

## Report to Planning and Environment Committee

**To:** Chair and Members  
Planning and Environment Committee

**From:** Scott Mathers, MPA, P. Eng.,  
Deputy City Manager, Planning and Economic Development

**Subject:** Request to Remove the Fugitive Slave Chapel from the  
Heritage Designated Property at 432 Grey Street to the  
Fanshawe Pioneer Village  
Public Participation Meeting

**Date:** July 25, 2022

## Recommendation

That, on the recommendation of the Director, Planning and Development, with the advice of the Heritage Planner, the application under Section 34 of the *Ontario Heritage Act* seeking consent to remove the Fugitive Slave Chapel building from the heritage designated property at 432 Grey Street and relocate the building to the Fanshawe Pioneer Village, at 2609 Fanshawe Park Road East, **BE APPROVED** with the following term and condition:

- a) Prior to the removal of the building, a Conservation Plan shall be prepared by the applicant and submitted to the satisfaction of the Director, Planning and Development, articulating how the heritage attributes of the Fugitive Slave Chapel will be conserved following its removal from the property at 432 Grey Street.

## Executive Summary

The Fugitive Slave Chapel is a significant cultural heritage resource. The Fugitive Slave Chapel is a physical, tangible evidence of the past for an underrepresented community in London. The conservation of the Fugitive Slave Chapel is vitally important.

The current location of the Fugitive Slave Chapel at 432 Grey Street is designated under the *Ontario Heritage Act*. To prevent its demolition, the Fugitive Slave Chapel was relocated in 2014 to 432 Grey Street, a property owned by the British Methodist Episcopal Church.,

While some preliminary restoration activities have been initiated, it has not been possible to carry out the extensive restoration that the Fugitive Slave Chapel requires. In 2021, the British Methodist Episcopal Church and the Fanshawe Pioneer Village announced that they entered discussion to explore the feasibility of relocating the Fugitive Slave Chapel to the Fanshawe Pioneer Village.

Following a year of due diligence and fundraising, the Fanshawe Pioneer Village has accepted the gift of the Fugitive Slave Chapel from the British Methodist Episcopal Church with conditions. As outlined in its application, the Fanshawe Pioneer Village is committed to the conservation of the Fugitive Slave Chapel. Technical studies have been completed to demonstrate confidence that the building can be relocated one more time. Fanshawe Pioneer Village proposes to restore the Fugitive Slave Chapel to its appearance circa 1850, when it was most heavily used by the community and best reflects its cultural heritage value.

At this time, relocation of the Fugitive Slave Chapel to the Fanshawe Pioneer Village is the best approach to conserve this significant cultural heritage resource for future generations.

## Linkage to the Corporate Strategic Plan

This recommendation supports the following 2019-2023 Strategic Plan areas of focus:

- Strengthening Our Community:
  - Continuing to conserve London’s heritage properties and archaeological resources.

## Analysis

### 1.0 Background Information

#### 1.1 Property Location

The Fugitive Slave Chapel is located at 432 Grey Street. The property is located on the north side of Grey Street between Colborne Street and Maitland Street (Appendix A) and it is owned by the British Methodist Episcopal Church. The British Methodist Episcopal Church also owns the adjacent heritage designated property at 432 Grey Street, Beth Emanuel Church.

The property at 432 Grey Street is in the SoHo neighbourhood. Historically, the SoHo area has been associated with Black settlement in London, the former South Street hospital complex, early mills and industry, and has historic associations with other ethnic communities in London.

#### 1.2 Cultural Heritage Status

The property at 432 Grey Street is designated under Part IV of the *Ontario Heritage Act* by By-law No. L.S.P.-3480-98 (Appendix B). Notice of Intent to Designate was issued on November 26, 2018, and the heritage designating by-law passed in 2019. The heritage designating by-law for the property at 423 Grey Street is registered on the title of the property. The Fugitive Slave Chapel is the primary heritage attribute of the heritage designated property at 432 Grey Street (see Appendix B).

The property at 275 Thames Street on which the Fugitive Slave Chapel was formerly located was previously designated under the *Ontario Heritage Act* prior to the building’s relocation to the property at 432 Grey Street in 2014. Preceding its designation, the property was listed on the *Inventory of Heritage Resources* since 1987. In 1986, the London Public Library’s Historic Sites Committee marked the property with a plaque (see Image 2, Appendix C).

#### 1.3 Description

The Fugitive Slave Chapel is a one-storey, wood-framed structure built in the vernacular style (Appendix C). The building was constructed in approximately 1848. The building originally functioned as a place of worship for the congregation of the African Methodist Episcopal Church (later renamed the British Methodist Episcopal Church) at its original location at 275 Thames Street. The building was sold in 1869 when the congregation moved to the Beth Emanuel Church (430 Grey Street). The building was subsequently converted to residential purposes.

The Fugitive Slave Chapel has been vacant since its relocation to the property at 432 Grey Street in 2014.

#### 1.4 History

For a detailed history of the Fugitive Slave Chapel and its former location at 275 Thames Street, please refer to the history in Appendix D of this report courtesy of historian Hilary Bates Neary.

##### 1.4.1 Recent History

In 2013, Aboutown Transportation Ltd., then the owner of the property at 275 Thames Street, made a request to demolish the buildings at 275, 277, and 281 Thames Street. To prevent the demolition of the building at 275 Thames Street, the Fugitive Slave Chapel, Municipal Council designated the property pursuant to Part IV of the *Ontario Heritage Act* on December 3, 2013.

In response to the threat of demolition, the Fugitive Slave Chapel Preservation Project (Chapel Committee) was established. The Fugitive Slave Chapel Preservation Project

worked to improve community awareness and garner support for the project, raise funds, and plan for the building's restoration.

Following consent from Municipal Council, the Fugitive Slave Chapel building was relocated from 275 Thames Street to 432 Grey Street in November 2014. Municipal Council directed that a City-initiated Zoning By-law Amendment be commenced to expedite the relocation of the building to the property at 432 Grey Street (Z-8200). The Fugitive Slave Chapel was moved to a vacant parcel adjacent to the Beth Emanuel Church, owned by the British Methodist Episcopal Church, which had historic connections to the Fugitive Slave Chapel as a "descendent church." The relocation of the Fugitive Slave Chapel was, in part, supported by a \$60,000 grant from Municipal Council for the provision of a foundation and basement and the associated Building Permit application fees. Those funds were exhausted in 2014-2015.

On August 3, 2021, the British Methodist Episcopal Church and the London & Middlesex Heritage Museum (Fanshawe Pioneer Village) announced they have entered preliminary discussions to explore the feasibility of relocating the Fugitive Slave Chapel to the Fanshawe Pioneer Village. A Steering Committee of the Fanshawe Pioneer Village was struck to guide this consideration. The members of the Steering Committee are:

- Anne Baxter, Board Member, Fanshawe Pioneer Village
- Carl Cadogan, Chair, London Black History Coordinating Committee
- Tim Castle, Board Member, Fanshawe Pioneer Village
- Mary Ann Colihan, former Board Member, Fanshawe Pioneer Village
- Nikesha Evans, Congress of Black Women of Canada
- Silence Genti, London Black History Coordinating Committee
- Genet Hodder, Chapel Committee Member
- Alexandra Kane, Black Lives Matter
- Christina Lord, London Black History Coordinating Committee & Congress of Black Women of Canada
- Deborah Meert-Williston, Board Member, Fanshawe Pioneer Village
- Dawn Miskelly, Executive Director, Fanshawe Pioneer Village
- Hilary Neary, Chapel Committee Member
- Thomas Peace, Board Chair, Fanshawe Pioneer Village
- Norm Steele, Chapel Committee Member
- Harold Usher, Community Member and former City Councillor

Throughout 2021 and into 2022, the Steering Committee worked to engage with the community to understand if there was support for the potential relocation of the Fugitive Slave Chapel to the Fanshawe Pioneer Village. This included a virtual town hall and a drop-in session at the Covent Garden Market.

At its meeting on April 12, 2022, Municipal Council allocated \$71,000 from the Community Investment Reserve Fund to assist with the relocation of the Fugitive Slave Chapel from its current location at 432 Grey Street to the Fanshawe Pioneer Village. It was cited that a commitment of municipal funding, in addition to community fundraising, was important to successfully leverage additional funds through the federal Canada Cultural Spaces Fund for restoration work.

### **1.5 Request to Remove the Fugitive Slave Chapel**

Since its relocation to the property at 432 Grey Street, the Fugitive Slave Chapel has been owned by the British Methodist Episcopal Church. Between 2014 and 2021, efforts were made to restore the Fugitive Slave Chapel building. Given the costs and other constraints not previously considered, it was not possible to proceed with the restoration. The condition of the building has continued to deteriorate.

Since the British Methodist Episcopal Church and the Fanshawe Pioneer Village announced that they have entered preliminary discussions to explore the feasibility of relocating the Fugitive Slave Chapel to the Fanshawe Pioneer Village, due diligence has been underway. This work has been guided by the Steering Committee, and has

included fundraising, communications, education/interpretation, move and restoration, and any *Ontario Heritage Act* considerations. Fanshawe Pioneer Village established its own fundraising threshold to proceed with the proposed relocation.

On June 21, 2022 a request to remove the building, known as the Fugitive Slave Chapel, from the heritage designated property at 432 Grey Street was received pursuant to Section 34, *Ontario Heritage Act*. The authorized applicant, the Fanshawe Pioneer Village, has proposed to remove the Fugitive Slave Chapel from its current location at 432 Grey Street and relocate it to the Fanshawe Pioneer Village at 2609 Fanshawe Park Road East. In submitting the application, the Fanshawe Pioneer Village has indicated that it satisfied, to a sufficient degree, its own due diligence in accepting the gift of the Fugitive Slave Chapel.

The Fanshawe Pioneer Village has a long-term lease agreement with the Upper Thames River Conservation Authority, who owns the Fanshawe Conservation Area where the Fanshawe Pioneer Village is located.

As outlined in its application, the Fanshawe Pioneer Village is committed to the conservation of the Fugitive Slave Chapel. Following a year of due diligence and fundraising, the Fanshawe Pioneer Village has accepted the gift of the Fugitive Slave Chapel from the British Methodist Episcopal Church with conditions.

As part of the request to remove the building, the following was received as part of the application:

- Donation Agreement, signed by the British Methodist Episcopal Church (“donor”) and London & Middlesex Heritage Museum (Fanshawe Pioneer Village) (“recipient”)
- Structural Review of the Fugitive Slave Chapel – Building Relocation (Gordon Debbert, P. Eng, POW Peterman Consulting Engineers, June 12, 2022) (Appendix E)
- Fanshawe Pioneer Village, Conservation Policy (2018) and Site Operating Procedures (2022)
- Letters of support
- The Fugitive Slave Chapel Preservation Project reports (2015, 2017)
- Structural and Related Matters, Fugitive Slave Chapel (James Knight & Associates Professional Engineers, November 7, 2016)
- The “Rip Off” of Room A, The Fugitive Slave Chapel (Tara Jenkins, August 28, 2015)
- Preliminary Condition Assessment – Structural (James Knight & Associates Professional Engineers, March 10, 2015)
- Conservation Plan, The Fugitive Slave Chapel (Tara Jenkins, December 14, 2014)

## **1.6 Previous Reports**

Report to Planning and Environment Committee. “Demolition Requests – Heritage Properties, Aboutown Transportation Limited, 275, 277 & 281 Thames Street.” April 23, 2013.

Report to Planning and Environment Committee. “275, 277 & 281 Thames Street Status Update.” June 18, 2013.

Report to Planning and Environment Committee. “City of London Zoning Review 432 Grey Street.” Z-8200. August 20, 2013.

Report to Planning and Environment Committee. “Notice of Intent to Designate 275 Thames Street.” September 24, 2013.

Report to Planning and Environment Committee. “Fugitive Slave Chapel Update.” December 10, 2013.

Report to the London Advisory Committee on Heritage. “Heritage Alteration Application by City of London, 275 Thames Street (Fugitive Slave Chapel).” May 14, 2014.

Report to the London Advisory Committee on Heritage. “Repeal of by-law L.S.P.-3432-10, 275 Thames Street.” October 14, 2015.

Report to the Planning and Environment Committee. “Repeal of By-law L.S.P.-3432-10, 275 Thames Street.” February 1, 2016.

Report the London Advisory Committee on Heritage. “Request for Designation of 432 Grey Street by the Trustees of the London Congregation of the British Methodist Episcopal Church in Canada.” September 12, 2018.

Report to the Planning and Environment Committee. “Passage of Heritage Designating By-law for 432 Grey Street.” March 18, 2019.

## **2.0 Discussion and Considerations**

### **2.1 Legislative and Policy Framework**

Cultural heritage resources are to be conserved and impacts assessed as per the fundamental policies of the *Provincial Policy Statement (2020)*, the *Ontario Heritage Act*, and *The London Plan*.

#### **2.1.1 Provincial Policy Statement**

Heritage Conservation is a matter of provincial interest (Section 2.d, *Planning Act*). The *Provincial Policy Statement (2020)* promotes the wise use and management of cultural heritage resources and directs that “significant built heritage resources and significant cultural heritage landscapes shall be conserved” (Policy 2.6.1, *Provincial Policy Statement 2020*).

“Significant” is defined in the *Provincial Policy Statement (2020)* as, “resources that have been determined to have cultural heritage value or interest.” Further, “processes and criteria for determining cultural heritage value or interest are established by the province under the authority of the *Ontario Heritage Act*.”

Additionally, “conserved” means, “the identification, protection, management and use of built heritage resources, cultural heritage landscapes and archaeological resources in a manner that ensures their cultural heritage value or interest is retained.”

#### **2.1.2 Ontario Heritage Act**

The *Ontario Heritage Act* enables municipalities to designate properties to be of cultural heritage value or interest and establishes processes for decision making for changes or alterations that may affect a property’s heritage attributes.

A property may be designated pursuant to Section 29 (or Part IV) of the *Ontario Heritage Act* if it meets the criteria for designation. The Province has mandated criteria for the evaluation of property to determine if they merit designation under the *Ontario Heritage Act*. Section 29, *Ontario Heritage Act*, also establishes consultation, notification, process requirements, as well as objection and appeal rights. Objections to a Notice of Intention to Designate are referred to Municipal Council. Appeals to the passing of a by-law to designate a property pursuant to the *Ontario Heritage Act* are referred to the Ontario Land Tribunal (OLT).

Following the designation of a property pursuant to Section 29, *Ontario Heritage Act*, approvals may be required for alterations likely to affect the property’s heritage attributes (Section 33, *Ontario Heritage Act*), demolition or removal of a building or structure from the heritage designated property (Section 34, *Ontario Heritage Act*), or the repeal of the heritage designating by-law (Section 31 or Section 32, *Ontario Heritage Act*).

Section 34(1), *Ontario Heritage Act*, states,

No owner of property designated under Section 29 shall do either of the following unless the owner applies to the council of the municipality in which the property is situate and receives consent in writing to the demolition or removal:

1. Demolish or remove, or permit the demolition or removal of, any of the property's heritage attributes, as set out in the description of the property's heritage attributes in the by-law that was required to be registered under clause 29(12)(b) or subsection 29(19), as the case may be.
2. Demolish or remove a building or structure on the property or permit the demolition or removal of a building or structure on the property, whether or not the demolition or removal would affect the property's heritage attributes, as set out in the description of the property's heritage attributes that was required to be registered under clause 29(12)(b) or subsection 29(19), as the case may be.

Following the receipt of a complete application, Section 34(4.2), *Ontario Heritage Act*, directs that Municipal Council, following consultation with its municipal heritage committee, shall,

- i. Consent to the application,
- ii. Consent to the application, subject to terms and conditions as may be specified by the council, or,
- iii. Refuse the application.

Notice of the decision is required to be served on the property owner and the Ontario Heritage Trust and published in the newspaper. A property owner may appeal the refusal or the terms and condition on the consent to the Ontario Land Tribunal within 30-days of Municipal Council's decision.

The Community Advisory Committee on Planning (CACCP) serves as the municipal heritage committee pursuant to Section 28, *Ontario Heritage Act*.

The requirements for a complete application are prescribed in Section 6, *Ontario Regulation 385/21*.

After a decision under Section 34(4.2), *Ontario Heritage Act*, on the demolition or removal of a building or structure on a heritage designated property, Section 7, *Ontario Regulation 395/21* establishes "required steps" that must be taken. The "required steps" will be completed should Municipal Council consent to, or consent to with terms and conditions, the removal of the building.

### **2.1.3 The London Plan**

The Cultural Heritage chapter of *The London Plan* recognizes that our cultural heritage resources define our city's unique identity and contribute to its continuing prosperity. Policy 554\_2, states, "...In all of the planning and development we do, and the initiatives we take as a municipality, we will: conserve London's cultural heritage resources so they can be passed onto future generations."

Policy 566\_, *The London Plan*, states,  
*Relocation of cultural heritage resources is discouraged. All options for on-site retention must be exhausted before relocation may be considered.*

Policy 567\_, *The London Plan*, states,  
*In the event that demolition, salvage, dismantling, relocation or irrevocable damage to a cultural heritage resource is found necessary, as determined by City Council, archival documentation may be required to be undertaken by the proponent and made available for archival purposes.*

Policies 572\_ and 573\_, *The London Plan*, enable the designation of individual properties under Part IV of the *Ontario Heritage Act*, as well as the criteria by which individual properties will be evaluated. Policy 587\_, *The London Plan*, requires obtaining the necessary approvals under the *Ontario Heritage Act* for the alteration, removal, or demolition of a heritage designated property.

### **3.0 Financial Impact/Considerations**

None.

### **4.0 Key Issues and Considerations**

#### **4.1 Cultural Heritage Value or Interest**

The *Ontario Heritage Act* designation of the Fugitive Slave Chapel at its former and present locations served to prevent the demolition of the building but also to recognize its significant cultural heritage value.

The Fugitive Slave Chapel is a significant cultural heritage resource. The Fugitive Slave Chapel retains its cultural heritage value, including the heritage attributes identified in its heritage designating by-law (see Appendix B). With the goal to conserve the Fugitive Slave Chapel for future generations, intervention is necessary.

With the current condition of the building and the inability of the current property owner to invest in its restoration, a new approach is required. At this opportune time, taking no action would be irresponsible.

#### **4.2 Ownership**

The Fugitive Slave Chapel is presently owned by the British Methodist Episcopal Church. As articulated in the Donor Agreement, the ownership of the Fugitive Slave Chapel will transfer from the British Methodist Episcopal Church to the Fanshawe Pioneer Village upon its arrival at its destination. Thereafter, the Fanshawe Pioneer Village will be responsible for the care and maintenance of the Fugitive Slave Chapel, including its restoration. However, this transfer of ownership is contingent on Municipal Council's consent of the removal of the building from its present location at 432 Grey Street pursuant to Section 34(1)(2), *Ontario Heritage Act*.

The Fanshawe Pioneer Village is a long-term tenant of the Fanshawe Conservation Area, which is owned by the Upper Thames River Conservation Authority. The current agreement extends to 2058. The long-term lease provides the stability necessary to operate a heritage village museum and to maintain its built heritage resources.

#### **4.2 Commitment to Conservation**

As outlined in its application, the Fanshawe Pioneer Village is committed to the restoration of the Fugitive Slave Chapel. Following a year of due diligence and fundraising, the Fanshawe Pioneer Village has accepted the gift of the Fugitive Slave Chapel from the British Methodist Episcopal Church with conditions.

The Fanshawe Pioneer Village has met their own financial threshold to accept the gift of the Fugitive Slave Chapel from its current owners, the British Methodist Episcopal Church, offering confidence that the required restoration will be completed.

The Fanshawe Pioneer Village, through its Conservation Policy, Site Operating Procedures, and other museum standards, has the capacity and expertise to protect and preserve the Fugitive Slave Chapel. Since its establishment in 1959, the Fanshawe Pioneer Village has been the steward of London and Middlesex County's significant built heritage resources. The collection of the Fanshawe Pioneer Village includes artifacts and objects, as well as relocated historic building and replica buildings. Some of the relocated historic buildings include the Jury House, the Peel House, the Denfield General Store, and Trinity Anglican Church.

Through their work in engaging with the community, a consensus has been reached that the Fanshawe Pioneer Village is an appropriate location to move the Fugitive Slave Chapel. To support the interpretation of the Fugitive Slave Chapel, the Fanshawe Pioneer Village has established an education and interpretation committee to ensure that the Fugitive Slave Chapel, and Black histories more generally, are interpreted accurately and in consultation with appropriate community partners.

The Fanshawe Conservation Area, including the Fanshawe Pioneer Village, is listed on the City of London's Register of Cultural Heritage Resources. The demolition or removal of a building or structure on the property at 1424 Clarke Road (2609 Fanshawe Park Road East) should trigger the formal review process pursuant to the Council Policy Manual and Section 27(9), *Ontario Heritage Act*.

### **4.3 Proposed Relocation**

In situ preservation is the preferred approach for most cultural heritage resources. Retaining a cultural heritage resource in its original location can often be the best or most appropriate way to conserve its context. However, there are situations where relocating a cultural heritage resource is the most responsible course of action when considering its long-term conservation.

#### **4.3.1 Can the Fugitive Slave Chapel withstand another move?**

As the Fugitive Slave Chapel has been relocated once already, there are concerns whether the structure itself can withstand another move.

To answer this question, Gordon Debbert, P. Eng., Structural Engineer, was retained to review the structure and offer an opinion as to whether the structure can be relocated to the Fanshawe Pioneer Village (see Appendix E). His report concluded,

*In our opinion, this building can be moved safely, provided the following recommendations are followed.*

Fanshawe Pioneer Village has stated that Continental Building Movers will be retained to complete the move. Continental Building Movers moved the building in 2014. Stabilization needs to occur before the building's move; however, restoration is not expected to commence until its relocation.

Further details will be required as part of the Building Permit application to facilitate the removal and relocation. However, the Structural Review demonstrates the degree of confidence necessary to support the proposed removal of the Fugitive Slave Chapel.

#### **4.3.2 Proposed Location within the Fanshawe Pioneer Village**

The Fugitive Slave Chapel is proposed to be located between the Log Schoolhouse (replica 1840s, built 1974) and the Blacksmith Shop (replica 1860s, built 1959). This location situates the Fugitive Slave Chapel chronologically, following the museum's timeline of built heritage (see Figure 2, Appendix A).

Tom Peace, Board Chair, Fanshawe Pioneer Village, noted:

*Placing the building beside the schoolhouse also allows for better interpretation of race and schooling in nineteenth century southwestern Ontario, as well as building opportunities for institutional partnerships with Buxton National Historic Site and Uncle Tom's Cabin Historic Site.*

And,

*Setting the building back from the road provides space for outdoor interpretation and clearly signals the building's cultural significance to visitors. With the building backing onto Victoria Park – the museum's central outdoor gathering space – the back of the Chapel will also be prominently positioned for museum programming.*

See Figure 3, Appendix A, showing a sketch of the proposed site for the Fugitive Slave Chapel.

#### **4.3.3 Former Location at 432 Grey Street**

Following the removal of the Fugitive Slave Chapel from its present location at 432 Grey Street, the former location will be backfilled, leveled, and landscaped. The property will remain under the ownership of the British Methodist Episcopal Church, who will be responsible for the property's remediation. The property could become used as a community garden.

#### **4.3.4 Former Location at 275 Thames Street**

It should be noted that the former location of the Fugitive Slave Chapel, at 275 Thames Street, is a registered archaeological site (AfHh-398). Stage 1-2 and Stage 3 (in part) archaeological assessment was completed prior to the removal of the building in 2014. However, further Stage 4 archaeological assessment is still required at 275 Thames Street.

The current property owner is aware of the archaeological site located at 275 Thames Street.

#### **4.4 Restoration of the Fugitive Slave Chapel**

The Fanshawe Pioneer Village proposes to restore the Fugitive Slave Chapel to its appearance in circa 1850. It was during this period that the Fugitive Slave Chapel was most heavily used by the community and best reflects its cultural heritage value.

To support this period restoration approach, a Conservation Plan is required. The Conservation Plan must demonstrate that the heritage attributes, as identified in the heritage designating by-law (see Appendix B), are conserved. The Conservation Plan needs to include drawings, with materials and finishes appropriate for the restoration of the Fugitive Slave Chapel to its appearance in the 1850s. The retention and stabilization of original material must be prioritized, and compatible new materials added where necessary.

The Fugitive Slave Chapel is not anticipated to exhibit artifacts. There are no artifacts that have been directly connected to or originating from the building during the time it was used by the Black community. Interpretive efforts are anticipated to include images and text panels, and reproduction artifacts and furnishings where possible.

#### **4.5 Long-Term Conservation of the Fugitive Slave Chapel**

At the Fanshawe Pioneer Village, the Fugitive Slave Chapel will continue its associations with:

- The early development of Black communities in London and Middlesex
- Its connection to the Underground Railroad
- The emergence in London of a branch of the African Methodist Episcopal Church, alter the British Methodist Episcopal Church
- One of the oldest extant structures used as a church in London and the first African Methodist Episcopal church in London
- Local, regional, national, and international Black histories

While the Conservation Plan will focus on the short-term restoration of the Fugitive Slave Chapel, the long-term conservation will rely on its integration into the Fanshawe Pioneer Village's general maintenance and preservation schedule. To maintain and protect the built heritage resources within its collection, buildings in the Fanshawe Pioneer Village follow the Museum's Conservation Policy and Site Operating Procedures.

The Fanshawe Pioneer Village intends for the Fugitive Slave Chapel to be open to the public without staff interpretation required, but with the intention of interpretation by staff for the foreseeable future. Interpretive panels will be prepared by the Fanshawe Pioneer Village. It is anticipated that the Fanshawe Pioneer Village may use the "African Methodist Episcopal Church" name to identify the building in the future.

##### **4.5.1 Other Examples in Ontario**

In the application, three examples were cited as references for the proposed relocation of the Fugitive Slave Chapel to the Fanshawe Pioneer Village:

- Buxton National Historic Site (21975 A D Shadd Road, Merlin, Ontario)
- Uncle Tom's Cabin Historic Site (29251 Uncle Tom's Road, Dresden, Ontario)
- Oro African Methodist Episcopal Church (1645 Line 3 North, Oro-Medonte, Ontario)

Both the Buxton National Historic Site and Uncle Tom's Cabin Historic Site have similar community focus, both are fundamentally different from the urban context of London's Fugitive Slave Chapel. This difference emphasizes the significance of the Fugitive Slave Chapel provincially.

The Oro African Methodist Episcopal Church shares similarities with the Fugitive Slave Chapel: both are roughly of the same style, age, dimension; both were built in the late 1840s (1848 in London and 1849 in Oro-Medonte); and both have been relocated from their original locations. The Oro African Methodist Episcopal Church is more deeply tied to the Black immigration following the American Revolution, again reflecting a different history than the Fugitive Slave Chapel. In 2016-2017, the Oro African Methodist Episcopal Church was restored to its appearance when it closed in the 1920s, whereas the Fugitive Slave Chapel is proposed to be restored to what it is believed to have appeared in the 1850s when it was most heavily used by the community.

#### **4.6 Commemoration of Thames Street and the Original of the Fugitive Slave Chapel Location**

During consideration of the staff recommendation to repeal the heritage designating by-law for the property at 275 Thames Street, following the relocation of the Fugitive Slave Chapel to 432 Grey Street, Municipal Council directed that,

*the Civic Administration be requested to report back with possible options as to how the neighbourhood on Thames Street between Stanley Street and Horton Street can be formally recognized as "The Hollow" and in doing so, not hinder any future development of the area; it being noted that this recognition may take form of naming the neighbourhood.*

Culture Services, Heritage Planning staff, and local heritage researchers are currently collaborating on the research and design of cultural heritage interpretive signage for the neighbourhood. The installation location of the signage has not yet been determined. However, the City is considering locations that would not prevent future development in the area. Currently the proposed content will reference the history of the neighbourhood's residents as well as significant eras in the history and development of the area, including Indigenous histories, Black settlement, the industrialization of the area, the mid/late-20<sup>th</sup> century, and the present era. Potential naming of the neighbourhood had yet to be determined. The Steering Committee of the Fanshawe Pioneer Village for the Fugitive Slave Chapel and the Education Sub-Committee of the Community Advisory Committee on Planning will be consulted on the cultural heritage interpretive signage. The signage is anticipated to be completed in 2023.

#### **4.7 Consultation**

##### **4.7.1 Community Support**

Gauging community interest and support in the potential relocation of the Fugitive Slave Chapel was a major component of the work undertaken by the Fanshawe Pioneer Village, including its Board of Directors and Steering Committee. This included a virtual town hall and a public drop-in session in 2021.

As part of the request to relocate the Fugitive Slave Chapel to the Fanshawe Pioneer Village, several letters of support were received. Letters of support were received from:

- London Black History Coordinating Committee
- Congress of Black Women of Canada – London Chapter
- Karen Vecchio, Member of Parliament, Elgin-Middlesex-London
- Janet Collins, Past President, Congress of Black Women of Canada – London Chapter
- Harold Usher, Community Member and former City Councillor
- Genet Hodder, Chapel Committee Member

#### **4.7.2 Community Advisory Committee on Planning**

The Community Advisory Committee on Planning (CACCP), as the municipal heritage committee, was consulted at its meeting on July 13, 2022, consistent with the requirements of Section 34(4.2), *Ontario Heritage Act*.

#### **4.8 Next Steps**

Should Municipal Council consent to the request to remove the Fugitive Slave Chapel from its current location at 432 Grey Street, the Fanshawe Pioneer Village could continue in its project to relocate the building. This includes:

- Completing the Conservation Plan
- Prepare and issue tender for site and foundation, and construction and restoration
- Engage with Black History Interpretation Committee for input on exhibit plan development and content
- Building Permit
- Site preparation (foundation)
- Coordinate with building moving company, including stabilization
- Complete Donation Agreement
- Remove the Fugitive Slave Chapel and relocate to the Fanshawe Pioneer Village
- Restoration work (prioritize exterior finishes to seal the building envelope before winter)
- Finalize exhibit plan, installation

This work is anticipated to take approximately 12 months.

Following the removal of the Fugitive Slave Chapel from the heritage designated property at 432 Grey Street, staff are required to bring forward a subsequent report regarding the property's heritage designation per Section 7, *Ontario Regulation 385/21*.

## **Conclusion**

The Fugitive Slave Chapel is a significant cultural heritage resource. The Fugitive Slave Chapel is a physical, tangible evidence of the past for an underrepresented community in London. The conservation of the Fugitive Slave Chapel is vitally important.

Preservation in situ is generally the most preferred; however, relocation is sometimes a necessary intervention to conserve a significant cultural heritage resource. The Fugitive Slave Chapel has been relocated once before, in 2014, to save it from demolition. While some preliminary restoration activities have been initiated, it has not been possible to carry out the extensive restoration that the Fugitive Slave Chapel requires.

The Fanshawe Pioneer Village has proposed to remove the Fugitive Slave Chapel from its present location at 432 Grey Street and relocate it to the Fanshawe Pioneer Village. There is community consensus that this is an appropriate relocation, and that the Fanshawe Pioneer Village is a responsible steward of built heritage resources. The Fanshawe Pioneer Village has met their own financial threshold to accept the gift of the Fugitive Slave Chapel from its current owners, the British Methodist Episcopal Church, offering confidence in the completion of the required restoration. Technical studies have demonstrated the confidence of the successful relocation of the Fugitive Slave Chapel. A Conservation Plan should be prepared that demonstrates how the heritage attributes of the Fugitive Slave Chapel are preserved in the period restoration.

At this time, relocation of the Fugitive Slave Chapel to the Fanshawe Pioneer Village is the best approach to conserve this significant cultural heritage resource for future generations.

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**Reviewed by:** Jana Kelemen, M.Sc.Arch., MUDS, RPP, MCIP  
Manager, Urban Design, and Heritage

**Recommended by:** Gregg Barrett, AICP  
Director, Planning and Development

**Submitted by:** Scott Mathers, MPA, P. Eng.  
Deputy City Manager, Planning and Economic  
Development

### **Appendices**

Appendix A Property Location  
Appendix B Schedule B, By-law No. L.S.P.-3480-98  
Appendix C Images  
Appendix D History of the Fugitive Slave Chapel (Hilary Bates Neary)  
Appendix E Structural Review of the Fugitive Slave Chapel – Building Relocation  
(Gordon Debbert, P. Eng, POW Peterman Consulting Engineers, June 12,  
2022)

### **Selected Sources**

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# Appendix A – Property Location

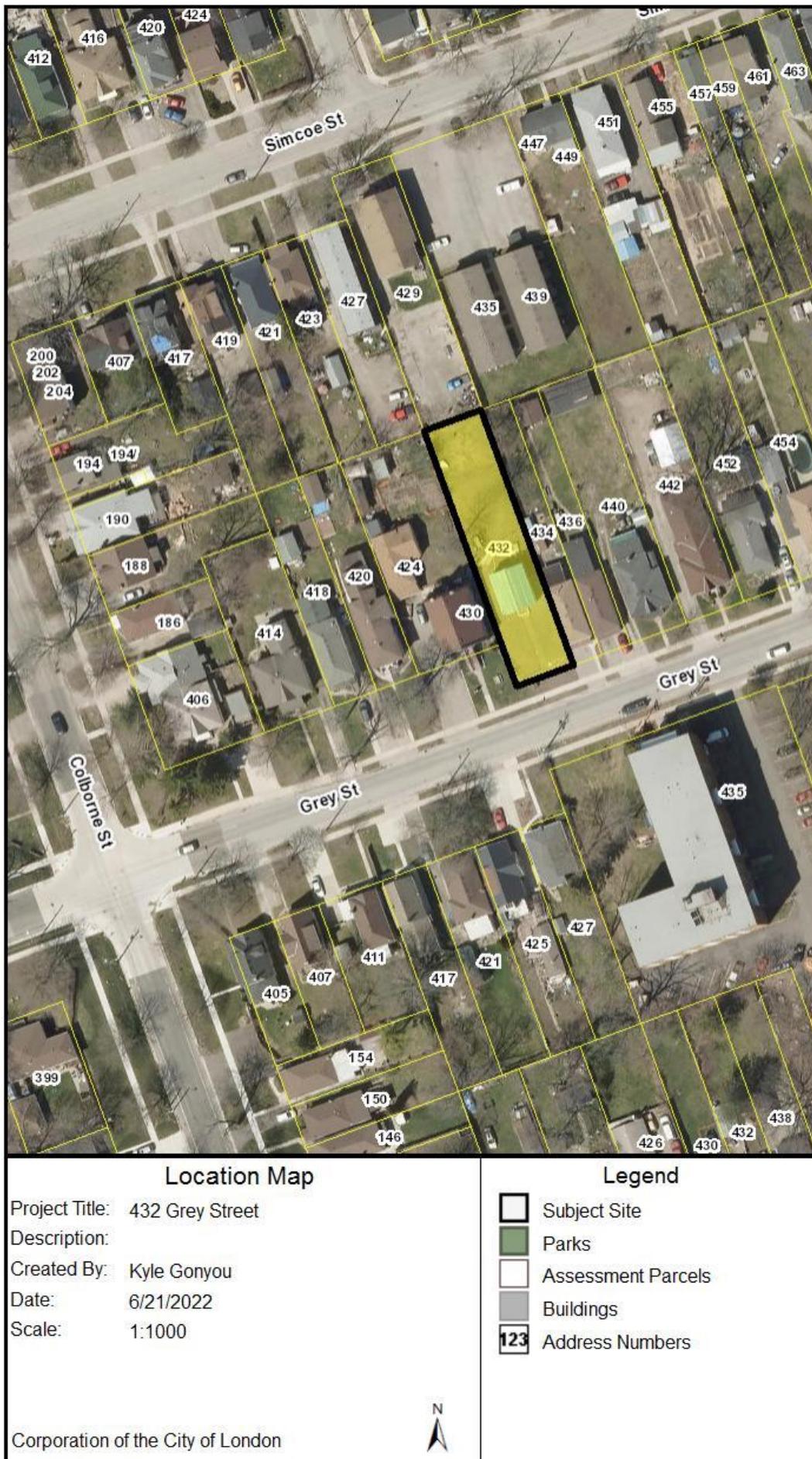


Figure 1: Map showing the current location of the Fugitive Slave Chapel at 432 Grey Street.

# Fanshawe Pioneer Village

## 1820-1920



### 1820 - 1850 FANSHAWE SETTLEMENT

#### 1 VISITORS' ENTRANCE/ TOLL GATE

Supported by the Susan Agranove Fund, a fund within London Community Foundation, Fanshawe Pioneer Village Community Campaign and the Pioneers; Good Foundation Inc., gifts in memory of Alan Johnson and Len Johnson, Don and Joan McGeachy, the Sifton Family Foundation, James and Beverly Thompson.



#### INDIGENOUS MEADOW

Supported by the Beverly N. Baines Fund and Beryl Ivey Endowment for the Environment, both funds within the London Community Foundation.

#### CAROLINIAN WOODLAND

Supported by the Beryl Ivey Endowment for the Environment, a fund within the London Community Foundation.

#### 2 ELGIE LOG HOUSE Built c. 1865,

West Nissouri Township, Middlesex County.

#### ELGIE KITCHEN GARDEN

#### 3 COLBERT LOG BARN Built c. 1840,

West Nissouri Township, Middlesex County. Restoration supported by Community Infrastructure Improvement Fund, Federal Economic Development Agency for Southern Ontario.

#### 4 LOG SCHOOL Replica of an 1830s school.

Restoration supported by Special High Skills Major Construction - Lucas Secondary School and Community Infrastructure Improvement Fund, Federal Economic Development Agency for Southern Ontario

### 1850 - 1880 FANSHAWE CORNERS

#### 5 BLACKSMITH Replica of an 1860s shop.

Restoration supported by Libro Financial Group and High Skills Major Program in Construction at Lucas Secondary School.

#### 6 PURPLE HILL LOYAL ORANGE

LODGE NO. 817 Built c. 1880, West Nissouri Township, Middlesex County. Restoration supported by The London Orange Hall, and the Community Infrastructure Improvement Fund, Federal Economic Development Agency for Southern Ontario.

#### 7 LOCHABER FREE PRESBYTERIAN

CHURCH Built c. 1884, East Williams Township, Middlesex County. Restoration supported by Community Infrastructure Improvement Fund, Federal Economic Development Agency for Southern Ontario.

#### 8 LOCHABER CARRIAGE SHED

Replica of c. 1880s Driveshed.

#### 9 CORBETT TAVERN Built c. 1843,

McGillivray Township, Middlesex County. Restoration supported by Charles Patrick and Elizabeth Corbett and Family.

#### 10 TAVERN CARRIAGE SHED

Restoration supported by Beverly N. Baines Fund, a fund within the London Community Foundation.

#### 11 MOUNT MORIAH MASONIC LODGE

Formerly Pond Mills School Built c. 1860, Westminster Township, Middlesex County. Restoration supported by Mount Moriah Masonic Heritage.

#### 12 CAVERHILL STABLE

Built c. 1860, West Nissouri Township, Middlesex County. Restoration supported by Western Fair Association Community Enhancement Fund.

Figure 2: Map of the Fanshawe Pioneer Village. The Fugitive Slave Chapel is proposed to be located between the Log Schoolhouse (Location 4) and the Blacksmith Shop (Location 5), along the First Concession in the Fanshawe Pioneer Village. Courtesy Fanshawe Pioneer Village.

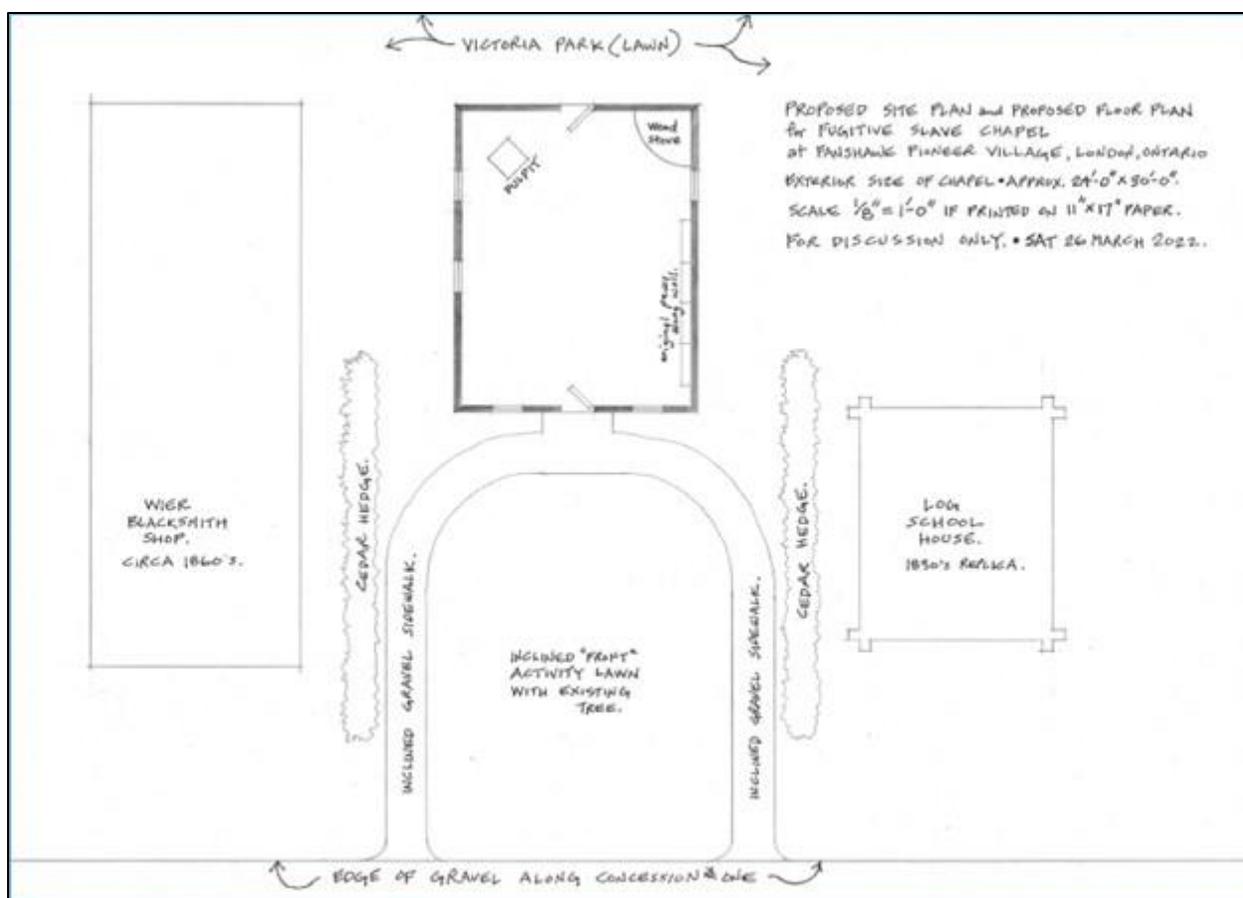


Figure 3: Sketch showing the proposed site plan for the Fugitive Slave Chapel, set between the Log Schoolhouse and the Blacksmith Shop in the Fanshawe Pioneer Village. Courtesy Fanshawe Pioneer Village.

**SCHEDULE "A"**  
**To By-law No. L.S.P.-3480-98**

**Legal Description**

Part Lot 13, N/E Grey Street, Plan 178(E) as in LC74719, London

**SCHEDULE "B"**  
**To By-law No. L.S.P.-3480-98**

**Description of Property**

The property at 432 Grey Street is located on the north side of Grey Street between Colborne and Maitland Streets. It is adjacent to 430 Grey Street, which is the location of Beth Emanuel British Methodist Episcopal Church (c1868). The building on the property at 432 Grey Street (known as the Fugitive Slave Chapel) was originally located at 275 Thames Street, part of Lot 26, south of Bathurst Street, in the City of London. It is a 1-storey, wood-framed structure, dating from 1853-1855, and built in the vernacular style. The building originally functioned as a place of worship for the African Methodist Episcopal Church congregation (at 275 Thames Street), and was later sold in 1869 and converted to a residential use. The building was relocated to 432 Grey Street in 2014.

**Statement of Cultural Heritage Value or Interest**

The property at 432 Grey Street is of significant cultural heritage value because of its physical or design values, its historical or associative values, and its contextual values.

The cultural heritage interest of the property and building at 432 Grey Street is based on its associations with: 1) the early development of the Black community in London; 2) its later connections to the Underground Railway; and, 3) the emergence in London of a branch of the African Methodist Episcopal Church – later renamed the British Methodist Episcopal Church. The building, originally used for the intended purpose as a house of worship, also marks one of the oldest extant structure used as a church in London and is the first African Methodist church in London. The building's construction dates from the mid-1800s and reflects wood-framing using bent structural system and assembly. Its current location historically links the building to its surroundings in SoHo as an area where – in the late 1800s – a more prosperous Black community relocated from the Thames Street area. Situated adjacent to Beth Emanuel Church at 430 Grey St, together both buildings represent two eras of a common history of the Black community in London.

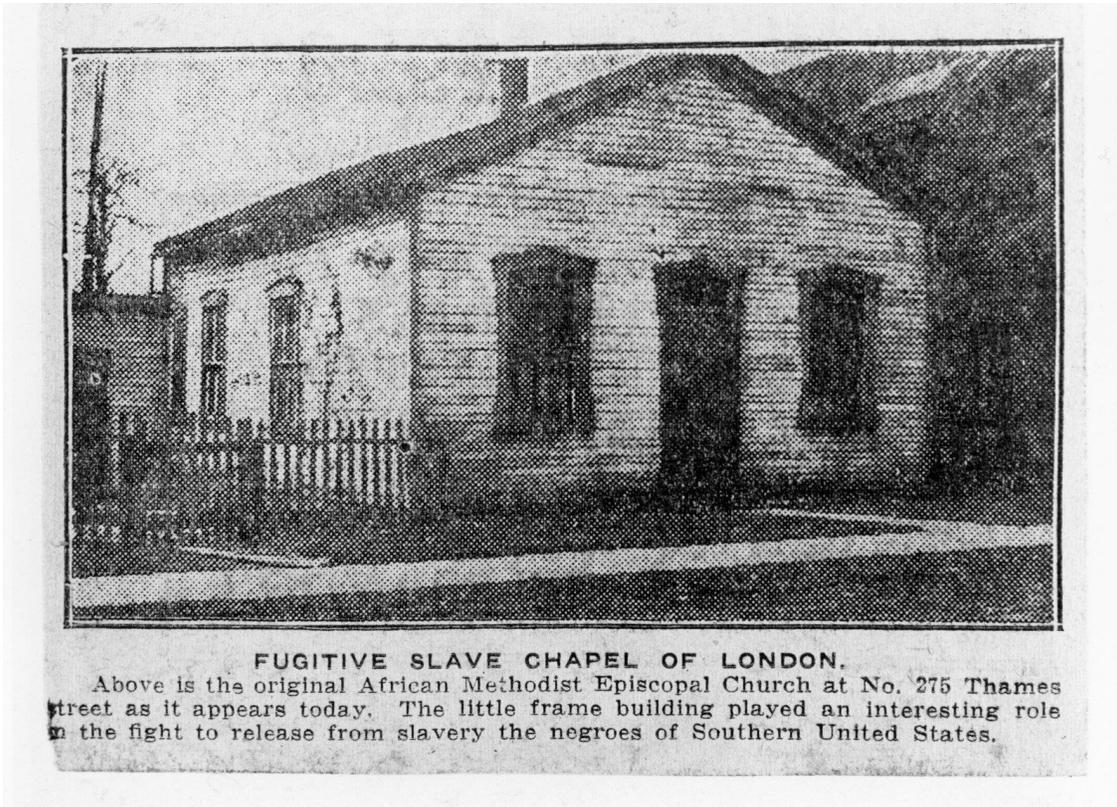
**Heritage Attributes**

The heritage attributes which support or contribute to the cultural heritage value or interest of the property at 432 Grey Street include:

- The one-storey vernacular cottage style building form with pitched-end gable roof;
- A symmetrical front façade with a single centered door and two evenly spaced window openings;
- Original exterior materials dating to the time of construction; including (but not limited to) all wood elements used on the exterior, bent structural system and assembly; and,
- One open, non-divided interior space or room.

Figure 4: Schedule B from By-law No. L.S.P.-3480-98, Statement of Cultural Heritage Value or Interest for 432 Grey Street, including the identification of the property's heritage attributes.

## Appendix C – Images



*Image 1: Photograph of the Fugitive Slave Chapel included in The London Advertiser in 1926.*



*Image 2: The Fugitive Slave Chapel, at its former location at 275 Thames Street, on August 11, 1986, at the unveiling of the plaque installed by the London Public Library's Historic Site Committee. Courtesy of The London Free Press. The plaque was subsequently lost.*



*Image 3: The Fugitive Slave Chapel at its former location at 275 Thames Street on April 16, 2013.*



*Image 4: The Fugitive Slave Chapel being set into its present location at 432 Grey Street on November 12, 2014.*



Image 5: The Fugitive Slave Chapel was covered in tarps. Photograph taken on July 27, 2017.



Image 6: The Fugitive Slave Chapel (centre), at 432 Grey Street, on June 27, 2022. Beth Emanuel Church, at 430 Grey Street, is to the left.



*Image 7: Photograph showing the proposed location of the Fugitive Slave Chapel, on the First Concession in the Fanshawe Pioneer Village between the Blacksmith Shop (left) and the Log School (right). Courtesy Fanshawe Pioneer Village.*



*Image 8: Photograph showing the proposed location of the Fugitive Slave Chapel in the Fanshawe Pioneer Village. The Log School is to the left, with the Blacksmith Shop to the right. The Log Barn is opposite the proposed location of the Fugitive Slave Chapel.*

## Appendix D – History of the Fugitive Slave Chapel

*This history of the Fugitive Slave Chapel is courtesy of Hilary Bates Neary.*

When the trustees of the African Methodist Episcopal (AME) Church purchased property on Pt Lot 26, south Bathurst Street in 1847, they were able to do so without a mortgage. The trustees themselves – William Hamilton, Benjamin Harris, John Osburne, Henry James, Henry Logan, Thomas Wingate, and George Winemiller, were all members of London's Black community, and at least two of them were listed in the (incomplete) 1842 census. Research into land records, assessment rolls, census returns, and city directories show that over the decades following the purchase of the church site, these trustees built substantial lives for themselves and their families. Their occupations included those of grocer, plasterer, cooper, laborer, and wood sawyer. Many of them owned as well as rented out property. Thus, they possessed the skills and experience necessary not only to govern a church organization, but also, likely with the assistance of other members of the congregation, to build a church structure itself.

Based on the above, the Trustees lost little time in the building of their small church. In his May 8, 1926, article about this church in *The London Advertiser*, E.J. Carty suggests that some Londoners thought the church might not have been built until the first Anti-Slavery Society was formed in 1852, and that other "oldtimers" claimed it was there previous to 1850. The latter date seems more correct, and the year 1848 is when we have dated the building's initial construction. The AME Church trustees were concerned with building a worship space for their own well-established Black community, whereas the efforts of the Anti-Slavery Society were focused not only upon advocacy to rid the world of slavery, but also upon ameliorating the condition of Black newcomers to London who came in great numbers after the passing of the U.S. *Fugitive Slave Act* of 1850.

In 1848, the *Oberlin Evangelist*, the journal of Oberlin College, Ohio, published a table of the populations and locations of schools and churches "of the coloured people of Canada West." London was listed as having a population of three hundred Black people, with three Black churches – two Methodist and one Baptist. One of the Methodist churches is undoubtedly the AME Church on Thames Street.

The AME Church is mentioned in most of the city directories published in this period. In Railton's Directory for 1856-57, the church is located on Thames Street near Horton Street, and the pastor - Reverend William Stewart – is noted with the Sabbath meeting times (11am and 6pm), Wednesday prayer meetings (7pm), and class meetings (Friday 7pm). The church is mentioned in the 1863-4 Directory in a special section for "Coloured Congregations". *The London Advertiser* directory for 1864-5 lists the Methodist Episcopal (Colored) "on Thames Street – Rev. Rawlings, Pastor" (page 195). Earlier in that volume is also listed "British Methodist Episcopal Church (Colored), Right Rev. Willis Nazrey, General Superintendent, Chatham. C.H. Rollins [sic], London."

It is highly likely that these are references to the same church. The AME Church in Canada had separated from its American roots in 1856, forming the British Methodist Episcopal Church, with Rev. Willis Nazrey as its first Bishop. The church on Thames Street is listed in Sutherland's London Directory, 1866, and Anderson's for 1868-69. In May 1869, the Trustees of now the British Methodist Episcopal Church sold the Thames Street property to James Seale, a cooper, and a new and larger church was built for the growing Black Methodist community of London at 430 Grey Street. Mackintosh & Co's London Directory for 1871-72 notes this new location (page 84): "Bethemanuel Church, for colored people only. Hours of service 10 1/2am and 6pm. East Grey Street."

Thomas Wingate, cooper, one of the trustees of the AME Church when the property was purchased in 1847, mentioned that church on his 1861 census form. Wingate owned part of Lot 26 North Bathurst Street, a block north of the AME Church. On his census form he noted that the coloured church was valued at \$600 and could seat 130 people. Surely these facts were a source of pride to someone who had been involved in the church from its beginnings.

The instrument describing the sale of the property on Thames Street listed the “Trustees duly appointed of ‘The British Methodist Episcopal Church’ in the said City of London formerly called ‘The African Methodist Episcopal Church’”, who were William Simons (plasterer), Aaron Gibbs (yeoman), Calis Sanders (laborer), Cornelius Butler and John J. Evans (both of London Township, yeomen), Henry Williams and Joseph Bush Gordon (both of London, yeomen). It declared that the “Trustees for the said Church hold the property hereinafter described and have agreed by and with the assent of the Congregation and the Authorities of the church to sell the same to assist in building a larger and more convenient place of Worship.”

Several of these Black trustees had been in London as early (if not earlier) than 1854. Some can be found in the 1861 census. At least two of them farmed small allotments on the fringe of the city. One trustee, Cornelius Butler, was listed as a Minister in the 1871 census. These trustees were likely as representative of the Black community in London in 1869, as had their fellows in 1847 when the AME Church property was acquired.

The property on Thames Street in 1847 was in the heart of “the Hollow”, where many Black Londoners lived before being able to afford to buy or rent property in a more salubrious part of the city. When they had earned adequate means, many Blacks migrated slightly east to what is now referred to as SoHo, an area less threatened by the threat of spring floods on the Thames, less swampy and thus less mosquito ridden. The new BME Bethemanuel Church to be built on Grey Street with funds realized from the sale of the property on Thames Street reflected these changes in the fortunes of London’s Black community.

Returning to the property history on Thames Street. The dimensions of the original property of the AME Church were 30’ frontage on Thames Street by 110’ depth. On 1 September 1858, William Clark (patentee of all of Lot 26), sold a piece just south of the AME Church property to Benjamin Harris, cooper, one of the trustees. Its frontage on Thames Street was 23’. Harris sold that land to James Seale, cooper, on 5 April 1866. On 15 May 1869, the trustees of the now British Methodist Episcopal Church, sold their 30’x110’ property also to James Seale. Almost a year later, on 9 May 1870, Seale sold both pieces of land to Solomon Johns, cooper. Thus, the land on which the building at 275 Thames Street sat is described in subsequent land records as having the dimensions 53’x110’.

It was important to determine that the current building sat upon the original footprint of the land sold in 1847 to the AME Church trustees. The Insurance Plan for Feb 1912 (corrected to 1922) certainly makes this plain, as the north side of the house seems to be virtually on the property line. Before Solomon Johns purchased the 53’x110’ property in 1870, however, there was a dwelling on the southern 23’x110’ part of that lot. The London Assessment Rolls for 1860 and 1861, when Benjamin Harris (trustee) owned that narrow lot, listed a tenant, Mrs. Johnson there. And in 1869, after James Seale had purchased the lot from Harris, a tenant, Francis Lahay was living there. In the 1870 Rolls, Seale was assessed for both 25’ and 50’ [sic]. In 1871, and for many years thereafter, the new owner, Solomon Johns was assessed for 50’, or 52’, or 53’.

Using London Assessment Rolls and city directories we have determined ownership between Solomon Johns in 1870 and that of the last owner before the property was purchased by Aboutown (Thomas Mancari). Solomon Johns was listed at 275 Thames Street in the Rolls (until 1890) and the directories (until 1896-97) but in 1900, Elizabeth Mosely, (widow with a family of 7), was his tenant there. The house was then lived in almost entirely by tenants during the ownership of Robert A. Ross (grocer) 1903-1906, Joseph Coulson Judd (barrister) and then Eliza Ann Ward (widow) 1906-1939, Elizabeth Spicknell (married woman) 1939-1942, Mely Spinochia (married woman) 1942-1943, Frances Roberta Calcutt (married woman) 1943-1944, and finally Angus Campbell, a retired farmer, who bought it in April 1944, and sold it to Thomas Mancari a month later. One tenant, William Willox, a carpenter, who ran a small business doing general repairs, lived there (according to directories) from 1907 until well into the 1930s. Thomas Mancari, a laborer, who for a time worked as a janitor for London Life, was

listed as resident at 275 Thames Street from 1945 until 2000. We did not check the directories between 2000 and 2010, when there was no return for 275 Thames Street.

Chain of Title, part Lot 26, S. Bathurst St., currently 275 Thames Street

1. Patent, 8 Sept. 1847, Crown to William Clark, all ½ acre.
2. #104, B&S, 14 Oct 1847, WC to Wm Hamilton et al (trustees, AME Church), 30x110, £22.10s, African Methodist Church.
3. #9225, B&S, 1 Sept 1858, WC to Benjamin Harris (cooper), 23x110.
4. #3865, 2B&S, 5 April 1866, BH to James Seale (cooper), 23x110, \$50.
5. #6113, B&S, 15 May 1869, trustees BME Church to James Seale (cooper), 30x110, \$100.
6. #6599, B&S, 9 May 1870, JS to Solomon Johns, (cooper), 30x110 and 23x110, \$300.
7. #9104, B&S, 17 July 1903, SJ to Robert A. Ross, (grocer), 53x110, \$500.
8. #11195, B&S, 6 April 1906, RR to Joseph Coulson Judd (barrister), 53x110, \$700.
9. #11199, B&S, 10 April 1906, JCJ to Eliza Ann Ward (widow), 53x110, \$700.
10. #34003, Grant, 13 April 1939, execs EAW to Elizabeth Spicknell (niece of EAW) 53x110, \$1.00.
11. #35359, B&S, 23 Mar 1942, execs ES to Mely Spinochia (married woman), 53x110, \$400.
12. #356074, B&S, 20 July 1943, MS to Frances Roberta Calcutt (married woman), 53x110, \$900.
13. #36645, B&S, 17 April 1944, FRC to Angus Campbell (retired farmer & Rozilla, wife), 53x110, \$1700.
14. #36699, Grant, 22 May 1944, AC to Thomas Mancari (carpenter, & Lillian, wife), 53x110 \$300.00 and mortgage of \$1475.00.

## Appendix E – Structural Review

Structural Review of the Fugitive Slave Chapel – Building Relocation (Gordon Debbert, P. Eng, POW Peterman Consulting Engineers, June 12, 2022)



Reference: 22-05-4034

June 12, 2022

Dawn Miskelly  
Executive Director  
Fanshawe Pioneer Village -  
London & Middlesex Heritage Museum  
2609 Fanshawe Park Rd. E  
London ON N5X 4A1

**RE: Structural Review of the Fugitive Slave Chapel – Building Relocation**

As you requested, we visited the Fugitive Slave Chapel on Grey Street, London, to review the structure and offer an opinion as to whether or not it can be relocated to the Fanshawe Pioneer Village. Our review was visual only and included the taking of measurements and photographs to evaluate the structure for relocation. The current building owner and a representative of Continental Movers accompanied us on our review.

The Fugitive Slave Chapel is a historically significant building that was relocated to Grey Street from 275 Thames Street several years ago by Continental Movers. The chapel is a single-storey wood framed structure with a simple gable roof and three rooms (Photographs 1 & 2). The current foundations are relatively new cast-in-place concrete with a basement and basement walkout. The basement area and walkout were boarded up and not accessible, other than through a small opening in the wood frame floor joists. The floor joists span north south and are supported on a structural steel (HSS – hollow structural section) centre beam. Each of the four sides of the foundation walls have two boarded up slots in the top of foundation wall that were used to extract the support beams (Photograph 3) used in the move to the Grey street location.

The exterior tongue and groove siding was in fair to good condition (Photographs 4 & 5). All exterior openings other than the south entrance door were boarded up with  $\frac{3}{4}$ " plywood that was weathered, but in fair condition. The floor plates of the walls have been reinforced with 2x8 members; likely prior to the previous building relocation. Screening on the exterior wall was observed in some of the small sheathing penetrations.

On the interior, the plaster finish is generally in poor condition (Photograph 6). The wood lathe itself is generally in poor to fair condition with several areas of broken and missing lath members and some wood rot. Wood stud framing appeared to be in fair to good condition with a few areas of localized damage. The main room on the east side extends from the front to the rear of the building and has several boarded-up windows, sheathed in plywood (Photograph 7). The ceiling sheathing was in fair condition with a penetration into the attic space. The plaster was loose in a large area in the middle of the ceiling in this room. The north-west room was in similar condition, however there was a pile of debris approximately 8-20" deep on the floor of the room (Photograph 8). The south-west room was used for storing several of the building windows. (Photograph 9).

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Division of PPA Engineering Technologies Inc.  
www.pow.ca

**Conclusions and Discussion:**

Based on our on-site review, we offer the following discussion and opinions:

- 1) Our discussion with continental movers confirmed that they moved the building to the current site and the slots in the foundation walls were located in the locations required to insert their lifting beams. The lifting system used two main beams with penetrations to insert two lateral beams, thereby providing two point supports on each of the four walls. In general Continental Movers indicated that the building appeared to be in similar condition as it was during the previous move.
- 2) The exterior sheathing was generally intact and it, in combination with the interior wood lath should be sufficient to provide the lateral bracing for the building during the move; given that all of the wall openings were also sheathed in plywood.
- 3) The reinforcement of the floor plates was substantial and in very good condition. This will facilitate the lifting of the structure with little differential movement, should it be done at the 8 lifting points indicated by the slots in the foundation walls.
- 4) ***In our opinion, this building can be moved safely, provided the following recommendations are followed.***

**Recommendations:**

Based on the foregoing, we offer the following recommendations.

- 1) The penetration in the ceiling joists and through the floor joists should have temporary sheathing installed prior to the move to restore the ceiling and floor diaphragm. This should consist of 4'x8' sheets of 3/4" plywood fastened to the joists with 2" screws at 6" on centre.
- 2) The debris in the north-west room should be removed prior to the move.
- 3) The mover should take reasonable care and use similar methods that they used several years ago when they moved the building to Grey Street.

We trust that the foregoing is sufficient for you to obtain the required moving permits. If you have any questions regarding the foregoing, please contact the undersigned at your convenience.

Yours Truly,  
**POW PETERMAN**  
Consulting Engineers



Gordon W. Debbert, P. Eng.  
Consulting Structural Engineer



[https://debbert-my.sharepoint.com/personal/gord\\_debberteng\\_com/Documents/Projects](https://debbert-my.sharepoint.com/personal/gord_debberteng_com/Documents/Projects%20move/Fugitive%20Slave%20Chapel%20Review.docx) 2022/22-05-4032 church  
move/Fugitive Slave Chapel Review.docx



PHOTOGRAPHS



Photographs 1 & 2: South Elevation



Photographs 3 : Slots in top of foundation wall to install beams for lifting the building.





Photographs 4 & 5: West and North Elevations



Photographs 6 & 7: Interior wood lathe and plaster wall sheathing. Main room (east side)



Photographs 8 & 9: North-west and South-West rooms.

