



# The Griffin

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Vol. 19 - # 1.

MARCH-APRIL-MAY, 1994

Regular monthly meetings of the Heritage Trust of Nova Scotia are held on the THIRD THURSDAY of the month - September to June - at 8.00 pm in the Auditorium, Nova Scotia Museum of Natural History, 1747 Summer Street, Halifax.

## SPRING PROGRAM - 1994

Thursday, March 17 - 8 pm -

Fr. MAURICE LeBLANC, CJM, Artistic Director Emeritus, Université Ste. Anne, Church Point, Nova Scotia, will present an illustrated talk on 'The Acadian Expulsion' - a fascinating journey from Grand Pré to a British prison to Belle Isle off the coast of Brittany.

Thursday, April 21 - 8 pm -

Sculptor PETER BUSTEN - whose creations include 'The Sailor' on Halifax Waterfront and the five bronze busts of historic 19th century tenants of the Prince and Hollis Street Buildings - will be our guest speaker ; his topic: 'Public Sculpture.'

Thursday, May 19 - 8 pm -

JULIE ROSS, historian and writer, and a winner of this year's Nova Scotian non-fiction Award, will tell us something about the 'Yankee-Tory - Loyalist Jacob Bailey.'

Thursday, June 16 - 8pm -

ANNUAL GENERAL MEETING, with Election of Officers and Annual Reports, followed by a talk on 'Ships and Shipping of Hants County from Hantsport to Maitland', by REG CLARKE of West Hants Historical Society. The meeting will close with light refreshments.

The SUMMER PROGRAM OF ACTIVITIES is not yet finalized, but will include one or two tours as usual. Watch for details in the Summer issue of the Griffin. Then to start off our Fall program .....

Thursday, September 15 - 8 pm -

THE HELEN MacDONALD MEMORIAL LECTURE in memory of the benefactress who gave us Richmond Hill Farm and Endowment. LOIS YORKE of the Public Archives of Nova Scotia will speak on 'The Residences of Anna Leonowens.'

FRIENDS OF THE PUBLIC GARDENS

Tues. March 29 - 8 pm - N.S. Museum of Natural History (NSMNH)  
 ANNUAL GENERAL MEETING. Program: Alex Wilson on  
 'Halifax's Legacy of Trees'.

THE DARTMOUTH HISTORICAL ASSOCIATION

Thurs. April 7 - 7. 30 pm - Dartmouth Museum  
 Dr. Richard Field - '18th Century Architecture and  
 Furnishings'.  
 Thurs. May 12 - 6.30 pm - Dmth. Senior Citizens' Service Centre.  
 DINNER/ANNUAL GENERAL MEETING - Program by Lewis  
 Billard. Information/ Reservations: 463-6616.

THE ROYAL NOVA SCOTIA HISTORICAL SOCIETY

Thurs. March 24 - 6.30 pm - Armdale Yacht Club  
 ANNUAL DINNER MEETING - Program: 'Crime in Society in  
 Halifax 1918-1935' Speaker: Michael Boudreau  
 (Reservations: 422-4610.)  
 Tues. April 26 - 7.30 pm - Fairbanks Ctre. Pt. Wallace, Dartmouth  
 Michael Parker - 'Hunting and Fishing Guides in Nova  
 Scotia 1860-1960'.  
 Sat. May 28 - 2.30 pm - Legislative Council Chamber, Province House  
 ANNUAL GENERAL MEETING  
 (Correction: We apologise for an error in Dec. Griffin - the program  
 note on Shubenacadie Canal Commission, should have read 'Royal Nova  
 Scotia Historical Society')

SHUBENACADIE CANAL COMMISSION - For meetings and events, call Peter Latta  
 Ph: 462-1826.

COSTUME SOCIETY OF NOVA SCOTIA

Mon. March 21 - 7.30 pm - Maritime Museum of the Atlantic  
 Ann Shaftel, conservator - 'Respect and Responsibility  
 in the Treatment of Sacred Art and Its Guardians'.  
 Sat. April 30 - ANNUAL GENERAL MEETING - MMA  
 Sun. May 1 - All-day Workshop - MMM - 'Painting on Silk'.  
 Contact: Pam Collins 455-6093.

HALIFAX BALLET THEATRE

Thurs/Sun.- May 26/29 at Art Gallery of Nova Scotia  
 Exhibit and Seminar on Ballet Costume by Robert Doyle  
 of Dalhousie University Dept. of Theatre  
 Display: Costumes from New York City Ballet, National  
 Ballet and Royal Winnipeg Ballet  
 Robert Doyle Lecture: 'History and Construction of  
 Ballet Costume'...Date/Time T.B.A.  
 Contact: 423-4912 (registration). 420-1647 (studio).

NOVA SCOTIA POETRY SOCIETY

Third Saturday each month - 2 pm - Nova Scotia Museum of Natural History - call Daphne Faulkner 423-5330 for details.

HALIFAX CITY GARDEN FESTIVAL COMMITTEE

June - GARDEN FESTIVAL - in planning stage by committee - watch for more details in next issue of Griffin and in the local media.

ART GALLERY OF NOVA SCOTIA - "ART LOTTERY 1994"

Sun. March 27 - Reception, Luncheon and Lottery Draw to be held at A.K.'s in the Brewery, Lower Water Street. Reception beginning at noon. See poster and details elsewhere in Griffin or contact Bobbi Beaulieu 424-7542

COLE HARBOUR RURAL HERITAGE SOCIETY

Offers a full range of programs throughout the year. Summer '94 programs range from church services to country walks; weekly Farmers' Markets to lectures and exhibitions - something for everyone. Most of the attractions are held at the Heritage Farm, but to check times, events and venues call 434-0222

ACADIA UNIVERSITY, WOLFVILLE, N.S.

Feb.27 - Mar. 31 - 'Taming the Goat' - paintings and papier mache meditational ornaments on a spiritual theme. Artists Leya Evelyn and Sylvie Stevenson speak on Mar.2, at 2.30 pm.

April 9 - 28 - 'Images of Wolfville' Exhibition by members of Photographic Guild of Nova Scotia to celebrate Wolfville's Centennial Year in pictures.

April 9 - 3.00 pm - Opening Reception and Sound/Slide presentation.

May 6 - June 10 - Photography by Freeman Patterson - and exhibition organized for circulation by the Aitken Bicentennial Exhibition Centre.

SOCIETY FOR THE PRESERVATION OF EASTERN HEAD - LITTLE RIVER, DIGBY NECK

2nd Monday each month - Director's meetings.

CHESTER MUNICIPAL HERITAGE SOCIETY

First Tuesdays each month - 7 pm - Chester Train Station Gallery

DesBRISAY MUSEUM, BRIDGEWATER

To April 23, 1993 - Exhibit "Sable Island - a Story of Survival."

May 22 - June 26 - Exhibit "Pel A'kukwey: Let me Tell a Story" ; Mi'kmaq and Maliseet Artists.

## CITY RAMBLES

### CITY RAMBLES - THE CHURCH OF ENGLAND INSTITUTE, BARRINGTON STREET.-

On the west side of Barrington, just north of the twin follies of St. Mary's Total Abstinence and Benevolent Society Building (most recently known as the National Film Board), and the City Club (formerly the residence of Robie Uniacke) is No. 1588 - the Church of England Institute, this name still faintly carved on the building. Most people, however, will remember it as the Naval Firefighters' Association, or more recently as the Khyber Building. Since the 1970's the building has housed at least one hairdressing salon; the Bean Sprout health food store; Sampaka and Khyber restaurants; a gay club; a book store and Wormwood's Dog and Monkey Cinema.

This building should be of great interest to members of the Trust as it may - with a great deal of good luck and hard work - become our future home.

The Church of England Institute was designed in 1886 by German-born architect Henry F. Busch of Halifax, and built by John Cawsey, contractor, of the same place. The cornerstone was laid on July 4, 1888 and the building formally opened on May 22, 1889. Mr. Busch, a well-known and highly esteemed architect, described the building's style as 'domestic Gothic'.

On entering the building on opening day, an entrance hall opened into a staircase hall. To the right of the entrance was a committee room and on the left a reading room opening into a library. In the rear of the building was a gymnasium, dressing room, closets and adjoining conveniences for gentlemen. A very easy staircase, amply lighted from the roof, led to the landing for the second floor. In the front was a suite of two parlours connected by sliding doors, and opening from the hall, a cloak room and lavatory for ladies. A small hall or passage led to a compact lecture hall capable of seating 200 people. Also on this floor was a council room connected with the lecture hall by doors, which, when opened, expanded the hall to seat 250.

The third floor housed a spacious billiard room, a gentlemen's parlour and a five-room apartment for the janitor, plus an Institute kitchen over the lecture hall. The kitchen was connected with the lecture hall below by a lift to a small pantry

Today, the building is much the same, although neglect and a multitude of tenants and uses have been hard on the building. It needs some repairs, a lot of elbow grease, and caring tenants to rejuvenate this architectural gem.

Garry Shutlak



## ARTICLES and HERITAGE NEWS

### FEDERATION NEWS FALL/WINTER '93 ISSUE-

In her message to members, Susan Charles, Executive Director of the Federation of Nova Scotian Heritage says that after much deliberation the Federation sees its future role as one of "Leadership, as Coordinator of Nova Scotian training and/or heritage organizations to encourage and promote professional standards". A challenge indeed at a time of acute financial constraint and she says that emphasis must be put on the three C's: Communicate, Collaborate and Co-ordinate. None can afford to duplicate services - instead new partnerships must be explored, common interests identified, goals prioritized, strengths and weaknesses identified and plans laid accordingly. Susan Charles sees her role as responding to many professional needs; one response to need is the initiation of a series of diverse Training Programs offered at central locations chosen to make the sessions more accessible to regional member groups. Eight of these practical workshops will be offered in 93-94, and nine are planned for 94-95. Information on the Workshops is available by calling Catherine Arseneau Co-ordinator of the program @ 423-4761, or writing to FNSH Training Co-ordinator 901-1809 Barrington Street, Halifax, N. S. B3J 3K8.



**IMPORTANT NOTICE !!****VOLUNTEERS NEEDED FOR TELEPHONE COMMITTEE -**

At our annual meeting last June, I became the Publicity Chairperson. Since that date, I have sent public service announcements to the various newspapers and radio and television stations. It is now apparent, however, that our monthly meetings are seldom mentioned. When I inquired, I was told that the media receives hundreds of announcements and must, therefore, be very selective. Consequently, this is not a satisfactory avenue for publicity.

The Genealogical Association of Nova Scotia and the Royal Nova Scotia Historical Society have telephone committees; members of these organizations have commented that they appreciate a monthly telephone reminder of their meetings. I would like to form a telephone committee for Heritage Trust. However, I need volunteers! I would assign approximately twenty names to each volunteer and it would probably only take an hour of your time every month. If you are interested in helping Heritage Trust in this way, please 'phone me at 424-5322 (days) or 434-7751 (evenings).

Philip Hartling

Projects Chair, Dr. Janina Konczacki, regrets to report that the Special Projects Committee was forced to postpone the event scheduled for mid-February's Heritage Week Program. Planning for future activities 1994 will be co-ordinated in the Spring.

**CONGRATULATIONS to JULIE ROSS -**

JULIE has been awarded First Prize in the Non-Fiction category of the Writers' Federation of Nova Scotia Seventeenth Anniversary Atlantic Writing Competition.

Julie will receive her Award during a Reception at King's College on Saturday evening, 19th February.

Her prize-winning work on 'Yankee Tory - Jacob Bailey, 1731-1808', the Loyalist clergyman who settled in Annapolis Royal, will be the subject of her talk at the Heritage Trust meeting on May 19.

from the SECRETARY'S CORNER -

As the Secretary of the Heritage Trust of Nova Scotia, it is my sad duty to inform the society of the death on December 28, 1993, of JON MURRAY, a long-time member and friend of the Trust.

JON was only 45 years of age and was a prominent member of the architectural community since his registration in 1975. One of his first rehabilitation or restoration projects was Richmond Hill Farm for the Heritage Trust of Nova Scotia. As a freelance architect he specialized in restoration, original residential design and small scale rehabilitation and restoration.

In 1991, he won the Lieutenant-Governor's Award of Merit in individual house design for the Miller -Larsen house in Chester and in 1993, he earned the Lieutenant-Governor's Medal of Excellence in Architecture.

JON will be missed for his wit, humour and panache by his many friends and acquaintances. We offer the members of his family our heart-felt condolences.

Gary Shutlak.

**MORE ABOUT WILLIAM HARRIS - TURN OF THE CENTURY MARITIME ARCHITECT -**

Greg Munn, Master candidate in Environmental Planning, guest speaker at our January 20 meeting, presented a slide talk on the highlights of William Harris' career, including some of the churches he designed.

During recent research Greg has found over 50 more Harris buildings, most of them in Halifax. These are mostly uncharacteristic of the French Gothic/Tudor mixtures that he employed in churches and houses alike; they do not have buttresses on the corners or French chateau roofs, as almost all of his previous commissions had. They are flat-roofed, undecorated row houses, slightly distinct but not easily recognisable. Only in Halifax does Harris' style seem to have been modified, probably to accommodate the boom of low-cost housing in the City during the first decade of this century.

The photographs, drawings and blueprints shown substantiated this interesting development in Greg's research on William Harris.

Harris buffs might be interested in a biography on the life and career of W.C. Harris (1854-1913) written by now retired Canon Robert Tuck of Prince Edward Island.

HERITAGE TRUST OF NOVA

SCOTIA 25th ANNIVERSARY

DINNER ... I disinterred

this from the December '84

Griffin and thought now

an appropriate time to

resurrect it.

MR. DAVID BULEY (organist at St. George's Round Church in Halifax) composed it and with two of his colleagues solemnly rendered it as the high spot of our after-dinner entertainment.



We welcome you ' one and ' all to this ' most aus'picious - oc'asion.

We ' celebrate - this ' evening - the founding of the Heritage ' Trust of ' Nova ' Scotia.

According to the charter of in'corpor'ation the society's aim is to promote, ' foster ' and en' courage ' preservation of ' buildings - and ' sites - of an historic, artistic or cultural ' nature 'with ' in our ' province.



Many examples of Nova ' Scotian ' heritage - have suffered ne ' glect and ' lack of ' upkeep.

This has resulted in ' demo ' lition - without due consider ' ation - for ' preservation

This society realised that valuable examples of ' early ' architecture were also ' doomed un-less ' action ' were ' taken -

to plan for their pro ' tection - and use in the modern com'munities - dev'eloping - a'round them.

It was to fa'cilitate - this ' action that the 'Heri-tage ' Trust was ' formed.

Twenty-five years of ' dedi'cation has resulted in a better awareness of our 'vast pro'vincial ' heritage.

The society is a 'non-profit ' group, but accepts donations or bequests in order to preserve our 'heritage ' for ' public ' benefit.

Glory be to the architects and ' sometimes - to the ' builders but certainly 'not to ' the Dev'elopers.

As it was with incorporation, continues in preservation, and ' will be - in per'petuum Trust to the ' end ' our ' heritage.

# City linking heritage property owners

SATURDAY

By The Daily News Staff FEB 17 '91

After losing several historic buildings recently, the City of Halifax is taking steps to preserve the ones it has left.

Mayor Moira Ducharme announced yesterday the city is forming an association for 150 heritage property owners. Their first meeting is city hall Tuesday, Heritage Day.

The group will give owners a chance to learn the city's heritage renovation guidelines and a new incentive program, which has a March 1 deadline for applications.

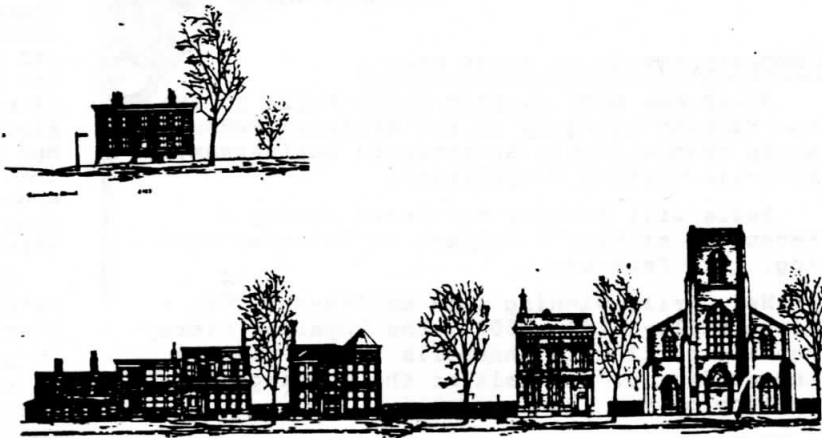
"When you're introducing new programs, it's better while to have some face-to-face communication with the people who are going to make use of them," said Dan Norris, the city's heritage planner.

Norris hopes more owners will learn the proper ways to renovate old buildings because there's more to consider than aesthetics.

"It's an inconvenience when we come along and say 'wait a minute, you should have gotten a permit for that and not only should you have gotten a permit but you didn't do it right."

The city has been registering heritage properties since 1981. Owners were enthusiastic about forming an association; a survey found.

Also on Tuesday, the city will unveil its Heritage Day poster Faces in Architecture, created by Terry Smith-Lamothe, a member of the heritage advisory committee.





**THE ECONOMIC POTENTIAL  
OF HISTORIC DOWNTOWN HALIFAX**

**A BRIEF FOR THE ECONOMIC DEVELOPMENT TASK FORCE**

prepared by Dr. Donald J. Patton, Dr. Elizabeth Pacey,  
and David Garrett, architect, for the Heritage Trust  
Executive - dated January 1994.

**EXECUTIVE SUMMARY**

This Brief outlines the City's mandate for heritage preservation and its inherent economic potential. A series of mandatory policies in the Municipal Development Plan promise the retention of heritage buildings and resources. Heritage preservation is the tip of a very lucrative and labour-intensive iceberg in terms of restoration development, tourism and municipal finances. Specific recommendations are offered as a course of action towards economic health, and Barrington Street is the initial focus of that action.

**Recommendations for Action**

- 1) For maximal economic health, we should first occupy our existing buildings; the City should preferentially occupy heritage buildings (Policy 6.6). Encouragement of the re-use of buildings is the most effective way for the City to promote sustainable economic development. In an era when we are recycling bottles and newspapers, the re-use of our building stock should be paramount.
- 2) The City should seek funds from other levels of government, especially under the Cooperative Agreement on Cultural Affairs and the new Federal monies for infrastructure. We understand that Winnipeg, for example, has raised approximately \$100 million from the three levels of government for its heritage resources since the inception of its historic buildings by-law in the late 1970's. St. John's is currently involved in substantial conservation projects in its downtown under the Cooperative Agreement on Cultural Affairs. Some of the \$207 million infrastructure monies could be applied to the conservation of Barrington Street.
- 3) We believe that the City should examine the Historic District concept for the Barrington Street district. A number of cities in the U.S. and Canada have thriving historic districts. According to U.S. government case studies of three cities with renovated districts (Seattle, Galveston, and Savannah), retail sales in the rehabilitated districts rose 24% - 125% per year over the four years following renovation. In Canada, Vancouver (Gastown), Winnipeg (Exchange District), Saint John (Trinity Royal) and Montreal (Old Montreal) all have historic districts.
- 4) Furthermore, we strongly urge the City to support the encouragement of improved maintenance for downtown, especially Barrington Street buildings, and residential re-uses for the numerous vacant floors above street level.
- 5) We are concerned that heavy vehicular traffic is inappropriate for what should be a pedestrian-oriented historic main street district of a provincial capital. Therefore, we encourage the City to review the arterial status of Barrington Street and make it more amenable to pedestrians and street-level activity.
- 6) The City's Heritage Advisory Committee has produced an invaluable list of incentives to aid the retention and rehabilitation of historic buildings. Their ideas should be pursued vigorously not only for registered heritage buildings, but for valuable supporting older structures which give the overall historic character to Barrington Street and the downtown.

# Kids Draw Future Main Street

Stanley King

■ For over 14 years, communities that sought ways to maintain, enhance and preserve the heritage resources within their downtowns, found the help they needed through the Main Street programs operated by Heritage Canada, or by individual provincial governments.

One aspect of this assistance is the organization of a Resource Team, a combination of local citizens and outside advisors who work together for a brief but intense period to help assess the current situation and assist the community in setting objectives and priorities for the commercial area revitalization program.

When the Town of Vermilion launched their Main Street project with the Alberta Historical Resources Foundation last year, they brought some new players into the process - their children. The Town then invited me to lead workshops for children based on Co-Design, a process which I developed over twenty-five years ago. Co-Design enables adults and children to communicate ideas graphically through the hands of artists, architects and architectural technologists and adds another dimension to community consultations.

To give children historic perspective, we ask them, in our introduction, to create a city on paper in a step by step procedure. We begin by first drawing a bare stretch of land and a body of water. Guided by a story-teller, the children see themselves arriving onshore by canoe and then, building a log cabin on the prairie. Another cabin is added, then a store and finally, children are encouraged to come up and add their own ideas. Very soon a huge city materializes. The talk soon turns to the activities the city supports in contrast to those that took place on the once bare prairie.

When the make-believe city is completed, the children turn to consider their own town. A timeline is drawn, listing the activities that would be desirable in a normal or special day. Children then create images of themselves in an activity scene, for example, going to the library, cycling on Main Street, or, the most popular, going to the theatre. They rate these activities in one of 3 categories:

- I love it; go for it.
- O.K. but needs more designing.
- O.K. but belongs elsewhere.

Later, the popular ideas are displayed at the adult public workshop and included in the design requirements.

The children always put their hearts into the workshop. Ages 9 to 12 or 13 respond best, because children in this age category are inclined to explore the environment outside their homes and find their way around new territory. They see their surroundings with fresh eyes and take the time to think about space, scale, light and colour, smells and textures. Practical ideas, like measures of safety, are also considered.

Children's preferences are, we find, for humane spaces, family uses and safe pedestrian and bicycling routes. Their ideas are good enough to build on. A safe place for a child is a safe place for everyone.

## Most Adults Approve

Most adults feel that the children must be involved in the process. They welcome and respect their ideas. In a recent case the children stated a preference for a video-arcade on Main Street after the City Council had turned down a merchant's application to install one. The Council reversed its stand.

Occasionally there is opposition. Some adults see the intricacy of planning as a barrier to children's involvement, being beyond their understanding and requiring knowledge of regulations, finance and politics. We avoid this hurdle by asking the children to speak at the level of their experience. While the Co-Design process is an intense involvement for the children (about 3 hours) it does not slow the planning schedule. Children see the exercise as relevant to their lives. In school, for example, it connects with social studies, history, languages and graphic arts. Teachers always welcome us and many weave this experience into their teaching in imaginative ways.

## Exclusion Breeds Alienation

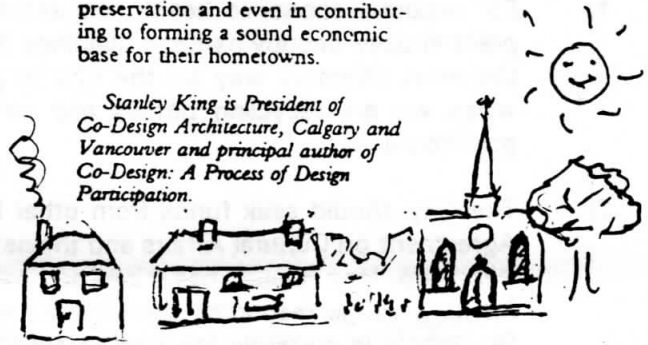
When vacant lots, yesterday's play areas, or familiar streetscapes are levelled for new construction, the children's place in the community is disrupted. While adults feel alienated when faced with similar changes beyond their control, children, unfamiliar with the rules of development, often suffer a deeper sense of powerlessness. Traditionally, rapid downtown development has caused the flight of families to fringe areas, but these moves could be mitigated. We should perhaps keep in mind Paul Goodman's statement in *New Reformation*, "The ideal of city planning is for children to be able to use the city, for no city is governable if it does not grow citizens who feel it to be theirs."

When children are shown how to express their opinions and when

they see their ideas respected by adults and included in development plans, their attitudes change from angry alienation to a strong desire to participate. To include children in the dialogue on the shape of their community's future is a healthy move. I have known children that go to great effort to attend Co-Design workshops. A group of nine year olds, for example, after a workshop in East Vancouver, walked 25 city blocks to turn up unexpectedly at my next workshop in the downtown core. Three thirteen year-old boys from a Nova Scotia fishing village hitch-hiked 200 miles on their own initiative to help me on a project in Halifax.

When children are involved in the planning of town improvements they grow to feel the place is truly theirs and care for it as their own. Through Main Street programs we have the opportunity to involve children in planning and historic preservation and even in contributing to forming a sound economic base for their hometowns.

Stanley King is President of Co-Design Architecture, Calgary and Vancouver and principal author of Co-Design: A Process of Design Participation.



## THE CARLETON HOUSE and BRENHOLD PROJECTS -

While still enjoying the 'afterglow' of euphoria over the successful outcome of the Carleton House project - and may it continue to prosper - we heard the depressing outcome of the other battle - the Brenhold business.

Now what? If anything at all CAN be done, Elizabeth Pacey will try it. Meanwhile, we wait ..... and soldier on in an effort to save a little of what is left of that once-thriving, attractive business thoroughfare - Barrington Street.

Leafing through some past issues of Heritage Canada magazines in the office, I came upon the foregoing..... and wondered about the idea. I doubt if the "Kids" planning ideas could possibly be any more devastating than those of many of today's developers.



HERITAGE TRUST ANNUAL DINNER 1993 -

The only adverse comment I heard about the Trust's Annual Dinner on November 18th, was "Judging by the amount of food on the plate they must have thought they were serving hungry students." ! Suited me - I was hungry and the meal was tasty. After dinner our special guest Clary Croft, spoke to us on "Folklore and History" a complex subject upon which I doubt I can produce an inspired digest for the Griffin.

"History" Clary began "is a record of events including an explanation of their cause, and while historical researchers figure what people did - folklore tells us what they thought while they were doing it."

"Folklore is oral transmission or customary example passed among a group of people and may be called 'the people's fact' - history remembered as the way it was by those who lived it, not who studied it later on."

History may have been distorted by oral transmission, but Clary would advise historians "to learn something of the folk culture of an area and how influenced from other sources."

Folklorists today are redefining exactly who are 'the folk' - they are no longer 'the common people' but everybody through all levels of society. Folklore reflects and reinforces social organizations and practices and shows how the average person felt about a well-known historical event examined unemotionally by historians concerned with primary documentation. Folklore can show us where people came from, the transmission from one culture or generation to the next. Folk material - songs, sayings and beliefs - is often retained longer than other forms of culture which may change when written sources are introduced.

"In many African and North American Indian communities the tradition-bearer still continues to be the community historian. For oral-information based people a good memory is essential and is a consciously cultivated asset. To establish validity and keep facts in order, they would be told over and over again. Traditional storytellers frequently began - and still do today - with the genealogy of the people involved in the tale, establishing the story's origins, and truth about the source and the tale-teller. One instance is that of the 'begats' in the Old Testament. Even in cultures with written records certain kinds of stories are often retold orally ..... one example being the verbal tales of East Coast rum-running, tales far more prevalent than those in written sources. Few of us today have the retention power of the traditional record-keeper; learning from an oral perspective requires getting as much from one hearing as possible - total concentration is essential (Now you see why I need to take notes of anything I want to remember ..... memory level: so-so; concentration level: virtually nil - Ed.)

History remembered as the way it was by those who lived it is perhaps best illustrated by Clary's quote about John Little, an escaped slave who fled to Canada in 1855: " 'Tisn't he who has stood and looked on that can tell you what slavery is - 'tis he who has endured." The horror story of murder and mutiny on the "Saladin" which ran aground in 1844 at Country Harbour is an example of how, for many, the best remembered record of events was found in a song about the tragedy. Such songs showed the average person's aversion to horrifying events, but which nevertheless held their attention and in fact, still does. Few songs or poems will be written today about such happenings, the media has taken over the role.

One particularly grisly 'folk memory', Clary told us, was carried in the Acadian Recorder of 1924. It was a first hand account of an execution held in Halifax on July 31, 1844, as witnessed by a Mr. Forhan, at that time only 6 years old. He saw four men hanged. Standing with his parents where the V.G. Hospital is now located, he saw two wagons coming from the penitentiary "...surrounded by a squad of soldiers with fixed bayonets...and when 200 yards from the spot where the gallows were erected the troops formed a circle around it...and after they dropped (the prisoners) we started for home, and on the top of the Citadel looking back saw the heads of the four men still hanging in the gallows."

To illustrate how an historic event can develop a folk aura, Clary used the story of the Charles C. Haskell which sailed out of Boston on March 7, 1866, to anchor on the Grand Banks. A hurricane rose and set another ship adrift. When the crew of the Haskell realized they were about to be struck by the runaway, they cut the anchor chain and set their own ship free. She in turn became a 'rogue' and rammed a sister ship, the Andrew Jackson, cutting her in two.

The following spring the Charles C. Haskell returned to the Banks to fish, but when she sailed over the spot where they had rammed the Andrew Jackson a strange thing is said to have occurred. The drowned crew of the sunken ship rose out of the water, came over the rail of the Haskell and took over the duties of the sailors, while the crew stood dumbfounded. The ghostly sailors only disappeared into the deep when they saw a light in the distance. From then on the Charles C. Haskell was regarded as a 'hoodoo' ship' and the owners could not get a crew to sail her. Eventually a Captain David Hayden of Port Wade N.S., bought her and used her to transport lumber from Digby along the coast.

In 1874 verses about the event, published by Harry L. Mercer, were turned into a song. In an interview with Helen Creighton, Scott Stuart of ST. Andrews N.B. told how when he was a boy his father took him aboard the Charles C. Haskell, so that he could say that he had been aboard 'the ghost ship', but both Scott Stuart and Gordon Young of Devil's Island felt it brought bad luck to sing "The Ghostly Sailors."

Disconcerting - even forbidding- aspects of folklore can arise: cultural bias shown through folk idiom. Clary pointed to racist Pat-and-Mike jokes of the 18th and 19th centuries, replaced by 'Polack' jokes of the 1950's, and the same tired old yarns about today's new immigrants, regardless of whether they be Somalian or the wealthy from Hong Kong. The folklore of one group often shows fear and misunderstanding of another folk group. Folklore can even be used as a political tool - pitting one element of society against another as in Nazi Germany, where folklore was used to show the supposed superiority of the Aryan race.

Nevertheless Clary believes "the study of folklore can help society learn not to pre-judge: swastikas on mats at Tigh Solas, in the 1930's were a sign of good luck commonly used by early Nova Scotian settlers from the Germanic states of Europe."

Belief in witchcraft - another aspect of folklore - was brought to the New World by early settlers. The last witch was hanged in Germany in 1759, so the earliest settlers came

with state-sanctioned belief in witchcraft, which did not end officially until long after they had been living in the New World. In fact that belief was retained by a sizeable portion of the population into the early 20th century.

But to keep folk memory alive there must be a common belief structure, otherwise the memory fades, the link is broken and the tradition dies. To illustrate, Clary pointed out that until the 1840's Waterloo Day was a major June celebration in Halifax. Troops were reviewed on the Commons and veterans fought mock battles. Today we see diminished participation in this century's Remembrance Day Services, and the Two Minutes' Silence, observed throughout most of the world between the two World Wars.

Clary has a fine voice and enlivened his talk with songs as well as stories to illustrate his points. In conclusion he summarized....

"Folklore can throw a new or different light on aspects of history which have been already explained by written sources. It teaches us what people believed their history to be - what they perceived it to be - which is sometimes different from what the recorded accounts say. And it also provides insights into the attitudes and values of the people in the past, and those who continue to pass the beliefs along. Folklore may give us one more chance to check the truth - the truth real or perceived as seen by the people who carry the beliefs. It may offer another reason to question the established record, because as we know, history can be made up to suit the times and attitudes of the present" .... and finally.....

"As Lily Tomlin's 'Little Girl' character Edith Ann, would say 'Lies is not true - but the truth can be made up if you know how'."

Doris Butters.

#### LESCARBOT AWARDS 1993 -

Congratulations SHARON AND CLARY CROFT ..... winners of the Volunteer Heritage - Regional Honour Award for 1993. Presentation of the Award was given on Friday, December 3rd, at a Ceremony held at the Art Gallery of Nova Scotia.

#### STELLA MARIS ROMAN CATHOLIC CHURCH, FERGUSON'S COVE -

Earlier this year the Trust received a request from Mr. Alan Ruffman of Geomarine Associates Ltd., for support of his nomination of Stella Maris Church for Municipal Heritage Designation. This the Trust Executive agreed to do and on January 18, a letter of endorsement was sent to Mr. Gary Meade, Chair of the Heritage Advisory Committee for Halifax County.

Vice-President Joyce McCulloch's letter on behalf of President Don Patton, reads in part:

"...Since 1846 this church has been an integral part of the little community of Ferguson's Cove. It is a landmark both ashore and at sea, being marked on local charts. From its beginning it was a place of worship to Old York Redoubt, with a special entrance at the north-east corner of the Fort wall.

Architecturally the church is a vernacular Romanesque style with simple lines, yet it stands with grace and good proportions. The Romanesque windows (rounded tops with a simple keystone detail in the centre arch) are echoed in the central copper-lined niche of the north face, which holds a figure of the Virgin Mary..."

Does anyone know the name of the architect or builder of this little church? So far we know of no one who has researched the building or who has the name of the builder or architect.

Alan Ruffman has some details about Stella Maris, and phoned in to say that the cornerstone was laid on Thursday, 28 May, 1846 by the Right Reverend Dr. Walsh, and that the Pastor at that time was the Rev. Edmund Doyle. The last regular Mass was said in May 1993. At the moment the future of the church appears to be in doubt. (Wonder if anyone has looked into the feasibility of going into 'church-sharing' similar to the method used in Finland, making 'mission' churches where congregation size does not warrant full time denominational use?)



ART LOTTERY '94 LUNCHEON to benefit the Art Gallery of Nova Scotia's Acquisition Fund, to be held at AK's in the Brewery Lower Water Street at 12 noon on SUNDAY, MARCH 27, 1994. Luncheon in the Courtyard will be followed by entertainment with Clary Croft... Art Lottery Draw... Art Mart and ... Art Corner for Children. Adults \$25.00 Children \$6.50. Tickets through AGNS Ph.No. 424 7542 - contact Bobbi Beaulieu.

**Art  
Gallery**  
OF  
NOVA SCOTIA

**BLACK HISTORY MONTH HERITAGE LECTURE -**

Special guest speaker at our March meeting - co-sponsored by PANS - was Miss Carolyn Smith, a native of Shelburne and now a teacher at Caldwell Road Elementary School.

The story of Nova Scotia's Blacks goes back over 200 years yet little is known of their history and only during the last 20 years have written records been published. Miss Smith was surprised to learn many things about her own people as she studied their past. Pre-Loyalists, Loyalists and refugees from the War of 1812 came to Nova Scotia. In 1799 many Loyalists were led by the Rev. Thomas Peters to Sierra Leone - to their pre-slavery homelands - but the majority elected to settle in Canada.

Religious faith was important to them - it helped mitigate the hardships and oppression under which most of them lived. In white churches they were segregated and they wanted their own churches. In the 1700's the first Black American Methodist Episcopal Church (AME) was established in the United States and the movement soon spread to Canada, mainly to Ontario and Nova Scotia, although quite a number of AME churches were established in Bermuda. These churches however, were mainly under White administration but eventually chapels run by the people themselves were organized for the benefit of Black communities.

Later the American Baptist movement rose to prominence and today most Black churches are Baptist. Carolyn Smith's research took her all over the province and starting with her hometown of Shelburne, she took us on a tour from the Yarmouth-Barrington area to Digby, Amherst, Cape Breton, and back to the Halifax/Dartmouth Metropolitan area. She showed slides of many of her people's churches in country towns and scattered settlements - told us a little of each one's history and of the pastors who served in them. Some of the churches are small and simple, others quite large and nicely proportioned - a number of them embellished with stained glass windows. Several have a particularly emotional appeal for Miss Smith, as her family's Loyalist predecessors are buried in their graveyards.

To her surprise she found that while most are Baptist there are two Black Catholic Churches and one Orthodox church in the province. Saint Theresa's Roman Catholic Church in Southville has a statue of a Black saint just inside the main doors. St. Martin dePorres (I hope spelling is correct) was born in Peru the illegitimate son of a Spanish nobleman and a free peasant woman. Although he was not acknowledged openly by his father he was given a good education and his father was instrumental in getting him accepted as a lay brother in the Order of Saint Augustine, at a time when the Catholic Church would not permit any person of colour to join a religious order. The young man travelled the country preaching and healing until his early death in the 16th century.

Miss Smith told us of many other outstanding Blacks including Nova Scotia's hero William Hall the first Black seaman to be awarded the Victoria Cross, and of Black boxers William Langford of Weymouth Falls and Halifax's George Dixon.

Other slides depicted Black historic sites - schools, community halls, the Nova Scotian Home for Coloured Children in Westfall, and the currently empty field overlooking Shelburne Harbour where a park commemorating the landing of the first Black Loyalists in 1783, is in the planning stage. Miss Smith told us of the mile-long, five foot high wall wide enough to walk along that was built by Black labour and is now used as a walking trail by many visitors. Unfortunately the name eludes me.

Closer to home there is the large, busy Black Cultural Centre and Museum in Dartmouth; the George Dixon Centre on Gottingen Street, and Seaview Park which has replaced the community of Africville destroyed during the building of the MacKey Bridge. We saw a picture of the old prison building on Melville Island in the Northwest Arm, which was used for several years in the early 1800's as an Immigration Depot for refugees from the War of 1812; slides of little churches in Beechville and Metro area; and of Cornwallis Street Baptist Church now a designated heritage building. Many Black churches are over 100 years old, some have been moved or rebuilt and over the years had a change of name.

Unfortunately this slide-talk was presented past the Griffin deadline and there is little time or space left to do more than record a few of the points mentioned in Carolyn Smith's very informative talk on Historic Black Churches and Sites in Nova Scotia - but it was certainly a fitting 'pre-run' to this year's Heritage Week in Black History Month.

Doris Butters.

**HERITAGE DAY POSTER 1994 -**

This year, instead of focussing upon architectural subjects, Heritage Canada chose the theme of ethnological heritage, and commissioned a work by Saskatoon artist Sherry Farrell Racette to celebrate the Metis. The poster, entitled Stories for the Heart depicts a woman in a rocking chair telling stories of Metis history and myth to a group of children. In the

flowing patterns weaving around her, images represent some of the stories best loved by Canadian Metis. .... Louis Riel defies the federal government's unjust expansion into Red River, Manitoba, by stepping on the surveyor's chain.... Metis leader Gabriel Dumont is shown surrounded by birds responding to his call in such numbers that they entirely cover him.... an 11-year old Gabriel is presented with a gun ('La Petit') for bravely taking action to save his family from suspected enemies. Animal stories abound in societies with strong oral traditions and in Metis culture there are many myths about white horses, which represent among other things, long lost love..... ghostly white horses gallop across the plains.... Rugaroo the shape shifter rears menacingly to keep Metis children delightfully terrified.... Metis hunters charge on horseback into herds of buffalo, which provided food, shelter and clothing, but also had religious and social meaning.... and the most touching image of all, that of a Metis community uprooted from its land, while an old woman turns to take one last look back.

The complete description of the poster, and a short history of the Metis, written by Jacques Dalibard, appears in the January/February issue of Heritage Canada.

AROUNDTHE PROVINCECHESTER MUNICIPAL HERITAGE SOCIETY -

Notes from their newsletter:-

The Train Station Galllery, open during the summer and fall to present different exhibits and art and craft sales, is also used by the group for their regular meetings, held at 7pm on the first Tuesday of every month.

The land for Chester's Lordly Park and Museum project is almost paid for, mainly by generous donors - the \$1635 from Chester Municipality being the only money to come from any government level. And now the Park has a proper and long-needed sign, thanks to Arnold Harrington, Erick Bickerdike who supplied the woodwork and Jeff Harrington who prepared the sign for lettering.

Not too early to mark your calendar for Chester House and Harbour Tour on August 27th.

YARMOUTH COUNTY HISTORICAL SOCIETY -

The Yarmouth Society's "Historigrams" available on the book shelf in the Trust Office, contain several items of interest, among them...the opening last summer of Killam Bros. Shipping Office, an important Heritage Site...that the Society presents Annual Heritage Awards to individuals or groups who have made significant contributions to the county's heritage. Names of the seven winners for 1993 are listed in the Newsletter; they cover individuals, schools and churches... and a bit of advice on cleaning your cherished silver, apropos of the TV 'ad', which most of us have seen - demonstrating the marvels of the piece of metal which, when immersed in hot soda water, will clean silver as though by magic - and only \$24.35, incl. G.S.T. and mailing charges. Well...our Yarmouth friends made an interesting point in their Jan.'93 "Historigram". The so-called 'magic metal' is simply a piece of aluminum, and the same results can be accomplished with a doubled piece of kitchen foil from your grocer for a pittance. "There is nothing magical about the process, it works by way of 'ion exchange', and the solution acts as the medium to transfer the tarnish to the piece of aluminum - the washing soda being the catalyst". The complete article and directions in the Historigram were taken from the newsletter of the Canadian Association of Personal Appraisers.

LITTLE RIVER, DIGBY COUNTY -

The Society for the Preservation of the Eastern Head, Little River, is in the midst of a strenuous fund-raising campaign. In November '93, a pair of Digby Neck agate bookends crafted by Bessie Newell of Tiddville, Digby Neck, was won by Eletheria Nichols of Freeport, Long Island.

The December prize was a porcelain collector 'Doll by Rolly', made by Rolande Strand of Tantallon. The doll - 'Mrs. Stanton of the Island' is based on a character from Digby Neck history and "Fog Magic". To date, no winner's name has been given for that one.

Continuing in 1994 the prize offered is a hand-knitted White Bedspread by Joyce McCullough of Little River. Activities of the Society for this year include the construction of Doll Kits of character doll "Greta of Little River" by Permillia Newell and Marcella Towle.

Last year saw the completion of a play based on Julia Sauer's "Fog Magic", and this year playwright Hal Theriault of Basin Play-ers of Bear River, is now working on production of the play.

A TOUCH OF NOSTALGIA FROM BRIDGEWATER -

'The Busy East of Canada - Bridgewater on the beautiful LaHave' - a 64page magazine published 75 years ago has been reprinted by the Friends of the DesBrisay Museum, and is now on sale at \$13.95 per copy plus \$2.00 for mail delivery in Canada.

Contents include historical photographs, advertisements and more than 3 dozen articles on life in Bridgewater in 1918 and before.

To obtain a copy, or for more details, contact The DesBrisay Museum, P.O. Box 353, Bridgewater, N.S., B4V 2W9.

BEDFORD MICMAC ROCK CARVINGS -

In a bid to protect the site from development, Bedford Town Council and the Native Council of Nova Scotia are asking Ottawa to name Bedford Barrens - home to 400-year-old Micmac rock carvings - a national heritage site (Heritage Canada Press Clipping #1-94)

HOME AWARD 1993 -

Henri and Minke van der Putten won a Nova Scotia Home Award for historical restoration of Walsh House, Main Street, Guysborough. (Mail-Star, Wed.Feb.2,1994)

THE BARACHOIS INN, built in 1870, in Rustico, Prince Edward Island, has been restored to its original condition by Judy and Gary MacDonald and is now being operated as a country inn.

WEST PUBNICO -

A friendly visit became a short course in Acadian history just before Christmas when Hilary and I were invited to West Pubnico for a traditional Acadian meal.... Pâte à la Rapure (Rappie Pie to we 'foreigners) with homemade pickles, followed by brandied peaches with ice cream and all accompanied by a light red wine. Most excellent! The evening was spent watching slides of several overseas tours taken by our peregrinating professor Fr. Maurice LeBlanc.

Our hosts, Maurice and his sister Roseline live in the old family home overlooking Pubnico Harbour - a delightful, comfortable house with plenty of room for books, Maurice's diaries and paintings, music, handmade quilts, chiming clocks books, Roseline's porcelain collection, books, Records, exquisitely carved wooden ducks, and--- more books.

Maurice, Professor Emeritus Université Ste Anne, who is well-known along the Western Shore as a scholar, traveller, art historian, painter, choir and band director and promoter of the arts, will be guest speaker at the Trust's March meeting, when he will present a slide talk on the Acadians.

Roseline, a retired nurse is working on Vol.2 of "Our Forgotten Heritage", a pictorial history of the Pubnico area, embellished with titles in calligraphy. Although not trained as a teacher she is currently also giving classes in calligraphy to adults. She recounted how prosperous fishermen vied with each other in building handsome homes along the shore, and that among the wives kitchens became the status symbol, and these ladies would only settle for the latest and the best - kitchens were constantly being renovated! Roseline's contribution to the trend was the installation in 1992 of rose-decorated porcelain knobs on the cupboard doors in their old, but spacious family kitchen.

"OUR FORGOTTEN HERITAGE"

Among the passages in Roselyne's second volume of local history, is the story of MV 'Arthur F.' now slowly breaking up on the seashore of Middle West Pubnico. Originally named 'Radio II', the schooner - a double ender - was built as a fishing vessel in 1925 at Shelburne. Sold in 1932 - her name changed to 'a la Haunza' - she was used for rum running. In 1935 a Capt. Vernon Kenny bought her for transporting cargo, and changed the name again - this time to 'Arthur F.' after one of his sons.

Another change of ownership in 1942 to H.B. Nickerson of North Sydney, saw her adapted as a fishing schooner. Then Capt. Ben d'Eon became owner in 1946, had some improvements made and used the vessel for sword-fishing in the summer, bait carrying for lobster fishing in the fall, and taking lobster to the USA in winter.

In 1953 yet another change, this time to a George Drew to be used for scallop fishing in New Bedford, Mass., with freighting between seasons.

When Capt. Leslie d'Entremont became owner in 1959 he added a fore-castle head and continued with the scallop fishing in season until herring fishing became profitable, when the 'Arthur F.' would take the overflow of herring from other boats and bring it to port. Eight years later she was abandoned, moored for two years at Dennis Point Wharf in West Pubnico to be towed later to a marsh for two more years and finally, in 1971, to her last resting place where she is now dying a slow death. The old girl certainly had a chequered career - and what a story she could tell!

In addition, she is also curator of the small but interesting Le Musée Acadien, just across the road from the LeBlanc's. Roseline's connection with the Museum is a special one. Three d'Entremont brothers co-founded West Pubnico in the mid-1600's. A descendant, Henri Leander d'Entremont, the brother of the LeBlanc's maternal grandfather, provided the seed from which grew the idea of an Acadian Museum. He was an avid historian, who by the time of his death had amassed an impressive collection of historical material, later to be turned over to the local parish, where it remained until the West Pubnico Historical Society, formed in 1974, found a place where the collection could be displayed. Society members chipped in and bought an old village home, built in 1864; this they converted into a museum furnished as an Acadian home of the 1800's, now already too small to house all the artifacts, such as the camera collection and an old printing press.

The press was used for 'Le Courier' weekly paper founded in 1937 by Desire d'Eon. At the moment this old machine is housed among other memorabilia in LeBlanc's large, rather solid garden shed. Maurice said the press was so heavy that it went through the wooden floor, which had to be replaced by several hundred dollars' worth of concrete!

Obviously the Museum expansion planned for this year is sorely needed. During this most delightful visit we learned a little more about Roseline's new book, and also about a new project planned by the community - the formation of an historical village.

A NEW PROJECT IN WEST PUBNICO -

In 1990 the Acadian Historic Society of West Pubnico and Yarmouth County Community Futures met and formed the "Committee for the Acadian Village" to plan a bold, ambitious project ..... the creation of an historic Acadian village intended to accurately represent the local way of life from 1653 to the mid-1800's - a living museum portraying the culture and heritage of the people.

Last year, a feasibility study done by the ARA Consulting Group, Inc., of Halifax made the following recommendations:

The Village should consist of nine components: (1) the Manoir d'Entremont could serve as Reception and Information and be available year round for community use; (2) A Blacksmith's Shop offer demonstrations in wrought iron work; (3) The Chapel - always important in Acadian communities; (4) A Village Shop portraying the barter system of early times and displaying traditional craft work; (5) Acadian Homes showing architectural styles; (6) An Acadian Tea Room highlighting unique Acadian foods, their preparation and presentation; (7) The Wharf, including fish sheds, shanties and flake yards, and giving demonstrations associated with the fishing industry, (8) Related Buildings could be added, and (9) Walkways connecting other areas for viewing and enjoying the surrounding scenery.

The Municipality of Argyle, the Town of Yarmouth and Municipality of Yarmouth have provided written support and the Yarmouth County Tourist Association which regards the project as a priority is sponsoring an application for a Job Development Program to hire three persons to research and complete funding applications. Nova Scotia Museum and the Department of Tourism are also supporting the project.

Current budgetary restraints are most discouraging, but who knows?.... Maybe Heritage Trust could keep an eye on this one.

WHAT BECAME OF THE ACADIANS AFTER  
THE TREATY OF PARIS, 1763? -

Belle-Ile-en-Mer, a small French island ten kilometers away from the shores of Brittany, 5 to 10 kilometers wide and 17 kilometers long, the size of a small county in Nova Scotia, greeted some 78 Acadian families after the Treaty of Paris, (1763). How did this come about?

To answer the question, it would be appropriate to give an outline of the expulsion of the Acadians from 1755 on, telling 1) from where they were expelled, 2) where they were deported and 3) what became of them after 1763.

1. Where did the expulsion take place?

The expulsion of the Acadians did not occur all at once, at the same time and in one place only. The first region from which the Acadians were expelled was the one surrounding the Minas Basin. It was in 1755 and covers Beaubassin (Amherst), Copequid (Truro), Pissisquid (Windsor), Grand-Pre and Port Royal (Annapolis). The second most important region was Cape Sable area, mainly the Pombcoup (the Pubnicos) in southern Nova Scotia. This occurred between 1756 and 1758. Finally, the third region was Port LaJoie (Charlottetown) in 1758.

Over and above this, after 1756, when the Seven Years War broke out, the "Rangers" from Halifax patrolled the shores at the tip of the Bay of Fundy and captured some Acadians in Chipouady, Memramcook and Peti-codiac River.

1. Where were the Acadians deported?

The majority of the expelled Acadians were taken to the American colonies, to the seaports from Massachusetts to Georgia. Some Acadians - 300 of them, under the leadership of Beausoleil-Broussard, resisted from 1755 to 1760 in the isthmus of Beaubassin (Chinectou). Finally they surrendered to the authority of Port Cumberland (Fort Beausejour), and were imprisoned in Halifax until the end of the Seven Years War. Those taken to Virginia and refused by the governor were brought to British ports (Liverpool, Southampton, Falmouth and Bristol). After 1763, they were set free and a group of them came to Belle-Ile, receiving land and funds from the King of France.

3. Where did the Acadians finally settle after 1763?

Needless to say this brief and simple summary of the whereabouts of the Acadians in mid-18th century should be more detailed. But, briefly again, we can say that besides settling in France, some Acadians went to Santo Domingo, some to Louisiana, some to the Falkland Islands, some to South America and, of course, some returned to the Maritimes, formally Acadie.

On March 17, I shall give a talk on Belle-Ile-en-Mer with slide projections and offer more details on the Acadians of that period.

Maurice LeBlanc

REMINISCENCES OF A HERITAGE TOUR -  
SOUTHERN ENGLAND: MAY 1993 -

ROYALTY AND EMPIRE -

This interesting exhibition, located in ETON CENTRAL RAILWAY STATION, WINDSOR, and created by MADAME TUSSAUD'S, recalls a magnificent Royal occasion -- the arrival of Royal guests for Queen Victoria's Diamond Jubilee in 1897.

The exhibition has several facets beginning with the foyer and corridor leading to the main area, where comparisons of Queen Victoria's reign and that of the present Queen Elizabeth are presented through posters, photographs, etc., including life-sized figures of the two ladies with statistics on their measurements! There is plenty to see and read here but eventually the visitor will pass on to a small theatre to view a short video presentation of historical events from the Victorian period to the present.

On through the turnstile to the station platform where the Royal train has already arrived from Paddington, carrying the Royal guests. Everyone from the Firemen, busily stoking the boiler, the Baggage Handlers, the Engine Driver, Mr. David Hughes, the Queen and

the Prince and Princess of Wales awaiting the guests in the Royal Waiting Room to various Royal Personages from around the world, have been recreated.

In the main ceremonial parade area, covered by a glass canopy, the Royal Party is being greeted by various political figures before entering the State Carriage pulled by four beautifully matched horses. Over 70 guardsmen of the 2nd Battalion Coldstream Guards form the Guard of Honour. The visitor with a camera may use quite a bit of film on the views offered at this level and from the balcony above.

Sated with historical pageantry, the visitor may then proceed to the 'fun' area to learn to curtsy (thanks to a diagram on the carpet), to be photographed on the 'Throne' while wearing the 'Crown' (and very heavy it is), to shake hands with Queen Elizabeth (if a friend will poke a hand through the opening provided in a life-sized cardboard figure of H.R.H.), or to join Her Majesty in her carriage. Lots of fun for "children" of all ages.

Shirley Coulter.

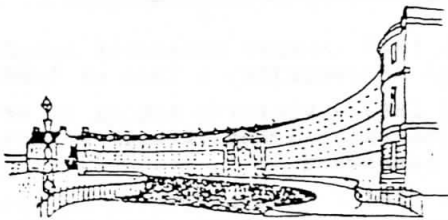
## A VISIT TO THE ASHMOLEAN MUSEUM, OXFORD -

Although I had been to Oxford a number of times over the years, I had never visited the Ashmolean, so when we found that a free morning was scheduled during the Heritage Tour, May 1993, this Museum was our destination.

The original Museum on Broad Street was built in 1678-83 and is now the Museum of the History of Science. It was built to house the collections bequeathed to Oxford University by Elias Ashmole. He had inherited them from John Tradescant the Younger who had augmented the original collections, chiefly material of historical and anthropological interest, amassed by his father. The present Ashmolean, on Beaumont Street, is devoted to art and archeology and is housed in a building designed by C. R. Cockerell, completed in 1845.

The Ashmolean was the first institutional museum to open to the British public and survive, ante-dating the founding of the British Museum by 70 years. In the second quarter of the 19th century, after a period of some neglect of the collections, regeneration began. The present day basic organization of the Museum is due especially to Sir Arthur Evans (Keeper from 1884-1908) and his aide and abettor, C.D.E. Fortnum (1820-1899) who were responsible for the move to the present location.

The interior of the Museum is surprisingly intimate as the individual rooms are not overly large, often connected by short flights of stairs, with connecting doors luring the visitor on with views of other areas. Refurbishing is going on with many walls being repainted in deep shades of rose, green and blue, which set off the various displays to advantage. The collections include examples of Greek, Roman and Anglo-Saxon antiquities, Eastern art, Dutch and Flemish painting, French 19th century painting, glass, porcelain, and much more. Treasures of the Ashmolean Museum by David Piper, published by the Museum, contains an excellent cross-section of the holdings, illustrated by coloured plates.



## BATH: LOVELIEST OF CITIES -

Bath is, without a doubt, one of the loveliest of cities with its Roman Baths and Museum, its majestic Abbey, the little shops on Pulteney Bridge above the weir, and pale stone 18th century houses; and overlooking the whole city the magnificent Circus and Royal Crescent - the very peak of Palladian style - designed and built in the 1700's by John Wood the Elder and his son, the Younger, as seasonal accommodation for 'persons of rank and quality who came to take the waters'. The health giving properties of the mineral springs were known long before Georgian times.

As we knew we would have neither the time nor the energy to visit all the treasures, we selected some specific items which seemed a little unusual.

The ALFRED JEWEL may be the object which most fascinates visitors to the Ashmolean. It is thought to be the handle of an aestel or pointer for following the text of a manuscript. Crafted of gold, enamel and rock crystal, the gold frame bears the inscription which translates into "Alfred ordered me to be made", suggesting strongly the association with King Alfred the Great (871-99). Precious aestels were distributed by the King with copies of his translation of Pope Gregory's Pastoral Care. This particular aestel was found in 1693 in Somerset, in an area associated with Alfred.

Up a short flight of stairs we found the small HILL MUSIC ROOM which contains a fascinating collection of musical instruments, primarily 17th century, donated by Arthur and Alfred Hill. Along with some unusually shaped and beautifully decorated guitars, viols, etc. is one of the most famous violins in the world known as THE MESSIAH, built by Antonio Stradivari. One of its owners in the 19th century boasted about it much but hardly ever produced it, until someone said "Its like The Messiah - always promised and never appearing." The body is believed to be almost in mint condition, though the neck has been lengthened and the finger board is modern. The varnish thought by some to be crucially important to the tone, has been claimed as the only original varnish to have survived on a Strad. Owing to the demands of conservation, the instrument has been played very little in recent years.

This very brief visit gave us just a tantalizing taste of what the ASHMOLEAN MUSEUM has to offer so another visit in the future is a must.

Shirley Coulter

Iron Age Celts hailed the springs as sacred and worshipped the god Sul there. Later, Romans came to investigate the steamy swamp revered by the locals and built their wonderfully engineered hydro health spa and a temple dedicated to their Goddess of Healing, Sulis Minerva.

Legends of the healing powers of the waters go back more than 2000 years to the tale of Prince Bladud, a leper banished from the court of his father, King Lud. Forced to work as a swineherd, he noticed that any pig with a skin disease who wallowed in the warm muddy waters was cured. Following their example, he was healed, and accepted back into court. When he in turn became king he showed his gratitude by building a bath around the healing spring. Large stone acorns decorating the balustrade along the eaves of the houses in the Circus are a tribute to the pigs who were reluctant to leave the warm water and had to be coaxed out with handfuls of acorns.

Doris Butters.

GLEANINGSExtracts from THE MORNING HERALD 1875

1 Feb "The members of the Union Axe Company had their annual drive to Bedford yesterday. The cavalcade was made up of a six horse team, containing officers and guests, several pairs, and some forty single sleighs. 'The ladies' were with the company, and a merry day was spent at Bedford. The company returned to town with torchlights and music at an early hour last night".

11 Feb "The deferred Carnival took place last night, at the Rink, and there was a fair gathering on the ice, but the spectators at the end and wings were as three to one of the skaters. The 'characters' made rather a brilliant show. There was a great variety of color in the costumes, a feature in which they made up, to some extent, for their lack of originality. Some of the characters were amusing-- the Bear and his Master particularly so. The 'Devil', to give him his due, attracted no little attention ... . The ladies looked divine, of course they did, and seemed to be, taken altogether, better adapted to the characters they assumed than most of the men ... A number of young girls and boys were much admired, not only for their costumes, but for their deportment, which was admirable. The Band of the 60th Royal Rifles enlivened the evening, and added to the attractions".

6 March "The 'Red Cap Snow Shoe Club' had their weekly outing on Saturday. They arrived at Bedford about 5 p.m., in splendid style. It was a very pretty sight from the windows of the Hotel to see them come dashing up in their gay costume, led by a tandem team, driven in splendid style by some young gentleman of the party. After a short stay at Bedford the Red Caps drove round the Basin, Dartmouthwards, and arrived at the Ferry at about 10 o'clock. There is an air of innocent hilarity and manly spirit about these snow shoeing clubs that should recommend the sport to all young people ..."

David Sutherland.

SUPPORT FROM AN UNEXPECTED SOURCE?--

On Friday, January 28, 1993, the Mail-Star carried a lengthy article on Clayton Park's growing business potential. However... Paul Hiscock, general Manager of Greenwood Lane Property Managers, made the following comments: "...The City of Halifax should devote more time and money to reviving the Downtown and renovating some of the old City-owned buildings." He sees hope for Downtown but feels "...it will take a couple of years". He suggests "...the bottom floor right off the street being for commercial use...and some development in residential areas in the Downtown core for the floors above." !!

On the following day the Mail-Star published a letter by a G.J. Murphy deploring the "piece by piece destruction of historic Halifax" and the increasing number of steel and glass replacements. He comments on the City's dependence on tourism and asks "...what will we have after all of our history is gone and the tourists as well?"

March 1847 - Henry Wadsworth Longfellow published 'Evangeline: A Tale of Acadie'

April 1888 - Victoria School of Art and Design established through efforts of Anna Leonowens.

April 1864 - Joseph Howe gives speech at Temperance Hall on Wm. Shakespeare.

May 1837 - Amateur Glee Club of young Halifax tradesmen and mechanics prepares for three-hour concert of glees, catches, duets and songs before 200 persons in Lecture Rm. Mechanics' Inst. "affording pleasure to their friends and innocent amusement to themselves."

(extr. from "N.S. Arts and Culture 16-month calendar: January 1994 - April 1995".

We have a few of these calendars in the Trust Office if anyone is interested and would like to pick one up.)



1994		MARCH			1994	
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 7.00 pm Chester Muni. Hist. Assoc. - Train Stn.	2 2.30 pm. Art. Lect. Acadia Un. Wolfville	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17 8.00 pm Heritage Trust NS Museum NH	18	19 2.00 pm Poetry Society NS Museum NH.
20	21 7.30 pm Costume S.N.S. M.M.,Atl.	22	23	24 6.30 pm BNS Historical Soc. Armdale Yacht Club	25	26
27 Lottery Draw A.G.N.S.	28	29 8.00 pm F.of Public Gardens. NS Museum NH	30	31 Closing Art. Exhibit Acadia Univ. Wolfville.		

1994		APRIL			1994	
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
3	4	5 7.00 pm Chester Mun. Hist. Soc. - Train Station	6	7 7.30 pm D'mth. Hist. Assoc. - D'mth. Mus.	8	9 3.00 pm. Opng. Recep. Photo Exh. - Acadia Univ.
10	11	12	13	14	15	16 2.00 pm Poetry Soc. - NS. Museum NH.
17	18	19	20	21 8.00 pm Heri. Trust NS Museum NH	22	23
24	25	26 7.30 pm RNS Hist. S. - Fairbanks Ctr. D'mth.	27	28 Last Day Photo. Exh. Acadia Univ.	29	30 Costume Soc. M.M. Atl.

1994

MAY

1994

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Daylong Costume Soc. W'shp. - M.M. Atl.	2	3 7.00 pm Chester Muni. H.S. - Train Stn.	4	5	6 Opening Photo Exh Acadia Univ. W'ville	7
8	9	10	11	12 6.30 pm D'mth. Hist. Assoc. -Sr. Cit.Serv.Ctce.	13	14
15	16	17	18	19 8.00 pm Heri. Trust - NS Museum NH.	20	21 2.00 pm Poetry Soc.- NS Museum NH
22	23	24	25	26	27	28 2.30 pm RNS Historical Soc.- Province House.
29	30	31				

NEXT DEADLINE

APRIL 1 1994 for June/August.

Note early deadline to give members  
30 day notice of AGM and Election  
of Officers.

ANNUAL REPORTS needed from Executive  
and Committee Chairs.

Copy to: Editor  
2211 - 1333 South Park St.  
Halifax, B3J 2K9  
Ph: 422-6286

TRUST OFFICE HOURS -Mondays:

Bonita Price - 10.30am/12.30pm

Tuesdays:

Helen Robb - 1.00 to 3.30pm.

Thursdays:

Doris Butters - 2.00pm/4.30pm.

Anytime:

Answering machine - 423-4807

**Heritage Trust of Nova Scotia**

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