



December 2010

Volume 35 No. 4 ISSN 0384 7335

The Griffin

A Quarterly Publication of Heritage Trust of Nova Scotia



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President's Report

The Griffin

A quarterly newsletter
published by
**Heritage Trust of
Nova Scotia**

Unless otherwise indicated,
the opinions expressed
in these pages are those of the
contributors and do not
necessarily reflect the views of
Heritage Trust of
Nova Scotia.

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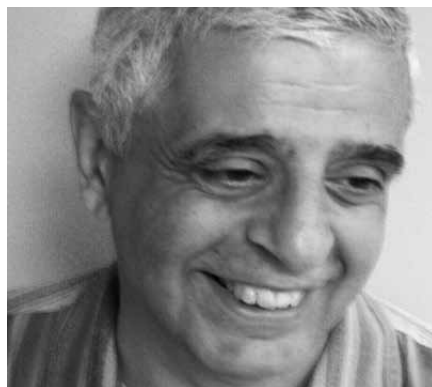
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We welcome submissions.
Deadline for the next issue:
January 15, 2011

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Heritage Trust of Nova Scotia
is a charitable organization.
All donations are tax creditable.



Peter Delefes

Our September Board meeting took place at the Avon Valley Heritage Society Museum in Avondale, N.S. Following the meeting, Board members visited a nearby late Victorian house to view some wonderful examples of painted walls. Our Painted Rooms Committee, which, for the past two years, has been compiling a data base of painted rooms in Nova Scotia, is now arranging to put the information on our website where it will be available to the public.

On October 1, representatives of the Trust presented a brief to the consultants conducting a legislative review of the Province's Heritage Property Act. In the brief, we proposed a number of changes to the Act to strengthen protection of built heritage in this province. For a complete list of the proposed changes, please visit our website (www.htns.ca) and check Heritage Property Act Review.

Our popular lecture series continues on the third Thursday of each month at the Nova Scotia Museum of Natural History on Summer St. Topics and dates of upcoming lectures, which are free and open to the public, are included in this issue of the *Griffin*.

The Religious Buildings Committee is planning another symposium at the Atlantic School of Theology on April 16. The first day-long event was well attended by over 70 individuals from NS, NB and PEI. Details about the 2011 symposium will be posted shortly on our website.

Efforts are still underway to find a permanent location and end-user for the Charles Morris office building, which the Trust and the Ecology Action Centre saved from demolition last December.

Older Nova Scotians well remember Gil Hutton, who died this month. As fourth president of the Trust, he was very active in the struggle to save the waterfront buildings that became Historic Properties. We extend our sympathy to his family and our gratitude for his work on behalf of Nova Scotia's built heritage.

Thank you, to all our members and friends, for your on-going support of the important work the Trust is doing.

Heritage Day Events

Monday, February 21, 2011

Built Heritage Awards

Halifax Hall
at 4 o'clock

Lecture by Sara Beanlands

**The Life and Legacy
of the**

Rev. Dr. Andrew Brown

St. Matthew's Church,
Barrington Street, Halifax
at 7 o'clock

cover image Rose Bank Cottage, p. 134, *Dwelling Places*. See BOOKS on page 16. Built in 1848 on the Meagher's Grant Road for Ann Anderson Wallace. The main rafters are pegged; locally-made nails are used elsewhere. "Rose Bank Cottage stands as one of the finest and best preserved examples of a pure New England-style Cape Cod house in Nova Scotia. Its focal point is the entrance, surrounded by sidelights and a transom light that contain original glass. The centre-hall plan and twin interior chimneys are also characteristic of this particular Cape Cod style." (NS Historic Places Initiative)

A Beautiful 100 Year Old House

Nancy O'Brien

As you go down the hill in Avondale/Newport Landing towards the Avon River and the museum, there are two large white handsome houses on the left. Heritage Trust Board members felt privileged to visit one of these in October, a gorgeous house, the home of Ken and Pat Mounce.

Ken is a sixth generation descendant of a mid-eighteenth century Planter (as we now call the pre-Loyalists). James Mosher was an original grantee who came to Newport Landing from Rhode Island. A Mosher granddaughter married Richard Mounce in 1817. Another Mosher-Mounce marriage occurred in 1909 and this couple built the grand house in 1910, furnished and inspired by an around-the-world honeymoon.

The current Mounces have owned the house since 1986 and have successfully restored it with the intention of protecting its original design, with the help of several Hants County tradesmen.

The house was built by Robert Cavanaugh of Windsor. It was wired for dozens of lights, using electricity generated on the property, designed by the Willard Storage Battery Company of Ottawa. The basement, of hand cut sandstone from Wallace, contained an 8000 gallon cistern. Remarkable "mod-cons" for 1910.

The interior wood is American quartered oak from Michigan, very noticeable in hand-carved newel posts and stairwell, a carved fireplace, and several panelled ceilings. The woodwork was done by the Silliker Car Company of Halifax. Hand carved column tops match indoors and out. The house has curved windows with curved radiators to match, upstairs and down. It has window shutters, hardwood floors, bevelled glass and stained glass windows.

What makes this handsome Victorian house truly grand is not only the fine oak woodwork throughout but also its beautifully painted interior decoration. This restoration was done by William



The Mounce house is for sale, with 16 acres and several outbuildings, for \$890,000. MLS#: 45171287. Contact Richard Matheson of Country Real Estate Brokers at 582-3969.

Gillott of Scotch Village over many months, in the colours and patterns of George Lyons, his 1910 predecessor.

Some ceilings are stucco-oil paint on plaster—but generally walls and ceilings are stencilled oil paint on plaster and freely hand painted. Some patterned wall paper was probably imported from Boston. There is hand painting, in addition to the stencilling, with floral themes but the most striking of all is the front bedroom where 310 green leaves are painted on white linen wallpaper.

On the day of our visit, our Board meeting took place by special arrangement at the Lydia and Sally Tearoom (closed for the season) in the Avondale Museum, which is one of Nova Scotia's special places, less than an hour from Halifax.

*With thanks to Ken Mounce for his notes.
NO'B*

Heritage Trust of Nova Scotia Illustrated Public Lecture Series

Thursday, January 20 at 7:30 pm
**Paul Bennett ~ Endangered
Schoolhouses: The "Palace
Schools" of Victorian and
Edwardian Nova Scotia**

Monday, February 21 at 7 pm*
**Sara Beanlands ~
The Life and Legacy of the
Rev. Dr. Andrew Brown**

Thursday, March 17 at 7:30 pm
**Graeme Duffus ~ History of
Masonry and Architecture:
Stirling, Cobb, and Duffus**

Lectures usually take place on the third Thursday of the month at 7:30 pm in the Auditorium of the Museum of Natural History, 1747 Summer Street, Halifax.

*Please note that in place of February's lecture there will be a special Heritage Day lecture at 7 o'clock at St. Matthew's Church, Barrington Street.

Dating a House: The Oldest House in Chester Basin?

Brian Murphy

The house in the picture opposite is often said to be the oldest in Chester Basin, which has been celebrating its 250th anniversary during 2010. How old is it? From Old Highway # 3 it looks late Victorian. But if one walks around to the other side (photo 2), the house looks perhaps a century older! Which is it? Does the house date from the late 19th century, or from the late 18th century and the beginning of Chester Basin? Or from some other date? How can one know? What information is reliable, and what is not? More generally, how can we know anything about the history of a house?

Buying an Old House with a Story

When my wife, Martha Scott, and I looked at this house with real estate agent Carol Alexander on a Friday in July 2007, those questions were not foremost in our minds: we thought we knew. The real estate listing, which we had found in Chester the day before, said the house had been built in 1770! At the time, we were not buying; we were educating ourselves for the future. We wanted to retire to the Chester area in about five years. We were definitely interested in 18th century houses, especially those built before the American Revolution, 1775 – 1781, divided North America and separated the Americans from Nova Scotia and the rest of the British Empire. In the summer of 2003, I spent days at the Lordly House Museum in Chester reviewing data from heritage inventories, compiled in the late 1980s, of pre-1914 houses in Chester Township. I listed nineteen 18th century houses, including the one in Chester Basin that we were about to look at. Martha and I had told Carol that we were not buyers—just lookers. But as soon as Carol opened the door, even before we stepped inside, I knew from the change in Martha's breathing that we would try to buy the

house! We were looking into what we thought was a traditional New England house, or a Cape Cod house—what is commonly called a “Cape” in Nova Scotia. We forced ourselves to sleep on our instinct to buy the house—but on Saturday, we formally offered to buy the house. Our offer was accepted Sunday. Martha and I had no second thoughts—neither then in July 2007, nor since. We loved the house at first sight, and we continue to love it!

We still try to learn about the house and to understand it as fully as possible, mainly by listening to it and to its friends. To us, the inside looks “old”, like an “original Cape”. Such houses were built in Nova Scotia from when the New Englanders first came in 1760 until well into the 19th century. But what are we to make of the Victorian appearance of the house facing Highway # 3? The noted Nova Scotian architect Syd Dumaresq explained that in the late 19th century a renovator had updated the back of the house to make it a modern house facing the highway. Thus the Victorian appearance. But is it an early Cape from the beginning of Chester Basin, or from decades later? Dorothy Read, from whom we bought the house, had searched Nova Scotia in the 1980s for an 18th century house, and bought ours in 1986 from a young man who had obtained it three years earlier from his great-grandfather, Leslie Backman (1898-1985). The Backman family had owned the house for generations. Dorothy and the real estate literature both told us that the Reverend John Seccombe had owned the house before the Backmans. Seccombe (1708-1792) was a New England Congregationalist clergyman who came to Chester in 1761 at age 53. For 30 years, he was a prominent resident and a leading clergyman in Halifax. The story was that he had built the house in 1770 on an original c1765 land grant, and that the house was a combination home for him and Meeting House for religious

services. Is the story true?

The Chester municipal heritage plaque, like the real estate information, dated the house to 1770. Naturally, we want to believe that the house was built in 1770. Heritage people want to believe that a house—especially their own—is very old, and that it has many old features, or that it is almost unaltered, or that everything in it is original. Be wary of all such claims. We were told by one house expert that at the beginning of the modern heritage movement in Nova Scotia (the 1960s?), someone had dated many of the old houses in Mahone Bay to very early dates—to decades earlier than later research could confirm. Now, no one accepts that their house, and much of the town, is much younger. As a result, many houses have only vague or contradictory early histories. Because the houses did not exist that early, their early history is borrowed, or made up. A further result is that the town can have no agreed-upon early history, and so no shared understanding of its origins. Might something similar have happened with the early history of our house? Might the house have been built decades after 1770?

Local Histories

Happily, Chester Basin has a rich tradition of appreciating its own history and several local histories exist, most available at the Zoé Vallé Library in Chester. Two popular books have many pictures of early houses of Chester Township, and this house is in both! In the first one, Catherine Fitch et al., *Chester: A Pictorial History of a Nova Scotia Village*, 1983, p. 153, the house (although pictured from the highway and so looking Victorian) is dated 1770, and we are told that “The Reverend John Seccombe is reputed to have held religious services here.” Similarly, in Catherine Fitch et al., *225 Years In Chester Basin, 1760 – 1985*, 1986, pp. 5-6, the house is dated to 1770, and additional details given in



Backman House seen from Old Hwy 3. (Courtesy of Don Forbes)

the text: "This home was originally constructed by Leslie Backman's great grandfather, Nicholas, in 1770 ..." The book adds, "The Backman house was used as a church by Reverend John Seccombe ... c1770 to c1792 [to perform] baptisms and funerals and give sermons ..." Similarly, Cliff and Ruth Oxner, *Chester Basin Memories 1749-1989*, 1989, p. 27 (a fine book that deserves to be better

known), write that the house was "... built in 1770, by Nicholas Backman ... In the very late 1700s, Rev. Seccombe preached sermons, performed baptisms and funerals in this house." So all three of these 1980s books give 1770 as the date of construction; the two Chester Basin books say the house was built by Nicholas Backman; all three books agree that Seccombe held religious services in

the house.

Earlier, in 1967, Ruth Oxner writes, "... the first recorded religious service was carried on by Rev. Seccombe, in a house on the property which is now owned by Leslie Backman." She says nothing about who built the house or when. In 1932, Ruth's mother-in-law, Effie Oxner, read a history of Chester Basin to the public meeting when the mort-

gage to the Community Hall was burnt. She wrote the history for the occasion from information gathered by members of the local Women's Institute. About two decades later, her text, with at least one revision, and a parallel essay updating Chester Basin's history to spring 1951 (and with a third part, an account of an 1842 fishing trip) was published as a 13 page booklet. Effie Oxner gives no date for the house, and remarkably does not even mention Seccombe! She writes, "The first religious service was held in a house on what is now Leslie Backman's property and was built by Nicholas Backman." Apparently no earlier history of Chester Basin or reference to this house has been published. The first history of Lunenburg County was by Mather Byles Des Brisay (1828-1900) first published in 1870, and an enlarged second edition in 1895. He does not mention this house; indeed does not even mention Chester Basin! However, he mentions that Seccombe bought an island off Gold River near Chester Basin on 21 September 1767, and lived there for some years.

So as one goes further back in the written history of Chester Basin, the connection between Rev. Seccombe and the house grows smaller and smaller: the 2007 story has him as the builder of the house; in the three 1980s books, he merely used it as a church, but repeatedly; in the 1967 account, he used a house (not necessarily the house now there) on the Backman land for the first religious service in Chester Basin; in the 1932/1951 story, somebody (not necessarily Seccombe) held that first service in a house (but what house?) on the Backman land. Finally, in the 1895 version the house, the religious service, the Backman land, and all of Chester Basin disappear! However, that failing of Des Brisay's history may be a result of his research methodology. As part of his research, he had gathered recollections from the oldest inhabitants of the county, and perhaps he did not find any in Chester Basin. Perhaps it is significant that Seccombe does not disappear in Des Brisay's work! He was too presti-

gious an individual to be ignored. So local histories do not tell us the origins and early history of this house; perhaps an alternate line of inquiry is the life of Rev. John Seccombe.

Seccombe Biography

Two fine historical articles about Rev John Seccombe have been published: Susan Bugey in the *Dictionary of Canadian Biography* (1979) and Gwendolyn Davies in *Making Adjustments* (a selection of papers from the 2nd Planter Conference, Oct. 1990). Neither writer mentions Chester Basin! That omission suggests that Seccombe's connection to Chester Basin (if any) was weak, and not strong enough to include building a house and living there. Lois Mary MacLeod frequently mentions Seccombe in her *Chester Municipality, A History, 1759-2000* published in 2000. Although much of her information came from Davies, MacLeod drew on other sources. She gives details of his economics and real estate, including his early town and farm lots in Chester, his house on Wake-Up Hill near Marriott's Cove between Chester and Chester Basin, his purchase of an island (now Seccombe's Island) on the far side of Chester Basin on 21 September 1767, his near poverty in January 1770 as a result of spending on a new farm and buildings, and of his move later in the 1770s to the southern point of land at the entrance to Marriott's Cove. All these locations are close together—Chester is only six kilometres away from Chester Basin. "Seccombe travelled by boat to preach at Chester Basin, Lunenburg, other locations and Halifax." This account, especially his preaching at Chester Basin, is consistent with the local histories.

MacLeod notes that Seccombe's successor, Joseph Dimock (1768-1846), also travelled to preach. Additionally, Dimock [see Barry Moody, *Dictionary of Canadian Biography*, 1988] started several churches including the Aenon Baptist Church in Chester Basin, where he was pastor for 35 years. Since he died 29 June 1846 and seems to have been inactive his last two or three years, Dimock must have

become pastor there about 1808-1811. Cliff and Ruth Oxner write that the first Aenon Baptist Church was built in 1821, so the Chester Basin Aenon congregation met somewhere else before 1821, and probably before the c1810 formal creation of the congregation. Obviously, one wonders if the Chester Basin Baptists and other non-conformists met in the Backman family house and if, either instead of or in addition to Seccombe in the 1780s and earlier, Dimock held religious services there for a decade or more before 1821. If so, the tradition that the Backmans' house was a religious Meeting House can be reconciled with the lack of evidence of Seccombe's connection to the house, and with the possibility that the house did not exist until after Seccombe's death in 1792. Since Dimock's 1796-1844 diary has survived, perhaps the answer survives!

Backman Genealogy

As we have seen, the three 1980s books all support the 1770 date for the construction of the house by Nicholas Backman, and that date is not contradicted in the earlier histories. However, a later date is given in a 1975 Backman genealogy: Frank Bauckman writes in the *Nova Scotia Historical Quarterly*, 1975, that Nicholas Backman was baptized 7 Jan. 1777 (and so born late 1776) and that "He acquired property in Chester Township in 1811 and the house he built is still standing near Marriott's Cove." If Nicholas was born in 1776 and bought the land in 1811, we can be certain that he did not build the house in 1770! Either he built it later, probably soon after 1811, or someone else (but probably not Rev. John Seccombe) built it, perhaps as early as 1770. Alternately, someone else built something (maybe in 1770, maybe not), and then later (perhaps just after 1811) Nicholas Backman rebuilt it, or replaced it with his own house. Perhaps there were two houses, even at different spots on the land, and Nicholas Backman used materials from the earlier house to build his house after 1811. None of the written histories of Seccombe or of Chester Basin or of



The front façade looks away from the road. (Courtesy of Don Forbes)

the Chester area can help us with these questions. We need additional sources.

Additional Sources

There are three types of additional sources for information about the history of houses: memories, archives, and material sources. Neighbours, previous owners, and others who knew the house can be a wealth of information, if one can find them. We have already mentioned Dorothy Read, who owned the house 1986-2007. The day that Martha and I took possession of our Backman house, 9 August 2007, we met our neighbours, Ernest and Barbara Backman. Ernie's family lived in the house and on the land for generations, and they continue to live on the land near the house. Both Ernie and Barb have been generous, kind, and patient with my curiosity and endless questions about life in the house and

about the history of their land. Historical records include deeds, documents, photographs, paintings, maps, contracts, sound recordings, picture post cards, etc. either in a public institution or in private hands. Material of the house can be many things including the structure of the house, techniques of construction, architectural style, materials used, layout and room use, tool marks, finishes, and evidence of changes and adaptation. More widely, material sources can also be archaeology and dendrochronology.

Obviously, each of these three clusters of sources has both limitations and strengths. In some cases, use of these sources is labour intensive, which can mean expensive. However, where one can use different types of sources together, wonderful results are possible! Allen Penney's study of Simeon Perkins's 1766 New England house in Liverpool using archival and material sources is

such an example.

So to return to the original question—how old is the house? And to the more general question—how can we know the history of any house? In this case, the history books are unconvincing about who built the house and when. Often local histories do not give a detailed and reliable history of a house—even if a house is believed to date to the beginning of the village. Of course, published histories are both a logical beginning, and a valuable source. But just because a book says so, does not make a fact true! The author needs to explain his source for a particular fact, or how he knows a fact, or why he believes it to be true. And we need to complement and enrich local histories with additional information from memories, archives, and the material of the house. But that is another and more complicated story, for another time.

Dartmouth Heritage House Tour

Hal Oare

A pleasant late September weekend heralded the 4th annual Heritage House Tour, a fundraiser for the Dartmouth Heritage Museum Society. This year's tour was an interesting mixture of buildings representing several architectural styles and covering the period 1845 to 1907. Evergreen House, the Museum's 1867 Italianate-style interim home, and the 1786 Quaker Whaler House have proven to be perennial favourites and continue to provide a solid base for the tour.

Presented this year were three Second Empire-style dwellings, characterized by their Mansard roofs and dormers. Two and possibly all three were built by one man. The oldest of the three, built in 1884 on Portland St. at "Five Corners", is a majestic representation of the style, combining the beauty of stained and etched glass and varnished woodwork with the colourful furnishings and accessories of a young family. This gives the residence a cheerful and airy ambience.

The second is a beautifully restored and elegant residence on Queen St. This 1888 home boasts much of its early glass and original tile, woodwork and mantels. In the aftermath of the Halifax Explosion, the home of Dr. Montague Smith was used as a treatment centre for many of the injured. More recently, it was the home of the late Garrett Deane, Dartmouth's colourful and "eccentric" poet, actor and collector.

The last and newest of the trio is the dwelling constructed ca. 1907 on Tulip St. by well-known Dartmouth builder, Archibald G. Gates, for his own family. Much of the woodwork and the built-in kitchen cabinet are original. When Gates died in 1931, the Depression had caused the value to drop to \$3000, down from its 1909 value of \$3400. The home remained in the Gates family until 1965.

Spacious 54 Pleasant St. displays a combination of styles, with decorative Queen Anne-style shingle work. It was



Evergreen House, built for Judge Alexander James and later home to folklorist Helen Creighton.

built in 1903 on the edge of the "Hazelhurst" estate, owned by J. Walter Allison. This graceful home features a lovely bevelled glass doorway, a central hall and staircase leading up to a fir-panelled attic and many of the original features of

the home, providing an excellent reflection of its past.

The 1845 Selden-Beazley home on Edward St. was built in the Scottish Vernacular style. Over the years it has seen several additions, creating a much larger



64 Queen Street. In *The Story of Dartmouth*, Dr. John Martin wrote about the aftermath of the Explosion that "patients were in the office and on the floors of the halls, dining room, living room and kitchen. Russell Urquhart, who was led by his brother from Hawthorne School... was placed on a fur coat [on the street] where Dr. Smith put 22 stitches in his mangled face... as fast as the boy's mother could thread the needles."

dwelling. This home proved to be the most unusual on the tour. A highlight was the doll house village, reached by one of two winding staircases. The land on which the home sits was sold for £10 in 1843 and again in March of 1845 for

£14, a profit of 40%!

Victoria Road United Baptist Church is a small gem. Built in 1853 in the Gothic Revival style as a Sunday School for Christ Church (Anglican), it was moved on rollers in 1906 to its present location



Victoria Road United Baptist Church.

on a rocky slope, where it overlooks Christ Church's cemetery.

Bringing the past to life for visitors were the stories and artefacts contributed by community members to help in interpretation: author Joan Payzant's Explosion photographs, artist Tom Forrestall's portrait of Garrett Deane, a collection of antique woodworker's tools for the Gates house, deeds, original wallpaper samples, objects found in the garden. With costumes for some interpreters provided by the Dartmouth Players – Dr. Smith was on call for the Queen Street visitors—the tour was truly a community effort in support of a new home for Dartmouth's Heritage Museum.

All photos by author.

Forgotten First Landings in Canada: Lawlor's Island Quarantine Station

Janet Morris

The sands of time have withered all of the buildings and structures on Lawlor's Island, a now uninhabited island owned by the Province near the mouth of Halifax Harbour. The island was formed from fertile soils washed off Halifax during the glacial period. The island, 55 hectares in size, was farmed for nearly 100 years before being acquired for use as a quarantine station. The serene firs and pastures visible from Eastern Passage mask the disease and death – and relief – that played out in the lives of people interned on these shores; this was the subject of Dr. Ian Cameron's talk.

During the 1860s, after a temporary quarantine centre established on MacNab's Island checked the spread of cholera of 106 sufferers, Lawlor's Island was designated as a permanent location for ship passengers to be waylaid in the event that a cholera, smallpox or other contagion occurred during trans-Atlantic passage.

Dr. Norman Wickwire, a surgeon and partner of Charles Tupper, was named first surgeon in charge of the quarantine station. Under his tutelage, from 1871-1898, there were several buildings and structures erected to accommodate the detention of passengers. A substantial wharf was erected, with bath houses and disinfecting houses built right on top. Residences, called "detention centres", were built for different classes of ship passengers. The board and batten buildings featured prominent ventilation in the steep roofs: cholera had been thought to be a miasma, carried in the air, rather than in the water – was this a "just in case" measure? There was also a farm house and barn for the island's stewards, and a hospital. A telephone served the island as early as 1884. Also in the 1880s, there was an electrical plant established on the island.

From 1899 to 1922, Dr. Fred



Doukhobors in their sheepskin coats. The sheepskin could not be washed, so it was disinfected with a special formaldehyde. (Courtesy Library and Archives Canada.)

Montizambert, the Director of Public Health for Canada, was the federal Minister in charge of the island. It was during Dr. Montizambert's tenure that the second shipload of Doukhobor refugees brought over by Count Sergej Tolstoy, son of author Leo Tolstoy, was forced into quarantine as a result of the death from smallpox of a six year old child during their 6,000 mile voyage from the Black Sea. This group of about 2,000 Russian Christian communal pacifists, arriving in January, 1899, was a challenge for a station which could house a maximum of 1,400 people. Some of the Doukhobors had to remain on board ship due to lack of accommodation, extending their stay from the standard 18 days to 27 days. When the fresh water supply ran out, Halifax people watched in amazement as the Russians washed their clothes in the icy waters of Halifax Harbour until the situation was remedied by shipments of fresh water. The group took over construction of expanding the facilities from the tardy carpenters assigned to the task; the Doukhobors did not segregate themselves into classes for their housing.

Dr. Montizambert spent much of the

27 days' quarantine with the Doukhobors as he had been exposed to the ship when it first arrived in port. The Doukhobors found Dr. Montizambert's imperious manner somewhat reminiscent of their experiences in Tsarist Russia. A translator was needed and a Haligonian, Joseph Burnstein, volunteered to join the quarantine. The first Canadian Doukhobor was born on the island on February 4, 1899. Some of the Doukhobors wrote about their experiences on the island (reproduced in *Sergej Tolstoy and the Doukhobors: A journey to Canada*. Ottawa: University of Ottawa, 1998). The group left Halifax in February, without losing a single immigrant during their quarantine.

Dr. Norman McKay, a Cape Breton surgeon, oversaw the station from 1898 to 1922. During this period, a winter hospital, insulated and complete with a foundation and a furnace, was built by Rhodes & Currie of Amherst, to combat death by pneumonia, the fate that awaited some in the cold, uninsulated hospital. A cistern for salt water was built, to supply the fire hydrants, and is still extant, minus the roof. In 1923 there was a submarine cable run over

HTNS and Waymarking - an Opportunity

*Dan Earle,
Chair, Communities Committee*

to the island to enable cable transmission. McKay sought to have the station relocated to a site where the Westin Hotel now stands - the site having been abandoned by the Royal Engineers - but he was not successful. He was encouraged to live on the island, which was not convenient, as he maintained an extensive surgical practice in the city. Dr. McKay played an important part in the prevention of the spread of the Spanish Influenza in 1918-1919.

Dr. Judson Graham was the final Quarantine Officer for the island during the period 1922-1930. He oversaw the construction of an 80,000 gallon fresh water tower; it collapsed in 1980. Under his watch, the children came to be relocated to a more comfortable situation at Rockhead on the north end of Halifax Peninsula.

Vaccines were developed for cholera and smallpox, and typhus was detectable by inspection, but smallpox was still prevalent during the early twentieth century, as its vaccine was effective for only seven years. By 1932, with smallpox more or less eradicated, the quarantine station was shut down. During World War II the hospital re-opened for treatment of venereal disease victims.

The lonely island contains marked graves for only eight people, although more than one hundred people died there, and thousands more experienced it as their first landing point in Canada.

Dr. Cameron's book, *Quarantine, What is Old is New*, 2007, details the stories associated with this island. There are accounts of the stewards and matrons who lived in the farmhouse on the island: first the Devlins, succeeded by the Himmelmans in 1896, followed by the Langilles who resided there from 1938 to the 1950s. This history could be part of an interpretive centre on the island; a restoration has been done by the federal government of another detention island, Grosse Ile, located in the St. Lawrence River just north of Quebec City. It would be an opportune time to do something before the sun sets on their stories forever.

For many internet users, having web access and e-mail on their desktop computer is satisfactory and enough of a contact with the world of cyberspace. Others venture out a bit further to sites such as Facebook and Twitter, or to special subject blogs. There is another group who find themselves connecting back to the real world with activities such as geocaching and waymarking (www.geocaching.com and www.waymarking.com). Geocachers look for "boxes of treasure" hidden by others; waymarkers look for "places of interest" identified by others. That is the group on which we are focusing.

A waymark is a specific physical location with a specific point of interest marked by coordinates (longitude/latitude) that people can visit by using a GPS (geographic positioning system) or a mobile tracking device such as some cell phones. What is the point? Quite simply, people collect places as a hobby and in the process find out about new things or build knowledge in their field of interest. For example, let's say you are interested in Victorian buildings and are travelling to Vancouver. If you go on the waymarking site, you will find information on many Victorian homes there. The site information will provide a map, a photo, a description, coordinates, address, public or private status, and so on. You can download this information to your tracking device and visit buildings to your heart's content while there.

Now, let's turn that around. A heritage buff from Vancouver is visiting Nova Scotia. Where would the person go to find out about buildings of heritage interest, especially if our visitor would like a site that provides a map and the other information mentioned above? Being computer literate, he/she would try Google, to find government sites such as the Historic Places Initiative (<http://nshistoricplaces.ca>). Knowing

about waymarking, the person might go to that site and search on historic buildings in Nova Scotia. The result? A display of about 11 sites, most of which are National Historic Sites. Not good.

As a last check for places, our visitor has a special application (an "app") called Historic Places that runs on a cell phone or other such device. This app is very handy. It knows where the person is and, with the push of a button, shows all the historic sites listed on waymarking within the vicinity. Now, that is real-time effectiveness. Standing on Barrington Street in Halifax, the site will show all historic buildings (if on file) within walking distance. In downtown Yarmouth, with its public wi-fi, it will do the same, if the buildings are on file.

Herein is the issue - if the buildings are on file. The technologies to make our heritage resources more noticeable, attractive and available to the public are available. We just need to populate the sites, such as waymarking, with the places we want people to know about, visit, and come to appreciate. The current data base has about 35-40 sites, many of which are not our historic building inventory.

Our plan is to set up a special HTNS category on waymarking, where we may record information on sites of importance to us. We can do all of the registered properties pretty easily, but we know about many more sites, such as the many unregistered Victorian homes in Yarmouth. The upside is that anyone can participate. The site has three "officials" who mostly oversee the process but anyone of us can become a member at waymarking (free) and be allowed to list sites in our category. This is a project that the Communities Committee is undertaking at present.

You may contact Dan Earle at danearle@eastlink.ca for information or to volunteer to help.

Would You Like to Live in These Houses? Poor House Buildings and the Care of the Poor in Nova Scotia, 1758-1970

Sara J. Beanlands

Dr. Allan Marble, the author of *Surgeons, Smallpox, and the Poor: A History of Medicine and Social Conditions in Nova Scotia, 1749-1799*, delivered his lecture entitled "Would you Like to Live in These Houses? Poor House Buildings and the Care of the Poor in Nova Scotia, 1758-1970" on September 16. It was a most informative and enlightening evening for all those in attendance and a wonderful way to begin the 2010-2011 Heritage Trust Lecture Series.

Beginning with an historical overview of the Poor House as a social institution in Nova Scotia, Dr. Marble guided his attentive and appreciative audience on an illustrated journey from the first Poor House erected in the province in 1758 to the end of the Poor House era in 1970. Through an impressive collection of historic photographs and archival documents, a testament to his enthusiastic dedication and meticulous research, Dr. Marble illuminated a little known aspect of the province's history and offered unique insight into the way in which Nova Scotian communities cared for the poor and "harmless insane".

The English Poor Law, enacted in 1601, was adopted in Nova Scotia in 1758 and remained in effect until 1958. By 1879, Poor Districts had been established in every county with "overseers of the poor" appointed by the Court of Sessions for each district. The overseers managed funds allocated for the support of the poor, either through private contract, or in some cases, by way of auctioning unfortunate individuals off to the lowest bidder. Although more humane social policies would be eventually implemented, the early treatment of the poor in Nova Scotia was a disturbing reality.

The first Poor House, located on the corner of Spring Garden Road and Queen Street, was erected in Halifax in 1758. Known as the "Workhouse", it not

only housed those who were financially destitute, but provided accommodation for petty criminals, and, as the first hospital in Halifax was not established until 1860, those with physical injury and mental illness as well. A separate facility, designed to house 250 individuals, including children, was built in 1830, with an associated burying ground located to the east, in the vicinity of the present Spring Garden Road Library. According to Dr. Marble, the death rate was approximately 20%, averaging about 80 deaths per year, 20 of which were children, and it has been estimated that as many as three to four thousand individuals were buried there. Those with mental illness were eventually moved to the "Halifax Poor Asylum", on the corner of Robie and South streets, in 1867; however, the Poor House maintained a diverse collection of "unfortunates", including the elderly, orphaned children and unwed mothers from Halifax and beyond. Although a new, much larger building was erected in 1870, it was destroyed by fire in 1882 and replaced by the "Halifax City Home" in 1886. Upon its closure in 1971, occupants were transferred to the Abbie Lane Hospital.

In rural areas of Nova Scotia, the Poor Houses scattered across the landscape were as diverse as the communities in which they were found. The County Incorporation Act, adopted in 1879, authorized individual counties to establish their own Poor Houses, and when the Act Respecting Municipal Lunatic Asylums obliged the "harmless insane", previously housed at Mount Hope, to return to their respective counties, they were moved into the Poor Houses as well. For some communities, this proved to be a financial hardship, for building and maintaining such a facility was an expensive undertaking. Yet, although the size and condition of rural Poor Houses often reflected the prosperity of the resident population, Dr. Marble

also suggested that the remarkable quality of some of the homes was indicative of a community's humane attitude toward the care of the poor. Indeed, some of the buildings, like the facility in Bridgetown, which operated from 1881 to 1966, and the Yarmouth Township Poor House, in operation from 1870 to 1972, were very impressive. Others, such as the Poor Houses in Cornwallis and Chester, were utterly inadequate. In general, however, according to the reports provided annually by government employed inspectors, the conditions and quality of care in the rural Poor Houses was sufficient, and in some cases, exceptional. The Inspectors, whose visits were usually unannounced, reported on a variety of topics, including cleanliness, food quality, water supply, heating, lighting, bathing facilities, ventilation and the presence, or lack of, fire escapes. Recommendations for improvements were also made. Dr. Marble's careful examination and comparative analysis of these reports provides us with valuable context and reveals significant detail concerning the conditions inside Nova Scotia's Poor Houses. Furthermore, of the 32 Poor Houses still standing in Nova Scotia *circa* 1900, he has recovered rare photographs of 24 of these buildings, allowing us the opportunity to appreciate the architectural history of this important social institution.

We are also grateful to Dr. Marble who, over the course of his research, has rescued many important documents and photographs from the mould and mildew of Municipal Office basements. Although neglected for many years, his efforts have ensured the preservation of this important historical material and provided a lasting contribution to our understanding of those who would be otherwise anonymous and forgotten. Indeed, it was an inspired lecture and special evening for history and heritage enthusiasts.

The Uniacke-Sawyer House, 5720 Inglis Street, Halifax

Garry D. Shutlak

For over a century there were only two houses on the south side of Inglis Street between Young Avenue and Ivanhoe Street: the Fluck residence at 96 Inglis and the Uniacke-Sawyer house at 98 [now 5720] Inglis Street. Both houses were designed in the Second Empire style of architecture with Italianate details, the Fluck house in wood and the Uniacke house of stuccoed brick and sandstone.

The original owner of 96 Inglis Street was George Jacob Fluck, a hairdresser born in Bavaria who emigrated, arriving in Halifax in 1851. He married Sarah Loder Howard, daughter of Sarah Howard of S. Howard & Sons, British and Imported Dry Goods, Hollis Street. The couple occupied their residence from 1871 until Sarah L. died there in 1914 and George J. in 1919.

The neighbouring house at 98 Inglis was completed and advertised for sale in June 1872. It was built and perhaps designed by John A. Johnston, originally for himself. The 1871 city directory identifies Mr. Johnston as an architect, and a contractor with the firm Malcolm and Johnston. He was also the son-in-law of his partner, Robert Malcolm. According to his obituary, it was Mr. Johnston who introduced heather into Point Pleasant Park.

The property was sold to Sophia Catherine Uniacke née Delesdernier (1806-1877), widow of Norman Fitzgerald Uniacke. Mrs. Uniacke also owned the Forman-Uniacke House at 24 Hollis Street and Bilton Cottage on the North West Arm. In 1874, Mrs. Uniacke assigned all of her personal and real estate to Conrad and Victoria Sawyer. Victoria Sawyer was her niece, the daughter of Sophia's brother, Horatio Nelson Delesdernier. As she stated in the deed, "being infirm in health and being desirous of the care and attention of [Victoria] and in testimony of her gratitude and affection for said [Victoria]," she transferred her personal and real estate to



Uniacke-Sawyer house. (Courtesy of NSARM)

the Sawyers. Mrs. Uniacke died in Boston on May 4, 1877.

Conrad Hutchidson [sic] Denton Sawyer (ca.1837-1881), more commonly known as Conrad Sawyer, was a Lieutenant in the 62nd Regiment when he married Victoria Delesdernier. He retired as a Lieutenant-Colonel in the Nova Scotia Militia. When first married, he and Victoria resided with Mrs. Uniacke at 24 Hollis Street. From at least 1867, they resided at Bilton Cottage, which was named after Mr. Sawyer's family home. Eventually in 1875 Conrad and Victoria moved into 98 Inglis Street. They had three children, Manfred, Sophy or Sophia and Harry Edward or Henry E. Sawyer, all born in Halifax. Conrad Sawyer removed to the Manor House, Bilton, England sometime in 1878 and died there at the age of 44 on June 25, 1881.

The family continued to own the Halifax houses and rented them to a series of tenants. The first was Major Ferdinand B. Mainguy of the Royal Engineers, who rented the house 1878-1881, followed by Henry G. Smith, Judge of the Supreme Court, 1881-1886. Victoria Sawyer and her family re-occupied the house, 1886-1889. In 1891 Edward B. Sutcliffe, of Sutcliffe, Forsyth & Company, wholesale druggists, purchased the property from the Sawyer family. It was sold in 1905 to Alfred E. Jones, of A.G. Jones & Co., merchants and shipping agents. Alfred E. Jones was the son of Alfred Gilpin Jones, Lieutenant-Governor of Nova Scotia, 1900-1906, and brother

of noted artist, Frances Jones and of author, Alice Jones. He resided in the house, 1905-1932, and died there.

In 1932, Mr. Gerald Wootten purchased the house and converted it into upscale apartments. Some tenants like Mrs. W.T. (Annie) Begg and Christopher Lonsdale resided in their apartments for many years or until their deaths. The roster of tenants included bankers, barristers, even a meteorologist. By the 1960s, the apartments were being rented to university students.

The venerable building was purchased in 1970 by architect Janusz Rosinski and his wife Maud and its rehabilitation was completed in 1971. In February of that year they had an open house for the members of the Heritage Trust of Nova Scotia. Initially the secretary of the Council of Maritime Premiers rented the main unit, where he entertained the premiers and senior government officials. It was also visited by the late Pierre Berton, when a member of Heritage Canada, and by then-Prime Minister Pierre Elliott Trudeau. The house, with its four rental units, was placed on the market in 1977.

Some readers may remember the publicity a few months ago when the Uniacke-Sawyer house was listed for sale with Bryant Realty Atlantic. We hope that the market will be kind to this grand house and that it will, once again, find owners sympathetic to its storied past.

English Theatre Songs Illustrate Lecture at St. John's, Lunenburg

Donna McInnis

Musique Royale and Heritage Trust of Nova Scotia jointly sponsored a memorable event at St. John's Anglican Church, Lunenburg N.S. on Saturday, September 11. English Theatre Songs of the 17th Century was the subject of the lecture delivered by Dr. Gordon Callon, who is both a music historian from Acadia University and also a member of Heritage Trust's Religious Buildings Committee. Harpsichordist Erin Helyard and soprano Judith Burdett demonstrated the elements of the lecture by performing numerous delightful songs. Music by Byrd, Johnson, Wilson, Wm. Lawes, Purcell and Draghi featured in the

programme. Dr. Callon's exposition of the historical context and of the poetic and compositional features of theatre songs of this period fostered a greater appreciation of the music performed that evening and will also enhance our appreciation in future listening.

St John's Anglican Church is one of the most remarkable of Nova Scotia's church buildings, and its impeccable reconstruction after the fire of November 2001 makes it all the more precious to those who appreciate the architectural interest of our religious buildings. The acoustics and the visual aesthetics make St. John's an ideal setting for a musical evening.

This concert exemplifies the laud-

able practice of using historical buildings for a variety of purposes, always with an eye to preservation and broader public appreciation. Dr. Callon urged the audience to view Heritage Canada's website which spotlights the adaptive reuse of religious buildings. You will find much of interest at www.heritagecanada.org/eng/services/faiths.html.

Musique Royale has been offering Nova Scotians quality musical performances for 24 years, and has persistently honoured our built heritage by choosing to house the concerts in buildings of historical interest. The Sept. 11 event demonstrates their successful work in this regard!

COMMENTARY

"This Land Is Your Land, This Land is My Land": Whose Land Is It, Anyway?

Catherine Nasmith

Heritage Canada's Annual Conference, held in St. John's, included a feature presentation by Ned Kaufman, author of *Place, Race and Story: Essays on the Past and Future of Historic Preservation*.

Heritage has made some effective connections with the environmental movement; Ned Kaufman suggests that we have some important links to make with the fields of history, sociology and anthropology in digging into the meaning of "place".

He points out that when we lose a community landmark, the effect is like a death. If heritage advocates stop the wrecking ball, we have won a "reprieve". "Why is this?" he asks. Kaufman explores our attachment to others' properties that have become our touchstones and shape the places where we live our lives, or to places that are important to societal memory.

If you knock on the door of a place

where you used to live, or to which you have some connection, the present owner will almost always invite you in—there is a general understanding of the need to connect to the places that were part of our lives. What does this mean for preservation?

Kaufman played Woody Guthrie's "This Land is Your Land, This Land is My Land" and described coming upon a private property sign on the edge of some wilderness. In what sense was the land "our" land, when it was clearly privately owned?

He also challenged us to consider what we are doing in "saving" a building. In one scenario, a building is purchased, tenants are evicted, the building is torn down and the heritage community weeps. In scenario two, a building is purchased, tenants are evicted, the building is rehabilitated, new people move in and the heritage community cheers. Why is this, when great social displacement has occurred in both scenarios? The people and the stories attached to the place have been dispersed. It is not enough

to preserve the building; he urges us to preserve the events and the life associated with a place—these histories are often as important as the architecture. This fundamental point has been ignored in the heritage debate.

The legal concept of ownership has been narrowly defined; it fails to address the collective ownership we feel for places that we don't actually own. Private ownership has consistently been recognized over the public, cultural ownership of property.

He challenged us to find ways to discover, document and preserve a wider aspect of place. Heritage goes beyond beautiful buildings and economic renewal; it is really part of a larger movement for social justice in a system where private property rights trump community interests. If the heritage movement is about social justice, its relevance will no longer be questioned.

"Built Heritage News" (Oct. 18, 2010) with permission of CN and edited by JM.

Picture This

Bruce MacNab

There are many products used in construction that we refer to as "rails". Hand rails give us something to hold onto as we walk up and down stairs. Other products include guard rails, window rails and fence rails. Some mouldings found inside our homes are also called rails.

One of the most common rail-mouldings is chair rail. Chair rail was originally installed in dining rooms to prevent the backs of chairs from damaging wall finishes. Nowadays, chair rails are put just about everywhere in houses. Chair rails are typically installed about 36 inches above the floor. A less common moulding is called plate rail. Plate rail is a heavy duty moulding that is used to display those commemorative plates that were once so popular. Plate rails were generally installed between five and six feet above the floor. It's rare to find plate rail in Nova Scotian homes. But occasionally, you will find plate rail in church manses around these parts.

One of the more interesting rails is picture rail. Picture rail is installed on walls about a foot down from the ceilings. Picture rail is a common moulding you will find in many older Nova Scotia homes. Picture rail has an unusual characteristic compared to most mouldings: the top is rounded. This rounded top allows S-shaped metal hooks to lock onto the rail. The hooks are, of course, used for hanging pictures. Wire can be dropped down from the hooks to hold large and small framed paintings or mirrors. Some people don't mind the wires showing while others cover them with ribbon. Some homeowners choose to use strong fishing line which is almost invisible.

Picture rails eliminate the annoying need to find wall studs for supporting heavy items. Happily, pictures can be easily hung without drilling holes in rock-hard plaster. When pictures are removed, there are no damaged walls to repair, which makes this moulding very popular with landlords.

Picture rails were often installed in institutions like schools. Occasionally, modern-day carpenters and painters discover silver-plated S-hooks that were once used to hang portraits of our Kings and Queens at the head of classrooms. Typically these hooks need to be stripped of a century's worth of paint before the material can be easily identified. Many S-hooks were made of brass and featured a subtly stamped floral design.

The rounded top of the moulding presents a bit of a problem for fussy housekeepers. The valley formed where the picture rail meets the wall creates a virtually un-cleanable crevice. It's also a great spot for insects to hang out.

Aside from offering a comfy home for spiders to hide, picture rail helps us humans hide something also – sloppy painting skills. Some people feel bringing the ceiling colour down the wall to the picture rail makes high ceilings seem less imposing. Picture rails are a great place to make this transition from coloured wall paint to ceiling paint. If the transition between the two paints is done in the crevice at the top of picture rails, nobody can see it from below.

Another painting trick that was in vogue back in the old days was to use a lighter shade of the wall paint above the picture rail. This simple detail offers an oddly pleasing effect and helps to feature the picture rail moulding itself.

Reproduction picture rail can be found at specialty suppliers. If you are considering buying picture rail and using it for its original purpose, consider a more durable wood like poplar. If carefully installed and thoughtfully painted, picture rail can beautify a room as much as the artwork it supports.

Bruce MacNab is a journeyman carpenter who has taught apprenticeship and communications at NSCC.



This picture rail was salvaged from the Halifax Club during fire restoration in the mid 1990s. The hook was salvaged from the Halifax Grammar School, on Tower Road, during restorations following Hurricane Juan.



Profiles of picture rail and hook.



Face view showing hook and picture rail.

Programs Sponsored by Other Societies

L'Acadie de Chezzetcook

79 Hill Rd., off route 207, W. Chezzetcook
Dec. 12, 6:30 pm, Outdoor Christmas Tree
Lighting and Carol Sing. 827-2893.

Dartmouth Heritage Museum

Evergreen House, 26 Newcastle Street
Tues. -Sat., 10-5 pm \$2.
To Dec. 17, A Loop in Time: Hooked Rugs by
Dartmouth Heritage Matters Rughookers
To Dec. 18, Traditional Victorian Christmas.
Jan. 25-Apr., Blades of Steel: Dartmouth's History
on Ice. www.dartmouthheritagemuseum.ns.ca,
464-2300.

Industrial Heritage of NS

First Monday of month, 7:30 pm Maritime
Museum of Atlantic
www.industrialheritagens.ca

Mainland South Heritage Society

Captain William Spry Community Centre
Feb. 19, 1-4 pm, Annual Heritage Tea and
Display, "A Pictorial Walking Tour of Mainland
South, from Armdale to Pennant." Refreshments
served, admission free, donations accepted.
Display to be shown for following three weeks.

Musée des Acadiens des Pubnicos & Centre de recherche, West Pubnico

Dec. 9, 7 pm, La Société historique acadienne
de Pubnico-Ouest.
Dec. 12, 1:30, Christmas Home Tour and Yuletide
Tea, beginning at Museum, \$15.
Feb. 2-26, "Heritage" Photography exhibit by 29
artists, \$3.
Feb. 14, 2-3:30 pm, Heritage Day, storyteller
Laurent d'Entremont, photo and other exhibits,
tea & coffee, \$3.
www.museeacadien.ca, 762-3380.

NS Archaeology Society

Rm. 165, Sobeys Bldg., St. Mary's Univ.
Meets fourth Tues. of month, 7:30 pm.
Jan. 25, Ben Pentz, "Down the Mighty River
- Archaeological Survey of the Rupert River,
Quebec
Feb. 22, TBA
www.novascotiaarchaeologysociety.com

Rockingham Heritage Society

Keshen Goodman Library
Dec. 4, 2-4 pm, Book Launch, Sweet Suburb:
A History of Prince's Lodge, Birch Cove and
Rockingham by Sharon and Wayne Ingalls.

BOOKS

Atlantic Canada in Print

Boileau, John. **Halifax and the Royal Canadian Navy**, Nimbus, Halifax. 214 pp.
Photos. \$21.95 pb.

Chapman, Earl J. and Ian McCulloch, eds. **A Bard of Wolfe's Army. James
Thompson, Gentleman Volunteer, 1733-1830**, Robin Brass Studio, Montreal. 388
pp. Illus. \$59.95 signed hardcover limited edition, \$34.95 pb.

Dobson, Henry and Barbara. **Heritage Furnishings of Atlantic Canada**, Quarry
Press, Kingston. Illus. \$80.

Erickson, Paul and J. Fowler, eds. **Underground Nova Scotia-Stories of
Archaeology**. Nimbus, Halifax. 172 pp. \$27.95 pb.

Flewwelling, Joan and Mary Dickson. **Dwelling Places: Historic Houses of
Musquodoboit Harbour, West Petpeswick, East Petpeswick, Meagher's Grant
Road, Smith Settlement on Nova Scotia's Eastern Shore**. Self pub. 178 pp. Illus.
\$25. Available from the artist (889-2644).

Hartling, John D. **Imperoyal Village**. Glen Margaret Pub., Glen Margaret. 144 pp.
Illus. \$14.95 pb.

Ingalls, Sharon and Wayne. **Sweet Suburb: A History of Prince's Lodge, Birch
Cove and Rockingham**. Glen Margaret Pub., Glen Margaret. 288 pp. Illus. \$35.

Lockett, Jerry. **Capt. James Cook in Atlantic Canada**. Formac, Halifax. 200 pp.
Photos. \$24.95.

Macnutt, James W. **Building for Democracy: The History and Architecture of
the Legislative Buildings of Nova Scotia, Prince Edward Island and New
Brunswick**. Formac, Halifax. 128 pp. Photos. \$24.95 paper, \$19.95 ebook.

Royal NS Historical Society

Public Archives of NS
Meets third Wednes. of month, 7:30 pm
Jan. 19, Henry Roper, Univ. of Kings College,
"Thomas Chandler Haliburton: Complications
and Contradictions."
Feb. 16, John N. Grant, SFU, "Dempsey Jordan
(c.1771/72-1859): Teacher, Preacher, Farmer,
Community Leader, and Loyalist Settler at
Guysborough and Tracadie."
<http://nsgna.ednet.ns.ca/rnshs/>

Yarmouth County Historical Society

22 Collins St.
Dec. 11, 2-3:15 and 3:15-4 pm, Christmas Tea, \$6.

Religious Buildings Symposium II

April 16, 2011
Atlantic School of Theology

Fee \$60 includes coffee break, lunch
and Musique Royale concert
(David Greenberg and Chris Norman)
Limited \$50 early registration
(before 31 December)

See www.htns.ca for program details
or call the Trust office (423-4807)