debts due and owing for or on account of the said Trust premises, and the surplus thereof (if any) shall be applied either in the purchase or erection of another suitable Chapel, in St. Margaret's Bay for such, to be settled upon the like trusts, as are herein mentioned and declared, or in such other manner, in aid of the preaching of the Gospel, by preachers having their appointment from the said Conference, or the said Trustees, in conjunction with the Independent Governor for the time being, and the Trustees of the said Chapel and Grounds of the said Chapel at St. Margaret's Bay shall direct and appoint. - And lastly, it is hereby further declared and agreed, that when and so often as the said Trustees shall, by writing or otherwise, be made to the number of five, the said Trustees of the said Chapel, in conjunction with the Independent Governor for the time being, shall with all convenient speed nominate eight persons, members of the said Church, at St. Margaret's Bay observed, or elsewhere, and so often, and the said Independent Governor, or the major part of them, shall within one month next after

0047

