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# 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  
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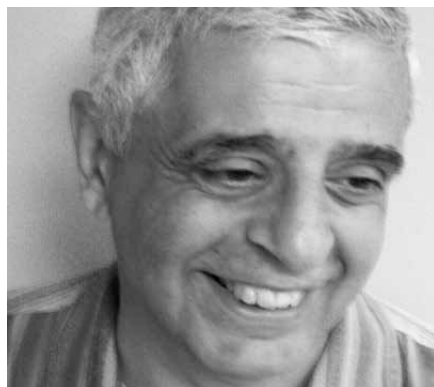
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We welcome submissions.  
Deadline for the next issue:  
July 25, 2011

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*Peter Delefes*

The second Symposium on Religious Buildings took place on April 16 at the Atlantic School of Theology. Sixty people from across the province attended the full day conference which concluded with a splendid performance by Musique Royale. The focus of the Symposium was on strategies for protecting and making our religious buildings more sustainable.

Our monthly lecture series, on the third Thursday of the month, has been well attended. Recent lectures have included Sara Beanlands' study of the Life and Legacy of the Rev. Andrew Brown; the use of masonry in Halifax buildings by Graeme Duffus; Iris Shea's history of a secluded Jollimore pool house; and lessons in building civic pride, learned from Parrsboro's experience with heritage houses, and presented by Conrad Byers. Following our June 16 AGM, architect Andrew Powter will give an illustrated lecture on Painted Rooms in Nova Scotia. Our lecture series is free and open to the public; please extend an invitation to your friends. A list of topics and speakers is provided in our quarterly, *The Griffin*, which is available online (www.htns.ca).

The Trust's HRM Committee has been very busy dealing with important issues such as the proposed convention centre, the 'grandfathering' of applications for two high-rise towers in the midst of the Barrington Street Conservation District, and a proposal for a new YMCA building on the corner of Sackville and South Park Streets, which includes a commercial development. The proposed development contravenes the height and set-back provisions of HRMbyDesign. The committee has also been examining many options for a permanent location and adaptive re-use of the Morris Office Building, which is owned by the Trust and temporarily located on property owned by the Nova Scotia Power Corp. As this issue of *The Griffin* goes to press, negotiations are underway with a group that is very interested in acquiring and restoring the building. We hope to have some good news to report on the future of the building in the fall.

A warm welcome to our new members. I encourage all members, new or old, to contact me about issues relating to our built heritage (902-826-2087 or pdelefes@eastlink.ca).

### Heritage Trust of Nova Scotia

#### Annual General Meeting

Thursday, 16 June at 7:10 pm

#### Guest speaker: Andrew Powter Painted Rooms of Nova Scotia

Museum of Natural History (Auditorium),  
Summer Street, Halifax.

For information, please call 423-4807.

*cover image* Fisherman's Harbour, Guysborough County. (Courtesy of Dennis G. Jarvis) See COMMENTARY/BUILDINGS AT RISK, p. 15. To see more work by this photographer, go to [www.flickr.com/photos/archer10/](http://www.flickr.com/photos/archer10/) or [www.blurb.com/user/archer10](http://www.blurb.com/user/archer10).

## *St. Andrew's United Church, Baddeck Forks, Victoria County*

*Joan MacInnes*

Located in close proximity to the cross roads at Baddeck Forks stands this simple but stately old church. Construction of the church began in 1865 and it was eventually completed in 1872, at which time it was consecrated. Initially, it was a Presbyterian church; however, following the church union movement in the 1920s it became a United church in 1925. The vote was quite close with thirty of the fifty-five families who participated in the voting process in favour of the creation of a new United church.

Architecturally, this is a Presbyterian meeting house with classical detailing in the linear cornerboards, topped with cornices, and perfectly symmetrical proportions. It has a steeply pitched gable roof with return eaves and dentils in the gable end barge boards. The double-hung, multi-paned windows are plain glass. The front façade is three bay and is symmetrical. There is an entablature adorning the main doorway which also has a transom.

Another church preceded this one in this immediate area. The first church was located on the opposite side of the road and situated on a hill (now the location of the cemetery). It was built in 1837. When the present church was being constructed, a great deal of the materials used in the interior construction, such as the boards, were removed from the original church and were incorporated into this church.

The builder was one Donald MacInnis from Whycocomagh. Mr. MacInnis was a noted church builder and he was involved in the construction of several churches in Victoria County. He was contracted by the congregation to build the exterior of the church for the sum of one hundred and twenty pounds. He also agreed to add a steeple for an additional five pounds. However, the steeple did not materialize and it is not quite clear as to why this happened. Obviously there was a misunderstanding between



the two parties and for whatever reason, the steeple did not get built by Mr. MacInnis nor by anyone else as St. Andrew's remains without a steeple.

The interior was completed by J.C. Ferguson. He also installed the pews at a cost of four hundred and eighty-eight dollars. In order to finance the cost of the pews, they were sold individually to the families of the congregation. The front pews cost thirty-six dollars with the pews at the back of the sanctuary cost-

ing eighteen dollars.

This church is a municipal heritage property, having been duly registered in July of 1992, and appears on the Nova Scotia Historic Places Initiative register. This is a beautiful little church situated in a tranquil setting and is definitely worthy of a visit.

*This article is one in a series in the Victoria Standard about Victoria County's historic buildings.*

## The Restoration Of A Historic Gem

*Arthur Irwin*

One area that has provided many challenging opportunities in the HVAC industry is the restoration of many of our historic structures. Many of these projects can be very labour intensive and require much patience. For example, attempting to find a specific style of radiator, air diffuser, or a simple radiator valve or something not readily available can take weeks. These projects require a certain type of tradesperson that enjoys and appreciates these historic ventures and the challenges they pose. In the past three years, I have been consulted in over forty energy-related projects dealing with churches.

In this example, I was contacted by the Anglican Diocese of Nova Scotia and was asked if I would supervise the restoration of this beautiful historic gem, St. Margaret of Scotland Anglican Church at Oakfield. The main focus was to make the structure more energy efficient and to design a heating system that was affordable and quiet, to provide comfort, something that was non-existent in the past.

In 1861 an Englishman, Lieut. General John Wimburn Laurie, arrived in Halifax and in 1866 bought 800 acres of land and brought twenty families from England. Very soon a school, houses, church, railway siding, stage coach inn and two quarries were built. A herd of pure bred Devons soon followed from England. After an old English tradition, the church was built as a private chapel on the estate for the family and servants. Oakfield, located on the old Halifax to Truro highway, was soon regarded as one of our most successful early settlements.

Thankfully, the subject of where to start was easy because the decision was already established. The original church floor, built over a crawl space, collapsed during a funeral and this is where I began. Jumping from 1866 technology to the present, I filled in the crawl space

and poured a new concrete insulated slab with in-floor heating installed. We then found there was no well within a kilometre or two; eventually the water issue was resolved and the heating system was filled through an elaborate process.

The existing heating system consisted of a small electric furnace which was under-sized and because of the blower noise, could not be used during a church service. This meant coming to a cold church and leaving a cold church.

We were very limited with space and a very small room projecting towards the back was the only option for a furnace location. I knew a stainless steel pre-fabricated chimney was out of the question as the church would very quickly lose its heritage designation. The term "Direct Vent" suddenly appeared from above and I then realized this would be the obvious solution. I contacted Dave Wilson, owner of Kerr Controls Limited in Truro, and he very kindly donated a Kerr Comet boiler. This particular burner, manufactured for this purpose, is very quiet and one can hear a simple "hush" when it starts. Anti-freeze solution was also installed, permitting a lower temperature to be safely maintained; protection against power failures was another consideration.

When you sat in a church pew, which consisted of 2" thick and 15" wide pine planks, you very quickly realized all restoration of the building envelope must be performed from the exterior. The very attractive stained wainscoting could not be disturbed.

The framing consisted of 3"x 6" vertical studs with horizontal framing mitred into the exterior of the studs. This arrangement was to accommodate the 12"x 1 3/8" rough sawn vertical boarding-in material. Cellulose insulation was blown into the existing wall cavity and the holes plugged. Tyvek was installed as an air barrier and wood furring strips were then installed on a 45 degree angle to prevent any possible

build up of moisture and permitting it to drain freely. New 12"x 1 3/8" rough sawn lumber was custom milled and nailed in place with stainless steel nails to prevent any metal bleeding on the new wood. White linseed penetrating stain finished the project. The objective was to carry out the entire project and retain the original appearance. Our efforts should be "out of sight, out of mind." Interestingly, all of the lumber used in the construction of St. Margaret of Scotland was milled from logs from this property. It is often referred to as "The Chapel In The Pines."

At the time of my involvement, the intent was to hold services for special celebrations only but services are now held every Sunday morning. There is a certain warmth (pardon the pun) and charm that exists within these walls that makes you wonder how the trades people of that era created such wonderful end results. No chain saws, no power tools, no Tim Hortons plus all of the modern inconveniences that we struggle with on a daily basis.

I should clarify a point, should any heating contractor wonder why I become involved in so many churches: I am simply preparing an easier path through the Pearly Gates!

*This was one of the presentations made at the 2010 Religious Buildings Symposium. We hope to print papers from the 2011 symposium in coming issues.*



## The Pool House in Jollimore: Uncovering the Mystery of this 19th Century House

Donna McInnis

Rumours have long abounded in Jollimore – whispered accounts from those who managed to sneak into a hidden swimming pool that was reputed to rival the iconic pools of star-spangled Hollywood homes, a salt water pool, said to be guarded by a ferocious watchdog whose favours were known to have been curried by offering food. This wondrous private pool was no fantasy; it was in fact built in 1937 on the property known as *Finntigh Mara* where it continues its elusive existence, tidily tucked away on a 3.5 acre parcel of land, invisible from the road and from the shore.

Poolside, there is a house known variously as the Pool House or the Shanty. This house was moved onsite, probably in the 1860s. The architectural details of the Pool House—the dormer, the steeply-sloped roof, the multi-paned windows, the interior narrow staircase—are typical of the oldest of the dwellings in the area, those of the original families, the Jollimores, the Slaunwhites and the Boutilliers who came there from St. Margaret's Bay and settled on a 50 acre land grant to the Jollimore brothers in 1826.

At the April meeting of HTNS, local historian and author, Iris Shea, spelled out the history of Pool House, illustrating her talk with a fascinating set of photographs. Among them is a remarkable picture post card from about 1903 featuring the Northwest Arm Settlement at the turn of the century. It clearly shows the Pool House near the shore front of the property which ultimately became *Finntigh Mara*.

Records show that one John Robert Willis bought seven acres from the original John Jollimore holding in 1865. Willis had the distinction of being a Collector of Seashells, whose reputation persists (see [www.ourroots.ca](http://www.ourroots.ca)). Seven years later Willis sold the land, with a house on it, to Peter Ross, merchant, for his enjoyment



(Courtesy of Mainland South Heritage Society.)

as a summer cottage. The property was sold to Amos Slaunwhite in 1885, and he divided the shore front into three lots, on one of which sat the Pool House. Summer residents leased the lots and ultimately, by 1913, one of these summer folk, Dr. Mathers, was able to buy all three and consolidate the property as *Finntigh Mara*.

Dr. Mathers was an eye, ear, nose and throat specialist who worked in Halifax from 1901 to his retirement in 1947. He engaged William Brown as architect to build an Arts and Crafts house on the estate in 1914, and the same William Brown was the architect for his medical office at 5188 Morris Street. Both William Brown buildings are still standing. Dr. Mather's legacy is further preserved by a scholarship for medical study at Dalhousie University which was offered in 2008, in his name and that of his wife.

In 1944, *Finntigh Mara* passed from the Mathers family to that of Gerald Martin. Martin's daughter was continuous owner of the property until 2009.

The Pool House, the William Brown Arts and Crafts house, and a third house, known as the Gate House at 10 Kirk Lane

are the three buildings presently on the historic estate. There are again, however, excited rumours about what is going on in this special place. A condominium development has been proposed which anticipates fourteen dwelling units, and the likes of which has not previously been undertaken in HRM. The developer, Jennifer Corston, will preserve and restore both the Arts and Crafts principal residence and the Pool House in accordance with their original design, and will limit the size and scale of new construction to appropriate dimensions for the existing structures. This prospect is almost enough to tempt one to imitate those curious children who found ways to sneak onto the property and marvel at what the rumours relate.

# A Halifax History of Masonry and Architecture

Janet Morris

Architect Graeme Duffus, former Vice-President, Heritage of our organization, took us on a magical masonry tour of stone and brickwork throughout the ages, with particular emphasis on its evolution in Halifax, Nova Scotia. His talk at the Museum of Natural History on Thursday, March 17, 2011, began with references to the architecture of ancient times such as Stonehenge and the Egyptian pyramids. Architecture as a profession did not exist in medieval times, and the master builder usually was a stone mason and *de facto* architect. The study of architecture as a discipline only began in the early 1700s.

As our city was established in the mid-1700s, our early buildings were not conceived by trained architects. Richard Bulkeley built the first stone building, Carleton House. There is only masonry and nogging in the walls of this building—a veritable fortress!

By the year 1799, Isaac Hildreth conceived Government House; the slightly later Province House was conceived by a master mason by the name of Scott. Pre-1850, the only architect working in Halifax was John Plow, who designed Admiralty House. By 1858, Cyrus Thomas, son of William Thomas of a renowned architectural firm in Toronto, submitted drawings for the new Dissenters' church after Mathers' Meeting House was lost to a fire. Thomas introduced Gothic architecture to Halifax with the new St. Matthew's Church. Cyrus Thomas also designed the old Court House on Spring Garden Road. Following a large fire in 1859, a by-law was enacted that required downtown buildings to be constructed of masonry. Cyrus Thomas became involved in co-coordinating the rebuilding of much of the downtown, including the wonderful buildings of the Granville Street Mall, introducing a Norman/Romanesque/Venetian style to the city, probably the first such style adopted in North America.

By the early 1850s, David Stirling arrived in Saint John, New Brunswick from his native Scotland. He came to Nova Scotia and married a woman from Pictou. Then he was off to Toronto to work on Osgoode Hall. He joined briefly with John Laing, who was also from Scotland and who owned a stone quarry. Stirling's first commission in the City was the Halifax Club, 1862. He thereafter partnered with William Hay and they worked together on Keith Hall, a building of Italian Renaissance inspiration, but Hay returned to Scotland in 1865. Thereafter, Stirling and Laing worked on the Old Post Office Building (now part of the Art Gallery of Nova Scotia). This was an era of unions and strikes, and Laing, the builder, went bankrupt while doing this building. Laing thereafter satisfied his creative talents by carving stone and by making bricks at his brickwork outside Shubenacadie.

Later commissions for Stirling included several churches, beginning with Fort Massey, a brick building with stone trim. Stirling and Laing built a brick "cottage" for John Duffus, the speaker's great-grandfather, on Kent Street. Graeme has found handwritten specifications for this cottage, including the "recipe" for mixing the mortar.

In 1877 there was a great fire in Saint John, New Brunswick, and hence a great exodus of architects from Halifax to assist in the reconstruction of the city in a grand style and with masonry buildings replacing wood structures.

The next architect highlighted in the tour was the Dumaresq family. The first architect in the family, J.C. Dumaresq, was responsible for the Forrest Building of Dalhousie University (1877), the first building constructed after the university moved from the Grand Parade site. Masonry structure had changed—there were now voids between the stone and the backing brick, but no ties (making it earthquake susceptible). The Dumaresqs, together with William Whiteway, developed much of Barrington Street,

including the Keith Building, the Green Lantern building, the Dennis Building, and the Church of England Institute. Their "signature" buildings were of Romanesque design with a Chicago-style flair. Red sandstone and *terra cotta* were prominent building materials.

Andrew Cobb (1876-1943), who was born in New York, but whose mother was from Granville Ferry, was the next architect of renown to work in the city. Cobb attended M.I.T. and practiced in the States before going to Paris and studying at l'École des Beaux Arts from 1907-1909, spending his summers doing the European Grand Tour. He practised with the Dumaresqs for three years, and while there, did an addition to the Halifax Club. He moved to Bedford after his marriage and built the first of his three residences known as Cobweb I, II and III successively. His domestic architecture tended towards the English Arts & Crafts style, but his institutional work included classical elements. In 1912 he designed and built the Studley Campus of Dalhousie University, together with a partner from Toronto, who preferred a classical style. Next was the library building, incorporating heavy timbers and concrete floors, also a concrete beam—not much used in construction before this time, and probably influenced by his studies in Paris. In 1923 he worked on the Dalhousie Medical Building, introducing concrete columns infilled with brick. In 1929, he was working on the Chase Building, which was designed as the Public Archives of Nova Scotia. He used much concrete, faced with limestone, although the drawings indicate an intention to use sandstone. Cobb also worked with Lyle, an architect from Toronto, who designed the Bank of Nova Scotia Building, built in the early 1930s.

Graeme's father, Alan Duffus, came to know Andrew Cobb as he worked as his caddy on the golf course behind (one of the) Cobweb residences. Graeme believes his father's interest in architecture blossomed because of this



*Duffus "cottage" on Kent Street, Halifax. (Courtesy of Duffus family.)*

acquaintance. During his tenure in the profession, masonry construction transitioned to rain screen walls. Alan Duffus came to work with Romans, a friend of his from McGill, and also with Davidson of Davidson, Simone. In 1954 he worked on the Ralston Building, constructed of limestone with steel structural elements. The walls were still solid masonry. Unfortunately steel corrodes, and even as late as 1991 they were not using galvanized steel. In 1959 Duffus worked on Howe Hall in partnership with a Toronto firm. This was another building using masonry as a rain wall. Next he worked on Henderson House, a residence adjacent to Howe Hall. Thereafter, he worked on

the Nova Scotia Museum, the Sexton Gymnasium, Bedford United Church and O'Brien Hall. In 1980, Alan Duffus retired though still found himself working on the restoration of the ironstone on the Cathedral, the restoration of Historic Properties and the Granville Street Mall.

Graeme's talk included some very impressive photos of the masonry buildings to which he referred—of special effect was a photo of Government House from Hollis Street, shrouded in fog, but still so very distinctive. He also included photos of masonry-related failures; these failures have continued to give architects employment throughout the decades. Problems illustrated were

rusty steel studs, rotting embedded wood studs, failing of ties between masonry walls, mortar failing and turning to sand, failure to install drip edges on sills, and spalling of brick. Graeme noted that the present trend is to replace masonry with pre-cast stone, even though stone can now be cut with computer settings, all the work being done automatically. One question from the audience elicited the information that certain stones on Province House are actually wood, made to look like rusticated stone. So stone look-alikes are not all that new!



# Cabin Corners Conquered: A Chester Basin Writer Created a Log Cabin Legacy

*Bruce MacNab*

Building a log cabin alongside a lake or a riverbank is a dream for many Nova Scotians. It's so easy to envision an evening campfire reflected on the water while we gaze lovingly at the sight of our cabin bathed in shimmering moonlight.

Now back to reality! Building a log cabin is a master craft in itself. Look at the craftsmanship required to corner-notch just one log and then consider the hours required to notch enough logs for an entire cabin. (See photo 1) But don't despair; there is an easier way to build a small log cabin. And the secret can be found in a special example of our province's built-heritage deep inside Lunenburg County.

Almost half a century ago, Ted Hennigar, a prolific ballad writer and author of *The Rum Running Years* and *Scotian Spooks, Mystery and Violence*, decided to build a log cabin beside the Gold River. He started by hiring a local woodsman, Milford Lantz, to cut enough eight-inch logs to build a 12' by 20' cabin. Two local carpenters, Arthur Bennett and Dale Webber, together with Mr. Hennigar, began building the riverside cabin directly across from a beautiful tributary known for its annual run of Gaspereau.

After installing a concrete block foundation, the men started laying the logs which had already been peeled on site. Carpenter Dale Webber recalls how they fit the logs to eliminate gaps along their length. "We wrestled the logs into place, and then scribed them with [chain]saws and chisels." Scribing the logs was time-consuming work, but the men used an innovative shortcut to deal with the corners. Not one single log would be notched for this cabin. Instead they erected four corners made from ordinary two-inch-thick lumber. Each corner was made by nailing two planks together in the shape of the letter L.



Photo 1: These saddle-notches were crafted by log-smiths Wade Hall and Roger Thomas of New Frontier Log Homes Ltd, New Ross.

Once the corners were plumbed and temporarily braced, the logs could simply be cut square and then butted into the L-studs. (See photo 2) Large spikes were driven through the lumber corners to secure each log.

After laying the logs to a height of seven feet, the final row of logs was split down the middle, creating a flat spot at the very top of the wall. The carpenters installed a 2" x 4" top plate and stick-framed a conventional roof. Once the roof and floor were finished, they installed the door along with five windows to complete the cabin. Since then, the Hennigar camp has stood the test of time remarkably well. (See photo 3) Danny Hennigar is amazed at the enduring craftsmanship of his father's cabin. "It was built in 1967 and there's no rot whatsoever. That speaks volumes about the way the camp was built."

Over the years, small gaps between the logs have been chinked with moss, creating what Danny calls "A damned-cozy camp!" Hurricanes, snowstorms

and floods have come and gone but Ted Hennigar's camp still stands strong—proving that cutting corners isn't such a bad thing after all.

*Bruce MacNab is a Red Seal journeyman carpenter who has taught apprenticeship and communications at NSCC. Bruce is building his own cabin alongside the Mac-can River. (All photos by author.)*

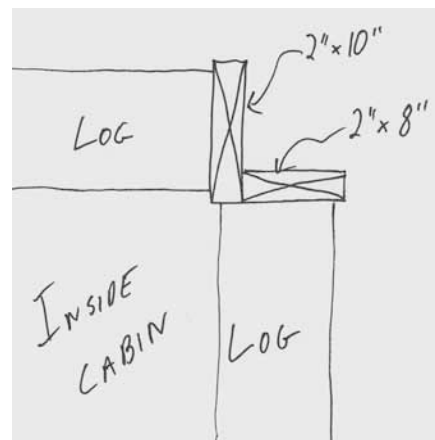


Photo 2: This sketch shows a plan view of the L-stud corner detail.





Photo 3: The Hennigar camp in 2011.



Photo 4: The view from the Hennigar camp. A tributary can be seen on the opposite side of the Gold River.

## In Support of the Barrington Street Heritage Conservation District

*Linda Forbes*

*The HRM Committee has been concerned about two proposals for developments in the Barrington Street Conservation District. At issue were the applications by the owners of the Roy and Zellers buildings for development agreements, not under the rules of HRMbyDesign, which allows an increase in height limits of about 30 feet or three storeys from the previous limit, but under the 'old rules.' However, the proposals were for 182 and 226 foot buildings. In one case, the original building was to be demolished. Members of the HRM Committee and other speakers raised excellent points about the economic benefit of heritage areas, the need to respect HRM's first Conservation District, the questionable statistics being used to argue for more office space, and so on. It was disheartening to have to speak a second time, after the first proposal was adopted almost unanimously by Council but a few speakers did. The following is a combination of two presentations made to HRM Council on behalf of the Trust.*

Tonight's hearings are an opportunity to demonstrate your commitment to an area—Barrington Street—that has been suffering because of shifts in the retail sector, because of physical neglect, because of the lure of magnets such as the Arts and Culture hub near Pier 21 and because, understandably, owners and developers were reluctant to make a move before seeing how HRM would lead the revitalization with the Barrington Street Heritage Conservation District plan—its rules and any incentives it might offer.

Both proposals before you tonight slipped in under the wire, in 2008 (Roy) and early 2009 (Zellers), after the Conservation District had been accepted in principle by Council. Proclamation of the District was held up while HRMbyDesign wended its way through the public consultation process. The appli-

cations have been 'grandfathered' and fall under the pre-Heritage Conservation District rules. Despite making attempts to meet some of the standards, they fail to fulfil significant aspects of the rules in place in 2008 and 2009 and they do not meet the standards of the Heritage Conservation District. They should not be accepted.

According to the Central Business District Policy 7.2.1, new buildings—which Starfish Properties proposes for the Roy Building site—must complement adjacent municipally-designated buildings like the 3-storey Colwell Building, three doors away, through "the careful use of materials, colour, proportion." While the architects have tried to recognize the rhythm and proportion of the openings of adjacent buildings and have not exceeded the widths of the present Roy and Zellers buildings, an 11 storey tower atop a five storey base is, I would say, out of proportion. Certainly it would overwhelm the neighbouring buildings. Even the present six storey Roy building is somewhat out of scale to its neighbours. Across Sackville Street, the Zellers building is one of the taller and wider buildings on its block and an unusual, non-Victorian one. [It is Art-Deco.] The proposed development would loom over its neighbours, even the Keith building, which is now a significant presence on the block, and it would reduce the Zellers building to a squat—but decorative—band around the base of a tower.

Mr. Reznick discussed his plans for the Roy building site on CBC radio yesterday and it was clear that he intended that his building make a positive contribution, bringing light and activity onto the street at night, inviting the public inside, and so on. However, he addressed the mass of the building by talking about whether or not the tower would be visible from across the street. An illustration makes it clear that

the tower would be very visible from across the street. We experience height not only from the street-side in front of a building but also obliquely—from down the block and from further away. Street level is important when judging the impact of a building on adjacent buildings—materials, the rhythm of openings, and so on—but so is perspective—taking a step back to look—and that is when a radical difference in height and volume becomes discordant.

Under the old rules, the effect of new developments on the pedestrian realm (the sidewalk) was to be considered in the approval process: Policy 7.5 calls for "normal wind levels on outdoor pedestrian routes and in public open spaces [to be] acceptable." Anyone who has sailed along the harbour's edge knows how the wind is funnelled down the east-west streets from the Citadel. What will the impact be—in terms of increased velocity—of one, let alone two towers, on the public we are trying to attract to a vibrant streetscape? How was the effect measured? What do we know of the standards for acceptability? And what will the experience be for pedestrians on the slope of Sackville Street in icy winter weather?

Then there is the impact of increased shadowing. One building at a time, we nibble away at the sky visible from the sidewalk and the sun hitting the street, increasing the depth and length of shadow and decreasing the street-level attractiveness.

Barrington Street was and is important because it has buildings unlike those in other parts of the city. It is important because of its position in relation to significant public buildings—City Hall, St. Paul's Church, St. Matthew's to name a few—and public places—the Citadel and the harbour. It is important because of its longstanding and continuing history of business and public activity. The street is evolving: Birks has left but another local- and creative -

## HERITAGE FOR SALE

### *26 East Petpeswick Road, Musquodoboit Harbour*

jeweller has become well established. Barrington would lose significance and value if its pedestrian traffic dried up, if the distinctive small businesses and organizations inhabiting it now were not supported by compatible uses and were, instead, replaced.

Injecting towers for residential and office uses into a small-scale environment is not the answer to Barrington Street's situation. In areas I have visited and where I have lived the most inviting heritage areas have not been fragmented. They have been unified but not uniform, visually interesting, and inviting to pedestrians. Spaces such as the Grand Parade and the cemetery at Spring Garden Road open Barrington Street up for viewing special buildings such as St. Paul's and the Basilica but they cannot compensate for the narrowing and darkening effect on these two blocks of designated buildings if towers close in on them.

I hope that both developers come back with proposals that respect what Barrington Street is and can become. Please reject these proposals as they have been presented to you. Thank you.

\$77,500 • MLS #00592691 • Esther Rowlings, Exit Realty, tel. 889-2751

The former Musquodoboit Harbour Presbyterian Church was built in 1926, just after the amalgamation of Methodist, Congregational and Presbyterian churches in 1925. By a close vote, it was decided to maintain an independent Presbyterian Church in Musquodoboit Harbour. The church opened in 1927, and held its last service at this building in December, 2010, although the Church carries on services in parishioners' homes, presided over by the Rev. Sandy MacDonald, also of St. Andrew's Presbyterian Church in Dartmouth. The

building sits on a small plot of land that will accommodate a drilled well and septic suitable for residential use.

The church comes complete with pews; only two small pews from the choir loft area are gone. (The cushions have gone to St. James Anglican Church at Head of Jeddore.) It also has a large, iron bell still in the belfry. The organ has been removed and is now at Memory Lane Heritage Village, together with the communion set and one of the old Bibles.

Plans are afoot to re-route the road. This will create a much quieter setting for this little gem, which will remain handy to many services and amenities.





## Who Speaks for the Church?

*Linda Forbes*

Old buildings may suffer as a result of competing needs within their communities as much as from neglect. The case of an Anglican church near St. John's serves as an illustration.

After hearing arguments from preservationists to save an 1894 church that was being used to house recyclables, Portugal Cove-St. Philip's town council denied an application from the Newfoundland parish for a demolition permit for St. Philip's Anglican Church, Portugal Cove. The parish has a newer church building and wants—or wanted—to expand its cemetery onto the land where the old church stands. The disappointed rector, who said that the parish lacked the funds to maintain the building, accused some councillors of having decided before the meeting to vote against the application to demolish; he threatened to lodge a complaint with the provincial government.

Preservationists thought the building was safe but the next morning, on March 31, 2010, someone cut the steeple's supports and apparently lowered it by ropes, leaving a hole in the building's roof. A guard was posted by the town to prevent further damage. Council then designated the building, hoping to prevent more vandalism. The Diocesan Synod of Eastern Newfoundland appealed the designation but lost. The hole in the roof was not repaired.

The struggle over the church building has placed members of the congregation on both sides of the debate; the rector is reported to have warned one member of the preservation group not to approach the cemetery and the old church. An invitation to have a cup of tea outdoors and discuss the situation, issued on the radio by one of the preservationists this spring, brought the Royal Newfoundland Constabulary to the parking lot between the new church and the old one, where a Coleman stove

had been set up. Officers asked the tea maker to leave the property.

In mid-April, more than a year after the steeple was cut down, it was still lying on the ground, despite an offer to cover the cost of any equipment needed to re-install it. The Church by the Sea, Inc., a local group formed to preserve the building and turn it into a museum at an estimated cost of \$250,000, has been frustrated by the diocese's refusal to allow it to help, except to patch the roof earlier this year. The town and the diocese are now working on a memorandum of understanding about the building's future and the bishop has been reported as having said that the old church would be restored. But when, by whom and for what purpose?

*Alan Ruffman provided the article from the St. John's, Newfoundland, "Telegram" of April 8, 2011. On-line CBC reports from March 28 and 31, 2010 added background.*

### IN MEMORIAM

## Maud Rosinski

Maud and Janusz were a vital part of the Trust...I have wonderful memories of Maud when she came to St. John's in the 70s and we had a meeting of the Newfoundland Historic Trust Board in our living room..she talked about the things that were going on in Halifax and that did it for me. I wanted to BE Maud Rosinski, she was so impressive. She had that wonderful European sophistication that made you aspire to do the things she was doing.

*We hope to publish an article about the contributions of Maud Rosinski to Halifax's built heritage circle but this note, sent by Beverly Miller, conveys the affection and admiration with which she was viewed.*

## Henry Peters - Joiner, Contractor, Builder, Developer (1824-1890)

*Garry D. Shutlak*

Born in Quebec City in 1824, Henry Peters was the son of Henry Peters and Mary Barry. He and his older brothers, Simon and Charles, were builders and contractors in Quebec City in the 1840s. The firm was further enlarged when George F. Blaiklock, a mason, joined the firm (see A.J.H. Richardson et al., *Quebec City: Architects, Artisans, and Builders* (1984)). First mentioned in Halifax newspapers in 1852, Peters, Blaiklock and Peters were the contractors for Wellington Barracks, Fort Needham, between 1852 and 1858. In order to supply bricks, the firm opened its own brickyard in Eastern Passage and the Chebucto Planing Mill on the property of Henry Peters' father-in-law, Daniel Creamer, at the foot of Cornwallis Street. The firm would also build Mount Hope Asylum, Dartmouth, and St. Matthew's Church (1859) before being dissolved.

As a builder and contractor, Peters built the following: a brick building at the head of Black's Wharf, 51 Upper Water Street (1861); the Skating Rink at the Public Gardens and the Union Bank Building at the corner of Hollis and Prince Streets (1862); William Stairs, Son & Morrow, Lower Water Street and the Benjamin Weir residence, Hollis Street (1863); the Naval Hospital, Dockyard (1864); E.W. Chipman house (now the Waverley Inn), the James Scott residence at Pleasant and Harvey Streets, Model Homes on Spring Garden Road, and the W.C. Silver Building at the corner of George and Hollis Streets (1865); additions to the Lunatic Asylum, Mount Hope (1866); James W. Merkel residence, Brunswick Street (1868); the Poors Asylum, South Street, Albro Street School (renamed Joseph Howe) and the Blind Asylum, Murdock Square, Morris Street (1869); New school, Lockman

## An Opinion About “Development” in Historic Dartmouth

*Jean Kryszek Chard*

Street; Saint Patrick's Boys School (1871); addition to School for the Sacred Heart, Spring Garden Road and the Intercolonial Railway Station on North Street, the second largest station in Canada at the time (1877); and Saint Patrick's Church, Brunswick Street (1882).

As an architect his output appears to be only stables for Dr Charles Tupper, Armdale, and Saint Patrick's Church, although it is likely that he designed many of the houses he built as a developer. Among these are houses on the east side of Pleasant Street (now Barrington) between Inglis and Gas Lane (where Hollis Street wraps around Cornwallis Park up to Barrington); Inglis Street at South Bland; Spring Garden Road at Hastings Street (now Brunswick); Green Street; and “Regent” or “Regina” Terrace, South Street.

*Let us hope that, as St. Patrick's Church seems to have found a path to firmer ground, Peters' other church, St. Matthew's, will overcome its own financial troubles.*

Dartmouth, founded in 1750, is generally viewed as the wallflower sister of her larger, extroverted sibling, Halifax. But like many a shy creature she has enormous charm when you get to know her. In the next few years, however, we may see this hidden gem brought to ruin, seduced by the glamour of gigantic developments in her historic centre.

Not everyone sees certain current and proposed developments as negative and there is no doubt that Dartmouth needs new construction. My concern is with how and what kind of development will occur.

Several months ago City Council held a public hearing regarding rezoning of a site next to Greenvale Lofts (old Greenvale School) to an “Opportunity Site.” I am naturally concerned about the scale of the proposal which included a structure close to twenty storeys tall. Even the “as of right” permitted heights seem inappropriate in this neighbourhood. Why would we want to completely overshadow the remarkable job that has been done over the past few years in creating buildings that are appropriate in scale and design to the community of downtown Dartmouth: Greenvale, Starr Lane, Canal Bridge, the interesting infill property behind the Sterns building on Portland Street, to name but a few examples? We must recognise what is an appropriate scale for buildings in downtown Dartmouth. There are ways of achieving population density, as well as maintaining green space (which is also severely lacking here) without extending skywards.

In Florence, Italy, the centre of the Renaissance, where Leonardo da Vinci, Michaelangelo, Dante and countless others flourished, and nourished the world that became our modern civilisation, today no building, even in

the modern districts, is allowed to be built taller than the Duomo (Basilica di Santa Maria del Fiore). This is, of course, a substantial structure, but the point is that there is a respect for history and a love of the achievements of the ancestors which is sadly lacking in our community.

The exercises we citizens have to undergo every few months in a futile effort to maintain the appropriate scale of buildings in historic parts of HRM reminds me of that toy where you hammer down a peg, only to see another pop up elsewhere. Except this is worse, because when you hammer down one, two pop up in its place, like a hydra sprouting two heads for each one that is lopped off. I am disappointed that the implementation of HRMbyDesign has not ended the constant barrage of requests for rezoning and exceptions to rules.

Several years ago I heard a presentation by a young architect who described the area around the old Starr manufacturing site as the heart of Dartmouth. I had not thought of that before, but the truth of it struck me. Putting high-rises here would be like plunging a spear into the old town's heart.

Currently in and next to Dartmouth Cove we are watching the construction of Kings Wharf: enormous blocks on infilled waterlots (infilling of pre-confederation waterlots throughout Nova Scotia being a serious issue in its own right). If tall structures are also allowed right inside the heart of the city it is obvious that our Dartmouth will vanish. Once Council permits this building, I have no doubt that contractors who have been sitting on empty lots for years, or consolidating their holdings of older structures, will claim their right to build whatever they please, to whatever height they wish, wherever they like. We will have given unstoppable life to the monster.

### Gothic church in Truro

Railway historian Jay Underwood of Elmsdale, NS is seeking information about a “Gothic” church, built in Truro, NS by Henry Alfred Gray, a member of the team of civil engineers that built the Intercolonial Railway between Truro and Moncton, in 1864-1876.

He can be contacted at  
902-883-9673 or  
jp.underwood@ns.sympatico.ca.

## *Acadian Life Illuminated in the Manuscript of the Rev. Dr. Andrew Brown*

*Janet Morris*

Andrew Brown was a Scottish clergyman whose seven year sojourn as Minister at Mathers' Meeting House in Halifax (from 1787-1795) was to form the nucleus of his life's work—a history of the Acadians of Nova Scotia. This work has recently been transcribed and annotated by historian, Sara Beanlands, who presented this lecture at St. Matthew's Church (built after Mathers' Church burned in 1857) on Feb. 21, 2011, Heritage Day.

Born in 1763 in Biggar, Scotland, Andrew Brown completed undergraduate work at Glasgow University and three years' divinity training at Edinburgh University. Perhaps equally significant to his life's work was his family's influence: his father was a successful weaver who was devoted to learning, and whose scholarly inclinations were apparently passed on to his son.

These were the golden years of the Scottish enlightenment in historical work, when Scottish universities gained international reputation, of which we are familiar by books such as Arthur Herman's *How the Scots Invented the Modern World*.

Sara Beanlands captured the reluctance which this native son of Scotland must have felt upon accepting a station and possibly a grave in the New World (if not in the tumultuous seas between Scotland and New Scotland). Clergymen of the era were expected to dictate the nature and tone of civilized society—their role was an important one in the British colonies. Perhaps this was of interest to Brown. Halifax, at the time, was a small frontier town of fewer than 4,000 inhabitants, a crude village of displaced people—whether from the British Isles or Loyalists resettling in Canada after the American Revolution. The dissenting church was important because it encompassed faiths of more than half of the population—the Anglicans were

a minority comprising less than one-quarter of the population. Dissenters did not enjoy the same rights and privileges as this Anglican minority, and the dissenters themselves were a fractious group, only truly united in their common interest in remaining separate from the established church.

Notwithstanding the challenges of such a position, and the loss of home, community and family, Andrew Brown, then aged 23, records his first impressions of Nova Scotia were profound and endearing; Nova Scotia was a natural canvas to shape and be shaped by collective experiences. Unlike his predecessor clergy, Brown eventually achieved true unity among his parishioners. His sermons were notoriously long, and parishioners installed a clock on the balcony, in direct sight-line of the pulpit.

As was common in the day, ministers spent much time pursuing their own interests. (Bill Bryson, in his recent book, *At Home*, produces a lengthy catalogue of Anglican clergymen who produced great work or great children.) Rev. Brown's focus came to be the deportation story and the Acadian lifestyle, both prior to 1765, and upon their return after 1765. By 1789 Brown was corresponding with individuals actively involved in the Acadian communities at the time of the deportation. Brown conducted interviews and requested letters for information, which led to many recording events which otherwise would have been lost to memory. Brown transcribed French writings, reviewed others' histories, and obtained confidential documents. Through these means he was able to reconstruct the Acadian communities before, and during, the expulsion. Much of this material had been guarded secrets, or was very sensitive and personal information. Rev. Brown must have instilled great confidence in his communicants.

Brown identified Governor Law-

rence, a tragically flawed figure, as the driving force behind the deportation, while William Shirley and other Bostonians also greatly influenced events. The British Board of Trade was not fully engaged in its responsibilities, and the French government had unleashed conniving Jesuits on unsuspecting Acadians. Brown's manuscript focused on what Acadia meant to Acadians. Dr. Brown observed Acadian society as distinct from French society. He detailed their landscape, their homes, their family-based economy, their egalitarian nature and the importance of women in Acadian community. He clearly admired the Acadian society and emphasized their peaceful way of life in passionate, idealistic prose—Longfellow, who knew of Brown's work through his publisher, adopted this voice in his work, *Evangeline*. Brown felt this paradise was lost when the Acadians returned after 1765, but even so, they remained a separate people. Brown's purpose in writing his treatise was to influence people in the Colonial Office, to instruct them morally on the offence committed by deporting the Acadians.

The work by Sara Beanlands, shining a light on the Rev. Dr. Brown's manuscript and letters, and explaining it historically, is now lodged at St. Mary's University. She could have sold many copies of her thesis following her Heritage Day talk.



## People in the Village Watched, Aghast

Edward M. Langille

I was shocked this week [late April] to discover that the 100-plus year old wooden frame lighthouse at Fisherman's Harbour, Guysborough Co., has recently been replaced by an ugly steel frame lighthouse erected by the [federal] Department of Fisheries and Oceans. I have since learned that the original structure was dismantled without warning and then burnt on the shore. People in the village stood and watched, aghast.

For those not acquainted with the village of Fisherman's Harbour, the former lighthouse was a pretty, white, wooden frame structure set on a spit of gravel and rock at the entrance to the harbour. It was a small lighthouse, almost a miniature. It was a charming landmark.

The effect of that humble building against the dramatic backdrop of sky and the rugged seacoast was quintessential Nova Scotia, a painter's dream, the kind of picture seen on a tourist brochure.

How can Fisheries and Oceans systematically destroy the built heritage of Nova Scotia? Why is the Federal Government allowed to disfigure the natural and traditional beauty of our seacoast? Why indeed? And what can be done to stop similar vandalism from taking place elsewhere in our province?

*Edward M. Langille lives in Antigonish and Fisherman's Harbour. To see which lighthouses in NS are surplus, go to [www.dfo-mpo.gc.ca/media/infocus-alaune/2010/02/lighthouse-phare-active-eng.htm](http://www.dfo-mpo.gc.ca/media/infocus-alaune/2010/02/lighthouse-phare-active-eng.htm). Fisherman's Harbour is among them. The press release is dated March 1, 2011. See also the Lighthouse Preservation Society's page [www.nslps.com/NewsEvents/nslps-news.aspx](http://www.nslps.com/NewsEvents/nslps-news.aspx).*

## Programs Sponsored by Other Societies *continued from page 16*

### Truro

**June 4&5, 12-5 pm**, Heritage house tour, to fund new Built Heritage Grant Program by Colchester Historical Society. Three houses, one church. 29 Young St., Truro. [www.colchesterhistorium.ca](http://www.colchesterhistorium.ca), 895-6284.

### Urban Farm Museum Society of Spryfield

Captain William Spry Community Centre  
**Sat., June 11, 2-4 pm**, 15th birthday celebrations, Urban Farm field, entrance off Rockingstone Rd. near Ardwell Ave. (rain location Captain Wm. Spry Community Centre). Fun for all ages, local musicians. Free admission

### Walking tours:

see Annapolis Royal, Bridgewater, Dartmouth, Yarmouth.

### Waverley Heritage Museum

1319 Rocky Lake Drive  
Small local history museum in old church.

### Yarmouth 250th

Yarmouth is celebrating the 250th anniversary of the arrival of settlers. Below are a few of the many activities scheduled for the season:  
Self-guided walking tour of Collins Heritage District: [www.westerncounties.ca/yarmouthheritage/pages/collherit/collwalk/walk2.html](http://www.westerncounties.ca/yarmouthheritage/pages/collherit/collwalk/walk2.html)

**Thurs., June 9, 4:30-6 pm**, Re-enactment of landing of first British settlers in Shelburne Longboat Society boats. Anna Perry Park, Chebogue Rd., nr. Wyman Rd. junction. Dave Olie 742-8319.

**Sun., June 19, 3-5 pm**, 18th century Baroque and Renaissance concert. Free. 7 Town Point Rd. Stephen Sollows 742-6252.

**Tues., July 19, 8:30 pm**, Ghost Walk, Frost Park, Yarmouth.

**Sun., Aug. 14, 2-3:30 pm**, Chebogue Cemetery Talk and Tour, 7 Town Point Rd. The Chebogue Congregational Church and Old Chebogue Burying Ground were the first church and cemetery established by 1761 settlers. Talk by Squire John Crawley, surveyor for land grants, and Abigail Robbins, recipient of first land grant in Chebogue in 1767. Free.

**Sat., Aug. 27, 1-3 pm**, House tour. Yarmouth County Historical Society 742-5539.

**Fri., Sept. 2 to noon on Sun., Sept. 4**, Re-enactors will live like 18th century army, staging a battle on Sat. and attending church at Chebogue Congregational Church. Yarmouth Regional Library grounds, 405 Main St. Lili Muise 648-3331 eves.

<http://yarmouth250.com>



# Programs Sponsored by Other Societies

## L'Acadie de Chezzetcook

79 Hill Rd., off route 207, W. Chezzetcook  
July 1-Aug. 31, 10-4:30 pm (unofficially open from mid-June), small admission charge.  
July 1, Canada Day opening, free admission.  
Aug. 14, Acadian celebrations, music, cookie bake-off, genealogy displays. Fun for all.  
Tearoom open to July 1, Mon.-Fri., Sun., 9-4 pm; July 1 to Aug. 31, every day.  
827-2893.

## Annapolis Heritage Society

Three museums interpreting Annapolis County history: O'Dell House Museum, Sinclair Inn Museum, and North Hills Museum. Explore the Sinclair Inn Museum, a National Historic Site and the oldest Acadian building in Canada, on-line at [www.annapolisheritagesociety.com](http://www.annapolisheritagesociety.com). 532-7754.

## Annapolis Royal

June 1-Oct. 15, Walking Tours, \$7, 13-18 \$3, child \$1.  
Sun., Tues., Wednes., Thurs., 9:30 pm, Candlelight Graveyard Tour, Fort Anne.  
Tues. & Fri., 2 pm, Acadian Heritage Tour, from Lighthouse, Ann. Royal.  
Mon., Wednes., Thurs., 2 pm, National Historic District Tour, from Lighthouse, Ann. Royal. [www.tourannapolisroyal.com](http://www.tourannapolisroyal.com), 532-3035.  
Sat., July 2, 10-4 pm, House & Garden Tour in and around Annapolis Royal.  
[www.historicgardens.com](http://www.historicgardens.com), 532-7018.

## Black Loyalist Heritage Society

Old School Museum, Birchtown  
Tues. to Sun., 11-5 pm, \$3.  
June 19, 4-6 pm, Father's Day Roast Turkey supper, Birchtown Hall.  
July 21-24, Founder's Weekend, Shelburne.  
[www.blackloyalist.com](http://www.blackloyalist.com), 875-1310.

## Bridgewater

Self-guided walking tours (2): [www.bridgewater.ca/heritage-walking-tours/pleasant-street-tour.html](http://www.bridgewater.ca/heritage-walking-tours/pleasant-street-tour.html) and [www.bridgewater.ca/heritage-walking-tours/historic-tour.html](http://www.bridgewater.ca/heritage-walking-tours/historic-tour.html)

## Chester House Tour

Aug. 20, Heritage House and Harbour Tour, \$30.00 incl. boat tour  
275-3826 or [canauss@tallships.ca](mailto:canauss@tallships.ca), [www.chesterbound.com/heritage.htm](http://www.chesterbound.com/heritage.htm).

## Cobequid Planters Conference

June 10 & 11, Marigold Centre, 605 Prince St., Truro. 897-4004.

## Colchester Historical Society

29 Young St., Truro  
Mon. to Fri., 10-5 pm, Sat. 1-4 pm, "New Beginners" Planters in Cobequid 1761-1780.  
July 9-10, 18th century Encampment, Palliser Restaurant property, Truro.  
[www.colchesterhistoirem.ca](http://www.colchesterhistoirem.ca), 895-6284.

## Cole Harbour Rural Heritage Society and Farm Museum

471 Poplar Dr., off Cole Harbour Rd.  
Sat., June 11, 4:30-6:30 pm, Rhubarb Rhapsody supper, \$12, under 12 yrs. \$6.  
Sat., July 9, 2-4 pm, Strawberry Social, \$9, under 12 yrs. \$5. Music.  
Sun., Aug. 14, 2-4 pm, Garden party, light classical music, \$15.  
[www.coleharbourfarmmuseum.ca](http://www.coleharbourfarmmuseum.ca), 434-0222.

## Dartmouth Heritage Museum

Evergreen House, 26 Newcastle St., and Quaker Whaler House, 57-59 Ochterloney St.  
Tues.-Sun., 10-5 pm, Sat. & Sun. closed 1-2 pm, \$2.  
To June 25, Bluenose Decorative Artists, show and sale. Guided walking tours, \$10.  
Thurs. tea and tour of Evergreen, \$5.  
[www.dartmouthheritagemuseum.ns.ca](http://www.dartmouthheritagemuseum.ns.ca), 464-2300.

## DesBrisay Museum

130 Jubilee Rd., Bridgewater  
Tues.-Sat., 9-5 pm, Sun. 1-5 pm, adult \$3.50, sr. & child \$2, family \$8, Sat. free.  
Sat., June 18, 9-1 pm, Museum Day, games, crafts, bbq.  
Thurs., June 23, 7 pm, Christine Weldon talks about her new book, *Molly Kool, Captain of the Atlantic*.  
Sat., June 25, 11-3 pm, Quilt Day with Diane Shink, quilt teacher, restorer and appraiser, \$20 in adv. includes lunch. Call 543-4033 to register.  
Sat., July 16, 2:30 pm, Celebrating Doris Eaton, author of *A Lifetime of Rug Hooking and a rug hooker for almost 50 years*.  
[www.desbrisaymuseum.ca](http://www.desbrisaymuseum.ca), 543-4713.

## Fultz House Museum

33 Sackville Rd., Lwr. Sackville  
July-Sept., 10-5 pm by donation.  
Tues., 12-1:30 pm weekly tea \$6.  
[www.fultzhouse.ca](http://www.fultzhouse.ca), 865-3794.

## Grand-Pré National Historic Site

July 1 to Aug. 25, Live theatre, "Life in the Early Days at Grand-Pré", written by well-known playwright Daniel Castonguay. Alternating English & French performances, professional actors.  
July 4-8, 12-16, 19-23, Public Archaeological Experience. Parks Canada, Société Promotion Grand-Pré and Saint Mary's University Archaeological Research Program with the public at Grand-Pré National Historic Site. Programs and costs vary each week. First come, first served.  
Call Victor Tétrault 1-800-542-3631 or [fouillesdigs@grand-pre.com](mailto:fouillesdigs@grand-pre.com).  
[www.grand-pre.com](http://www.grand-pre.com).

## House tours

see Annapolis Royal, Chester, Truro, Yarmouth.

## Lawrence House Museum, Maitland

July 3, "Lull Before the Launch" Garden Party. Free admission to grounds.

Aug. 28, Launch Day, re-enactment of launching of the W.D. Lawrence in front of more than 4,000. demonstrations of traditional skills and crafts

## Lunenburg County Historical Society

Fort Point Museum, LaHave  
June 1, Opening.  
June 5, "Our Schools of Yore" exhibit opens.  
July, Flax preparation and spinning demonstrations.  
Aug., Local Girl Guide Company exhibit.

## Lunenburg Folk Art Festival

July 31, 23rd year, volunteer-run, over 50 artists, all proceeds to Lunenburg Heritage Society.  
[www.lunenburgheritagesociety.ca](http://www.lunenburgheritagesociety.ca).

## Maitland

see Lawrence House

## Maplewood/Parkdale Community Museum

3005 Barss Corner Rd., Maplewood  
June, Mon. to Fri., 9-5 pm, July-Aug., Mon. to Sat. (exc. holidays), 9-5 pm, free.  
Take a tour on-line. The tool display will get you on the road!  
<http://parkdale.ednet.ns.ca/>

## Memory Lane, Lake Charlotte

1940s village, \$6, sr. & youth \$4, under 12 free, \$16 family of 2 adults and 3 youth, HST extra.  
June 19, 10-3 pm, Antique Car Show, \$5, 12 and under free.  
July 1, 10-4 pm, Old-Fashioned Village Fair, free admission.  
July 16&17, 10-4 pm, Celebrating Women's Work, \$4, 12 and under free, \$7 for Tea Social.  
Aug. 28, 10-4 pm, Eastern Shore Homecoming, genealogical services, photo archives, free admission.  
1-877-287-0697, [info@heritagevillage.ca](mailto:info@heritagevillage.ca).

## Queens County Museum, Liverpool

July 3, Kepapskitk Gathering, showcasing Mi'kmaq culture and traditions.

## Ross Farm Museum, New Ross

July 16-17, Yellow Birch Hat Making  
Aug. 6-7, Antique Gasoline Engine Club, displays and demonstrations. 1-877-689-2210.

## Sherbrooke Village

Thurs. eves., Courthouse concert series  
July 16-17, Gaelic/Scottish Heritage Days, wool preparation, milling frolic, ceilidh on Sunday.  
July 23-24, Photography camp with Wally Hayes. 1-888-743-7845.

*continued on page 15*