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Wellington New States 1877-1927

Life and Work with the
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Wellington Ney States 1877-1927



ABSTRACT

Wellington Ney States 1877-1927

Life and Work with the
African United Baptist Churches

Submitted 1983

Margaret Knight

The purpose of this thesis is to present a biographical sketch of the life and work of Wellington Ney States, with particular emphasis on his ministry with the African Baptist Churches, and his contribution to the education of Black Nova Scotians. Primary and secondary sources were investigated including interviews with relatives and persons who were members of his congregation at New Glasgow.

The synthesis and interpretation of these data presented in a chronological order show Reverend States as a Church builder and a Race leader. Reverend States recognized the importance of a Church in the Black Community; subsequently, he utilized his energy to construct churches in the following areas: Cobeguid Road, Delaps Cove, Granville Ferry, Hammonds Plains, New Glasgow, and Sunnyville. He also completed major renovations on

African Baptist Churches at: Beech Hill, Cherrybrook, Dartmouth, Falmouth, and Inglewood. Through his sermons he endeavoured to teach his membership values necessary for daily living. In addition, he inculcated a level of racial consciousness in several communities which enabled the members to actualize their potential through the accomplishment of major tasks.

Reverend States developed a personal interest in the functioning of organizations and used his expertise to promote co-ordination in all Church activities. Years of zealous and conscientious service earned for him a position of leadership in the wider community. He was a committee member of the Eastern Association and the Northern Association of the Maritime Baptist Convention, also a compiler of minutes of the African United Baptist Association and a reporter for the Convention of Maritime Baptist.

Wellington Ney States lived an exemplary life, dedicated totally to the service of God and fellow human beings. He spent himself for both, dying at the comparatively early age of fifty.

THE COVENANT
OF
THE AFRICAN BAPTIST CHURCHES
OF
NOVA SCOTIA

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up wholly to him, we do now solemnly and joyfully covenant with each other, to walk together in him with brotherly love, to his glory, as our common Lord. We do, therefore, in his strength, engage:

That we will exercise a mutual care, as members one of another, to promote the growth of the whole body in Christian knowledge, holiness and comfort; to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object, we will uphold the public worship of God, and the ordinances of his house; and hold constant communion with each other therein; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful evangelical ministry among us; that, according to our ability and opportunities, we will, as faithful stew-

ards of the Lord, do good to all men, especially in helping to extend the Gospel in its purity and power to the human family.

That we will not omit closet and family religion at home, nor allow ourselves in the too common neglect of the great duty of religious training of our children, and those under our care, with a view to the service of Christ and the enjoyment of Heaven.

That we will walk circumspectly in the world, that we may win their souls; remembering that God hath not given us the spirit of fear, but of power, and of love, and of a sound mind, that we may be the light of the world, and the salt of the earth.

That we will exhort and if occasion should require, admonish one another, according to Matthew xviii, in the spirit of meekness, considering ourselves, lest we also be tempted, and that we have been buried with Christ in Baptism, and raised again, so there is on us special obligation henceforth to walk in newness of life.

And the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.--Amen.

INTRODUCTION

Historically, organizing a Church in a Black Community in Nova Scotia meant more than assembling people for worship; it also signified the establishing of a 'Centre of Hope', a place where Black people could utilize their racial consciousness to develop an identity and cohesiveness. During periods of economic and social restrictions, the Church was the place where Black people could find solace. In addition, under the direction of the Minister, various committees were created which allowed certain individuals to have self-respect and recognition in their community because of their hierarchical positions.

In Nova Scotia, Black Ministers have generally been regarded as leaders by their congregation and by members of the wider society. Tacitly, Black Clergymen instructed their people in values essential for daily living through prayers and sermons. On an academic level, Black Ministers offered the basics of education through Sunday School. It was there that the youth as well as the adults realized the importance of literacy. Hence, a Black Minister played a remarkable role in shaping and maintaining the Church as a viable support system.

Wellington Ney States, who was born in Wolfville, Nova Scotia, dedicated his life to the Christian Ministry among the Black Baptists throughout the province during the period 1898-1927. For many people, information concerning the work and life of Reverend States is synonymous with the inscription on his monument, "Christian Gentleman--Church Builder--Race Leader". In the Home Mission Board Report of Obituaries for 1927, Reverend W. Andrew White praised Reverend States for having been, "A most practical man of varied activities with high executive ability". He also mentioned that Reverend States applied his skill as a carpenter to the majority of the Black Churches in Nova Scotia. In the May 5, 1927, edition of the Halifax Evening Mail Star, the following tribute was made: "The late Mr. States was a leader of great force and his wise counsel was always at the disposal of any just cause".

Despite unfortunate events during his early childhood such as the death of both parents and separation from his brothers, Wellington's personality was not impaired. The tenacity of his character in later years seemed to have inspired men and women to execute tasks which they believed were impossible. This was apparent in New Glasgow in 1912, when major renovations of the Second United Baptist Church were begun. Not only was the construction completed by the following year, but the mortgage was also paid.

Reverend States recognized the Church as a vehicle

which could facilitate social progress for Black people; subsequently, he expended a great deal of energy organizing and building Churches. However, his Churches did not develop as he had envisioned, possibly the result of many individuals in the Black Community employing their resources for daily sustenance, rather than being involved with accomplishing the goals Reverend States advocated. Instead of the community working with him through the Church to bring about social reforms, Reverend States struggled alone to actualize changes. Excessive demands on him by his people coupled with a total devotion to duty brought on the premature death of this prominent Nova Scotian.

CHAPTER I

EARLY CHILDHOOD

Origin of States Family

Mount Denson, located on the west bank of the Avon River between Lower Falmouth and Hantsport in Hants County, Nova Scotia, was originally the estate of Colonel Henry Denson who had been granted over one thousand acres in the Falmouth Township in 1761.¹ After his death in 1780, his property was leased and sold. However, those who settled there retained the name Mount Denson for their community. It was in this area that the forefathers of Wellington Ney States settled.

There were States living in the Saint John River Valley in New Brunswick as early as 1778. A Mr. States, whose full name is unknown, loyal to King George III in the American Revolutionary War, had settled there with fifteen slaves of which seven were sired by him.² Further details of the seven slaves fathered by Mr. States are vague. In 1793 an act by the Legislative Assembly to abolish slavery in Upper Canada decreed that children born after this date

¹Record of Land Deeds, Hants County 1761, Public Archives of Nova Scotia.

²Genealogy Records, Heraldic House, Montreal, Quebec.

would be free at twenty years of age.³ This Act compounded with the prevailing economic conditions in the Saint John River Valley region probably influenced the freeing of the States' slaves; for soon after 1793 several moved to Nova Scotia as freemen where they continued to use States as their surname.

There is no record of the exact date for the arrival at Mount Denson of the States'; however, from available sources it can be assumed that the first of that name arrived in the early 1800's. According to a Family Bible, George States was born in 1818 and his brother, John, in 1826, but the names of their parents are not specified.⁴

Joab States, who was Wellington's father, was born in Mount Denson in 1834.⁵ During the early years of his life he resided with his cousins, George and John, who lived in a small house which was situated off the Windsor Road near the bank of the Avon River. These men supported themselves by fishing, working as common labourers, or as mariners on ships that sailed from Hantsport.

³Public Archives of Canada, Misc. Docs., 16, pt. 2: Act of July 9, Alexander Fraser, ed., Sixth Report of the Bureau of Archives for the province of Ontario, 1909, pp. 33, 35-36, 38, 41-43; and Seventh Report 1910, pp. 25-26.

⁴Family Bible in possession of Frank States, Mount Denson, Nova Scotia.

⁵Census Records, King's County, 1871, Public Archives of Nova Scotia.

Joab worked mainly as a mariner, probably because that occupation offered a greater remuneration.

Joab's Family

Sometime in 1857 or 1858, Joab married Mary McCulla with whom he had become acquainted when her mother, Ruth McCulla, married his cousin, George, in 1855.⁶ Ruth had come to Nova Scotia from Ireland in 1832 when she was sixteen years old. When she was about seventeen or eighteen years old she gave birth to Mary whose father's name is unknown. This would make Mary about twenty-three or twenty-four when she married Joab. Mary and Joab lived with George who had leased a larger house closer to the Windsor Road, after he married Ruth. Their first child, James, was born sometime in 1859, another son, George, was born in 1861.⁷

⁶Frank States, interviewed at Mount Denson, Nova Scotia, 4 May 1978.

⁷Census Records, King's County, 1871, Public Archives of Nova Scotia.

In June 1863, Joab purchased a house and land from Joseph Johnson for eleven pounds and three shillings. This property, located off the Public Highway leading through Mount Denson, included one acre, two rods and two perches, together with all the buildings.⁸ One year after they settled in their new home, Joseph was born and was followed by two other sons, John in 1867 and Henry in 1869.⁹ Although the older boys were of school age, they were not attending school, for their names do not appear on attendance records for schools in that district.

Working in Mount Denson as a farm labourer and occasionally as a mariner in Hantsport, did not provide Joab with financial stability to support a wife and five children. He moved his family from Mount Denson to Wolfville in King's County sometime after 1869, but before 1871, where he began work as a mariner.¹⁰ There is reason to believe that Joab preferred this occupation not only for the security he sought, but because it presented a challenge. This decision to make Wolfville the permanent place of residence was made by 1875; for in April of that year Joab sold his house and land in Mount Denson to

⁸Record of Land Deeds, Hants County 1871, Public Archives of Nova Scotia.

⁹Census Records, King's County 1871, Public Archives of Nova Scotia.

¹⁰Ibid.

Frederick Brown for two hundred dollars.¹¹

In February 1877, James the eldest son, who was only seventeen years old, died of consumption.¹² On November 1, 1877, another son was born whom Mary called Wellington Ney, the name given to a deceased child who had been born three years and one month prior to this birth. Three years after Wellington's birth tragedy struck the household; Mary died, also of tuberculosis.

Initially, Wellington was cared for by Sophia Harris who had acted as midwife at his birth. However, with Joab working away from home for extended periods as a seaman, consideration had to be given to the children's welfare. George, aged sixteen, and Joseph fifteen, were sent to a relative in Stoughton, Massachusetts. John who was about ten years old was taken in by a Wolfville family to become a chore boy. Henry and Wellington were taken to Mount Denson to live with Joab's cousin, George and Grandmother Ruth (Appendix 1). They probably were not left with Mrs. Harris in Wolfville because of the strain they might have imposed since she had several young children of her own. It is conceivable that Joab's decision to send George and Joseph to Massachusetts was based on his belief that they would be assured a more

¹¹Record of Land Deeds, Hants County 1875, Public Archives of Nova Scotia.

¹²Record of Deaths, King's County 1877, Public Archives of Nova Scotia.

auspicious future there. Unfortunately, communication between them and the family in Mount Denson was not possible because these boys were illiterate. Consequently, Henry and Wellington grew up believing that George and Joseph had met an untimely end.¹³

Joab gained a reputation in the Wolfville area for his sailing ability. He worked on several ships which sailed between Wolfville and other ports along the coast of Nova Scotia and New Brunswick. It is plausible that Joab became the Captain, but not the owner of a schooner called The Dove in 1881. This ship became the property of John J. Edwards who purchased it from A. Dwight DeWolf on November 4, 1880.¹⁴ The Dove was a two-masted vessel which had been constructed in Lunenburg in 1819, by George Acker. It was registered for the first time in 1821, in Halifax as having a capacity of twenty-three tons. In 1866, it was damaged during a storm, but salvaged and re-registered in 1875, as a sixteen ton vessel.¹⁵ The Dove was often used for transporting potatoes and sometimes apples to New Brunswick as well as Nova Scotian ports. A record shows that Joab was in charge of The Dove when it sailed to Saint John, New

¹³ Wellington was informed in 1927, by Judge Murray of Dartmouth, of Joseph's death in Stoughton. Poor health prevented him from collecting his brother's personal effects.

¹⁴ Transport Canada, Ships' Registry, Halifax 1880, Dalhousie University Archives, Nova Scotia.

¹⁵ Ibid., 1875.

Brunswick in June 1881 (Appendix 2).

Although there is no obituary available, Joab died from consumption either during the latter part of 1886 or early 1887. His death was remembered by Wellington who was nine years old at that time.¹⁶ Joab was buried beside his wife, Mary, in the Wolfville Baptist Church Cemetery.

Wellington commenced his academic instruction in 1883, at the Falmouth Center School, while his brother, Henry, who was fourteen years old, worked in the Hants County region as a farm labourer.¹⁷ After Joab's death, Henry became responsible for Wellington's school expenses (Appendix 3). However, Wellington's education came to a halt when he was in the fifth or sixth grade, due to the termination of monetary assistance from his brother. It became difficult for Henry to maintain steady employment in Hants County; hence, he departed for Annapolis County. Soon after arriving there, Henry married a girl from the area; subsequently, his total earnings were needed to support his family.¹⁸

Cousin George and Grandmother Ruth through their acquaintance with Charles Aikens of Mount Denson having bought property from him in 1877, arranged to send

¹⁶ Myrtle States (widow of Reverend States), interviewed at home in Dartmouth, Nova Scotia, 20 September 1980.

¹⁷ Ibid.

¹⁸ Henry died in the Spring of 1901, of tuberculosis.

Wellington to Kingsport to work for William Cox.¹⁹ Charles Aiken's daughter, Mary, was married to this Mr. Cox who was a shop owner. While the poor people in towns and cities permitted their children to work in factories, poor people in the rural areas sent their children to work as common labourers or domestics for anyone who was willing to hire them. Generally, a child performed basic tasks in exchange for meals and clothing, rather than weekly wages.

¹⁹Record of Land Deeds, Hants County 1898, Public Archives of Nova Scotia.

CHAPTER II

CALL TO THE MINISTRY AND WORK AS A MISSIONARY

Ordeals in King's County

By 1887 Cox's General Store served a population of two hundred people in the Kingsport area.²⁰ This small store with multifarious stock was also a community centre where men without female interference, debated parochial issues, smoked, chewed tobacco, or imbibed cider. Among those frequenting the store were seamen who talked freely about their ship's schedule, cargo, captain and crew.

Undoubtedly, allowing customers to congregate was advantageous for William Cox's business, but it caused adversity for Wellington. He was often insulted about his ethnicity and occasionally, physically assaulted by some of these patrons as he performed such chores as sweeping and scrubbing the floor, packing items on the shelves, or stoking the stove. Wellington's attempts to confront his antagonists brought on a reproach from Mr.

²⁰The Mercantile Agency Reference Book for the Dominion of Canada, Nova Scotia. (Halifax: Dun, Wiman and Co., 1887)

Cox for being impertinent to a potential buyer. The store, crammed with drygoods and groceries, offered no hiding places; therefore, Wellington was always in view. It is possible that those confrontations compounded with meals that often consisted of only bread and water, sleeping on a pallet in a closet in the garret which also separated him from the others in the household, and not having friends or family nearby, nurtured a feeling of alienation which impelled Wellington to escape his environment.

Early one morning in the spring of 1892, when he was fourteen years old, Wellington crawled through a window and fled to the dock where he stowed away on a ship that was sailing that day to a foreign port.²¹ Which ship, its destination, and its Captain are obscure to posterity, but the Captain's kindness was remembered. When discovered Wellington was taken to the Captain who was sympathetic towards him after listening to his experiences. Later, when the ship returned to Nova Scotia, possibly in August or September, the Captain took Wellington to Digby where he worked in his home as a chore boy.²² He left Digby with the Captain who relocated to Annapolis Royal in 1893.

²¹ Myrtle States (Widow of Reverend States), interviewed at Dartmouth, Nova Scotia, 20 September 1980.

²² Ibid.

Call to the Ministry

The Captain departed Annapolis possibly sometime in 1894. Before leaving he secured a job for Wellington as a chore boy for Reverend G. J. Coulter White, who had settled there in 1893, as the Pastor of the Annapolis Baptist Church.²³ The friendship with Reverend White which developed was undoubtedly influential, but more likely, the spiritual experience during Church Services inspired Wellington's conversion as well as his decision to enter the Ministry. Following his baptism by Reverend White in the summer of 1895, he enrolled at Horton Academy.

In the late nineteenth and early twentieth centuries the Baptist Ministry offered Black men an opportunity to have a dignified vocation that also elicited respect from others within the community. During this period Blacks were generally viewed by society as potential servants: "Many of the women make good domestic servants and the better class of men are often employed as waiters in hotels and steamers".²⁴ Consequently, a formal education for the Black populace was not a necessity.

²³The Year Book of the United Baptist of the Maritime Provinces of Canada, Report on Pastors, 1893.

²⁴Mary Jane Lawson, History of the Township of Dartmouth, Preston, and Lawrencetown. (Halifax: Morton & Company 1893) p. 192.

The Black man who acquired more than a rudimentary education through his preparation for the Ministry often found himself overwhelmed with additional responsibilities such as: reading and signing documents, providing counsel for those in the Black Community involved in legal disputes, interceding in altercations among members of his congregation, and maintaining an informal employment bureau by supplying references, since he was usually contacted when a 'good domestic' or a good labourer' was required. It was imperative for a Black Minister to be educated as his community depended on him for more than spiritual direction.

"School Days"

Although Horton Academy in Wolfville, King's County had been established in 1828, to educate youths of all races of the Baptist denomination, there was a strong emphasis placed on preparing young men for the Ministry.²⁵

²⁵ Dean R. S. Langley, "Horton Academy 1828-1959", Acadian Bulletin, no. 2 (April 1959), p.23.

Since there were gaps in Wellington's early education, his course of study was arranged to accommodate his situation. His major subjects dealt with doctrine, practical work of a pastor and Bible teachings. When he attended Acadia University for his last year of study, he pursued additional English courses in Elocution, Practical Ethics, English Bible, Christian Ethics, and Rhetorical Exhibition.

Wellington worked diligently for three years, not only academically, but physically since he had to support himself financially. He boarded with a Butler family in Wolfville, unable to afford the cost of living in residence. During the winter months Wellington's mode of employment was attending the beehive stoves in the rooms of the more affluent students. This meant that he had to be on campus early each morning, for the job involved cutting and piling wood and cleaning the stoves. His summer occupation was carpentry, a trade he plied mainly in the Hants County region. He had learned this skill from his Uncle Charles when assisting with the renovation of the family home in Mount Denson, probably during the summer of 1896. At that time he and his Uncle transformed a crowded domicile into a spacious two storey dwelling with three bedrooms

upstairs and a kitchen as part of the downstairs area.

Wellington attended Sunday Services at the Falmouth Baptist Church whenever he was in Mount Denson. Father James Thomas had organized that church in 1876 with a small congregation which had minimum growth over the years.²⁶ Wellington assisted the members of this Church while he was a student by conducting the services and after he became an ordained Minister, he visited as often as possible. He reinstated this Church's affiliation with the African Baptist Association during his Mission Work, thus ensuring that the congregation received written reports as well as any other literature being distributed to member Churches. In addition, during the summer of 1903, he completed major repairs on the Meeting House. Unfortunately, sometime after 1905, the Falmouth Baptist Church became inactive as membership dwindled.

²⁶ Minutes of the Twenty-Third Session of the African Baptist Association of Nova Scotia, 1876.

Mission Work

By the summer of 1898 Wellington received a license from the Cornwallis Street Baptist Church in Halifax and began working there with Reverend James R. Robinson. In the spring of 1899 Wellington was ordained at the Inglewood Baptist Church which is near Bridgetown in Annapolis County and assumed pastoral duties there until 1901. He resided with Deacon Clements who was the Church leader whenever the Church was without a pastor. While serving Inglewood Baptist Church Reverend States became responsible for four other congregations; Granville Ferry, LeQuille, Delaps Cove and Thorn Cove. There was a Church membership of forty-five from the forty-eight Black families in these five communities. During that period Reverend States received a total salary of one hundred fifteen dollars and thirty-nine cents of which twenty dollars was aid given by the Home Mission Board of Nova Scotia.²⁷

At the African United Baptist Association's annual meeting in August 1899, Wellington presented a report regarding the exigency of mission work among the African Baptist Churches throughout the province. In this report he stated, "The chief, if not the only reason that we are banded together is, that we can

²⁷ The Year Book of the United Baptist of the Maritime Provinces of Canada, African Churches, 1900.

and should devise ways and means for the spread of the Gospel among and the general betterment of the condition of the colored people of Nova Scotia. If we fail to use our God-given powers in this direction then, as individuals, we do not measure up to the standard of true mankind, and as an Association we lose every vestige of our usefulness as an organization."²⁸

Many of the Churches in the Association were without a Pastor at that time, consequently, congregations had diminished. A tax of twenty-five cents was levied on every member of the Association and the Society of Gleaners was organized at that meeting in 1899, to collect this money which was designated for mission work.²⁹ However, it was not until after the Association in 1902, that sufficient funds were raised. The Auxiliary Home Mission Board of the Association elected Reverend States in August 1902, and for a salary of twenty dollars a month, he commenced his work as the first Missionary for the African United Baptist Association (Appendix 4).

²⁸ Minutes of the Forty-Sixth Session of the African United Baptist Association of Nova Scotia, 1899.

²⁹ Pearleen Oliver, A Brief History of the Coloured Baptists of Nova Scotia, 1782-1953 (Halifax: 1953).

Reverend States began his mission work at Beechville in Halifax County, immediately after the Association Meetings in August 1902, and by September nineteen converts were baptized there. He also completed repairs on the Meeting House. Soon after, he refurbished the Church at Granville Ferry and increased the membership by baptizing six persons. In October Reverend States constructed a Meeting House for another congregation in Annapolis County. He instructed the brethren of this Church at Delaps Cove, on the organizational procedures for managing Church affairs.

The Church at Hammonds Plains and Inglewood were visited regularly by Reverend States during this period. Major repairs of the Meeting House at Falmouth were also undertaken as well as the re-organization of the congregation.³⁰ During the interval November 15, 1902, until July 8, 1903, Reverend States devoted time and energy to all of the Churches in the African United Baptist Association (Appendix 5).

Although Reverend States' primary objective was to initiate a revival in the Churches to increase membership, it was necessary for him to solicit donations for the continuation of mission work. Apparently, Reverend

³⁰ Minutes of the Fiftieth Session of the African Baptist Association of Nova Scotia, 1903.

States was well received wherever he went, possibly the crowd that gathered welcomed him for more than spiritual guidance, for he was approached to interpret written reports from the annual Association meeting and to explain the contents of personal documents.

Education for Blacks living in rural communities at the beginning of the twentieth century was inadequate or non-existent. According to the Annual Report of the Superintendent of Education for 1896, it was impossible to retain teachers for schools in Black areas and those that were employed had only a high school certificate.³¹ There were schools in Halifax County and Guysborough County that did not have a teacher for two years and the school in Fundy, Annapolis County, was without a teacher for eleven years.³² Black people were poverty-stricken mainly because they had been allotted land that was generally unproductive; to survive, men and women performed menial jobs for meagre wages outside of their community. Subsequently, many Black Communities were financially unable to construct a school, or if a building was accessible, funds were not always available for its maintenance.

³¹ Annual Report of the Superintendent of Education in the Public Schools of Nova Scotia, 1896, Public Archives of Nova Scotia.

³² Ibid. 1902.

The Free School Act of 1864 had made it impossible for Black children to attend neighbouring schools by restricting free schools to one's place of residence. The Education Act passed by the Legislative Assembly in 1814, which decreed that pupils were to be admitted to the public schools if there was no 'Negro' school, was not effective in increasing the enrollment of Black students.³³ Hostility exhibited by Whites who did not want Black children in their schools discouraged Black parents from sending their children there.

The African United Baptist Churches endeavoured to promote education by acknowledging any members of the congregation who had attended public school. These persons were always elected as Sunday School teachers, deacons, and leaders of committees. At the African United Baptist Association in August 1907, the Education Committee recommended education as means of advancement.³⁴ Several members of this Committee had been educated in the United States and had experienced the lifestyle enjoyed by enlightened Black Americans. Therefore, the Association's Ministers were advised to advocate education in the Sunday School

³³ Journal and Proceedings of the House of Assembly of the Province of Nova Scotia, Session 1884, Appendix 20.

³⁴ Minutes of the Fifty-Fourth Session of the African Baptist Association of Nova Scotia, 1907.

and to encourage families to send their children to public schools.

There were many illiterate people in the communities visited by Reverend States. Whenever it was possible, he attempted to go beyond writing a person's name beside his or her mark on a document. He taught several people to write their signature by using a simple trace method. Reverend States would write the person's name a number of times, then he guided the person's hand while the name was traced with a pen. Next, the person's hand was directed across another page while writing the name as many times as space allowed. Finally, the person had to practise without assistance.³⁵ Apparently, Reverend States used this method when he was a Pastor at New Glasgow and Dartmouth.

Reverend States compiled the hymns sung at his Services, particularly during his Missionary Work, and made them available to his congregations. A book measuring approximately ten centimetres by sixteen centimetres, containing sixteen songs, was published by the Baptist Book and Tract Society in Halifax in 1903. It is alleged that he always carried a copy of this song book in one of his pockets (Appendix 6).

³⁵ Myrtle States (Widow of Reverend States), interviewed at Dartmouth, Nova Scotia 20 September 1980.

Another accomplishment of Reverend States in 1903, was the organization of the Church ~~at~~ Cobequid Road where he also erected a Meeting House. When his term as Field Missionary ended that year, he became the Pastor of that Church and by 1904, he served three other congregations: Hammonds Plains, Beech Hill, and Falmouth. Actually, he worked with those congregations until he was called to New Glasgow.

In the summer of 1904, a baptism was held in the Falmouth area for the converts of the Falmouth Baptist Church. It was on this ocassion that Reverend States met the person with whom he would share future experiences in the Christian Service. He was introduced to Muriel Myrtle Viola States, a talented young lady recently returned from studying in the United States, who was invited to play the portable organ for the ceremony.

Myrtle (the preferred name), the only daughter of John and Georgina States who had six sons, was born in Avonport, King's County on November 15, 1888. She was given private music lessons while attending school in Avonport, then after completing grade nine, the final grade in the school, her parents sent her to a girl's school in Boston, Massachusetts, where she received advanced music instructions. Obviously, Myrtle's education must be regarded as exceptional, for her good

fortune was due to her father's occupation. He was a respected, well paid employee at the Shaw Brickyard in Avonport; "he was the highest paid man in the plant".³⁶ Although she returned home as an educated female, Myrtle's career options were restricted to, a classroom teacher in a Black Community school, or a housewife. However, she taught music in her parent's home while she awaited connubial bliss.

In February 1906, Reverend States was requested to serve Second United Baptist Church in New Glasgow. On March 4, 1906, Reverend States embarked on, perhaps, the greatest challenge of his career.³⁷

³⁶ Lloyd Ethelbert Shaw, My Life in the Brick Industry 1878-
(Halifax: 1953) p. 8.

³⁷ Minute Book of Second United Baptist Church,
New Glasgow, Nova Scotia, January 1917.

CHAPTER III

WORK IN NEW GLASGOW 1906-1919

The Vale Road Community

The 1881 Census for Pictou County lists thirteen persons of African origin residing in the town of New Glasgow.³⁸ However, in the Home Mission Board General Work Report for 1903, it was estimated that two hundred Black people could be found in the area.³⁹ It is probable that the increase was the result of Blacks relocating from Antigonish County and Guysborough County, seeking employment in this industrial town.⁴⁰ They settled on the periphery of town, on land formerly owned by the Vale Colliery.⁴¹ Many of those who upon arriving leased shacks that were owned by citizens of New Glasgow, later

³⁸ Census Records, Pictou County 1881, Public Archives of Nova Scotia.

³⁹ The Year Book of the United Baptist of the Maritime Provinces of Canada, Nova Scotia, General Work, 1904.

⁴⁰ Registry of Birth and Death 1908-1918, Registrar General, Halifax, Nova Scotia.

⁴¹ J. H. Meacham and Company, Illustrated Historical Atlas of Pictou County, Nova Scotia, 1879. Pictou-Antigonish Regional Library.

built houses in this vicinity.

There is no evidence that Blacks from Vale Road attended Churches already established in New Glasgow, nor is there any indication that a particular congregation initiated crusades to include them in Sunday Services. Apparently, their only semblance of spiritual guidance was offered by laymen from the Presbyterian Church, who held Services at one of the homes on Vale Road. Samuel Turner, David Cameron, and Fraser Cunningham conducted singing and reading of passages from the Bible to these people on Sunday afternoons during the late 1890's and early 1900's.⁴² Weddings and funerals were also held in their homes, but officiated by the town's Protestant Clergy. However, this arrangement for religious observance did not allow these people to participate in ceremonies such as Holy Communion and Baptism, nor were there noticeable changes in their lifestyle.

⁴²James Cameron, More About New Glasgow (Kentville: Kentville Publishing Company Ltd., 1974).

The Formation of Second United Baptist Church

In the spring of 1903, the Home Mission Board of Nova Scotia recruited Reverend W. Andrew White, a native of Baltimore, Maryland who was ordained that year after receiving a Bachelor of Arts Degree from Acadia University, to commence Mission Work among the Black populace of New Glasgow.⁴³ Reverend White visited the homes on Vale Road and held revival Services on McLean Street in the building previously known as the White School. The response of the Black Community perhaps provided the impetus for Reverend White to intercede at the Home Mission Board for permission to establish a Church. Subsequently, in May 1903, at a meeting convened at the White School building, the formation of a Church was discussed by members of the Black Community and several Baptist Ministers: Reverend William Smallman, Pastor of the New Glasgow Baptist Church; Reverend B. B. Johnson and Reverend Abraham Clements from the Auxiliary Home Mission Board of the African Baptist Association; and Reverend Edward J. Grant, the secretary of the Baptist Home Mission Board of Nova Scotia. A charter for the Second Baptist Church was constituted with the following membership: John J. Williams, Mrs. Donald Jordan, Mrs. J. William Borden, Mrs. Suzanne

⁴³The Year Book of the United Baptist of the Maritime Provinces of Canada, Home Mission Report, Nova Scotia, 1904.

Reddick, Mrs. Mary Borden, Mr. William Borden, and Mr. Fred Shepherd.⁴⁴ Reverend White was appointed by Reverend Grant to co-ordinate the building of the Church.

With Reverend White's assistance, land was purchased on Washington Street and during his six months there this land was paid for as well as preparations made for the construction of a building. When Reverend White departed, the work was continued during 1904, and 1905, by Brother Hall and Reverend C. H. Hamilton who supervised the erection of the shell of a building measuring twenty-two feet by thirty-six feet (six metres and seventy-one centimetres by ten metres and ninety-seven centimetres) which was completed sometime in 1905.⁴⁵

In February 1906, the members of Second Baptist Church, through the Home Mission Board of Nova Scotia appealed to Reverend Wellington States for his leadership. It was not until March 4, 1906, that Reverend States commenced his work in New Glasgow. During his first six months Reverend States painted the exterior of the church, constructed a pulpit, and completed the interior by doing trim work around the windows and doors; electric lights were installed sometime in 1908. By January 1, 1907, the membership increased from six to

⁴⁴ Reverend Donald Thomas, These Fifty Years with the Second United Baptist Church, (New Glasgow: 1953).

⁴⁵ Ibid.

thirty to thirty-four persons.⁴⁶

Reverend States organized the Sunday School in 1906, and he instructed an adult Bible class. By the end of that year there was an enrollment of thirty-six pupils and six teachers being supervised by Deacon John J. Williams.⁴⁷ The Maritime Baptist Papers for Sunday Schools were made available to the teachers through Reverend States' affiliation with the Eastern Association. He was received into this Association at a meeting in Boylston, Guysborough County, in July 1906, and retained membership until 1915, when he became a member of the Northern Association which emerged from the Eastern Association in 1914. Reverend States was an active member of these Associations; he served on the Systematic Beneficence and Denominational Literature Committees of the Eastern Association, and worked with the Home Mission Committee of the Northern Association.⁴⁸

It could be postulated that Reverend States' support actually fostered regular school attendance of Black children. An examination of school registers for New Glasgow, prior to 1900, revealed an absence of names of Black children who would have been school age; by 1907,

⁴⁶ Ibid.

⁴⁷ The Year Book of the United Baptist of the Maritime Provinces of Canada, Sunday Schools, Nova Scotia, 1906.

⁴⁸ Eastern Association, Minute Book 1906-1915, Baptist Archives, Acadia University.

there was a remarkable change.⁴⁹ Adults often sought Reverend States' assistance to improve their academic skills as well as to learn to write their names correctly. One of those adults was Mrs. Georgina Prevoe, who was able to give a recital at a morning Service after receiving tutoring.⁵⁰ Her daughter, Carrie, who graduated from the High School several years later, made a number of worthwhile contributions to the Black Community.⁵¹

Reverend States Begins His Family

Towards the end of 1907, when the Church appeared to be well established, Reverend States married Myrtle States, to whom he had been engaged for two years. Reverend G. J. Coulter White performed the nuptial ceremony

⁴⁹New Glasgow, School Registers 1881-1911, Town Hall, New Glasgow.

⁵⁰Myrtle States (Widow of Reverend States), interviewed at Dartmouth 20 September 1980.

⁵¹Dr. Carrie Best (Nee Prevoe) is the author of That Lonesome Road.

on December 4, 1906, at the home of Myrtle's parents in Avonport. On the following day, after spending the night at a friend's home in Halifax, Reverend States returned to New Glasgow with his bride. They lived with Deacon John J. Williams and his wife until the summer of 1909, when they moved into a house built by Reverend States on Wellington Street. This property was conveyed from Duncan MacDonald on July 20, 1908, for three hundred dollars.⁵² Subsequently, in November 1908, Reverend States mortgaged this property to John Grant for three hundred and fifty dollars, which probably provided the money for building materials.⁵³ This mortgage was paid in full by July 1911.⁵⁴ Reverend States' three children were born in that house; Leoda on October 3, 1910, Patricia on July 17, 1912, and Coulter on March 28, 1914, (Appendix 7).

⁵² Record of Land deeds, Pictou County 1909, Pictou, Nova Scotia.

⁵³ Ibid.

⁵⁴ Ibid.

Expansion of Church

It is evident that the Church's recorded membership was not reflective of the actual attendance. Reverend States had built pews in 1908, to accommodate the increasing number, but by 1912, the pews plus the chairs appeared to be insufficient, necessitating a larger edifice. On Friday, April 12, 1912, at a Congregational Meeting, a Building Committee was appointed consisting of: Deacon Norman Desmond, John Jewell, George Lawrence, Brother Samuel Mills, Thomas Mills, Stanley Mintus, Alex Parris, Brother Joseph Parris, Jeremiah Prevoe, Brother Fred Shepherd, Brother Hy Shepherd, Deacon John Williams, Brother Joe Williams, and Reverend States who submitted a floor plan for the expansion.⁵⁵

Gerald MacNeil was contracted for thirty dollars to move the original building further back from the street; this portion became the Church vestry. The volunteers dug a cellar over which a structure was erected measuring thirty-five feet by forty feet (ten metres and sixty-seven centimetres by twelve metres and nineteen centimetres). Reverend States procured a furnace with registers for the entire building from Thompson and Sutherland Company for one hundred and forty dollars.

⁵⁵ Minute Book of Second United Baptist Church 1912, New Glasgow, Nova Scotia.
(The title Brother indicates Church membership.)

Finally, a Mr. Walsh, whose full name is not known, was paid twenty-eight dollars to paint the interior of the new section. The total cost of the enlargement was twenty-six hundred dollars, of which eight hundred was unpaid when the Church was dedicated on April 13, 1913. However, by December of that year, a Rally Service was held to proclaim the final payment of the mortgage.⁵⁶

The Black Community had a meeting place not only for worship, but for social events and ceremonies, especially weddings. Among those marriages he performed while ministering in New Glasgow, was Myrtle's brother, Carl Arthur States (Appendix 8).

Reverend States Moves to Washington Street

On April 30, 1914, the deed for the property on Washington Street was transferred to Reverend States from John J. MacDonald for nineteen hundred dollars. Reverend States then mortgaged his house on Wellington

⁵⁶Ibid. 1913.

Street, to The Eastern Trust Company for eighteen hundred dollars. This transaction which occurred on May 30, 1914, was cancelled on June 28, 1919.⁵⁷ He sold his property on Frederick Street (formerly known as Wellington Street) to James Parris on June 7, 1919, which enabled him to pay the balance on the mortgage.⁵⁸

After he refurbished the house, Reverend States and his family moved into it in May 1914, where they remained until their departure in 1919. Several years later in November 1924, Reverend States transferred ownership of this house to the Second United Baptist Church, to be used as its official manse (Appendix 9).

Apparently, Reverend States' move to Washington Street was a motivation for George Lawrence, who soon after bought property on Albert Street which was also in close proximity to town. Sometime in 1911, or 1912, Reverend States had given assistance to George Lawrence who was operating a Gardening and Garbage Collection Business. According to his son, Howard Lawrence, Reverend States was influential in obtaining the credit George needed to acquire equipment for his business.⁵⁹

⁵⁷Record of Land Deeds, Pictou County 1914, Pictou, Nova Scotia.

⁵⁸Ibid. 1919.

⁵⁹Howard Lawrence (son of George Lawrence) interviewed 15 June 1982. (See Land Deeds, Pictou County 1916).

General Missionary Work

Reverend States' early ministry in New Glasgow can be considered as Missionary work. It was necessary for him to reinforce the proselytization initiated by Reverend White, through regular visitations to the homes in the Black Community. He was usually accompanied by his wife, but only Myrtle visited a home immediately after a birth occurred. By the summer of 1914, the Home Mission Board of Nova Scotia summoned Reverend States for General Mission Work at Cobequid Road for three months.⁶⁰

In 1915, Reverend States worked in two other Black Communities as well as Cobequid Road. One month was devoted to the congregation at Greenville in Cumberland County, while Hammonds Plains in Halifax County was visited occasionally. During this period Reverend States framed a Meeting House at Cobequid Road which was completed by the converts there.⁶¹

The calibre of Reverend States' preaching is evident in a sermon given at the African United Baptist Association which convened at East Preston in August 1917. Using Matthew, chapter twenty-one, verse nineteen he articulated on "The Fearful Judgement". Rev-

⁶⁰The Year Book of the United Baptist of the Maritime Provinces of Canada, Home Missions for Nova Scotia, 1915.

⁶¹Ibid. 1916.

erend States rendered a sermon that dealt with personal edification. "The great World's War is nothing more than the consequences of Sin, with nations no less than with individuals, those who disregarded the Law pay the penalty. . . Christ thought there was fruit on the tree because it was beautiful to look upon, and many of our Churches to-day have beautiful interiors and exteriors, but spiritually they are dead, see to it Pastors and Delegates of the Associated Churches that these conditions are not allowed to obtain with you. And to you who are followers of the Lord Jesus Christ when he seeks fruit from your Tree what will he find? Morality will not save a man, neither will respect, nothing but the Blood of Jesus cleanses from Sin and saves from the Law. My urge is that you take up your cross and follow Jesus, then when he seeks fruit he will not be disappointed."⁶²

⁶²Minutes of the Sixty-Fourth Session of the African United Baptist Association of Nova Scotia, 1917.

Final Days in New Glasgow

Reverend States' initial weekly salary of seven dollars and fifty cents, was raised to ten dollars in February 1917.⁶³ He used his carpentry skills throughout New Glasgow not only to augment his income, but to sustain his family, for he was not paid regularly which is indicated in the Minutes of a Business Meeting. A motion was passed on August 29, 1916, to pay the Minister sixty-one dollars and eighteen cents which was unpaid salary for approximately eight weeks.⁶⁴ Although his salary was raised, he continued to receive partial payments in 1917, as weekly offering was reduced by the absence of several men whose employment in the Wheel Foundry and Allan Shaft Mine permitted them to be major contributors.

Eighteen men from the congregation responded to the recruitment notice for the No. 2 Battalion.⁶⁵ (Appendix 10) This unit, organized under the command of Lieutenant Colonel D. H. Sutherland, was comprised of eight hundred Black men; five hundred from Nova Scotia, three hundred from Ontario.⁶⁶ Reverend States attempted to en-

⁶³ Minutes of Second United Baptist Church 1917, New Glasgow, Nova Scotia.

⁶⁴ Ibid. 1916.

⁶⁵ Church Records, Second United Baptist Church 1914-1918, New Glasgow, Nova Scotia.
(Two of these men were killed during the war.)

⁶⁶ Roy States Collection, McGill University, Montreal, Quebec.

list as the Chaplain for this battalion, but his medical report classified him as physically unfit. In March 1917, Reverend W. Andrew White went overseas as the Chaplain for the battalion.

Early in 1919, Reverend States was faced with financial difficulty, a position prompted by a reduction in carpentry jobs and an erratic pay schedule. Undoubtedly, the Black Community suffered the economic consequences of World War I, for the cost of living had escalated, but salaries remained low. Church membership was fifty-four by January 1919, but this number with the adherents seemed unable to contribute enough to pay the Minister.⁶⁷ At a Special Business Meeting on April 2, 1919, Reverend States submitted his resignation, which was rejected by those present. Instead, arrangements were made for him to receive the one hundred and two dollars and ninety-three cents of unpaid salary. Obviously, the congregation did not raise this money, for by May 1919, Reverend States was not paid.⁶⁸ Consequently, his resignation was accepted at the end of that month. Early in June Reverend States departed for Halifax, thus ending a ministry which can be

⁶⁷ Minutes of Second United Baptist Church, January 1919, New Glasgow.

⁶⁸ Ibid. April-May.

acknowledged as a phenomenal example of Christian Service. He was succeeded by Reverend Albert W. Thompson who had been recruited by the Home Mission Board of Nova Scotia a few years earlier, upon his arrival from Guyana.

CHAPTER IV

NOTABLE EVENTS OF REVEREND STATES' MINISTRY 1906-1919

Field Work in Tracadie

At the beginning of his ministry in New Glasgow, Reverend States was requested by the Home Mission Board of Nova Scotia to spend one week each month at the Church in Tracadie, Antigonish County. However, by 1910, he assumed full pastoral duties of this Church, which involved more frequent visits.⁶⁹

The Black Church in Tracadie had been founded sometime in 1822 by Reverend David Nutter who had committed himself to Missionary Work for the Home Mission Board of Nova Scotia.⁷⁰ At that particular time, the Baptist denomination appeared to be the only one actively involved with the salvation of Blacks living in remote areas of the Province.

⁶⁹Year Book of the Maritime Baptist, Home Missions for Nova Scotia, 1906, 1911.

⁷⁰Reverend Ingraham E. Bill, Fifty Years with the Baptist Ministers and Churches of the Maritime Provinces, (St. John: Barnes and Company, 1880).

Reverend States did not assemble a Sunday School at Tracadie United Baptist Church, instead he taught the adults passages of Scriptures before the Service. It was mandatory for each adult to instruct at least one child on those verses of Scripture during the week. For many Blacks in this area this was the only opportunity for learning to read. Tracadie was one of the poor sections where school was often not in session.

Another aspect of his work in Tracadie concerned employment for young people as well as adults. For example, sometime in 1908, Mrs. Sarah Elms approached Reverend States to solicit his help to procure a job in New Glasgow for her daughter, Margaret. For approximately six months Margaret resided with Reverend States and Mrs. States while she worked at a Boarding House on Marsh Street, where she performed general household chores. Later, Reverend States recommended her for a position in the kitchen of the Old Aberdeen Hospital. She worked there for two years before a severe illness forced her to relinquish this job.

⁷¹ Margaret Gero (nee Elms) interviewed at Glen Haven Manor Nursing Home, New Glasgow, Nova Scotia, 13 September 1980.

Association with Reverend MacPherson

Reverend States began work in the Guysborough region in the spring of 1910, by holding a Service in the school house on a Saturday night, as he preached at the Tracadie Church on Sunday morning.⁷² Services were usually scheduled in that manner, but occasionally there was a Sunday afternoon Service at Sunnyville. In the summer of 1912, when Reverend States was ill, the Home Mission Board of Nova Scotia sent Licentiate Martin Anderson to assist him in New Glasgow and Reverend MacPherson became responsible for continuing the work with the congregation at Sunnyville. Deacon Wallace Ash and Deacon William Desmond managed to conduct Services at the Tracadie Church.⁷³

Reverend Edward J. C. MacPherson was a Jamaican who came to Nova Scotia via the United States while working with the Methodist Denomination. He was referred to the Home Mission Board by the Pastor of the Halifax Methodist Church, as there appeared to be no need for a Black Methodist Minister there.⁷⁴ Prior to beginning his ministry at Sunnyville, Reverend MacPherson spent a few days in New Glasgow with Reverend States who gave him

⁷²Year Book of the Maritime Baptists, Home Missions for Nova Scotia, 1911.

⁷³Ibid. 1912.

Minutes of the Halifax Methodist Church, June 1912, Baptist Archives, Acadia University, Wolfville, Nova Scotia.

several music books, also a variety of religious literature.

One of Reverend MacPherson's objectives was to build a church. In 1915, under his direction the Sunday School at Sunnyville presented an Easter Musical at public performances in Guysborough and Boylston and during the summer another concert was held at Boylston. Certain members of the congregation insisted that a portion of the proceeds be used to reimburse them for their children's expenses incurred in preparation for the concerts. However Reverend MacPherson rejected their petition, instead he bought religious books and Bibles. These books and those donated by Reverend States were used to set up a library in the Meeting House and were used daily by the Sunday School children.⁷⁵ Apparently, his appropriation of the profits created discord in the congregation. By 1916, he was forced to use his home for Sunday School and Services for those who supported his ministry, as he was not permitted to use the Meeting House. The Home Mission Board Report for 1916 mentioned, "Reverend E. J. C. MacPherson labors with little support".⁷⁶

⁷⁵ Mable Lawrence (nee Bowden, Sunday School pupil in 1915) interviewed at home, New Glasgow, Nova Scotia, 27 September 1980.

⁷⁶ Year Book of the Maritime Baptists, Mission Work for Nova Scotia, 1916.

Sometime late in December 1918, Reverend MacPherson's house was completely destroyed by fire. Soon after visiting Reverend States in January 1919, Reverend MacPherson informed the Home Mission Board that he would not return to the Guysborough area.⁷⁷ He was sent to Yarmouth where he ministered to the Black Community there for more than two years, before returning to his native country, Jamaica.

The Construction of Sunnyville

Baptist Church

In the summer of 1919, Reverend M. P. Montgomery (full name unknown), a Field Worker for the African United Baptist Association, and Reverend States were able to organize a Church in Sunnyville. With the assistance of several persons from the Community, Reverend States erected a building near the Meeting House. Thus, by the

⁷⁷Ibid. 1919.

end of the summer of 1919, Sunnyville United Baptist Church emerged with twenty-nine members, of whom two were deacons.⁷⁸ This Church became a member of the African United Baptist Association in 1921.⁷⁹ (Appendix 11)

⁷⁸ Minutes of the Sixty-Sixth Session of the African United Baptist Association of Nova Scotia, 1919.

⁷⁹ Ibid. 1921.

CHAPTER V

MINISTRY IN DARTMOUTH

A Brief History of the African Baptist Church in Dartmouth

A Black Baptist Church was founded on June 9, 1844, by Father Richard Preston, for those Blacks residing around the outskirts of Dartmouth.⁸⁰ During the years preceding its inauguration, the Lake Church was often without a Pastor. Reverend James Thomas served this Church from 1861 until his death in 1879, followed by Reverend Benson Smithers, who laboured there until his death in 1885. Church work was continued by Reverend F. R. Longford who prepared the Church to host the African United Baptist Association in 1892.⁸¹ However, the Church was pastorless by the end of that year and it was not until 1895, that Reverend James Borden began

⁸⁰ Peter E. MacKerrow, A Brief History of the Coloured Baptists in Nova Scotia, 1783-1895, (Halifax: Nova Scotia Printing Company, 1895).

⁸¹ Minutes of the Thirty Ninth Session of the African United Baptist Association of Nova Scotia, 1895-1905.

his ministry there, which was terminated by his resignation in 1905.⁸²

This Church was commonly known as the Lake Road Church, a name derived from its location. As the number of Blacks moving into Dartmouth increased, the attendance dropped, for the membership now had to travel several miles to the Services. Subsequently, the building deteriorated, as money was not readily available for general repairs. Eventually, it became necessary for the congregation to assemble at the U. P. C. Hall (Union Protection Hall) in Dartmouth. This change of venue for Services occurred in the early 1900's, prior to June 1906, for at that time Christ Church donated its Sunday School building to the congregation of Lake Road Church. The following article appeared in the Dartmouth daily newspaper:

Colored Residents
To Have a Church

For some years the colored citizens of Lake Road and Dartmouth have been badly in need of a church, the old building at the lake having outlived its usefulness. Besides only a small portion of the congregation now live at the lake so that a church in town has become a necessity. The U. P. C. Hall has been used for some time for the purpose but now the congregation will have a building of their own. They received Christ Church School House as a free gift and have awarded a contract

⁸²Minutes of the Fifty-Second Session of the African United Baptist Association of Nova Scotia, 1905.

to Mr. McElmon of Halifax to remove it to their lot on Victoria Road at \$450. They will have it painted and renovated.⁸³ and intend to have pews put in later on.

Hence, from June 1906, the Black Baptist Church in Dartmouth was identified as the Victoria Road United Baptist Church. Although the membership had a larger facility which was centrally located, there was no Sunday School. Instead, Saint James Church which was Presbyterian and Christ Church which was Anglican, held classes after their Sunday School for the Black children.

This Church did not have a full time Pastor from 1906 until 1919. The congregation lacked persons with adequate formal education for teaching Sunday School which was probably a consequence of the separate school. A one department school had been erected in 1879, (closed in June 1915) to accommodate the Black children in the town of Dartmouth.⁸⁴ The school offered rudimentary instructions for grades one to eight; however, the majority attended school for three or four years, for an education was not needed for the menial occupations available to them.

⁸³ Dartmouth Patriot. 23 June 1906.

⁸⁴ John Patrick Martin, The Story of Dartmouth, (Dartmouth: 1957).

Reverend States Begins
His Work in Dartmouth

Before Reverend States began his ministry in Dartmouth, he assisted with the construction of a new church at Hammonds Plains. This Church was dedicated in September 1919, during the African United Baptist Association which convened there. Reverend States was the keynote speaker for this ceremony.⁸⁵

Victoria Road United Baptist Church, like a number of other buildings in that area, was damaged by the disastrous explosion on December 6, 1917. Only the essential repairs were undertaken by Reverend Kempton in 1918; consequently, it was necessary for Reverend States to begin renovations almost immediately. A few major alterations were completed by early November 1919: the baptistry and choir section were arranged in the front of the church to facilitate better viewing for the congregation during musical presentations and baptisms; stairs were installed to allow the membership access to the basement. Previously, entry to that area was through a door beside the main entrance. (Appendix 12). Reverend States also replaced the benches with pews which he constructed, replaced the broken windows, and plastered the walls.⁸⁶

⁸⁵ Minutes of the Sixty-Sixth Session of the African United Baptist Association of Nova Scotia, 1919.

⁸⁶ Church Records, Victoria Road United Baptist Church, Dartmouth, Nova Scotia, 1919.

Reverend States organized a Sunday School which included an adult Bible class that he taught while Mrs. States instructed the others. In 1920, the Sunday School Report given at the Sixty-Seventh Session of the African United Baptist Association, revealed an enrollment of twenty-nine pupils with Reverend States as the Superintendent. By 1927, there was an enrollment of forty pupils, five teachers and officers.⁸⁷

Progress.

In 1921, the Cherrybrook United Baptist Church came under Reverend States' jurisdiction, thus increasing his responsibility, as well as giving him a greater distance to travel, as the Church was in a community situated approximately ten kilometres from Dartmouth. He purchased an automobile, probably a Ford Model-T, from a dealer in Halifax, which enabled him to travel to Cherrybrook for Sunday afternoon Service and mid-week

⁸⁷ Year Book of the Maritime Baptists, Sunday School Report, 1927.

Service.⁸⁸ It is evident that both congregations contributed generously towards the maintenance of their Church and their Minister; a perusal of the Record Books indicated that Reverend States' weekly salary of twenty-two dollars was always paid in full.⁸⁹

Family Life in Dartmouth

On August 1, 1919, Reverend States signed a conveyance document which transferred property on Prince Albert Road in Dartmouth, to him from John A. Beck.⁹⁰ Reverend States then mortgaged this property and his house in New Glasgow on Washington Street, to The Nova Scotia Building Society, on September 12, 1919, for

⁸⁸ Myrtle States (Widow of Reverend States), interviewed at Dartmouth, Nova Scotia, 20 September 1980.

⁸⁹ Record Books, Victoria Road United Baptist Church, Dartmouth, Nova Scotia, 1919-1927.

⁹⁰ Register of Land Deeds, Halifax County, 1919, Halifax, Nova Scotia.

three thousand dollars.⁹¹ He designed the floor plan and did most of the construction of a four bedroom, two storey house on Prince Albert Road, into which he and his family moved a few days before Christmas of that year.⁹²

Reverend States' daily routine began after eight o'clock in the morning. He always had breakfast with Myrtle, after which they had prayers and read several passages of Scripture. A portion of the morning was spent in his workshop, in the basement, where he applied his skills to tasks such as: constructing or repairing chairs, mending broken toys, or preparing materials for a minor repair around the house. The afternoons were devoted to visiting members of his congregations who were indisposed at home or seriously ill in the hospital. However, if the weather was inclement, he spent the afternoon in his study reading or writing letters.

As expected from an advocate of education for Blacks, Reverend States encouraged his children to endeavour to do their best in their studies. He also devoted time every night to assist with their homework. His three children were enrolled in two schools in

⁹¹ Register of Land Deeds, Pictou County, 1919, Pictou, Nova Scotia.

⁹² Myrtle States (Widow of Reverend States), interviewed at Dartmouth, Nova Scotia, 20 September 1980.

Dartmouth. Leoda remembered that when they commenced school in 1919, they attended school on a shift schedule, Hawthorne School in the morning and Greenvale School in the afternoon. The explosion in December 1917, had destroyed a number of schools, hence flexible hours were established to ensure the continuation of studies for all school children.

Reverend States had commitments for at least three nights a week; mid-week Service was held at Victoria Road Church on Wednesday, and two nights were allocated to different committees. However, on Saturday he spent the entire day in his study, preparing his sermons. On Sunday he conducted Services at eleven o'clock at Victoria Road Church, after which he taught an adult Bible class. Services were held at the Cherrybrook Church at three o'clock and at seven o'clock. Myrtle accompanied him to those Services, but the children usually stayed at home with the housekeeper.

It was not uncommon for Blacks in Dartmouth to frequent Reverend States' home on any evening for assistance with a document or a letter or to discuss a personal problem. There were also several persons who came for instructions in reading and writing. It appears that Reverend States adhered to strict rules of confidentiality, for Mrs. States never knew the details of any of

the discussions which occurred in his study.⁹³

Final Days

Reverend States was actively involved with his Churches until 1927. He endeavoured to organize social events for young people as well as adults, visited his membership regularly, and was responsible for general repairs in the Churches. By early spring 1927, his health began to deteriorate. He was confined to bed by Dr. Thomas Acker during the last week in April. However, on Tuesday, May 3, 1927, Reverend States died as a result of pneumonia which had incubated during his illness. The Evening Mail Star published the following concerning his death:

Rendered Many Fine

Services to People

In whose death at Dartmouth on Tues, the colored people of Nova Scotia suffered a great loss. The late Mr. States was a leader of great force and his wise counsel was always at the disposal of any

⁹³Ibid.

just cause.⁹⁴

In the Maritime Baptist's issue for May 11, 1927, the article concerning Reverend States' death stated, " . . . known throughout the province and beyond as a preacher of worth; as a man, sympathetic, loyal, kind, a minister of the Gospel of Jesus Christ . . ."⁹⁵

Later in May Reverend G. J. Coulter White submitted a tribute to Reverend States. (Appendix 13)

The Home Mission Board of Nova Scotia's Report of Obituaries for 1927, mentioned this about Reverend States:

In the passing of Rev. W. M. States, the Baptist cause and especially the work of the colored people has suffered an irreparable loss. In many ways it is one of the hardest blows to be felt by the colored people of Nova Scotia, as Rev. States was a Race Leader, beloved by all of his own people, and respected and loved by his fellow citizens--known throughout the Province as a minister of the Gospel of Jesus Christ, expressing in word and exemplifying by his life the precepts of his Master. Every honor of the African United Baptist Association was accorded to him, for he was a most practical man of varied activities with high executive ability. . . . By trade he was a carpenter, and there is hardly a colored church in Nova Scotia that has not felt his hand as a builder. A man who made such gigantic sacrifices in physical strength that at the early age of fifty years

⁹⁴ Halifax Evening Mail Star. 5 May 1927.

⁹⁵ Maritime Baptist, 11 May, 1927.

the sun of his life went down.⁹⁶

Reverend Andrew White conducted a Memorial Service at the house on Thursday, May 5, 1927, before Reverend States' body was removed to the Church. Many friends and relatives from various parts of the Province together with fourteen Ministers and Licentiates, offered their final tributes at the Funeral Service held at Victoria Road United Baptist Church (Appendix 14). Reverend States was interred in the Church cemetery.

On May 5, 1929, the African United Baptist Association dedicated a memorial to Reverend States at a special Service held at First Baptist Church in Dartmouth.⁹⁷ A Committee of twenty-four persons which included the Pastors and Liceniates of the Association had been organized by James A. R. Kinney at the Association in August 1928. This Committee had collected sufficient funds to erect a marble monument to Reverend States which was inscribed with the words: Christian Gentleman, Church Builder, Race Leader. These words appropriately eulogized an eminent Nova Scotian.

⁹⁶ Year Book of the Maritime Baptists, Record of Obituaries, 1927.

⁹⁷ Minutes of the Seventy-Fourth Session of the African United Baptist Association, 1929.

CONCLUSION

It is evident that Reverend Wellington States made a phenomenal contribution to the African United Baptist Association of Nova Scotia, through his organization and construction of churches in various parts of the province. Of the fifteen Churches that he either constructed or renovated, eleven continue to function as African Baptist Churches. The magnitude of Reverend States' work with the African Baptist Churches is probably better comprehended when considering the role of the Church in the lives of Black people during the time of his ministry. During the early 1900's Blacks were denied self-expression in all aspects of society, probably a consequence of the prejudice that was prevalent throughout the entire country. This was a period when members of the larger society blatantly used derogatory terms when referring to ethnic groups; subsequently, it was common for Blacks to be the object of humour. Therefore, the African Baptist Church became the only visible organization that provided a structured social life in which Blacks could achieve status and a sense of identity, thus creating a meaningful existence for themselves.

Under the resourceful leadership of Reverend

States many Blacks developed an ethnic consciousness which enabled them to utilize their skills and energy for the advancement of their community. The achievement in New Glasgow is an illustration of this. Apparently, prior to the establishment of a Church for the Black Community, many spent their leisure time drinking excessively, as a result, they did not possess anything that would suggest that they were also hard-working people. Actually, the inauguration of a Church changed this. Reverend States' efforts to rally the members of this congregation to achieve the remarkable goal of enlarging their church, undoubtedly developed a sense of pride, not only in their accomplishment, but in their new identity as members of a Baptist Church.

It is also evident that Reverend States can be recognized as a prominent Nova Scotian for his efforts in the promotion of education among the Black populace of the province. Segregated educational facilities available to Blacks only offered instructions suitable for the menial jobs accessible to them. To acquire more than a basic education at the beginning of the twentieth century, young Black men and women migrated to the United States. However, the majority of those who left for that reason often never returned which is understandable as it was obvious that they would not become employed in Nova Scotia to use their expertise

in any professions other than teaching and the ministry. Generally, Black parents did not encourage their children to remain in school, probably the result of their belief that it seemed futile; therefore, no money could be wasted on this activity. However, Reverend States' encouragement of parents in all of the communities that he visited and the opportunity he offered a number of persons to learn to read and write, appears to have had positive repercussions. A number of the children of his membership completed elementary school, but many of their grandchildren could boast of high academic achievements.

A question that may arise concerns Reverend States' promotion of education; why was he successful in convincing families that acquiring an education was worthwhile. Judging from comments given by Mrs. States(his widow) regarding his sermons, he emphasized his membership's potential as Colored People, despite the restrictions imposed on them. It appears that he endeavoured to raise their ethnic consciousness. Possibly, the high self-esteem that Reverend States fostered in his membership was the factor that induced many to improve their situation. In the communities New Glasgow, Dartmouth, Hammonds Plains, and Cherrybrook, men set up small businesses such as gardening, garbage collection, hauling lumber, raising pigs,

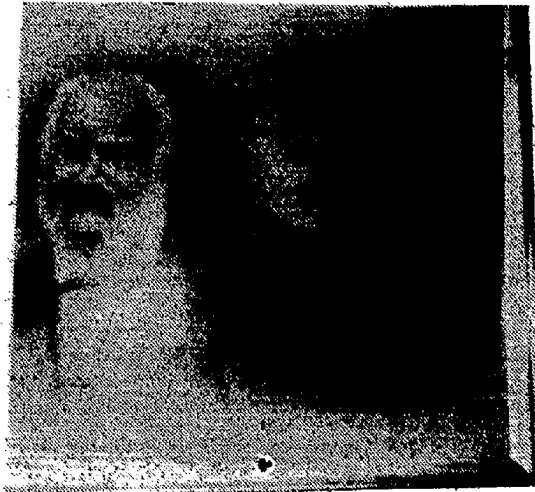
delivery service and barber shops.

It can be postulated that ethnic consciousness is of utmost importance to the advancement of any people. Blacks in many of the communities in which Reverend States worked, derived a positive self-awareness from their association with the church. At this point in time Black people seem to be looking to the public school for the development of a positive self-image. For schools to undertake this task a comprehensive program which would include self-awareness, heritage and self-respect would have to be implemented, and for it to be most effective, Black teachers should conduct the classes.

APPENDIX 1

George
States

Ruth
States (nee McCulla)



APPENDIX 2

Sixty Years Ago

An item from the files of the Halifax Chronicle of sixty years will undoubtedly be of interest to at least a few of Wolfville's older residents. It is from Saint John, N.B., and says:

"The schooner Dove, hailing from Nova Scotia, arrived in port here yesterday. She was launched on the day Queen Victoria was born, and although having seen 62 years of service looks quite staunch. Her master is a colored man."

The Dove was a tiny craft that in the long ago plied between Wolfville and other Minas Basin ports.

Capt. Job Stutes, a well known Wolfville man, was her skipper. Once the Dove carried a cargo of apples to Moncton, and subsequently her master and owner was often heard to expatiate on the advantage of a "foreign trip."

This article appeared in a Wolfville paper, probably the Acadian Bulletin. June 1941



Wellington

Henry

Wellington States with his brother Henry. This photograph was taken sometime in 1898. Soon after Wellington received his certificate from Acadia University.

APPENDIX 4

Wellington Ney States



1877-1927

APPENDIX 5

MISSION REPORT OF REV. W. N. STATES.

To the Mission Board of the African Baptist Association,
Dear Brethren :—

In submitting the following report I beg to acknowledge:—First, the hand of the great Redeemer whose Grace has suffered me in his hands to be an instrument to help some sin-stricken souls from the paths of sin to the "High way of Life."

Also the helping hands of Sisters I. Bailey and C. Gross, who have been very helpful while we laboured together for the advancement of the Master's Kingdom.

SUMMARY.

From September 18th to October 28th, I visited all the churches, holding services with each other, in order to get a pledged amount from each church towards mission work.

I held thirty-six preaching services, received from the Board \$30.00 for the same, also collections for the church of which I have no complete memo, but which did not pay expenses entailed.

Summary of work done while regularly engaged as Missionary.

Nov. 15th, 1902 to July 8th 1903 :

Total number of places visited	36
" Sermons preached	210
" Pastoral visits	116
" Miles travelled by rail	1171
" " " team	392
" " " boat	80
" " " on foot	150
" Communications written	112

Number added to Church by Baptism	59
" restored to Church	9
" Additional Conversions to be baptized Sept. 20th	10
" to be received by experience	3 13
(these for the Church to be organized at Cobequid Road, Hfx. Co.)	
Restored by reorganizing Church at Pal-mouth	7

Money collected on field	77 63
" received from Board	150 00

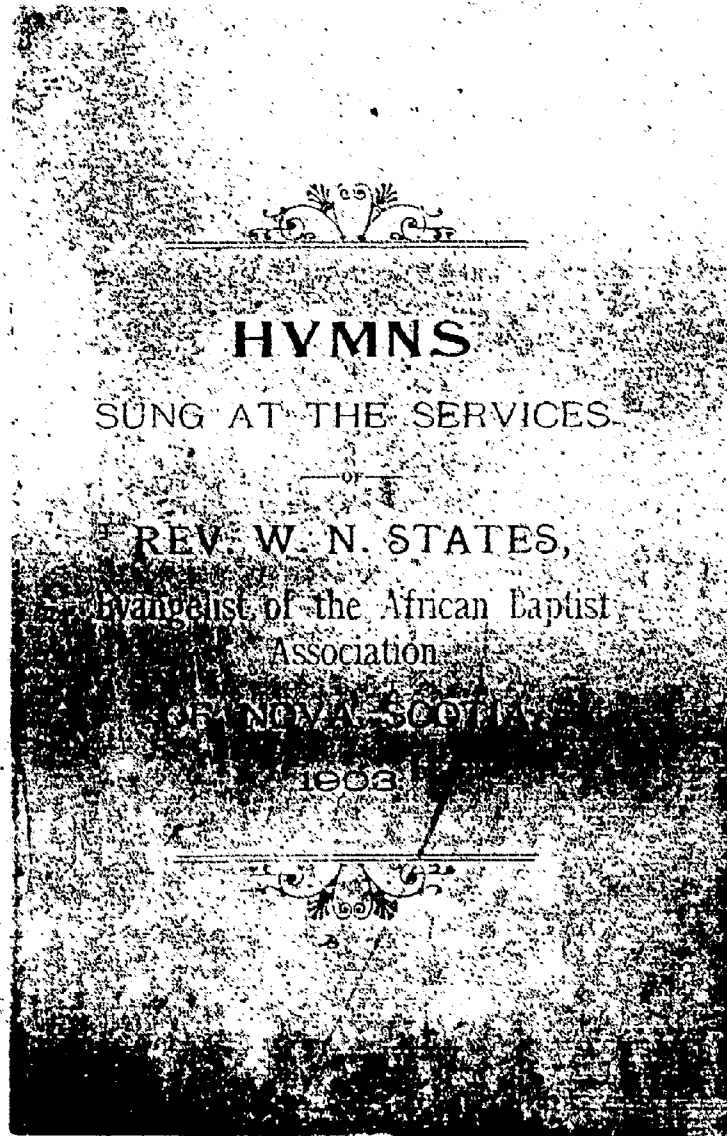
\$227 63

Railway expenses	\$35 13
Team hire	13 00
Ferriage	3 20
Board	31 60
Postage, etc	3 23
Laundry	7 07
Given in Charity	17 30

110 53

\$117 10

Submitted in love for God, Heaven and the Right,
W. N. STATES.



APPENDIX 6B

1

We have heard a joyful sound.
Jesus saves; Jesus saves;
Spread the gladness all around.
Jesus saves; Jesus saves;
Bear the news to every land.
Climb the steep and cross the waves;
Onward, 'tis our Lord's command.
Jesus saves; Jesus saves.
Waft it on the rolling tide.
Jesus saves; Jesus saves;
Toll to sinners, far and wide.
Jesus saves; Jesus saves;
Sing, ye Islands of the sea.
Echo back ye ocean caves.
Earth shall keep her jubilee.
Jesus saves; Jesus saves.
Sing above the battle strife.
Jesus saves; Jesus saves;
By His death and endless life.
Jesus saves; Jesus saves;
Sing it softly through the gloom,
When the heart for mercy craves.
Sing it triumph o'er the tomb,
Jesus saves; Jesus saves.
Give the winds a mighty voice.
Jesus saves; Jesus saves;
Let the nations now rejoice.
Jesus saves; Jesus saves.
Shout salvation, full and free.
Highest hills and deepest caves;
This our song of victory.
Jesus saves; Jesus saves.

Usually the opening hymn at Revival Services.

APPENDIX 6C

16

God be with you till we meet again,
By his counsels guide, uphold you;
With his sheep securely fold you;
God be with you till we meet again.

CHO.—Till we meet, till we meet,
Till we meet at Jesus' feet,
Till we meet, till we meet;
God be with you till we meet again.

God be with you till we meet again,
Neath his wings securely hide you,
Daily manna still provide you;
God be with you till we meet again.

God be with you till we meet again,
When life's perils thick confound you,
Put his arms unfailling round you;
God be with you till we meet again.

God be with you till we meet again,
Keep love's banner floating o'er you,
Smite death's threatening wave before you;
God be with you till we meet again.

Always the closing hymn at Revival Services.

APPENDIX 6D

Trusting that these Hymns may prove
a blessing in many homes connected with the
A. B. Association

For God and the Right

W. N. STATES



Family portrait of the States family taken at Waldren's Studio,
New Glasgow, Nova Scotia. March 29, 1915.
From left to right, Leoda, Patricia, Myrtle, Coulter, Wellington.

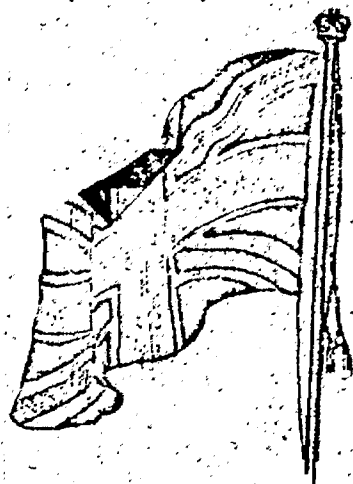
APPENDIX 8

Married by Rev W. H. Staten			Note	Ages
1814	Married			
August	Lee & Smith		23	23
21	Edgutha Smith		18	18
Smiley	to			
	Oritha Carol Lee			
	at Coburn Road			
Aug 6 th	Lawrence - Jordan	at New Glasgow		
8 th 1814	Desmond - Louise	at New Glasgow		
1 st 1815	Summers - Bailey	at New Glasgow		
	at pastor's Home N 2		24	
1815	John Summers		19	
	Mozie Bailey			
July 1 st	States Oritha Carl		25	
	To			
1816	Saunders Sarah Louise	at New Glasgow	22	
	at New Glasgow			
Aug 23	Anderson & Morsman	at Hammond Plains	23	
1816	Samuel Anderson			
	to			
	Bill Benia Morsman		19	
	At Hammond Plains,			



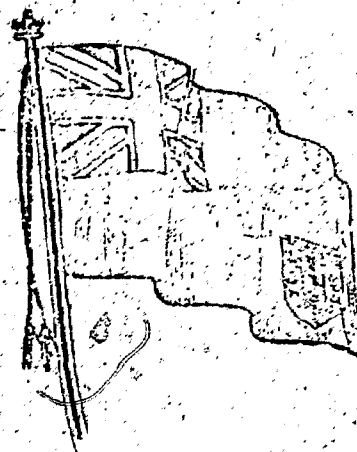
Second United Baptist Church

Manse



**COLORED
MEN!**

**Your KING and
COUNTRY
Need YOU!**



**NOW is the time to show your Patriotism
and Loyalty.**

WILL YOU HEED THE CALL AND DO YOUR SHARE?



Your Brothers of the Colonies have rallied to the Flag

and are distinguishing themselves at the Front.

Here also is your opportunity to be identified in the Greatest War of History, where the Fate of Nations who stand for Liberty is at stake. Your fortunes are equally at stake as those of your White Brethren.

□ □ □

NO. 2 CONSTRUCTION BATTALION

Now being Organized All Over the Dominion

Summons You: WILL YOU SERVE?

The British and their Allies are now engaged in a great forward movement. Roads, Bridges and Railways must be made to carry the Victors forward. The need of the day is Pioneers, Construction Companies and Railway Construction Companies. No. 1 Construction Company has been recruited. No. 2 Construction Company is now called for.

Lt. Col. D. H. Sutherland is in charge of the Company's Headquarters Pictou; at Halifax applications may be made at the Parade Recruiting Station elsewhere to any Recruiting Officer, or by letter to—

MAJOR W. B. A. RITCHIE, *Chief Recruiting Officer, Halifax, N. S.*



Sunnyville United Baptist Church. Constructed in 1919.

Victoria Road United Baptist Church



APPENDIX 13

Rev. W. N. States

A TRIBUTE

I was deeply touched by reading in a recent issue an account of the passing to his reward of Brother W. N. States. I have rejoiced to follow

his career and learn what a faithful, wise and devoted brother he has been. May I say that I baptized him at Annapolis in 1895, he was ordained at Bridgetown by a regular council, I preaching the sermon and later I had the pleasure of marrying him. I was deeply touched to learn that he named his boy for me, which I did not know till the recently published account. My one regrets is that I have not through the years kept in touch with him and shown sympathy and appreciation and the joy I have felt in his success. We too often keep the flowers till too late to bring joy to the one we would like to enjoy them. I think his middle name was not Noel, but Ney.

G. J. COULTER WHITE.

Summerland, B. C., May 28, 1927.

REV. W. N. STATES LAID TO REST

The funeral of Rev. W. N. States which took place yesterday afternoon was very largely attended, many relatives and friends coming in from other parts of the Province.

The service at the home was conducted by Rev. W. A. White, Pastor of Cornwallis Street Baptist Church, assisted by Rev. J. W. A. Nicholson; Rev. C. E. Lumaden and Rev. A. N. Morgan.

Fourteen Ministers and Licentiate took a seat on the platform at the service in the Church, nearly all of whom took some part either at the church or grave. Scripture selections were read by Rev. M. L. Anderson and Rev. A. N. Morgan; prayers were offered by Rev. A. W. Thompson and Rev. H. S. Eland. The addresses were delivered by Rev. E. S. Mason, D.D., Supt. of Baptist Home Missions, who came as the official representative of the Board and he spoke of Mr. States in the high esteem in which he was held by the Board and the Church where he had so unstintingly poured out the very best within him; Rev. J. W. A. Nicholson, spoke for the Dartmouth Ministerial Association and the citizens of Dartmouth—dwelling on the fine qualities and character of the man; Rev. E. L. Curry, spoke as President of the Baptist Ministers Association, and as Secretary of the Halifax and Dartmouth Ministerial Association; Rev. A. F. Skiffier spoke as the fraternal representative of the A. M. E. Conference; Rev. W. A. White spoke for The African United Baptist Association and as a fellow worker among the Colored Churches.

Beautiful music was rendered by the choir. Services at the grave were conducted by Rev. Mr. White, Rev. Mr. McGlashen and Rev. M. L. Anderson; also by Wilberforce Lodge I. O. O. F. under the direction of Noble Grand, J. A. Davis, P. G. and C. H. Johnston, P. G.

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