

The Society known as the Colored Wesleyan ^{Methodist} Church was purchased from John Carford and James Leslie on the 7th July 1838 - It was deeded in trust, ^{to} Nelson R. Abbott Thomas Buckner and George Melkison - who together with Mathew B. Druas, Joseph P. Turner ^{who formed the board of} were appointed Trustees of the Colored Wesleyan Methodist Church at that time

One Hundred and twenty five pounds were paid to John Carford & Leslie for the property

The number of Trustees was limited to five according to the rules and discipline ^{of a trustee} find in Can of the death. The successor was nominated by the Elder in Charge & appointed by board of Trustees unless ⁱⁿ a perpetual succession

The Colored Methodians had been working on a building on the property before it was purchased there were about ²⁰ members at this time and the Rev. Drifton was minister in charge of Congregation numbering about 40

In 1844. Drifton succeeded and established ^{the building was used for public school purposes during the week} another body of Christians which for a time broke up the Colored Wesleyan Congregation. and for a time the place for worship was not used. until the Trustees allowed a body of Christians called the "Bethel" Methodist to hold public worship there which they continued ^{to} use till 1847 - After 1847-48 the better

Methodist ceased to ^{2nd} worship there. And
the Colored Wesleyans again took possession
and continued to worship in the Chapel down
to 1850 - ~~the~~

About this time a split took place in the congregation
and a majority of the congregation established
themselves in another building and styled
themselves the "Colored Wesleyan Methodist
Church of Canada -

The minority of said congregation continued
to worship in the old building on Richmond street
among whom were Mallowood Addison
Samuel Lewis and ^{also} continued to style themselves
the "Colored Wesleyan Methodists" but they
had no regularly ordained ministers to preside
at them and not more than 8 or 10 attended
worship regularly - ^{About this time}

The minority attempted to form a union with
the Wesleyan Methodist Church of Canada,
a white congregation, & proceeded to super-
sede the old trustees by appointing
a new board of trustees under the direction
& authority of the white Col Wesleyan Methodist
Conference -

This attempt to alienate the property brought
on a law suit by which the said white Wesleyan
church was dispossessed through their order in chancery
to take possession of the property through the

the trustworthiness of the ~~so~~ called ~~board~~ of
trustees appointed by the Ministry which had
retained possession of the Church. (However,
the board of trustees appointed by the original
trust had not surrendered control, however,
and therefore ~~assented~~ opposed ^{the attempt} ~~any attempt~~
~~looked towards~~ ~~severing~~ made to detach
the property from the original intention of
the trust.)² With this Ministry in possession of the Church
The Rev. H. Wilkerson elder in charge of
the White Wesleyan proceeded to organize
the 2nd ~~Rockwood~~ Wesleyan Church Methodist
Church, cleared a board quarterly Conference
& appointed trustees and exercise all the
functions of a presiding elder of the Colored
Wesleyan Church. - He had a public meeting
on the Church at which were present W R Abbott
Jennings, Smallwood, Addison and others
and at which the Rev H Wilkerson ~~proposed~~
~~declared~~ ^{the Ministry} ~~proposed~~ to prevail upon the County
to the White Wesleyan Church the land
and Chapel of the Colored Wesleyan Church
but Mr Abbott absolutely refused to make
such conveyance of the property and he also
refused to consent to the appointment of new
trustees by Rev H Wilkerson - Jennings & Wilkerson
Wilkerson proceeded to appoint a new board of
trustees among whom was Jennings -
Jennings, however, having but recently come

in 1844 There was a session held
by Dutton - & Bethel went in
in 1847-8. The C. W. M. went in again
and remained till in 1850

In 1850 There was then a split & the majority
of the congregation left.

The minority remained consisting of
Smallwood, Addison Lewis & the
old Minister, ~~Monaghan~~ & Corbolic -
This minority remained in possession

1853-5. An attempt was made by White Landman
to get possession

to the County was ignorant of the nature of
the trustees or the purposes for which the property
had been secured, ^{Having been informed of the fact} withdrawn from the new
board of trustees appointed by the Rev. Wilkinson
and then knowingly and dared to act with
them when apprised of the intention of the
Rev. Wilkinson and of the nature of the Trust deed
in 1853. The original Congregation which formerly
had ceased in 1850 representing the majority
of Colored Wesleyans increased very largely in
members to upwards of 100 members
Communicants ^{lost} resumed possession
of the Church. Appointed the Rev. Chas
Hatfield Elder Church and resumed
worship under the control & management
of the original trustees and held undisputed
possession for two years - In 1855 the
White Wesleyans, ^{under the mediation of the Rev. Mr. Boulton} again attempted to take
possession of the property through the removal
of the Board of trustees which had been
appointed by the Rev. Wilkinson - ^{The following incident occurred at this time} During
the course of divine worship and while the
Rev. Hatfield was preaching, on the Sabbath,
Smallwood stood up in the meeting and called
Hatfield to cease preaching and to vacate
the pulpit - The disturbance brought the meeting
to a close - A public meeting was

Called the next day and an endeavour was made to harmonize the differences but failed. The Wellesian board of trustees refusing to acknowledge the authority of those who composed the original board of trustees or the right of the Congregation to adjust any difficulties which might have arisen from this disputed Authority -

Mr Smallwood and those acting with him concluded that they were the properly constituted Board of Trustees and that the property did not belong to the Colonial Wesleyan Methodists and was not granted for their exclusive use & benefit. That any body of Methodists had the right to the ~~employment~~ ^{use} of its use. At this time a quarterly Conference of the members of the Minority consisting of about a dozen was held, ~~and~~ presided over by the Rev. Mr Boulden, the Elder in Charge of the white Wesleyans who had succeeded the Rev. Mr Wellesian - Smallwood and others were appointed ^{as} local preachers & ~~thereafter~~ it was decided to make another effort to get possession of the property. It had been announced by Jennings, who was now in sympathy with the original board of Trustees,

That Mr Abbott would attend a meeting
 in the Chapel so as the ^{quarterly} ~~alleged~~ Conference
 called by Bouldier
 and had the trust deed in order that the
 Congregation might see upon what trusts
 the Chapel was held. The Rev Mr Bouldier
 upon hearing of this intention directed the
 Smallwood and others to refuse Mr Abbott
 and Jennings admission to the meeting
 The result of this conflict of authority was
 a disgraceful row (The following Thursday
 of which I was an eye witness) - Mr Abbott
 & the original members of the board
 decided to take possession of the keys of property
 Smallwood up to this time had had possession
 of the keys as can be seen and had managed
 to refuse to open the church only at such
 times as he felt disposed - ^{Thursday} ~~Thursday~~
 morning Jennings who had supplied him
 self with the proper tools, in company with Mr.
 Abbott ^{secret} ~~then~~, to the church and proceeded to
 remove the locks. Mr Smallwood soon appeared
 on the scene and in a violent excited manner
 endeavoured to prevent Jennings opening the door
 at the Sanctuary flourishing the keys in his face
 and defying him to ~~open~~ remove the locks.

to open the door - He became so demonstrative
that Jennings threw him down and took
the keys from Smallwood - that he shoued
or pushed both Jennings & Abbott off
the platform of the Steps. Whereupon Jennings
threw Smallwood down and took possession
of the keys, ^{The doors were opened} And the services in the Chapel
were resumed as usual - The result of this
row was ^{of course} an action for trespass and assault
instituted by Smallwood - who continued
to annoy the Congregation by removing
stealthily ^{at different times} the locks placed on the doors by
the Trustees and placarding the same with
notices forbidding one of which read as
follows - - Notice "

Any persons found trespassing upon these
premises will be prosecuted according
to law - Dated 17th of August
1855 - ^{signed} Wallis Addison - Thos Smallwood
Samuel Lewis - James Baker (Trustees)
- It is only fair to state that subsequently
Mr Smallwood and the other real contractors
became convinced that they had been

deceived and led astray by the
Statements of the Rev. Dr. Wilkenson and
Boulder. ~~As having discovered the~~
~~self and various intentions of~~
~~these men being revealed to the~~
Old board of Trustees and Smallwood
preached ~~to the Congregation~~ ⁱⁿ his
Capacity ~~of~~ local preacher preached to the
Congregation until it became for many
years ^{after} and remained a consistent ~~Christian~~ ^{member}
until his death ⁱⁿ 1881 to return to the period of
time which the White Wesleyans, in Con-
junction with their appointees upon the
Trustee Board had possession. Imagining
that. After several Summons issued
by the Rev. Wilkenson directing Mr Abbott
to attend the Quarterly Conference called for
the purpose of removing him out of the Vest and
and with the avowed intention of making
him surrender the property to the So called
Board of Trustees. - The Quarterly Conference
of the White Wesleyans expelled him from the
membership by the ^{vote} Wesleyan Methodist Church
of Canada of which he was a member

Whurman having as they thought rid
themselves of the most formidable opposition
to their Schemes. The White Wesleyan body
~~proceed~~ instituted proceedings in the Court
of Chancery to alter the Trust deed and
to obtain possession of the property.

An interesting incident in Connection
with this law suit maybe mentioned
here. The defence ~~which~~ ^{your present} was in charge of
the D. B. Read, ^{your present} solicitor, who has spent
almost the best part of his lifetime, ^{zealously} battling
the Cause of the Cause of the Colored People ^{Wesleyans}
and protecting their ^{rights} against the wealth
influence and greed of that powerful religious
body the Canada Methodists. By one of
those unaccountable misadventures the
Trust deed, which had at all times been
accessible to any one who wished to see it,
and which had been in the possession of
Wilson R. Abbott ever since it was
executed in 1838, ~~was~~ suddenly disappeared
and it was thought for a long while that
the opposing party had by some unaccountable
means got possession of it. The defence

was considerable hands capped by this
 mishap as it was necessary that the
 deed should be in evidence - ~~As~~ Some
 of the Sign~~ers~~^{ers} were dead and ^{long since} absent
 at this time - Old man Truss, ^{for instance} had been
 dead for many years - and Joseph Turner
 had removed to the United States. Diligent
 search was made in every place, ^{where} it was likely
 to be found. After the lapse of some time it
 was found by Mrs Abbott underneath
 a Newspaper, which had been spread out
 in the bottom of a bureau drawer, as house
 wives usually do to keep the draws free from
 dust. After many weeks of hopeless search
 the valuable document was ~~restored~~ ^{recovered}
 just in time to appear in Court and secure
 a verdict in favour of which ^{confirmed} ~~secured~~
 the Colored Methodists of Toronto ⁱⁿ undisputed
 possession of the property on Richmond Street.

From this time 1855 up to the

Year 1875 the Chapel continued to be
 used at intervals as a place of
 worship for the Colored Wesleyans

and as a school house, ^{and as a public school during the war} ^{was kept} ^{in the U.S.}
by a teacher named ¹⁵⁰⁰ ^{1870's}
But on the close of the Civil War the
membership became so attenuated
by reason of many leaving for their
old homes in the South and by the
death of others, it was found impossible
to support a minister in charge, and
the ^{colored people} Trustees for several years have
ceased to use it as a place of worship
Latterly ~~it had~~ the Chapel has been
rented ~~at~~ several ~~times~~ ^{times} ~~as~~ ^{as} secular
and religious, ^{as} a meeting house

In 1875. An act of Parliament
was applied for, ~~and put at the house,~~
empowering the Trustees to sell the property,
and it was sold in the year 1891 for
the sum of

money paid into the Court ^{and the} ^{to disposed of}
of this sale ^{was for a long time in} ^{the proceeds}
is now the subject of dispute
as to how it should be distributed for
the benefit of the colored people. The Colored
Wesleyan Methodist Church of Canada
having ceased to exist as a religious body

It was finally disposed of in Chancery by an
expedient of the proceeds between the British
Methodist Episcopal Church and the Colored
Baptist Church corner of
Queen & Victoria St -

Left for Miss R. Richmond at St. Andrew with R. B. Reid barmaid
Lang. R. M. 8th 95 -

Small packet on
Lang. R. M. 8th 95
John R. Cairns
R. M. 2 Church

A clause was added by
Elder J. D. Thompson pastor of
the S. M. E. Church member
of the S. M. E. Church for past of the
Methodist and Wesleyan