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Stepping Back in Time: Reconstructing Built Heritage The Log Church at Loch Broom *by Janet McKay*

Continuing our series on reconstructing heritage buildings, Janet Mackay of Pictou writes about the rebuilding of a church first erected in 1787. Her account reflects the determination of the people of Pictou County, led by an imaginative minister, to build a replica of the church which provided a focal point for the early Scottish Presbyterian settlers. The construction of this replica is a fine example of a community coming together to celebrate their heritage.

The first pioneer settlers in the Pictou area arrived in 1767 on the ship *Betsy* (sometimes called the *Hope*); the next were on the ship *Hector* in 1773 and these were followed by a number who came, via Prince Edward Island, from Dumfries in 1783.

The first minister for these people, the Reverend James Drummond MacGregor, arrived from Scotland in 1786. At that time there were no churches and no schools, and the roads consisted of footpaths through the woods. The only other means of transportation was by canoe along the West, Middle, and East Rivers which emptied into Pictou Harbour. The first pioneers in Pictou settled along the West and East Rivers. The Rev. James MacGregor conducted outdoor services during the summer months. His first sermon was preached under a huge elm tree at Bridgeville on the East River. Much of his time for the rest of the year was spent travelling by canoe up and down the rivers and walking through the paths in the woods, visiting his scattered congregation, visiting the sick, baptizing, marrying and burying.

It is not difficult to imagine that one of James MacGregor's first priorities was to have a church where the people could come to worship. It is said that he worked very hard persuading the elders and the settlers to co-operate in building a church which was to be built on the West River.

Among the early settlers was one James McCabe, a native of Belfast, Northern Ireland. He arrived in 1767



Replica of the rustic Loch Broom Church in Pictou County and settled on a grant of land on the West River in what is now known as Loch Broom (about three miles from the present village of Durham). McCabe descendants have continued to occupy this land to this day.

Alexander Cameron arrived on the *Hector* in 1773 and settled on a nearby land grant. It was Alexander Cameron who named the area Loch Broom because of its resemblance to Loch Broom in Scotland - the place from which the *Hector* had set sail.

James McCabe donated the land on which the original Loch Broom Church was built. There are no plans extant for this original church. However, records indicate that the building was forty feet long and twenty-five feet wide. It was built of logs with moss used as chinking. The seats, which had no backs, consisted of long slabs trimmed flat on top and supported by blocks of wood at the ends. At the back of the church was a small balcony where the children sat during the service. The balcony was reached by a ladder. There was no heat or light and, of course no plumbing.

Continued overleaf

The church was completed in 1787 - a testimony to the vision and strong religious values that the early settlers brought from their homelands.

The first service held in the church was conducted by the Rev. James MacGregor - he gave a two-hour sermon in Gaelic and a second one in English! Church services in those days lasted a minimum of two hours.

In time, the area became more densely populated. Since services could only be held in the Log Church in the warmer months, a larger, more finely built church was erected across the West River in Durham. Here the Presbyterian Church flourished and eventually the first Theological Seminary (the forerunner of Pine Hill Divinity Hall) was founded in Durham.

There is no information available as to when the Log Church was abandoned. It eventually fell down and decayed, leaving a few foundation stones among the trees that grew up where it had been.

The story now leaps in time to the present Durham Presbyterian Church where in 1962 the Reverend Frederick H. Pauly came to be minister. He was inducted into the Durham Pastoral Charge on April 5, 1962. Dr. Pauly (he later received an honorary D.D. from Pine Hill) came from Northern Ireland. He was much impressed and moved by the experiences of the Rev. James MacGregor and the story of the building of the Log Church. Dr. Pauly, according to Roland Sherwood in *The Log Church at Loch Broom*, began to dream about a replica. Knowing that this would involve considerable organization and expense, he thought that it might at least be feasible to erect a cairn at the site.

On September 6, 1964, Dr. Pauly held a baptismal service on the grounds for descendants of James McCabe, who had donated the lot of land for the original Log Church. Alvin McCabe, living near the site, cleared a space among the trees for

the service. At the end of the service, Dr. Pauly suggested that a stone cairn to mark this historic spot would be appropriate.

The people responded, and on August 15, 1965, at a memorial service, a monument was unveiled to the pioneers who built the first church in the Pictou area. The children had gathered the fieldstones, and Murdoch McCuish and James Henderson built the foundation and the cairn.

The plaque on top reads:
This cairn erected in 1965, marks the site of Pictou County's first Church erected in 1787. It was 40 feet long and 25 feet wide. It was built of logs, on land donated by James McCabe, a native of Northern Ireland. The first services were conducted in Gaelic by the Reverend James MacGregor, D.D. who came from Scotland In 1786.

Having seen the realisation of the cairn that he had proposed at the outdoor baptismal service in 1964, Dr. Pauly now began talking about the possibility of building a replica of the Log Church on the site. He presented the idea to the Treasury Committee of the Presbytery of the Presbyterian Church in Pictou County.

Enthusiasm was expressed but nothing was done until planning for the 200th anniversary of the arrival of the ship Hector had begun. William H. Broidy, a well-known retired businessman of Pictou town, was Chairman of the Hector Committee. Many activities in the county were planned for the summer of 1973. Princess Alexandra and her husband officially opened the Hector Exhibit Centre and the Thomas McCullough House Museum. A re-enactment of the arrival of the Hector and its passengers took place. Mr. Broidy also called on the citizens of the Pictou County community to support and contribute to the building of a replica of the first church at Loch Broom. Those descendants of McCabes, MacGregors and of the first settlers who still lived in the county responded, contributing their skills, money, time and supplies. Lumber companies supplied logs; old tools required to build in the old

way were loaned, and many hours of work were contributed.

The surroundings were left as close as possible to what they had been in 1787, with trees and stumps left around the church.

The goal was to provide a living

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Efforts to save church prove inspirational for Minudie Heritage Association

by Heather Watts

What do you do about a 134-year-old wooden church with an interesting history but a deteriorating fabric, which is located in a remote area of the province where the original community has almost disappeared? This was the problem that faced a small group of people who gathered in Minudie, in Cumberland County, in 1997.

The church was built by Amos King Seaman, a wealthy, self-made entrepreneur, merchant and mine owner, with a flourishing trade in grindstones from the quarries at Lower Cove and Joggins. He had a benevolent but almost feudal control over his tenants who were settled on the fertile lands at the head of Chignecto Bay; this included providing for them a schoolhouse, land and lumber for a Roman Catholic church and lastly a Protestant church. The three buildings stand, side by side, on what used to be the main road through the community.

The schoolhouse and the Roman Catholic church have been declared provincial heritage properties, but the little Protestant church was left unprotected because it had no congregation and its ownership was in question. Miss Ruth Symes, Amos Seaman's great-granddaughter, who still lives in Minudie, assumed responsibility for its care. By 1977 she decided that provision needed to be made for the long-term survival of the building and she proposed that a society be formed to which she



The school and two churches traced to Amos King Seaman in Minudie. Below, a contemporary photo of Minudie's Universalist King Seaman Church. Photo courtesy of the History Section, Nova Scotia Museum, copy negative N-17.750.

could give a quit claim deed, and that the society should become the new owner of the church.

The King Seaman Society was incorporated in July 1977 with 17 members, of whom only five were from the local area. Alice Sanderson of River Hebert was elected President and has continued to lead the Society. Its aim is to preserve the building as a memorial to Amos Seaman and other founders of the Minudie community, where services can be held by visiting Protestant groups in a tranquil rural setting, and to make it a point of historic interest for tourists and visitors.

Members of the Executive set about arranging for basic repairs to the building. They also applied for and eventually received charitable status and municipal heritage designation, making it possible to issue tax receipts and obtain some money for repairs. A fund-raising letter was sent out to former mem-

bers of the church but response was

disappointing.

Amos Seaman was a Universalist, and the church was dedicated as Universalist in 1864, but Seaman declared that it was always to be open to members of any Protestant denomination. As a result of the historic connection, practical support came from members of the congregation of the Universalist Unitarian Church in Halifax, who held work parties in Minudie, clearing broken plaster, making repairs and cleaning, as well as from several members of the Unitarian Universalist Historical Society across Canada.

Heritage wheels grind slowly, which is discouraging to isolated volunteers. But the year 2000 saw a turn-around. Architect Arthur Arsenault of Sackville, N.S., agreed to prepare a conservation plan for the building, for which 80% funding is available from the province. This will help the Society to approach repair and upgrading in a logical way. Then Alice Sanderson called a meeting of six groups in the Minudie/River Hebert area which

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The Irish in Nova Scotia

The following account is based on a talk given by Dr. Cyril Byrne at Heritage Trust of Nova Scotia's Annual Dinner, Nov. 25, 2001

Dr. Cyril Byrne first set the original background of the emigration of Irish to the Maritime Provinces — caused, not by the Potato Famine of the mid-1800s, as is commonly assumed, but by the extreme poverty engendered after estates were lost to the British in the 16th century.

Others emigrated to North America, moving to where employment could be found—New England, Canada, etc. Many of those who came to Nova Scotia did so well before the potato famine. In the 1750s, 40% of the population of Halifax consisted of Irish who had settled on Salter Street and the waterfront.

Religion was not the real basis of strife between the Roman Catholics and Protestants; it was politics. Excluded since 1678 from both Houses of Parliament, Roman Catholics had been prevented from holding any political, official or influential office, until the Act of Emancipation in 1829. An Irishman named Cavanaugh was elected at

one point in Cape Breton, but not allowed to sit in the Legislature. Even after the Act of Emancipation, legal subtleties countered privileges by allowing in one way what they prevented in another. Much political 'cross-hatching' existed—with some Protestants showing great sympathy towards the Roman Catholics.

Among the prominent Irish names in Nova Scotia were Donnelly, Cavanaugh, Bishop Inglis and the Uniackes, father and son. Richard John Uniacke was born into a Methodist family in Southern Ireland. His father wanted him to become a Methodist minister, but instead he came to Nova Scotia only to be suspected of aiding the rebels and imprisoned in Halifax. After his release he and his wife went back to Ireland, but returned to Nova Scotia in 1781, where Richard John became a successful lawyer and served as Attorney General of the Province from 1797-1836. Years earlier, on his way from prison, just beyond what is now Sackville, he had noticed an area which reminded him of his home in Ireland. On his return, he purchased the large tract of land now known as Mount Uniacke Estate, where he built his home, giv-

ing his family name to the mount and his wife's name, Martha, to the lake on the property.

To help look after their own, in the 1820s a group of Irish formed the Charitable Irish Society, an organization still in operation today.

An anecdote by Dr. Byrne involved two other famous Irishmen during the Second World War. Aggressive Generals Montgomery and Alexander, who could never agree on anything, even argued during an audience at Buckingham Palace before King George VI, who enquired what they were arguing about. He was told by Alexander, "I think, Sir, he wants my job," to which His Majesty replied, "What a relief—I thought he wanted mine!" Cyril Byrne's imitation of H.M.'s slight stammer was a delight. An unfortunate, and unplanned, delay a little earlier in the evening caused Dr. Byrne to considerably curtail his talk, sticking to the 'bare bones' of the subject rather than fleshing it out with the delightful anecdotes and ad libs at which he is so adept. *D.B.*

Black History Month: historian discusses waves of black migration to Nova Scotia

The Heritage Trust public lecture for February was a continuation of our series on the various ethnic groups which have contributed to Nova Scotia's development. Since February is the time of year when black history and culture are celebrated in this province, it was appropriate that our speaker should be David States, a black historian with Parks Canada, who has researched extensively the history of black settlement in Nova Scotia.

Mr States began with an outline of the various groups of black immigrants who had come to Nova

Scotia, beginning with a few in the seventeenth century, but reaching higher levels in the second half of the eighteenth century with slaves arriving with the Planters in the 1760s, followed by the black Loyalists, both free people and slaves, in the 1780s, and the Maroons from Jamaica in 1796. Later, after the war of 1812, a further wave of black immigrants sought refuge in Nova Scotia. More recently, blacks from the West Indies have come to the province. While some of the earlier immigrants left again to resettle in Sierra Leone, the rest have formed

an important segment of our society.

An interesting discussion followed during which the topics of slavery, discrimination, education, genealogy and the relationships between black and white citizens and between the different black groups were explored. *J.D.*



City Rambles: The New Victoria Hotel *by Garry D. Shutlak*

With the death of Dvara Elaine Leventhal, née Zive, another unregistered piece of Halifax heritage may face the wreckers' hammers.

The property consists of three buildings, and this article will focus primarily on the building now known as the Victoria Apartments, on the south east corner of Hollis and Morris Streets, civic numbers 5142-44 Morris Street, a neoclassical house renovated and merged with a modified Queen Anne addition. It will also deal to a lesser extent with 1273 Hollis Street; both buildings have connections with the Morris dynasty of Chief Surveyors of Nova Scotia.

The house numbered 5142 Morris Street appears to have been built some time before 1820 for Charles Morris III (1759-1831). The original entrance was on Hollis Street (see location of the door in the photograph). The property was offered for sale by auction by the Misses Morris in 1850. I could not find any newspaper or deed transaction confirming that the sale took place. The first occupant recorded in the directories was Edward Strickland, Deputy Comptroller Commissariat, in 1868. He was succeeded by Frances Lawson, widow of William, who lived there until 1880 and then rented out the property until it was sold at a Sheriff's sale in 1895.

Among those who leased the house were Colonel Holt W. Clarke, Private Secretary to Lieutenant-Governors Adams G. Archibald and Matthew H. Richey from 1880 to 1885; Sir Hugh Hogles, 1886; Lieutenant-Colonel Norton Taylor, 1886-1888 and the Reverend Frederick Courtney, Lord Bishop of Nova Scotia, 1888. In late April of 1889, the property was named "Cambridge House" and became a boarding and day school for young gentlemen under the management of Walter Leigh and F. A. Bradford, assisted by F. A. W. Taylor and A. J. Styles. In the papers of S. G. W. Archibald is a letter from Thomas M. Fraser, who attended the school in 1895, in which he reported finding

bundles of letters of S. G. W. Archibald (1777-1846) in the walls of the attic. (This material consisting of 286 letters dating from 1813-1835 is now part of the Samuel G. W. Archibald fonds/collection at Nova Scotia Archives and Records Management.) This is a most interesting revelation, since Judge Archibald resided not in this house but in the Blowers House at the corner of Barrington and Blowers Street, as related by Edith J. Archibald in her book, *Life and Letters of Sir Edward Mortimer Archibald*. The Morris Street house may have been at one time the residence of Andrew Richardson, whose daughter Katherine married Edward Mortimer Archibald in 1834.

This could explain how Judge Archibald's papers were in the wall of this house.

In 1895, A. J. Manley purchased the property, renovated it and leased it to Mrs. Anabel Sweet who called it the "Metropole Hotel;" she was followed by Mrs. Mary E. Grant who

named her hostelry the "Victoria".

In 1898, Mr. Manley decided to enlarge the hotel, with an addition to the original neoclassical house, containing, in all, fifty rooms besides the dining room, office, ladies parlour, hair dressing salon and men's smoking room. This enlarged hotel was named the "New Victoria" and was managed by Mrs. Katherine M. B. Manley.

At this time the office of Charles Morris I (1711-1781) was moved to 1273 Hollis Street to accommodate the new wing at the south end of the property. The Hollis Street house, which has a Victorian appearance at first sight, was listed in Mr. Morris's will of 1781. Therefore when this house was moved in 1898, it was already more than one hundred and ten years old.

The New Victoria Hotel became the Victoria Apartments in 1910, when Mrs. Manley had the building converted into six units, with the Morris Street House still being used as a small hotel. Among the managers of the hotel were Hugh Fowler, A. P. Sutherland, Mrs. J. F. (Clotilde) Fraser, W. A. Salterio and Major B. Davidson. Mrs. Manley died in 1921 and C. J. Fraser became the owner. It became a part of the real estate holdings of Manuel I. Zive sometime after 1947.



An artist's rendering of three buildings on Morris Street as they appeared in the 1800s. The ediface on the corner of Morris and Hollis streets eventually became the now familiar but unregistered landmark, depicted above, the Victoria Apartments.

Fate of Cobb-designed Villa Maria hangs in balance

President's Report

by Peter Delefes

In February, we learned that the Waegwoltic Club is considering a proposal from its Property Committee to demolish *Villa Maria*, the former Roman Catholic Archbishop's residence which the Waegwoltic acquired from the HRM about one year ago. This Andrew Cobb designed residence is a Tudor Revival building of significant architectural value (see Elizabeth Pacey's article, 'A Tudor Revival Treasure', in this issue of *The Griffin*)

A meeting was arranged between the President of the Waegwoltic Board, the Chair of the Waeg's Property Committee and some members of the Heritage Trust. We were given an opportunity to visit the building and were informed of the Property Committee's Interim Report recommending that the former Archbishop's residence be demolished for a patio with the retention of a few architectural remnants.

In its report, the Property Committee claimed that, through a process of consultation with its membership, it was not able to identify any potential practical and economic uses for the building. However, when we examined the results of the survey of members compiled by the Property Committee, it was evident that three times as many responded that they wanted the building retained. Approximately 35 members suggested uses that were compatible with the existing building and would be expensive to provide in a new building. We believe the suggestions made by the members are both practical and economically viable. Some of these are: a dining room or restaurant; meeting and conference rooms; overnight accommodations or bed and breakfast; receptions and private parties; children's and teens' activities; fitness



Villa Maria, located off Coburg Road. Set in trees and rolling lawn down to the sea, the other side of the house presides over a panorama of the North West Arm.

facility; games room; classrooms; daycare; dances; accommodation for the manager; seniors' rental apartments; hostel; students' residence. Several of these uses could be accommodated without significant alterations to the existing building.

In its report, the Property Committee presents selected cost calculations. The Committee is proposing that, upon demolition of the former residence, a new wood-frame multi-use building be erected nearby. The projected cost of constructing the new multi-use building is \$170,000. Demolition of *Villa Maria* would be \$100,000 with landscaping costs for the site of \$30,000, for a total cost of \$300,000. *Villa Maria* is a year round building with an area five times larger than the proposed multi-use building. The retention of *Villa Maria* would offer the Waegwoltic a potential revenue stream to offset maintenance costs, property taxes, etc.

The demolition of *Villa Maria* would represent a serious loss to the built heritage of the Province. This unique and elegant building is part of the significant body of work of a Nova Scotian architect of international repute. It is structurally sound with excellent possibilities for uses either by the Waegwoltic Club or other tenants or owners. As the municipality continues to grow and membership in the club expands, additional uses will be found to sus-

tain the operation of the building. We hope that the members of the Board of the Waegwoltic Club realize the worth of this significant building, both culturally and practically.

If members of Heritage Trust would like more information about *Villa Maria*, please don't hesitate to contact me at (902) 420-9025 or by e-mail at Peterdelefes@hfx.andara.com.

Meeting held

by Michele Raymond

As all faithful readers of *The Griffin* will know, *Villa Maria*, probably Andrew Cobb's largest residential work, was built in 1931 for the Catholic Archbishops of Halifax, on the site of John Stairs's *Fairfield*. The Halifax Regional Municipality purchased the property from the Archdiocese, and last year sold most of the land, including the house, to the adjacent Waegwoltic Club.

The Waegwoltic, already occupying Alfred Gilpin Jones' beautiful *Bloomingdale*, is not sure it has a need for the extensive stone building, and is developing plans for the site. The club has consulted with the membership, who have made a variety of suggestions, many involving re-use of the building, and it remains to be seen what will take place.

The Waegwoltic property committee says the club cannot afford to maintain *Villa Maria*, although their

report shows the cost of demolition, landscaping and construction of a new, much smaller structure would be similar to the cost of retention. The committee's current proposals involve demolition of most of the house (keeping only the chapel and garage and an entrance portico), and replacing the house with a patio.

In the meantime, however, the committee met last week with members of the Heritage Trust (Peter Delefes, Graeme Duffus, Elizabeth Pacey and Michele Raymond). It is hoped that the Board of the Waegwoltic Club will agree to listen to reasonable suggestions for the future of *Villa Maria*.

Villa Maria is a Tudor Revival treasure

by Elizabeth Pacey

Villa Maria, the former Roman Catholic Archbishop's residence situated on the North West Arm, is now threatened by a proposal for demolition from the property committee of the Waegwoltic Club. Built in 1931 for Archbishop Thomas O'Donnell, the stylish structure was designed by Andrew Randall Cobb, one of the most highly regarded architects of the last century. The demolition of *Villa Maria* would mean the loss of a twentieth-century Tudor Revival treasure of significant architectural value.

The Tudor Revival style was first practised in Britain by late Victorian architects who wanted to return to the features and forms of vernacular, medieval architecture. The versatile

features of the style, such as tall chimneys, half-timbered gables, cross gables, dormers and projecting oriels or bays, could be used lavishly or sparsely, depending on the size and cost of the structure. Whether the features were fitted to a grand, manorial house or to a modest cottage, the overall plan or form was usually unsymmetrical, to give a less-structured, more organic appearance. As well, varying sizes and shapes of windows were randomly placed to add less mechanized and more rustic details to the design.

In Canada, the Tudor Revival style was introduced in the early years of the twentieth century by architects practising in Ontario,



Built-in bookcases are fronted with mullioned glass doors in the second floor suite, formerly occupied by Roman Catholic Archbishops of Halifax.

Quebec and British Columbia. As in Britain, the character of the style was believed to be particularly suited to residences in a semi-rural or spacious urban setting.

In the 1930s a late flowering of the style produced whole neighbourhoods in Toronto, Ottawa, Victoria and Vancouver with a wide variety of picturesque houses dressed in Tudor Revival stylistic features. As a complement to this penchant for domestic Tudor Revival architecture, the federal government officially adopted the popular style as its own national image for a series of customs and immigration buildings, erected at Canada/United States border crossings. Also, in order to convey the dual messages of "Canada" and "park" in its national parks, the federal government developed small-scale rustic buildings with the familiar, half-timbered Tudor gables

and rusticated stonework.

Clearly, Archbishop O'Donnell would have been familiar with the Tudor Revival style. In his years as President of the Catholic Extension Society of Canada, he had led the financing and construction of 90 churches throughout the nation. As well, he had spent many years in Toronto and Victoria, where he would have seen an array of examples. He would have known, too, that the Tudor Revival style incorporated Romanesque arches, in the forms of round-headed entrances and windows, rather than the pointed arches of Gothic windows and doors. This symbolism was significant, as the Romanesque arch was used almost exclusively in late nineteenth- and early twentieth-century Roman Catholic churches, whereas Gothic arches had been preferred by the Anglican Church since the mid-nineteenth century.

As a highly-educated architect and accomplished artist, Andrew Cobb would have appreciated how complementary the medieval style was for a large residence in a semi-rural setting on the shores of the North West Arm. His skill in selecting various characteristic components for his design produced an imposing yet dignified example of the Tudor Revival style. Exterior features, like the projecting oriel with its round-headed entranceways, the varied window shapes, the tall chimneys above the slate roof, the decorative bargeboard on the cross-gable, and the earthy colours of ironstone and sandstone, all combined to create the essence of medieval crafts and traditions. Inside, the oak staircases with tooled and turned balusters, the built-in bookcases with leaded glass doors in the magnificent library, the baronial, forged iron light fixtures and the "Christian" doors with single or double crosses carry on the Tudor theme.

It is hoped that the general membership of the Waegwoltic Club will not accept the demolition proposed by their property committee, and that *Villa Maria* will continue to stand as an important representative of Tudor Revival architecture of the twentieth century.



Villa Maria's wooden staircase

Halifax marks 250th anniversary as home of Canadian printing

The first printing press in what is now Canada was brought to Halifax from Boston in 1751, and the first newspaper came off the press on March 23, 1752. The 250th anniversary of this event is being marked by various activities. An exhibit at the Mary E. Black Gallery on Barrington Street celebrating printing and the book arts, will run from March 7 until April 13, entitled *The Handbound Book in Nova Scotia*. There will be a lunch hour talk by Joe Landry in connection with the exhibit, at noon on Wednesday, March 20.

Other events are in the final planning stages. Watch the media for further details.

Log Church: continued from Page 2

picture of the old church where it had been on the shore of the West River.

It was known that the original church did not have a steeple but it seemed to the builders that a church is not a church without a steeple. A small one that would not tower over the building was constructed.

The replica was finished on July

20, 1973. The official opening was held on July 29, 1973. The Reverend George Reid, Moderator of the Assembly of the Church of Scotland, preached the first sermon in the new building. As James MacGregor had first arrived at Loch Broom by canoe, the Rev. Reid also arrived by canoe, via the West River and paddled by George Brittain. The flags of Scotland and Canada were flying and pipe bands were playing as hundreds gathered for the official opening. Many dignitaries were present, including Dr. A. Johnson, Moderator of the Grand Assembly of the Presbyterian Church in Canada and the Rev. Gordon Matheson, the Moderator of the Synod of the Atlantic Provinces. Dr. Pauly gave an account of the steps leading up to the church's dedication.

In one of the early Log Church Sunday Bulletins, it is written "Visitors who spend a few moments within this building leave the twentieth century outside." As one who has attended services at the Log Church, the writer can attest to this feeling of going back to an earlier time.

For fifteen years after the church was built, services were held every Sunday, the various ministers of the Council of Churches of the county taking turns to conduct the services. Baptisms were held in the church, as were a number of summer weddings.

Clan organizations hold annual

church services at the Log Church and various community organizations have held meetings there, among them the Boy Scouts and the Pictou County Genealogy Society. In recent years there have not been regular Sunday services. The Log Church is owned and run by the Pictou County Presbytery of the Presbyterian Church. It is open, Tuesday to Sunday, from May until October. A guide is hired each season with a grant from the Provincial Government. An annual service is held in August, followed by a picnic. The exact summer schedule will appear in the Pictou County Tourist Guide.

Anyone wishing to visit the Log Church would be well advised to go to the Pictou Rotary where the Pictou County Tourist Bureau is situated and where details of scheduled events and directions can be had.

I wish to thank Kathy Chaisson of The Hector Exhibit Centre in Pictou for assistance in providing information and pictures. Genevieve Oliver, a direct descendant of Alexander Cameron, loaned her mother's scrapbook with newspaper clippings and church bulletins pertaining to the Log Church.

Further information may be found in *The Log Church at Loch Broom* by Roland Sherwood, 1986, The Lancelot Press, Hantsport, N.S.

are interested in the Amos Seaman, DesBarres and Barron legacies, and in encouraging tourism and economic development in the area.

As a result, the cluster of small volunteer groups from the two churches, the schoolhouse museum, two cemetery associations and the development group in River Hebert have now formed themselves into the Minudie Heritage Association. Advised and assisted by the Cumberland Regional Economic Development Authority and the Cumberland County Museum, the Association has applied for and received support from the Strategic

Development Initiative.

Administered for the Department of Tourism and Culture by the Nova Scotia Museum, the Strategic Development Initiative, announced in 2000, encourages community museums to partner with other organizations - such as private sector not-for-profit groups - to build relationships for sustainable economic development in rural Nova Scotia.

The Minudie Heritage Association has hired a staff person who will prepare a strategic development plan, set up a web site and plan festivals, events and training workshops in which all can take part. Hoping that there is strength in

numbers, they also intend to press for improvement in the potholed access roads to the community.

Each of the small individual groups has been invigorated by the experience of working with others and discovering ways in which they can cooperate on projects. The King Seaman Church looks forward to holding some services again each year and to becoming part of the new heritage initiatives in the Minudie area.



Pre-Expulsion Acadian architecture explored

The following report from Doris Butters is based on an illustrated talk to Heritage Trust on January 17, 2002 by Brenda Dunn, former Parks Canada historian.

"The French were great fort builders in the 17th century" we were told, but the focus of our January talk was the architecture of settlements that grew up around the forts at Annapolis Royal and elsewhere. As a former historian with Parks Canada, Brenda Dunn worked on many architectural excavation projects including those at Louisburg, Annapolis Royal, Melanson, and Fort Greville.

Digs at such locations have much to tell about the diligent French farmers and skillful dyke builders of the 1600s. At Melanson and Port Greville, excavations show that it was not unusual for a second house to be built on top of an earlier one. One slide showed that three houses had stood on the same spot. Homes were usually built with available local material and as early settlers had no wood preservatives, and green lumber deteriorates quite rapidly, buildings may have needed to be replaced after a few years. The few remains indicate that most early houses were of timber from nearby forests. As it was customary to cut trees in the fall, haul out in the winter and build in the spring before ploughing and sowing must be done, lumber was not left to season before being used.

Drawings, descriptions in old documents and excavations revealed a surprising variety of architectural styles, dependent no doubt on the financial or official position of the owner. Early farm homes were usually one-room structures of 'piquet' style, i.e. thin-stemmed log posts tamped vertically straight into the earth, and chinked with mud, clay, straw, moss etc. The door and small windows were cut into the wall and the shallow roof covered with sods. A tea towel held up for our inspection showed in detail such a cottage

with a sheep grazing on the sod roof. In one instance there was evidence that the roof was used to dry gaspereau. Bundles of marsh grass preserved in wet soil indicate that sometimes homes were thatched. Sodding or thatching was often laid over a layer of bark. As mills opened up along the fast flowing rivers, more planed lumber became available and there are indications that planks were used to underlie the roofing.

Another style of building was of squared, hand-adzed logs set horizontally, one above another. Such houses were often plastered, but lime being expensive and hard to come by, local clay would more likely have been used. Chimneys were of wood, lined and covered with mud to prevent burning. Later, hand-made bricks of local clay were used in some homes, but tended to crumble easily. Of the few specimens excavated, one brick shows the paw marks of the family cat!

Acadians were excellent carpenters and building was done by family or community groups, rather than contracted builders. One of Azor Viennau's paintings of Acadian life shows how pre-formed framing of walls, doors and window frames could be made, hoisted into position and fixed to square cut floor sills. Spaces would be filled with wattle, a mixture of mud and straw, or hand made bricks. In some cases excavated bricks show marks suggesting rag had been added to help prevent shrinkage which would have let in draughts and rain.

Yet another style showed vertical timbers framing door and windows with narrow panels of brick or plaster between wooden uprights. Many of these more sophisticated buildings had steeper roofs and in some cases a mansard roof, allowing space for an upper floor. Later excavations showed that such houses were built on foundations of flat field-stone to prevent rain dripping from the roof settling round the base of the timbers. Such foundations were two

rows wide and two to four stones high. In some cases there is evidence of board foundations raised on pilings of field stone.

Excavated outlines show clearly the size and shape of buildings and how rooms were arranged. Some had small 'cabinets' off the main room. Many had bake ovens attached to the outside of the house, behind the fireplace. These were of field stones covered with clay with access from inside the kitchen; bread or goods to be baked would be thrust through the opening into the oven by means of long handled paddles. Some such ovens had been built on a framework of blocks, some over an enclosure which it was thought could have provided a warm sty housing the family pig.

Government officials or senior officers' homes would have been the most elaborate, with stone or slate roofs, wood-panelled interiors and glazed windows. Shards of coloured glass and remnants of lead framing suggest a few had diamond paned windows. (Simpler homes would have used oiled paper or waxed rag behind hinged shutters). Their interior walls were often covered with a white painted plaster of local clay, which judging by markings found on some remains suggest that the plaster had been applied over wood. Digs at Belle Isle showed that cellars had been constructed in some instances.

Several slides showed a model settlement built as accurately as possible from all evidence found, showing the various styles of architecture and how outbuildings would be placed in proximity to the main house or farm. It also included the probable style of a windmill of the period, supported on high wooden legs.

A last, and most impressive, slide was of the oldest house still standing in Annapolis Royal—Jim How's elegant and beautiful home built in 1708 for Major Louis de Gannes de Falaise, later accused of

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Color it green but think urban

This spring's think-in event from the Dalhousie School of Planning – "Breaking Ground: Greening the Urban and Regional Landscape" – takes place at Pier 21 from Wednesday, March 20, 7:00 pm to Friday afternoon, March 22.

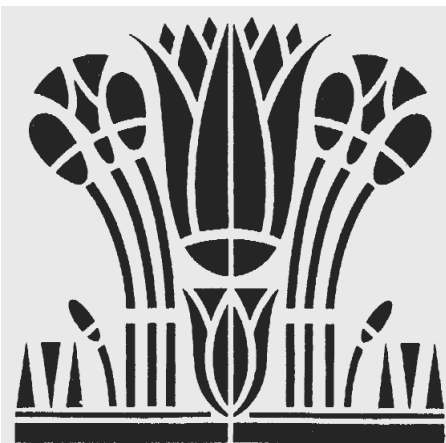
Visiting speakers include Lucien Kroll, renowned Belgian architect, and Dr. Ann McAfee, Vancouver planner.

Support for a people-friendly and pedestrian-friendly city is shared by those concerned about built and natural environments: both value ecologically sustainable development, design standards, attention to scale and to landscape. They can make common cause when quality of life issues emerge.

These "modules" for architecture and planning students are free events, open to the public as in previous years, and continue to deserve the support and participation of members of Heritage Trust.

This year's focus is on green space of all kinds and scales, urban and suburban, "brownfield" sites, schoolyards and parks.

Info: Kasia Tota / Jen Meurer, 902 494-2774; fax 902 423-6672; e-mail: kasia_tota@hotmail.com; web site: www.evergreen.ca / www.dal.ca/planning.



Annual General Meeting



**Thursday
June 20, 7:00 pm**

Lecture at 8:00 p.m.

**The Halifax Naval
Yard Before 1820**

**Speaker: Julian Gwyn,
Historian,
Professor Emeritus,
University of Ottawa**

**Place: Auditorium,
Museum of Natural
History, Halifax**



Unless otherwise stated, meetings of HERITAGE TRUST OF NOVA SCOTIA are held on the third Thursday of the month at 7:30 p.m. in the auditorium of the Museum of Natural History, 1747 Summer Street, Halifax.

Parking in the two museum parking lots and across Bell Road at the Vocational School. Info: 423-4807

Architecture: Continued from Page 9

misusing government materials scheduled for construction of the Fort!! (Not mentioned by Brenda Dunn, but told to us by Jim himself—during certain structural work, the skeleton of a female was found bricked up in the living room chimney!)

**Thursday,
March 21,
7:30 p.m.**

**Re-creating
Nova Scotia:
The Planter
Legacy**

**Speaker:
Jim Snowdon,
Kentville,
Historian, antique
dealer**

**Thursday,
April 18,
7:30 p.m.**

**Early Days in
Sherbrooke**

**Speaker:
Robert Robichaud,
Collections and
Presentations
Manager,
Sherbrooke Village
Museum**

**Thursday,
May 16,
7:30 p.m.**

**George's Island:
The Keep of
Halifax Harbour**

**Speaker:
Dianne Marshall,
Halifax Historian**

**Place:
The auditorium,
Museum of
Natural History,
1747 Summer
Street, Halifax.**

HERITAGE TRUST OF NOVA SCOTIA
Lecture Series: Founders and Pioneers

Programs sponsored by other societies

Amherst Township

Historical Society

Regular monthly meetings, 4th Tuesdays at Cumberland Co. Museum, 150 Church Street, Amherst. Details/meeting times, 902 667-2561.

Tuesday, March 26, 7:30 p.m.

Topic: Photography Through The Ages

Speaker: Jan Boikuk, photographer

Tuesday, April 23, 7:30 p.m.

Topic: Jewellery Design

Speaker: Pam Richie

Art Gallery of Nova Scotia

1723 Hollis Street, Halifax. For full details on gallery hours, admission, exhibitions, lectures, films, concerts, tours, etc., contact Nancy Keating, 902 424-8935/7542.

Until October 2002 - An Expression of Faith: Sacred Art of Centuries Past. A small recreated Gothic chapel provides a fitting setting for exhibition of artistic and historical significance.

Bedford Heritage Society

9 Spring Street, Bedford, NS, B4A 1Y4. For dates of meetings/programs contact Marvin Silver, 902 835-0317

Canadian Authors

Association - NS Branch

Meets 2 p.m., 4th Saturday, NSARM, 6106 University Ave., Halifax.

Contacts: Evelyn Brown, 902 466-2558 / Mary Ann Monnon, Wolfville 902 542-2726.

Charles Macdonald Concrete House

19 Saxon Street, Centreville, NS. Talks 2-4 p.m., 4th Sundays. For speakers, topics and museum hours, contact Steven Slipp, 455-0133 or Fred Macdonald, 902 582-7901.

Chester Municipal Heritage

March 2002

Society

Old Chester Train Station, Box 629, Chester, NS BOJ 1J0.

For summer season opening and events, contact Duncan McNeill, 902 275-3172.

Colchester Historical

Museum

29 Yonge St., Truro, NS.

For winter hours; summer season opening, programs and exhibits, contact: 902 895-6284.

Cole Harbour Heritage

Farm Museum

471 Poplar Dr., Dartmouth.

The museum will open for the 2002 summer season on Wednesday, May 15; for summer hours, contact: 902 434-0222

Sunday, May 12, 1:00-3:00 p.m.

Mother's Day Tea - traditional afternoon tea with selection of dainty sandwiches, tarts and cakes. Adults \$7; children \$5.

The Heritage Farm Rose and Kettle Tea room will be open mid-May to mid-October, 10:00 a.m.-4:00 p.m., Monday to Saturday; 12-4:00 p.m., Sundays and Holidays. The Tea Room also has a personalized catering service for Sunday brunches, dinners, parties, receptions, showers, etc. for groups of 40 or less. For details: 902 462-0154.

Costume Society of Nova Scotia

c/o Federation of Nova Scotian Heritage, 1113 Marginal Rd., Halifax, NS B3H 4P7. Meets 7.30 p.m., 3rd Mondays, September to May. For venue and programs, contact 902 826-2506/429-0790.

Cumberland County

Museum

150 Church Street, Amherst, NS. Winter hours: October 1-April 30, Tuesday-Saturday, 9:00a.m.-5:00 p.m. For summer hours, details of exhibits and special events, contact 902 667-2561.

February-March

Map Exhibition: Finding Your Own Way

April 10, 7:30 p.m.

Volunteer Recognition Dinner.

May 6-June 21

Annual Open Art Exhibit. featuring Cumberland County artists and artisans. Opening reception, May 3, 7:30 p.m.

Saturday, May 20

Edwardian Fair and Dinner:

Heritage Fair, 1:00-4:00 p.m. Dinner, 7:00 p.m., Wandlyn Inn, special guest speaker: Hon. Sheila Copps

Saturday, May 25

Annual Plant Sale

Dartmouth Heritage

Museum

100 Wyse Road, Dartmouth.

Fall and winter hours,

contact 902 464-2300

Need space? The museum has a meeting room - \$10.00/hr, min. 3 hr. Suitable for meetings, presentations, workshops and classes — dependent upon use, seats up to 50. Tables, chairs, audio-visual, presentation easel, and select catering supplies available by arrangement. For details, contact 464-2300

Federation of Nova Scotian Heritage

March 29

Museum Studies Certificate Course Workshop: Interpretation and Programming, Annapolis Valley MacDonald Museum, Middleton, NS; FNSH members \$65 / non-members, \$90; deadline: March 15; more information, contact Eric Ruff, 902 742-5539. For further details of other upcoming workshops and programs, phone 1-800-355-6873.

Fort Sackville
Foundation/Scott Manor
House

15 Fort Sackville Road, Bedford. For spring and summer events, exhibits, hours, etc., contact 832-2336 or 835-1924.

Friends of McNabs Island
Society

"Oral History of McNabs Island Project", conducted by Prof. Jim Morrison, SMU, and Ron McDonald, Parks Canada; for further details, contact: Cathy McCarthy, 434-2254 or Victor Dingle, 463-4761

Friends of the Public
Gardens

PO Box 3544, Spring Garden RPO,
Halifax, NS B3J 3J3.

Fultz House Museum

33 Sackville Dr., Lower Sackville, NS.
For museum opening, summer hours
and programs, contact 865-3794.

Genealogical Association of
Nova Scotia

NSARM, 6016 University Ave.,
Halifax. Time and place of meetings
etc., contact 454-0322

Kings Historical Society and
Old Kings Courthouse
Museum

37 Cornwallis Street. Kentville, NS.
For summer hours, meetings, pro-
grams and exhibits,
contact 902 678-6237

Lunenburg Heritage Society
Re Hallowe'en burning of St. John's
Church: details of possible restora-
tion, funding program, etc.,
contact Sue Kelly, 902 634-4565

Macdonald Museum

Old Schoolhouse, Middleton, NS.
Summer hours, exhibits etc.,
contact 902 825-6116.

Mahone Bay Settlers
Museum and Cultural

Centre

578 Main St., Mahone Bay, NS.
Contact 902-624-6263.

Nova Scotia Archeology
Society

PO Box 36090, Halifax, NS, B3J 3S9,
e-mail nsas.ednet.ns.ca

Meetings: auditorium, Museum of
Natural History, Summer St.

Tuesday, March 26, 7:30 p.m.

Speaker: Dr. Stephen Davis,
Archeologist, St. Mary's University
Topic: Privies, Wells, Trash Pits and
Lots of Artifacts. The excavation of
the new HRM Parkade

Tuesday, April 23, 7:30 p.m.

Speaker: Wayne Kerr, Heritage
Presentations, Parks Canada
Topic: Grand Pre: Redeveloping and
re-interpreting the Acadians' most
cherished historic site.

Nova Scotia Lighthouse
Preservation Society

Unless otherwise stated, meetings
are held from September to July, on
the 4th Wednesdays, Maritime
Museum of the Atlantic, 1679 Lower
Water Street, Halifax. For programs
and speakers, contact 902 424-7490.

Parkdale-Maplewood
Community Museum

Barss Corner, Lunenburg County.
Summer hours, events etc.,
contact 902 644-2033.

Parrsborough Shore
Historical Society

Ottawa House, Parrsboro, NS.
For summer hours etc.,
contact Susan Clarke, 902 392-2051.

Rockingham Heritage
Society

Wed., April 17, 7:30 p.m.
Spring General Meeting
Rockingham Community Centre
(Old Firehall) Bedford Highway
Topic: Tales Told by a Halifax
Fireman
Speaker: Don Snider
Info: 443-2064

Royal Nova Scotia

Historical Society

Meets at PANS, 6106 University
Avenue, Halifax. Check dates.
Wed., March 20, 7:30 p.m.
Topic: The Winchester Affair of 1853:
sex, violence and politics in Halifax.
Speaker: David Sutherland.

Waverley Heritage Society

1319 Rocky Lake Drive, Waverley,
NS. Summer museum hours, etc.,
contact Annie Smith, 902 861-2427.

West Hants Historical
Society

Box 2335, 281 King St. Windsor, B0N
2T0, ph. 902 798-4706, fax.
902 798-8535, email whhs@glinx.com.
Antique Road Show, April 19, 20, & 21
Windsor Regional High School-
Wentworth Road (across from Fort
Edward Mall).

Fri., April 19, 7-9 p.m.,

Wine & Cheese Reception with
lively Newfoundland music by
Dot Rodgers and friends - \$10.00
includes Sat. admission.

Sat., April 20, 10 am – 8 p.m., \$2
Sun., April 21, 10 am – 5 p.m., \$2
5 Appraisers -\$5.00 for 3 items
Canteen- Sat.& Sun.

In aid of West Hants Historical
Society Museum
ph/fax 798-5212 or 798-4706

Yarmouth County
Historical Society and
Museum

22 Collins St., Yarmouth, NS.
Unless otherwise stated, the society
meets the 1st Friday of the month at
7.30 pm. Winter program, 2nd
Tuesdays, 7.00 p.m.
Armchair Travels with a variety of
venues and speakers.
Museum Studies Course (see
Federation of Nova Scotia Heritage
above), contact Eric Ruff, museum
curator, 902 742-5539. For details of
activities, exhibits and the use of
research facilities, contact 742-5539.