



## **MULGRAVE TOWN COUNCIL MEETING NOTICE**

**DATE:** October 5, 2026 (Monday)

**TIME:** 6:30 pm

**PLACE:** Live Broadcast via Zoom Platform from Mulgrave Professional Centre: 459 Murray Street, Mulgrave

**Open to public**

Join Zoom Meeting

<https://us02web.zoom.us/j/87267259436?pwd=cwYA7avtAxPMFYDbaz8wEMibtGrjzW.1>

Meeting ID: 872 6725 9436

Passcode: 455356

### **AGENDA**

| <b>ITEM</b> |    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |     |
|-------------|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| <b>1.</b>   |    | <b>Call Meeting to Order</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |     |
| <b>2.</b>   |    | <b>Approval of Agenda / Addition of Agenda Items</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 1-2 |
| <b>3.</b>   |    | <b>Minutes – September 21, 2026 Regular Meeting</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 3-6 |
| <b>4.</b>   |    | <b>Business Arising From Minutes</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |     |
| <b>5.</b>   |    | <b>Presentations</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |     |
| <b>6.</b>   |    | <b>New Business / Carry Forward Business</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |     |
|             | a. | <u>Strait Area Community Curling Club</u>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |     |
|             | b. | <u>Water Tower</u>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |     |
| <b>7.</b>   |    | <b>Reports</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |     |
|             | a. | Council Committee Reports (updates where applicable) <ul style="list-style-type: none"> <li>i. Police Advisory</li> <li>ii. Library</li> <li>iii. Recreation / Culture</li> <li>iv. Guysborough County Home Support Agency (GCHSA)</li> <li>v. Eastern Region Solid Waste Management (ERSWM)</li> <li>vi. Tourism Guysborough County</li> <li>vii. Source Water Protection Advisory Committee (SWPAC)</li> <li>viii. Inclusion Diversity Equity Accessibility (IDEA) Committee</li> <li>ix. Transit Association of Guysborough</li> <li>x. Scotia Days Committee</li> <li>xi. Regional Emergency Management Organization (REMO)</li> <li>xii. Community First</li> </ul> |     |
| <b>8.</b>   |    | <b>Approved Additions to the Agenda</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |     |
| <b>9.</b>   |    | <b>Date of Next Meeting: October 19, 2026</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |     |
| <b>10.</b>  |    | <b>Gallery</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |     |

|            |  |                                                                          |  |
|------------|--|--------------------------------------------------------------------------|--|
| <b>11.</b> |  | <b>In-Camera</b><br>i. Litigation or potential litigation – MGA 22(2)(f) |  |
| <b>12.</b> |  | <b>Adjournment</b>                                                       |  |