

# Generations

The journal of the New Brunswick Genealogical Society/Société G  n  alogique du Nouveau-Brunswick  
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## **Barbara Ann Scott at the Old Forum in Saint John in 1947**

Barbara Ann Scott was World Figure Skating Champion 1947 & 1948 and Olympic Champion 1948

From left to right back row: Tex Hughes, Don Greenlaw, Norm Peddle  
Second row: Sgt. Gordon J. McNamee, James A. (Buster) Littlejohn, Victor H. Pearson, Donald Shaw, Ronald Sherwood  
Seated; Barbara Ann Scott and Traffic Inspector Wesley J. Vanwart (later Chief of Police)

\$9.00

# Generations

The Journal of the New  
Brunswick Genealogical  
Society, Inc.

<http://www.nbgs.ca>

(Acting) Editor: David Fraser  
Book Review Editor: Mary Rosevear  
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*Generations* is published quarterly in Fredericton, N.B., by the New Brunswick Genealogical Society, and is distributed to all its members in Canada, the United States and overseas. The Society also publishes books related to genealogy and sponsors periodic seminars.

*Generations* is made up almost entirely of articles contributed by members, and the society encourages submissions that deal with genealogy and family history.

Contributors are urged to have articles for publication typed. Text may be submitted on a 3½" diskette, a CD or by e-mail attachment, in WordPerfect, Microsoft Word or an Adobe Acrobat \*.pdf file. Or submissions may be typewritten on white paper using a good quality black ribbon and mailed to the address below. Contributors are responsible for obtaining permission to publish material owned by others.

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Send contributions to *Generations*, letters to the Editor, Queries and other correspondence to:

N.B. Genealogical Society,  
P.O. Box 3235, Station B,  
Fredericton, N.B.,  
E3A 5G9

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## From the Editor's Desk

We've been experiencing a lot of stormy weather in NB over the past few weeks – as a result we've had three power outages the last three weekends – 52 hours, 4 hours, and 2 hours – and today's storm is not over yet!

While I'm not mature enough to have grown up in the days before electricity, my grandparents' summer place in Mitchell River PEI didn't have power, except for an hour or two in the evenings when my dad would fire up the generator to give us some light for reading or a game of 45s. There was a woodstove and an ice box in the kitchen. While the bathroom had a flush toilet, the water was supplied in a bucket from the hand pump outside. Clothes washing was done in a tub, with an old fashioned scrub board. There was a spring in the woods nearby, and milk and butter were kept in a wooden box that was cooled by the spring. A phone call required a trip to Cardigan, several miles away, to the phone office, which was next to the general store. One time my father was sent there to buy chickens for dinner. My mother and aunts had a good laugh because the chickens he brought back, though they had been plucked, hadn't been eviscerated.

One of my retirement projects will be to refinish/repair the old kitchen table from the "farm".

Our new website is up and running – have a look at [www.nbgs.ca](http://www.nbgs.ca) – more information in Don Doherty's article on page 2. Don has been working hard for the past few months to get the site set up, and has done an excellent job. Please tour the new site and let Don know your thoughts.

I have a few articles in hand for the Summer issue, but as always looking for more.

Also the Summer issue will contain the Books for sale listings – please let me know any updates to your listing from last year.



David Fraser  
124 Gondola Blvd  
Quispamsis NB E2E 1J1  
506 849 7922  
[dfraser@nbnet.nb.ca](mailto:dfraser@nbnet.nb.ca)

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## Charitable Status

New Brunswick Genealogical Society Inc., a Provincially Registered Society, received Federal certification as a charitable organization effective January 1, 2003. In order to enhance and improve service to its members and remain financially stable, the Society will provide official tax receipts for donations to the Society or any of its Branches for their various programs, projects and funds. Cards will be sent for memorial donations. Inquiries may be made to the Society president or any of the Branch presidents for details.

## Officers

### President

David Fyffe 506 386 1881  
909 Cleveland Ave.  
Riverview NB E1B 1Y9  
Email: [dfyffe@nb.sympatico.ca](mailto:dfyffe@nb.sympatico.ca)

### Past President

Stan Balch 506-854-4054  
56 Chandler Crescent  
Moncton, N.B., E1E 3W7  
Email: [sbalch@nbnet.nb.ca](mailto:sbalch@nbnet.nb.ca)

### 1<sup>st</sup> Vice President

Don Doherty  
26 Georgia Pacific Dr  
McAdam NB E6J 1C8  
Email: [dohertys@nbnet.nb.ca](mailto:dohertys@nbnet.nb.ca)

### 2<sup>nd</sup> Vice President

David Laskey 506-832-2151  
PO Box 2423  
Saint John, NB E2L 3V9  
Email: [dave@laskeyfamily.ca](mailto:dave@laskeyfamily.ca)

### Recording Secretary

Mrs. Sherrill V. Carter 506-853-7719  
1699 Shediac Road  
Moncton, NB E1A 7B3  
Email: [sherrillc@rogers.com](mailto:sherrillc@rogers.com)

### Membership Secretary

Dianne Mullin 506-836-2644  
1679 Route 420  
Cassilis, NB E9E 2A3  
Email: [dmullin@nbnet.nb.ca](mailto:dmullin@nbnet.nb.ca)

### Treasurer

David J. Fraser 506-849-7922  
124 Gondola Blvd.  
Quispamsis, NB E2E 1J1  
Email: [dfraser@nbnet.nb.ca](mailto:dfraser@nbnet.nb.ca)

## Branch Presidents

### Capital Branch

Ronald D. Green (past-pres.) 506-459-7363  
12 Ferguson Road  
Hanwell, NB E3E 2E4  
Email: [thegreen@nbnet.nb.ca](mailto:thegreen@nbnet.nb.ca)

### Charlotte County Branch

L. Marguerite Garnett 506-529-8201  
3701 Rte. 127, Bayside  
St. Andrews, NB E5B 2T1  
Email:

### Miramichi Branch

Calvin Stewart

### Restigouche County Branch

Suzanne Blaqui re 506-684-3121  
PO Box 5453  
Dalhousie, NB E8C 3C2  
Email: [irene@nb.sympatico.ca](mailto:irene@nb.sympatico.ca)

### Saint John Branch

David Laskey 506-832-2151  
PO Box 2423  
Saint John, NB E2L 3V9  
Email: [dave@laskeyfamily.ca](mailto:dave@laskeyfamily.ca)

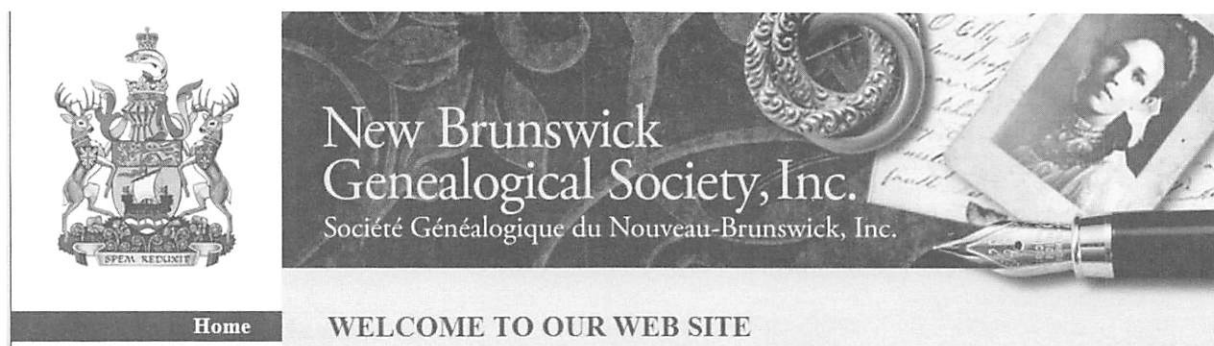
### Southeastern Branch

Alice Garner (past-pres.) 506-855-7424  
74 Magellan Drive  
Moncton, NB E1A 5T4  
Email: [garnera@nbnet.nb.ca](mailto:garnera@nbnet.nb.ca)



# NBGS Inc. New Website

*Submitted by Don Doherty*



The New Brunswick Genealogical Society has a revamped website. We can be found at the same old address <http://www.nbgs.ca/> but the content is new. Please take some time to explore the site. One of our new features is a member's only area which will be continually expanded with additional content available to members only. The purpose of this is to add value to your membership in NBGS. We would appreciate any and all of your suggestions about what you would like to see. We would also appreciate hearing from anyone who would like to volunteer to assist in adding new content. The structure for doing this is simple and requires no special skills. Please click on the contact tab on the left margin of the site and use the web contact form to provide your feedback and suggestions.

New information available to members as well as the general public can be found on the Events, Facts and Links tabs. Take some time to explore these areas. A new forum tab allows for discussions on topics of interest. We have started with two forums, Brick Walls and Frequently Asked Questions. Suggestions for other forums can be made using the web contact form.

Surname research enquiries have been revamped as well. Members can now edit their surname interest in the member only section and also add as many surnames as they wish. Member emails are no longer visible to the general public. When a non-member wants to contact a member about a surname they click on the envelope icon. This will open a new window where the person making the enquiry will enter their own name and email address. The subject line is pre-populated with "Surname Information Request for "Doe" " and they can then type a message in the body. This feature increases the privacy of our members.

There are three tabs not yet functional. These are Cemetery Records, Library and Store. We hope to have these up and running in the next few months.

First Family group sheets have been moved to the members only section. New to the web site are back issues of Generations from June 1979 until December 1979, a total of 81 issues packed with information you can use in your research. I am confident you will be pleased with this addition. I have found many articles myself, which seem irrelevant at the time they were published, are in fact pertinent, now that my research has advanced to a higher level.

Get started today. Sign in using the first 3 letters of your first name and your complete last name all in lower case letters as your **login in name**. John Jones would sign in as **johjones**. The initial **password** is the first letter of your first name, followed by the first four characters/digits of your postal code, followed by the first letter of your last name. A Canadian pass word for John Jones at E0K 1K0 would be **je0k1j**. A United States password for John Jones at 04410 would be **j0441j**.

Once logged in you can change your login name and password to one of your own choosing by clicking on the member settings and then the pencil icon. This will bring up a new window where you can make changes. Please take time to check your personal information. If corrections need to be made please email them to me using the web contact form under the contact tab.

This will make it easier for me to manage. As with anything new I am sure there will be a few glitches but I will respond as quickly as possible to rectify problems. There may be cases where we only have initials for first names or the login name does not work because two members have the very same sequence of characters. Let me know and I



will come up with a temporary fix until you can set up your own unique login and password.

Personal information is only available to other members so they can contact you to collaborate on research. If for some reason you wish this information to remain private we can accommodate this request. You can choose to show/hide any one of your name, address, telephone number or email. You can also choose whether you want to receive communication of general notices, events, newslet-

ters or surname enquiries. For the bulk of our members these are all active as most researchers do want to collaborate with as many people as possible to solve their brick walls and expand their family history. We do have a few members who have requested privacy for one reason or another in some areas and this has been respected. To change any of these preferences please use the web contact form.

Don't delay. Sign in and see what you think.

- Home
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Actions	Surname	County	State/Prov./Rgn.	Country	Begin	End
	A'Haran	Northumberland	New Brunswick	Canada		
	Acadian Metis					
	Acadian Names					
	Acadian Names			Canada		
	Ackerly		New Brunswick	Canada		
	Adair	Kings	New Brunswick	Canada		
	Adair	Kings	New Brunswick	Canada		
	Adams	Halifax	Nova Scotia	Canada		
	Adams	Northumberland	New Brunswick	Canada		
	Adams		Maine	United States		
	Adams	Angus		Scotland		
	Alanby	Kings	New Brunswick	Canada		
	Alexander	Sunbury	New Brunswick	Canada		
	Alexander		New York	United States		
	Affair	Gloucester	New Brunswick	Canada		

### Surname Research page

## A Loyalist Widow of New Brunswick

By Stephen Davidson, contributed by Marianne Donovan

*Along with Irish and Scottish ancestors, Stephen Davidson has 14 loyalist couples in his family tree. His young adult novel, Letters for Elly and his e-book, The Burdens of Loyalty, recount the true-life adventures of one set of loyalist ancestors. He is a regular contributor to the free weekly online newsletter, Loyalist Trails. To receive it, contact editor Doug Grant at <[loyalist.trails@uelac.org](mailto:loyalist.trails@uelac.org)>*

*This article originally appeared in Loyalist Trails UELAC Newsletter 2008-41 Nov. 9 2008. Reprinted with the author's permission.*

As she neared the end of her life, **Sarah Cory** began to put her affairs in order. Though she was only able to make an "x" to sign it, Mrs. Cory put careful thought into her last will and testament. It opened with these words:

"The Will of Sarah Cory of Gagetown, New Brunswick dated 11 February 1815. In the name of God, Amen. I, Sarah Cory of Gagetown, Queens County and Province of New Brunswick, widow being far advanced in years but in perfect mind and memory thanks be to God, calling to mind the mortality of my body and knowing that it is appointed for all people to die, do make and ordain this my last Will and testament. That is to say first of all I give and recommend my soul into the hand of Almighty God that gave it, and my body I recommend to the earth to be buried in a Christian burial at the direction of my executors nothing doubting at the last general Resurrection I shall receive the same again by the mighty power of God. And as touching such worldly estate as hath pleased God to bless me with I give depose of in the following manner and form."

These words that ring with hope and purpose reveal nothing of the years of persecution and loneliness that Sarah Cory endured as the wife of a loyalist during the American Revolution. She and her husband Griffin lost everything that they had on their three farms. But despite all of her hardships, within 32 years' time this New York widow was able to leave significant inheritances to her six children and a black slave.

Sarah Cory and her family were among the last of the loyalist refugees to arrive in New Brunswick in September of 1783. By the time the compensation claims board convened in Saint John in February 1787, the Corys had been living in Gagetown for almost four years. Nevertheless, Sarah's memories of all that her family had endured were still fresh. With her son Thomas at her side, she told the commissioners her story.

Sarah and her husband Griffin lived in New York's Westchester County at the outbreak of the revolution. Although Griffin was too old to fight for his king, three of his adult sons did. **Thomas** fought with the New York Volunteers, and **Gilbert** served aboard a British privateer.

**Griffin Cory** suffered "greatly from imprisonment and abuse" because of his loyalty, and eventually he had to flee to Long Island in February of 1778, leaving his wife and children behind. Two months later, rebels seized the Corys' farm, but gave Sarah permission to live in one room of her own home. When they sold the contents of the house, the rebels "allowed her very little" of the money.

Six months later, Sarah and the children joined Griffin on Long Island within the relative safety of the British lines. But Griffin's health was in decline. Sensing that his end was near, Cory drew up his will in the summer of 1780, leaving legacies to Sarah and his children. However, the patriot victory meant that the Cory family - now considered traitors to the new republic - had lost all of their property. Sarah bravely returned to her home at the end of the war only to discover that the commissioner of forfeited estates had seized it and sold it all to a Mr. Osborn. Included in the transaction were 10 hogs, 30 sheep, corn, farming tools, a horse, 20 cattle, and all of the Corys' furniture. But Sarah's thoughts were on more immediate and irreplaceable losses. Her husband had died in August of 1780; and before the last shot had been fired in the American Revolution, her son **John**

had died in battle. Gathering up her children and Dorothy, her four-year-old black slave, Widow Cory travelled to New York where she boarded the *Eagle* with other loyalist refugees and sailed off for the mouth of the St. John River. However, the heartaches were not yet at an end. Within four months of settling in Gagetown, Sarah's son Amos died.

For the next few years, the remaining Cory family members cleared and farmed the land granted to them. When Thomas Cory stood with his mother at the compensation board hearings, he said that it was the wish of the family that Sarah should receive all of the compensation for her husband's losses.

For the next three decades the Cory family disappears from the public records until Sarah drew up her will in 1815. Although her arrival in New Brunswick had been made in the shadow of great loss and the deaths of three family members, Sarah had obviously prospered since 1783. **Morris** received the family's original farm in Gagetown and a bed. Sarah bequeathed her land on Grimross Neck to her son Griffin and daughter **Hannah**. Thomas received £50; **Elizabeth** got £40. **Gilbert** was given a bed; **Hannah** received all of her mother's clothing. **Silvaneus** and **Lewis**, two sons not mentioned in the will, had died sometime before their mother.

The family's African slave, Dorothy, was now 36 years old and had children of her own. Her inheritance was perhaps the most valuable of the treasures that Sarah bequeathed. The widow's will declared that Dorothy and her family were "to be free from slavery with her bed and bedding and wearing clothing without any demands of my children".

Sarah Cory's story shows how crucial the "dry" legal records of the loyalist era can be. If we simply had the transcripts of the compensation board hearings, we would only know of Sarah's hardships and losses. If we just had her will, we might suppose that she was a rich and prosperous loyalist refugee. But with both records in hand, we can appreciate all that Sarah endured and overcame to begin a new life far from the battlefields of the American Revolution.

(To secure permission to reprint this article contact the author at [stephendavids@gmail.com](mailto:stephendavids@gmail.com))

# Early Settlers of Marrtown

Jordan Mountain, Goshen/Sheba, Thompson Corner, McFarlane Settlement

*Barbara Pearson, with contributions from Jim Marr and Arnold McKnight*

## Marrtown Families

The Marrtown Road runs off the Trans Canada at the side of the Simpson property. Early settlers of Marrtown, as remembered by Mrs. Murray (Ethel) Keirstead, of Berwick, were: Keirsteads, Bunnells, Fowlers, Redstones, Fawcetts, Camerons, Rankins, Gamblins, McKnights, Longs, Coyles, Chitticks, Perrys, Birneys, Rouses, Thompsons, Forwards, and Greggs.

Edward Long had a general store and a butcher shop in early days on the Gamblin Road, which at one time, was a well-travelled road between Marrtown and Keirstead Mountain, coming onto the highway between the Harold Thompson and Lloyd Sleep farms. Mr. Long later moved to Lower Millstream.

The Coyle family kept the post office and later Herbert Chittick kept the post office in his general store on the Chittick Road. The first postmaster was George Edwin McKnight from 1889-1900 and it was called McKnight's post office. Tilley McKnight also kept a post office and also had a lumber, shingle, and sawmill run from a water pond.

David McKnight had a carpenter shop but he later moved to Berwick. George McKnight had a blacksmith shop at Marr's Corner. This was also called Thompson's Corner. Some mining and prospecting was done in the area but there was not enough to make it valuable. It was called the Snider Mountain Mine. George R. McKnight had a store and a grist mill between Marrtown and Snider Mountain built by Stephen Chapman.

The school district was called the "Counties of Kings and Queens." It consisted of Studholm, Brunswick and Johnston Parishes, a border district. At one time it had 40 pupils, but it was closed and opened many times due to weather and no doubt teachers not available. Henry Chapman deeded a piece of land for a school in 1873 for the sum of \$5.00 and Justice Bunnell and Steve Gregg built the school.

The census rolls of 1851 for the Parish of Studholm list several **Marr** families who settled in and around Jordan Mountain, Keirstead Mountain,

Gibbon Mountain, Marrtown, McFarlane Settlement, and Goshen/Sheba.

## The Arrival of the Marr Families

**Alexander Marr Sr.**, 1749-1829, a native of Aberdeen Scotland, served with the 42nd. Highland Regiment throughout the American Revolutionary War, was discharged at Halifax in 1783, came with the Loyalists to St. John, married Esther Job Deed, and eventually received a 250 acre crown grant at Smith Creek in 1809 where the Pat Madden farm is located. He was founder of the Marrs who spread along the creek and over Jordan Mountain.

In 1800 he had 5 acres of land, 4 cattle and 4 sheep. He died of drowning in Trout Creek, 7 July 1829 at 80 years of age and is said to be buried at the Nowlan/Knollin cemetery, although no marker remains. Alexander and Esther had 12 children.

## Family of Alexander Marr Sr.

Alexander Marr Sr. 1749-1829 and his wife,  
\*Esther Job Deed/Dede (Miss Job), Smiths Creek, Kings Co., New Brunswick

1. Elizabeth 1792-1868 m. 1815, Edward Currie 1777-1861 (Goslin cemetery)
2. Richard 1795-1862 m. 1818, Elizabeth Rouse 1801-1879 (Kierstead Mt. cemetery)
3. Sarah Abigail 1799-1853 m. 1825 John Jordan 1795 -1884 (Goslin cemetery)
4. Margaret Jean 1801 m. 1. George Moffat, 1820 m. 2. Henry Collins
5. Catherine 1804 m. Sept. 23 1824 at Sussex, John Graham
6. James 1806-1892 m. Aug. 4, 1825 Mary Ann Graham 1808-1889 (**Jim Marr's g.g. grandparents**) (buried at the Newtown cemetery)
7. John 1808 m. 1832 at Sussex, Rachel Poley b. 1811 (see 1871 Westmorland Co. census)
8. William 1809-1896, grant of 100 acres, Mt. Hebron
9. Alexander Jr. 1811-1875 m. at Sussex Dec. 27, 1832 Sarah Jane Graham b. 1815 (Alexander buried at Jordan Mt.)



## Early Settlers of Marrtown

10. Lydia 1812-1875 m. 1835 George Payne 1802-1865

11. Mary Ann 1816 m. William Almon (1777-1869). William buried at Jordan Mt.

12. Wilson J. 1818-1912 m. Sussex 1840 Adelia Bridget Murphy (1823-1889). (They are buried at the Old Village Cemetery, Dedham, MA)

**Richard<sup>2</sup> Marr** was the eldest son of Alexander Marr Sr. (1795-1862). He married Elizabeth Rouse (1800-1879) about 1818. The settlement of Marrtown was established by Richard Marr about 1840. He farmed and raised his family there. The McKnight families settled there later, William McKnight being the first. Several of Richard's family remained there and one of them operated a blacksmith shop. Richard and Elizabeth had 11 children. They are buried at Kierstead Mountain Cemetery.

### **Family of Richard<sup>2</sup> Marr 1795-1862 and Elizabeth Rouse 1800-1879.**

1. Hannah Matilda 1819-1860 m. 1835 Gersham Kierstead 1805-1878

2. George M. 1827-1907 m. in 1853 Lydia Jane Kelly 1836-1924

3. Charles 1829-1903 m. Phoebe A. Worden 1833-1915

4. Mary Elizabeth 1824- m. in 1855 Stephen Ogden

5. Charlotte 1830-

6. David H. 1834-1919 m. Catherine Vincent 1836-1914.

7. Lydia E. 1837-1864 m. in 1857 Robert Williams 1836-1901. After her death he married Lydia's sister, Amelia in 1864.

8. William E. 1839-1920 m. Susan Collins 1842, daughter of Henry Collins and Margaret Marr (her second husband). William's first wife was Hannah Benson, Margaret's first husband was George Moffat

9. Emily 1841- .

10. Gersham 1847-1930 m. Charlotte Saunders 1858- . A son, Clarence, m. Elizabeth Wortman.

11. Amelia C. 1849- married Robert Williams 1836-1901 in 1864

### **Alexander<sup>2</sup> Marr Jr. (1811-1875)**

A son of Alexander Marr Sr., born 1811 on the family farm, Jordan Mountain. Alexander married **Sarah Jane Graham** Dec. 27<sup>th</sup> 1832. The wit-

nesses were Matthew Coates and Simon Wilcox Jr. In 1875 he left Sarah Jane a widow, age 60 and rests in the old cemetery on Jordan Mountain. They had 14 children.

### **Family of Alexander<sup>2</sup> Marr Jr. 1811-1875 & Sarah Jane Graham 1815- .**

1. Mary Abigail 1835-1909 m. William H. Crawford 1825-1902 (Union Cemetery, Notre Dame, Kent Co., NB

2. Sarah 1836 m. Edward Hayes, Dec. 9, 1858

3. John Simon 1838 m. Charlotte McQuinn. She is buried in Hainesville, York Co., NB

4. Christa Ann 1839 m. Joseph Crawford.

5. George A. 1840-1923 m. Mary Jane Sharp 1849-1900. (Newtown Cemetery, Kings Co.)

6. Margaret 1844 -1916 m. Mar 7 1871, Alexander Rae 1845-1875 Family: Mayvilla, born in Coccagne on March 7, 1872, Allan Elmar, born in Sussex, July 25, 1874. After Alexander's death she married John Love of Maple Ridge, N.B. They had a daughter, Irene Love.

7. William James 1846-1939 m. Mary Matilda Appleby 1861-1959, Hawkins Corner, York Co., buried at Hawkins Corner.

8. Elisha Matilda 1852-1924. Nurse, unmarried, buried at Baines Corner, Saint John Co., NB.

9. Eliza Jane b. 1848 married John Crawford.

10. Charlotte Amelia b. 1850

11. Jessie Lydia b. 1853 married Wilmot G. Asbell.

12. Julia Elizabeth 1854-1933, married Joseph Hiram Smith 1854-1905. (Upper Berwick Cemetery)

13. Georgie Emeline b. 1858 - ?. (Olive Emeline?)

14. Lydia Rebecca 1859-1933, married William Curie Hopey, Nov. 6, 1879. (Browns cemetery, Bains Corner, NB)

**James<sup>2</sup> Marr**, a son of Alexander Marr Sr., was born at Smith's Creek 10 Dec. 1806. He married, at the age of 19, 17 year old **Mary Ann Graham** in August of 1825. In 1827 they moved to Jordan Mountain, where they brought up 12 children and spent their remaining 64 years. Mrs. Marr died Oct. 23, 1899. For many years there was only a blazed trail up the hill to their home. James Marr carried a sack of grain on his back to the mill at the McGregor Brook Road and returned home with the

## Early Settlers of Marrtown

flour and meal over the same long, hilly route. He walked down the mountain trail with his wife, and as many children as could go along, to attend Methodist Church services in a little schoolhouse along the creek. James Marr died at his home on Jordan Mountain, the 25th Feb. 1892, the oldest resident on Jordan Mountain. James was known as an honest man, a good neighbour and a kind father. His funeral at Newtown was preached by Rev. James Crisp. James and Mary Ann rest in the Newtown cemetery.

**Family of James<sup>2</sup> Marr 1806-1892 & Mary Ann Graham 1808-1889;** married at Sussex, Aug. 4, 1825 (\*Nancy in 1851 census)

1. James Thomas 1826-1807, m. Elizabeth Harrison Coates 1824-1904

2. Mary Ann 1829-1897, m. William Tamlyn; William buried Jordan Mt., Mary Ann buried Newtown Cem.

Twins: Edward William and William Edward, born 28 May 1831.

3. Edward W. 1831-1911, m. widow Mary Jane (McArthur) Murray 1842-1882

4. William E. 1831-1904, m. Susannah Grigg 1839-1880

5. James Henry 1834-1907, m. Mary Eliza Marr 1842-1927 d/o Wilson Marr

6. Simon Peter 1837-1919 m. Amanda M. Coates 1846-1920. Buried Pine Grove Cem.

7. Oliver-no data

8. George, resided at Jordan Mtn in 1918, b. 1838

9. Susan Amelia 1845-1872 m. John McGaughey. Buried Jordan Mountain

10. Alfred Flynn 1846-1926, m. Letitia Esther Folkins 1852-1912 (**Jim Marr's g.grandparents**)

11. Elizabeth Jane 1849 m. David Brown

12. Reuben Chesley 1852 - m. Georginna A. Kerr, b. 1852 New Maryland, N.B. d/o Andrew J. Kerr and Mary Murray Noble. Moved to Newburyport, MA

### Obituary- Mary Ann (Graham) Marr

Jordan Mountain (Kings Co.) Oct. 30, 1889 - It is with deep sorrow that we chronicle the death of **Mrs. James Marr** (Mary Ann Graham) who departed this life 23rd inst. in her 81st year. The wide circle of friends that the deceased has left behind her will lament to learn that such a useful light has been extinguished. Her in-

numerable acts of kindness will ever bear testimony to the fact that she was a friend indeed. Her philanthropic spirit has been instrumental in erecting to her memory a grander monument of remembrance than could ever be sculptured by man, and a respect and admiration too deep to be accurately expressed except by those to whom she has in various ways proved herself a friend. She was married before she was 18 years old and had lived to share the joys and sorrows of over 64 years. She was the mother of twelve children, nine of whom survive her. She was a grandmother of 62 and a great grandmother of 19. Her remains were interred in Newtown burying ground 25th inst. The funeral sermon was conducted by Rev. A. Lucas.

James and Mary had but three neighbours, the **Jordan** brothers; **John**, born in Bedford, England, 16 October, 1795, who had come to New Brunswick in 1822, settling on Jordan Mountain and **Richard** and **Moses**, for whom the mountain was named.

**Mary Elizabeth (Jordan) Reynolds**, born October 1, 1835, a daughter of John Jordan and Sarah Abigail<sup>2</sup> Marr, Alexander Marr's daughter. Mrs F.A. Reynolds of Manhurst, Kings County, died in peace and assurance of eternal life at her home on the 7<sup>th</sup> instant, 1908, age 73. Her husband was Frank Reynolds (1835-1917). They rest in Maple Grove Cemetery, Petitcodiac, old section, across the road.

### McKnight Family of English Settlement and Marrtown

The archival record preserves information about five McKnight siblings who came to New Brunswick from Northern Ireland in 1826. Other early members of this family are unknown. David McKnight, in applying for a grant of land in English Settlement in October 1826, stated that he had a brother and two sisters dependent upon him. David McKnight later exchanged this grant with William McKnight, apparently a fifth sibling, who, according to the 1851 Census, also arrived in the province in 1826.

[unknown father]<sup>A</sup> **McKnight**

*Issue:*

1. Margaret McKnight, b. 1784, Ireland
2. Josiah McKnight, b. say 1790, Ireland
3. David McKnight, b. 1795, County Donegal, Ireland
4. William McKnight, b. 1797, Ireland
5. Ann "Nancy" McKnight, b. 1801 Ireland

## Early Settlers of Marrtown

**William<sup>1</sup> McKnight**, b. 1797, Ireland; d. 1881-1891; m. in Ireland; to **Sarah McCorkle**; b. 1803, Ireland; d. 1881-1891. They are interred in the Kirk Cemetery, Keirstead Mountain, Studholm parish, Kings County.

### *Issue:*

1. Sarah McKnight, b. 1826, Ireland
2. Paul McKnight, b. 1828, Sussex parish, Kings County, NB
3. James McKnight, b. 1 November, 1830, Sussex parish, Kings County, NB
4. Margaret McKnight, b. 1832, Sussex parish, Kings County, NB
5. **William McKnight**, b. 21 January, 1835, Sussex parish, Kings County, NB
6. Mary McKnight, b. 1836, Sussex parish, Kings County, NB
7. David McKnight, bapt. 26 August, 1838, records of Trinity Church, Sussex, Kings County, NB; d.y.
8. David McKnight, b. 1 May, 1841, Studholm parish, Kings County, NB
9. John McKnight, b. 1842, Studholm parish, Kings County, NB
10. George McKnight, b. 1844, Studholm parish, Kings County, NB
11. Elizabeth McKnight, b. 1846, Studholm parish, Kings County, NB

**William McKnight** purchased a piece of his brother David's grant at English Settlement in 1829. He sold this tract back to David in 1837. He shared in the inheritance of his late brother Josiah's property around that time. Afterwards William McKnight settled at **Marrtown**, which was at that time part of **McFarland Settlement**, and which was later called **Fenwick** after the local postmaster. William McKnight was enumerated as a farmer and proprietor there in 1851.

**William McKnight** and his wife **Sarah McCorkle** were married in Ireland and had a large family. Their eldest child was born in Ireland and at least ten more children were born to them in New Brunswick. William McKnight was a farmer and a lumberman and lived at **Marrtown** until his death in the 1880s. He and his wife Sarah were Presbyterians and were interred in the Old Kirk Cemetery at nearby Keirstead Mountain, though no tombstone or marker remains.

**William<sup>2</sup> McKnight Jr. (William<sup>1</sup>)** b. 21 January, 1835, Sussex Parish, Kings County, NB; bapt. 1

September, 1835, records of St. Andrew's Kirk, Saint John, NB; d. after 1911; m. to **Susan Lavinia Taylor**, daughter of Samuel Taylor and Barbara Ann Best; b. 6 April, 1847, Studholm Parish, Kings County, NB; d. after 1911.

### *Issue:*

1. David Wellington McKnight, b. 17 March, 1868, Marrtown, Studholm Parish, m. Rachel Ellen Thompson
2. **William Albert McKnight**, b. 26 October, 1880, Marrtown, Studholm Parish, m. Joyce Edna Crealock



William Albert McKnight & Joyce Edna Crealock

3. **Susan Jane McKnight**, b. 10 September, 1872, Marrtown, Studholm Parish, m. James Robert Gamblin



James Robert Gamblin, Susan Jane McKnight, Alma & Emery Gamblin



## Early Settlers of Marrtown

### Emery Roley Gamblin-28 Jan 1900-1951

Belleisle Creek, Kings County was shocked at the death of Emery Roley Gamblin of a heart attack. Born at Marrtown 51 years ago, he was a son of the late James R. and **Susan<sup>2</sup> McKnight** Gamblin. He was a graduate of the Halifax Barber College in 1929 and had been a prosperous farmer for the last 19 years. He was a member of the United Baptist Church of Collina, Kings County. Mr. Gamblin never married, but remained in the home with his mother; one sister, Alma, Mrs. W. B. Pearson; one brother, Sterling J., both of Collina; one niece and five nephews. The funeral was held from the Wallace Funeral Home, followed by service in the United Baptist Church in Collina, conducted by Rev. W. P. Stiles. Pallbearers were Waldo Kelly, Stanley Sharpe, George Keirstead, Ira Keirstead, Whitfield French, and Reginald Howe. Interment took place at Snider Mountain.

4. **Samuel James McKnight**, b. 4 April, 1874, Marrtown, Studholm Parish, unmarried.



**Samuel James<sup>3</sup> McKnight**-The death of Samuel James McKnight took place at the home of his brother, Charles McKnight, Marrtown, Kings Co., on Tuesday, July 19<sup>th</sup>, 1932. He was a son of the late William and Susan L. (Taylor) McKnight,

Marrtown, where he was born 58 years ago. Many relatives mourn his death, the nearest being three sisters, Mrs. James Gamblin, Collina; Miss Augusta McKnight, Marrtown, who took care of him during his illness; Mrs. Wiley Birney, Cambridge, Mass.; and five brothers, William, in the Canadian West; David, Berwick; Charles, John and Edwin, Marrtown. Mr. McKnight was highly regarded by his many friends. He was engaged in the lumbering business all his life. The service was held in Keirstead Mountain Baptist Church with Rev. R. W.

Hopkins, Cody's, officiating. The pallbearers were Herbert Chittick, Arthur Perry, Emery Gamblin, Thomas Thompson, Herbert Muir, and McLeod Fenwick. Interment was made in the Keirstead Mountain Cemetery.

5. George Stanley McKnight, b. 1876, Marrtown, Studholm Parish, unmarried.
6. Ann Augusta McKnight, b. 26 March, 1878; Marrtown, Studholm Parish
7. Locksey Seymour McKnight, b. 1881, Marrtown, Studholm Parish
8. Charles Murray McKnight, b. 3 July 1883, Marrtown, Studholm Parish
9. **John Henry McKnight**, b. 18 Nov 1886, Marrtown, Studholm Parish, m. Ethel Idella Cameron
10. Edwin Ford McKnight, b. 10 Dec 1888, Marrtown, Studholm Parish
11. **Effie Lavenia McKnight**, b. 17 Jan 1890, Marrtown, Studholm Parish, m. Thomas Wiley Birney.

**John Henry<sup>3</sup> McKnight, (William)** b.18 Nov. 1886, Marrtown, Kings Co., N.B. died 24 Dec. 1959, married **Ethel Idella Cameron**, b. 7 June 1903, Sheba, Johnston parish, Queens Co., N.B., died 1987, m. on 21 June 1921, parish of Sussex, Kings Co., N.B.

Issue:

1. Arnold Murray McKnight, b.25 Oct. 1936, married Eleanore Mae Steeves, b. 29 April, 1940, 25 January, 1958 Fawcett Hill, Petitediac, N.B.



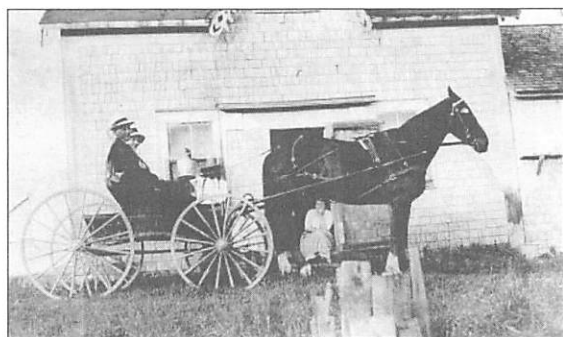
John Henry McKnight

## Early Settlers of Marrtown

### Wedding-Cameron-McKnight-June 29<sup>th</sup>, 1921

An interesting event took place at the Methodist Parsonage, Sussex, N.B. on Wednesday afternoon, June 29<sup>th</sup>, when Rev. J.M. Rice united in marriage Ethel Idella, only daughter of Mr. and Mrs. James Cameron of Sheba, N.B. and John<sup>3</sup> H. McKnight of Marrtown, N.B. Mr. and Mrs. McKnight will reside in Marrtown.

**Thomas Wiley Birney**, son of John and Sarah (Clark) Birney, born July 5<sup>th</sup>, 1882 in Sheba, Queens Co., N.B. died March 8<sup>th</sup>, 1961. His wife, **Effie Lavinia<sup>3</sup> (McKnight) Birney**, daughter of William and Lavinia Taylor McKnight, born January 17, 1890, in Marrtown, Kings co., N.B., died January 12, 1972.



Thomas Wiley Birney & Effie Lavinia McKnight  
William McKnight home, Marrtown

Following their marriage in 1910, in Sussex, by Rev. J. Aiton, the Birneys first lived in Marrtown. They moved to Collina in 1920 living there until 1925. While at Collina, daughter Effie Beryl died unexpectedly in June, and in September 1926, the Birneys moved to Cambridge, Mass. They remained there until 1955. Their daughter, Eva, took her parents to live with her in Arlington, Mass. until their respective deaths. Eva passed away at age 97 in Arlington, Mass., unmarried. Thomas Birney's father's stone is the only one remaining in the old cemetery on the Leonard Road in Sheba. The Anglican Church was moved to the corner of the Chittick and the Leonard Roads. The stones were moved as well with many of the early people to the new cemetery. The Church is now gone, but the Cemetery is maintained and still in use.

### Merrill McKnight-24 Dec. 1893-29 June 1956

Son of George Edwin and Priscilla Gamblin McKnight of Marrtown

The sudden death of **Merrill McKnight**, was learned of with deep sorrow. Mr. McKnight fell into the silo at his home, while repairing a blower on a harvester.

Rushed to hospital in Saint John, he died en route at Rothesay. He was born at **Marrtown** in 1893 and moved to Riverbank from Collina, 35 years ago. He owned and operated Cozy Nook Farm at Riverbank. A member of the United Baptist Church, Norton, he served as deacon and for a number of years was superintendent of the Sunday School and teacher of the boys' class. His many acts of kindness and his ready smile endeared him to a host of friends. For many years he conducted a stall in Saint John City Market, where he made many friends in all walks of life. He leaves to mourn his wife, Waive; two sons, Rev. Earle T. McKnight, Fredericton, and Allan H. McKnight, Coalinga, Cal.; one daughter, Mrs. Austin Charles, Chipman; six grandchildren; four sisters; Mrs. Thomas Weaver, Wolfville, N.S.; Mrs. George Stiles, Salmonhurst; Mrs. Henry Weaver, Sydney, N.S.; and Mrs. Wilfred Currie, Annapolis, N.S.; one brother, Murray McKnight, St. Catherine's, Ont., and a number of nieces and nephews. The funeral was held with prayers at the home, followed by service in the United Baptist Church, Norton, with Rev. K.W. Blakney officiating assisted by Rev. Dr. Murray Armstrong. Interment was made at Riverbank Cemetery. Pallbearers: Russell Long, Russell Bustin, C.W. Hall, Harold Perkins, Roy Graves, and Oswald Fenwick.

### Rankin family

#### George<sup>1</sup> Rankin (1836) and Hannah Vincent (1847)

Issue:

1. Annie Almira Rankin b., abt 1886, Sheba, m. 1902 James Marshall Cameron
2. May Rankin, b., unk. Sheba, married (1) unkn Mullins (2) T.G.K. Leonowens
3. Matilda Jeannette Rankin, b. 7 Aug. 1888, Sheba, married Henry Allan Simpson, b., 6 Feb. 1881, Sheba, on 31 Dec. 1902.

**James Marshall Cameron**, b., abt 1880 Sheba, married **Annie Almira<sup>2</sup> Rankin**, 23 Jan. 1902; b. 12 Mar 1886, Sheba, parish of Johnston, Queens Co., N.B., died 25 Aug. 1946, Sheba, daughter of George Rankin and Hannah Vincent.

Issue:

1. Ethel Idella Cameron, b., 7 June 1903, Sheba, Queens Co., N.B.
2. Medley F. Cameron, b., abt 1919, Sheba, Queens Co., N.B.
3. Kathleen Cameron, b. 1922, Sheba, Queens Co., N.B.

## Early Settlers of Marrtown



Annie Almira & Ethel Idella Cameron

**Mrs. Annie Almira (Rankin) Cameron-** born in Sheba- 12 March 1886-25 August 1946

The death of Mrs. Annie Almira (Rankin) Cameron occurred unexpectedly at her home, Sheba, Queens County, at an early hour Sunday, August 25th, after a lengthy period of failing health. She had not been confined to her bed and her sudden death came as a shock to her relatives and friends. She was born in Sheba 60 years ago, a daughter of George and Hannah Rankin, and had resided all her life in that community where she was held in high esteem by many friends. Surviving besides her husband are two daughters, Mrs. John H. McKnight, Pearsonville; and Mrs. Merlin Cromwell, Cambridge, Queens County; one son, Sgt. J.E. Cameron, on overseas service with the Canadian Army; two sisters, Mrs. May Leonowens, Montreal and Mrs. Allen Simpson, Lower Millstream; and two grandchildren, Arnold McKnight and Bernice Cromwell. The funeral was held Tuesday afternoon with prayers at the Wallace Funeral Parlors conducted by Canon Mansel C. Shewen, followed by service at St. Paul's Church, Sheba and interment. Pallbearers: Merritt Cameron, Hedley Cameron, William Cameron, Thomas Cameron, Roy Shannon, William Simpson.

**James Marshall Cameron-**Born Marrtown, lived and farmed in Sheba and Penobsquis (1880-19 Mar 1959)

Sussex-The death of James Marshall Cameron occurred at Kings County Memorial Hospital here after an illness of two months. He was born at Marrtown in 1880, a son of the late John and Mary (Crawford) Cameron. He had resided at Sheba, Queens Co., for many years operating his farm, before taking up residence at Penobsquis. Surviving are two daughters, Mrs. John McKnight, Sussex, and Mrs. Merlin Cromwell, The Narrows: five grandchildren, two great-grandchildren and several nieces and nephews. The body rested at the Wallace Funeral Home, Sussex, where funeral services

were conducted by Rev. W.E. Hart, Bloomfield. Interment was in the family lot in the cemetery adjoining St. Paul's church, Sheba. Pallbearers were William Cameron, Merritt Cameron, Roy Shannon, and Donald Shannon.

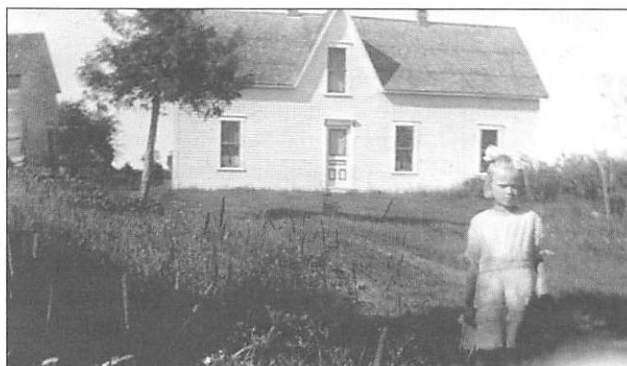


James M. Cameron, Annie & Ethel, Cameron farm, Sheba, Queens Co., N.B.

### The Leonowens Story

**May<sup>2</sup> Rankin of Sheba, Queens Co., NB. & Thomas George Knox Leonowens "Grandson of Anna of Siam"**

This family story from Arnold and Eleanore McKnight's family history had a very interesting surprise. Arnold's grandmother's sister, May<sup>2</sup> Rankin, had first married a Mullins from N.B. and had a son Bernard. They later moved to Ontario where May became a widow. She met and married Thomas George Knox Leonowens, a grandson of the famous Anna Leonowens, who was governess to the children of the King of Siam. Thomas and May had two children, Helen and William. The Leonowens came to Sheba to visit May's parents and sister, Annie Cameron, in summers past.



Helen Leonowens at the James Cameron farm in Sheba.



## Early Settlers of Marrtown

### **Obituary T.G.K. Leonowens Dies, Grandson of Anna of Siam - Lived In Hamilton, Ontario Since 1927**

The grandson of Anna Leonowens who was governess to the children of the late King Momkut of Siam, featured in the play and film, "Anna and the King of Siam", Thomas George Knox Leonowens, of this city, died yesterday in the General Hospital after a brief illness. He was 64 years old. Mr. Leonowens was born in Bangkok, Siam, the son of the late Mr. and Mrs. Louis Leonowens, of London, England. After the death of his mother in the Siamese capital, he left that country at an early age and was educated in Europe, Canada, and the United States. For several years he toured the continent with his famed grandmother. During the First World War, Mr. Leonowens served with the Canadian forces. He took up residence in this city in 1927. Previously he had lived in Halifax, Montreal, Maine and Bermuda.

Mr. Leonowens, whose home was at 234 Bond Street North, is survived by his wife, May (Rankin); two sons, Louis, a plantation manager at Ixhuatan, Guatemala, and Kenneth, from a former marriage; two children, William and Helen, of this city, four grandchildren, and a sister, Mrs. Richard Monahan of Montreal.

### **Anna Leonowens Was Pioneer in Women's Suffrage As Active Worker While Living In Halifax**

Anna Leonowens, heroine of the musical, "The King and I", is mainly remembered as the gay light-hearted British governess who with her laughter and song tamed the court of the tyrannical King of Siam. But Anna was a far more formidable figure than the frothy, formidable woman beloved by script writers. She was a brilliant, eloquent, determined woman. During the 20 years she lived in Halifax in the late 19<sup>th</sup> century- a time when women were expected to devote their lives to home, church, and family-she was a pioneer in the movement for women's suffrage playing a prominent role in the city's cultural and social life, helping to prepare the way for establishment of Nova Scotia's first art college in 1887.

**Henry Allan Simpson-** 6 Feb 1881-25 Sept. 1961-At Kings County Memorial Hospital, Sussex, Sept 25, 1961, Henry Allen Simpson, husband of Matilda<sup>2</sup> J. (Rankin) Simpson, of Apohaqui, Kings County, survived by his wife, two sons and two daughters. Born in Saint John in 1881, he was the son of the late Robert W. and Elizabeth (McFarlane) Simpson. The family moved to Sheba, Queens County, where Henry later married Matilda Rankin. He became a farmer and a lumberman. He was a member of St. Paul's Anglican Church in Sheba. Interment was in Riverbank.

### **Some Marrtown Residents:**

#### **Mrs. John Chittick (former Alice McFarlane) - 1844 - 20 Jan. 1932**

The death of Mrs. John Chittick aged 88 years, took place on January 20<sup>th</sup>, 1932, at her residence, Keirstead Mountain. Mrs. Chittick, who formerly resided in Marrtown, Kings County, is survived by her husband, whose age is 92 years; also four sons. The funeral was held on January 22<sup>nd</sup> with prayers at the house and the service in St. Paul's Church, Goshen (Sheba) Queens County. The interment being in the adjoining churchyard. The officiating clergyman was the Rev. E.C. Budd, Priest - in-charge of the Parish of Johnston. The old Chittick home is still a home on the Chittick Road in Sheba. There was a general store there at one time as well.

#### **Wedding - Thompson-Chown - Apohaqui, June 17<sup>th</sup> 1925.**

A pretty wedding took place this afternoon at 4 o'clock at the home of Mr. and Mrs. George Chown, Collina, when their daughter, Edna Pearl, became the bride of Thomas Lee Thompson, son of Mary and the late William Thompson, of Marrtown. Rev. W.E. Scott performed the ceremony beneath an arch of lilacs and apple blossoms and the wedding march was played by Miss Myrtle McKnight, the bride's cousin. The bride wore sand georgette, heavily beaded, and was attended by Mrs. George Jones as matron of honor, the groom being supported by the bride's brother, Edward Chown. The guests included only the near relatives and numbered about 40. After the reception Mr. and Mrs. Thompson departed amid showers of rice and confetti for a wedding trip to Charlottetown. The bride's travelling costume being of navy satin with sand and blue hat. On their return they will reside at Keirstead Mountain where the groom is a well-to-do farmer.

#### **Mrs. John Moore - 1851 - 1920**

The death of Mrs. John Moore occurred at her home in Marrtown, Kings County, at an early hour, Friday, January 9<sup>th</sup>, 1920, after an illness of about two months. Mrs. Moore, who before marriage was Miss Hannah Vincent, was born at Cole's Island N.B., sixty-nine years ago. Besides her aged husband she leaves four daughters, Mrs. Charles Forward, of Marrtown; Mrs. Bernard Mullins of Montreal; Mrs. James Cameron, of Goshen; and Mrs. Allan Simpson of Mountain Dale. The funeral took place on January 10<sup>th</sup>, Rev. C.A. Warneford conducting the service and interment was made in St. Paul's Episcopal Cemetery, Goshen.

The old settlements of Marrtown, Jordan Mountain, Goshen/Sheba, McFarlane/McFarland Settlement, Thompson Corner have few inhabitants today. Their history lies in the cemeteries scattered throughout the countryside. The Kirk cemetery is

## Early Settlers of Marrtown

along the highway to Long Creek; Saint Paul's Anglican is at the corner of the Chittick and Leonard roads in Goshen; Jordan Mountain Cemetery on the Tait property, long neglected, has been restored and is maintained by Jim Marr and Ralph Almon. There is another cemetery on Jordan Mountain east of the Taylor Road where only one stone remains, that of Alexander Marr (Jr.) 1811-1875.



The Newtown Cemetery, Smith Creek Road, Kings Co., N.B.  
Jim's g.g. grandparents, James (1806-1892) and Mary Ann  
(1808-1889) (Graham) rest here

The McKnight families of Marrtown rest in the Keirstead Mountain Cemetery. In Saint Paul's Anglican Cemetery, Goshen, Queens County, rest the Cameron, Birney, Chittick families.

### Notes on Early Settlements

**Marrtown** is located 5.56 km N of Kierstead Mountain, Studholm Parish, Kings County, N.B. It was originally called McKnight, PO 1886-1899 with G.E. McKnight as the first postmaster. In 1898 McKnight was a farming settlement with 1 post office, 1 store and

a population of about 75. It was renamed Marrtown in 1899; and was PO 1899-1928.

**Goshen** is located 4.52 km NE of Highfield, Johnston Parish, Queens County. It was settled about 1827. In 1866 Goshen was a farming community with approximately 22 families, including 5 Johnston families. In 1871 it had a population of 100 and in 1898 Goshen had a population of 75, which included Sheba, PO 1878-1947. In 1898 **Sheba** was a settlement with 1 post office and a population of 50.)

**Jordan Mountain** is located about 10 miles north of Sussex on a road running parallel to that from Smith Creek to Old Ridge and Havelock. This road lies along a height of land between Smith Creek and Millstream valley. The school district was identified as #7, parish of Studholm. It received its name from the Jordan brothers who were the first settlers in the area.

**Thompson Corner** is located 2.26 km NW of Kierstead Mountain, on the road to Long Creek, Studholm Parish, Kings Co., N.B., and included the settlement of Fenwick, PO 1862-1928 with Freeze Fenwick as the first postmaster. In 1898 Fenwick was a farming settlement with 1 post office, 1 store and a population of 150.

**McFarlane Settlement** is located 5.36 km SE of Long Creek, on the road to Kierstead Mountain, Johnston Parish, Queens County. It was settled about 1825 by a McFarlane family from Ireland. In 1866 McFarlane Settlement was a farming community with approximately 9 resident families.

Sources:

Jim Marr  
Arnold McKnight  
PANB

## Rose Staples - Genealogical Researcher

Rose Staples UE PLCGS

Broad Meadow Genealogy

<http://broadmeadowgenealogy.wordpress.com/>

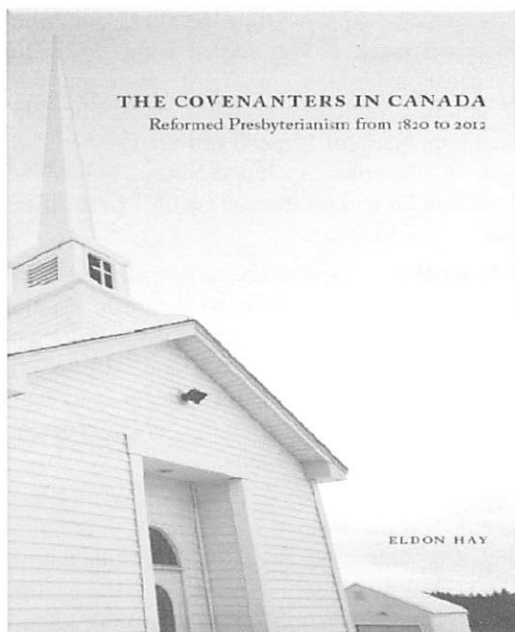
1080 Route 605 Maple Ridge NB E6E 1W6

[roses@nbnet.nb.ca](mailto:roses@nbnet.nb.ca)

If you have interest in hiring a researcher please send a summary of the work you have already completed and what your goals are. I have eleven years of research experience with the Provincial Archives of New Brunswick and with the Loyalist Collection at the University of New Brunswick Library.

# The Covenanters in Canada

Eldon Hay



## Eldon Hay The Covenanters in Canada:

Reformed Presbyterianism  
from 1820 to 2012

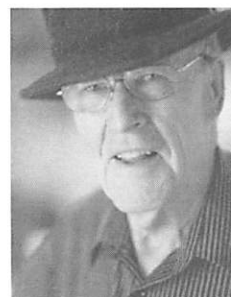
By Eldon Hay, \$39.95 (Hard  
cover)

ISBN: 9780773541009

xxiv, 400 pp.

Series: McGill-Queen's Studies in the History of  
Religion #2.59

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The Covenanters came from Scotland and Ireland in the 1800s. It was the Irish Covenanters who came to, and established missions in Saint John, Barnesville and Murray Corner in New Brunswick; Amherst, Linden and Horton in Nova Scotia. Scots Covenanters went to Quebec and Ontario; Americans to the western provinces.

The Maritime narrative illustrates the challenges of establishing a small dissenting religious movement in the nineteenth and twentieth centuries. In the 20th century, in the Maritimes, the Covenanters were largely absorbed into the Presbyterian and United churches.

The movement has a firm stronghold in Ontario and Quebec, with its own theological hall in Ottawa. Never a majority force, the Covenanter narrative is an example of a dissenting religious minority in a pluralistic society.

Available from McGill-Queen's University Press, or local bookstores.

## Book Review: The Covenanters in Canada

Submitted by Margaret Patricia Eaton

*Free-lancer Margaret Patricia Eaton, Moncton, is the author of three collections of poetry, the arts columnist for the Moncton Times & Transcript and reviewer for Atlantic Books Today.*

Locally, Eldon Hay is perhaps best known as an outspoken champion of the rights of individuals marginalized by society, for his keen sense of fairness and his quiet acts of kindness.

Nationally, Rev. Dr. Hay, Professor Emeritus in the Dept. of Religious Studies at Mount Allison stands among a select group of scholars and theologians whose work has been published in the prestigious McGill-Queen's Studies in the History of Religion series. To date, it includes 85 publications examining such diverse topics as the role of Canadian chaplains in World War I, Christian attitudes toward the state of Israel,

Methodists and women's education, the Antigonish movement, the Church and social order and not one, but two, titles by Hay.

As #24 in the first series, *The Chignecto Covenanters: a Regional History of Reformed Presbyterianism in New Brunswick and Nova Scotia* covers the period from 1827 to 1905. In this most recent publication, #59 in the second series, Hay examines the role of the Covenanters as they attempted to find their place within the larger context of Canadian history beginning in 1820 and continuing until the present.

The book is meticulously researched, containing no fewer than 94 pages of footnotes and bibliographic references and draws on pertinent primary sources which had not been accessible to earlier writers. The motivating force, however, appears to be Hay's desire to ensure this often



## The Covenanters in Canada

overlooked denomination, marginalized even within the Christian community, will receive a measure of recognition and that the misconceptions about them will be removed. While the book is undoubtedly the work of Professor Hay, the scholar, it's also very much a reflection of Eldon Hay, the inclusive social crusader.

As he explains in the preface, "I write about the Covenanters in Canada for several reasons. First that the history and the stories not be lost; second, to portray them as real persons – worthy of our attention and respect, even if we do not agree with them; third as a case study of a small, not largely significant movement. In a cosmopolitan and increasingly secular Canada, there must be a place for a church, a religion at odds with the surrounding milieu."

"At odds with the surrounding milieu" is indeed a fitting description for the Covenanters who were prepared to suffer and die for Reformed Presbyterian orthodoxy by refusing to accept episcopacy after the 1690 Settlement in Scotland declared the king to be both head of state and church. They dissented by refusing to vote, serve on juries or take an oath, remaining loyal to the Covenant of 1581, inspired by John Knox, a stance that led to bloody persecutions and later contemptuous treatment by most Presbyterian congregations who had bowed to political necessity.

The focus of the book however is on their experience in Canada where they maintained strict adherence to theological doctrine and fierce church commitment commanding a specific stance vis-à-vis the state and were similarly 'unwelcomed' by their fellow Scots and Scots-Irish Presbyterians. As Rev. J. R. Lawson, pastor of the Barnesville, NB congregation noted, "I am happy in bearing testimony to the zeal and consistency of the few humble members of our Church in this locality, *notwithstanding the unmeasured reproach with which the name of a Covenanter is assailed.*"

Although a map of New Brunswick shows 28 congregations extending from Shemogue/Murray Corner and Jolicure (where Hay first learned of them), along the Fundy coast and the Saint John

River valley and 22 in Nova Scotia, mostly in the Annapolis Valley, their numbers dwindled to insignificance by the end of the 19<sup>th</sup> century. Maintaining a church that was essentially ethnocentric became almost impossible in an increasingly pluralistic society.

Covenanters also found their way to Quebec and Ontario in the 1800's where they too declined in number, so that by 1977 there were only two Canadian congregations with 67 members in Ontario. They've since experienced a remarkable revival, however and in 2007 reported 451 members attending four congregations and one mission station in the Ottawa area. This is mainly due to the leadership of New Brunswickers Aubrey and Joy Ayer who vigorously pursued reformed interests after moving there in 1973 and most surprisingly to Rev. Richard Ganz. An American-born Jew who was briefly an atheist before converting to Christianity while living in Holland, Ganz was ordained in the US in 1978. Since coming to Canada in 1981 he's established the Ottawa Theological Hall to train reformed clergy.

Like the early Covenanters, current members continue to live in a secular environment hostile to their beliefs, although the prohibition against voting has been dropped and membership has extended beyond a Scots or Scots-Irish enclave. However, their fundamental beliefs remain constant. For them, the Scriptures do not merely 'contain' the word of God as more mainstream Christians believe; they *are* the word of God. They observe the Sabbath as a day of worship, for fellowship and rest and not as a day to work or play. They've taken a stand against abortion and same-sex marriage and they home-school their children.

Can they survive in a diverse, pluralistic society? Hay argues that "what unites most of us is a desire for a better land...though the contours of desire are diverse. The Covenanters join many in holding the vision, even if the content of their dream is at variance with the dreams of others. Canada is served well, if not always peacefully, by this juxtaposition of perspectives."

---Margaret Patricia Eaton

# Andrew Henderson - Migration to Kings County

Contributed by Donna Lee Butler

*Donna Lee Butler is in possession of copies of journals written from 1854-1864 by Andrew Henderson, a school master in Bridgetown and Annapolis Royal from 1832-1864. The journals are in the keeping of a direct descendant of Andrew's, Rev. George McLean. Rev. George has given Donna permission to send excerpts of the journals to genealogy groups who would have an interest in Andrew's life.*

*In one of his journals, Andrew gave a brief account of his life, including the voyage and his life in Saint John and Kings County in 1818-1820, including names of people he worked with or stayed with.*

*Andrew and his family sailed on the "Halifax Packet", owned by Council General for New York, Mr. James Buchanan. The captain was John Clarke. There were 242 passengers. The ship left Londonderry on 17 March 1818 and landed in Saint John on 8<sup>th</sup> May 1818.*

*Donna has transcribed these books just as Andrew scripted them, errors in spelling and all. The journal page numbers are inserted in brackets, e.g. (page 1). Donna square bracketed [ ] words which she could not fully transcribe. At the top of each double-page, Andrew wrote, "The Life of Andrew Henderson - Written By Himself", from page 1 to page 70. From page 71 to page 119 Andrew wrote, "Journal, kept by Andrew Henderson".*

Book 1<sup>st</sup>

Some account of Andrew HENDERSON written by himself

"Time, like an ever-rolling stream,  
Bears all its sons away,  
They fly forgotten, as a dream  
Dies at the opening day."

Wesley

To my beloved wife, Susanna, the following brief memoir of my life - is affectionately dedicated.

Convinced of your long and steady devotion to promote the best interests of my body and soul; and awarding to you, under God, the highest place in my affections - I take the liberty of identifying your name with the following pages - hastily

thrown together, at a time when my physical health rendered me unfit for any other employment.

With many particulars in my checkered path - you are already acquainted, but, as a record may produce gratitude to God for the interpositions of his providence in my behalf - and serves as a memento where this enfeebled body will have been deposited among the "Pale nations of the dead" - the humble production is herewith dedicated - under the persuasion of its acceptance.

Annapolis,

Nov

1852

A. Henderson

*[pages 1 to 23 tell the tale of his life to this point] ....*

My father was now dead, I lived, with my mother, at my brother- in-law's; and my situation was by no means easy or agreeable. I had some time before contracted a sincere affection for Susannah Slack, the daughter of Thomas and Susanna Slack of Killskerry in the County of Tyrone;

(page 24) and the affection being mutual, we were married on the 25<sup>th</sup> day of March 1815. To this union, under God nearly all my prosperity and happiness afterwards are more or less attributable. My wife was religiously brought up: her parents were Wesleyans of the true stamp, and died happy in God. Early in life she was made a partaker of the peace which "passeth understanding"; and to this day, she has never swerved from the faith, nor lost a sense of God's presence and goodness. Often when oppressed by sorrow and care, and often, when indifferent about the concerns of my soul - I have her counsel and example most salutary. In sickness, pain, and weakness - she was devoted to my comfort and restoration. I have had sufficient to convince me of the purity of her motives, the sincerity of her heart, and the strength of her faith. My prayer is that she may be long spared to her family - and to the Church, and that she may be die as she has lived, a devoted follower Christ. The small palimony of £20.9.6 annually, for ever, bequeathed by my father, was not sufficient to maintain even a small family; and, as I had funeral expenses and other debts to pay, there was no

(page 25) hope of securing either a comfortable living or a competence under such circumstances. It seemed unfortunate I had neither trade nor profession. I was not adverse to manual labor; but, in a country with an overflowing population, where labor did not realize enough to provide the common necessities of life - there was no kind of employment, in which I could engage to any advantage; and therefore I turned my mind to emigration to America.

By a most disadvantageous arrangement with my brother Joseph, I conveyed to him my little freehold in Bara. This consisted between my brother Mitchell and myself off nine acres, one rood, 20 perches of land, and 4/6 per acre forever, together with a dwelling house, outhouses, and two acres of bog - the whole of which was worth £400; but all I received was Thirty pounds - and that pittance indifferently paid. Out of this sum, our passage money had to be paid, which amounted to fourteen Irish guineas; then there were provisions and other necessities to be provided - the payment of which left me entirely penniless, and precipitated my entry into a new country, where I had not a friend to look to, in a most awkward plight.

(Page 26) On the 17<sup>th</sup> day of March 1818, accompanied by my wife and my little son George, then two years old - I left my native village. My brother Joseph, my father-in-law Thomas Slack, and my sister-in-law Elizabeth Slack bore us company a few miles; and I will remember how keenly I felt at parting with each - and how sad were my reflections when I found myself bereft of the society of all my relatives and friends.

An old tenant of my fathers, James Neale, with whom I was a favorite from my childhood, drove us down to Londonderry. The first night we stopped at Strabane - and the next day we were safely on board the *Halifax Packet*, a ship of 500 tons burthen, then lying at the Quay, in the above named city. On the 27<sup>th</sup> of the same month - the ship weighed anchor, and proceeded, some 20 miles, down the river, where there was some delay in getting clear of the presence of the offices of His Majesty's Customs.

While lying here, to oblige a friend of mine, I proceeded in an open boat to the shore, in order to appease the clamours of certain of his creditors. The river was rough and the air keen, in consequence of which I caught cold, and did not recover from the effects until the end of the voyage.

(page 27) In a passenger ship there is little of interest worthy of being recorded. The Capt. John Clark was an able navigator, and showed me many favors on the passage. Under him, were two mates, eight sailors - the Cabin boy and cook - and onboard, there were 242 passengers, composed of all grades of character and persuasions. To keep such a multitude within the bounds of order and regularity, a committee of 12 persons was organized, of which I was one of the number; but, owing to my long illness - I was only able to occupy my position, on the deck, one whole day.

My trials on board were not light, for, in addition to my own sickness and the debility, my wife was confined, and delivered of her second son - a few days before the termination of the voyage - and on landing, she had to be carried to her lodgings in a very weak and the precarious state of health. Looking back on those early scenes and incidents - how much am I indebted to the watchful care of a superintending providence, for preserving us amidst such trials - for raising up friends, and opening a way for us among strangers, in a strange country!!!

(Page 28) It was on the 8<sup>th</sup> day of May, 1818 that the ship anchored in the harbour of St. John, New Brunswick after a passage of forty-two days. My poverty and destitution did not depress the buoyancy of my spirits. I gazed with rapturous delight on the scenery. The beautiful harbor - the neatly painted buildings - the numerous fishing skiffs - the surrounding forests, and the roar of the waters - rushing through the falls, acted like magic, and tended to divert my thoughts from dwelling upon my isolated and precarious position. My first effort was to procure a lodging. This, after some difficulty, I secured in Germain Street - being a small room, at a dollar a week, in a house occupied by an Irishman, named Howe. In a day or two, providence provided me with employment at a dollar a day, and this provision, together with the sale of one of our feather beds and an article of wearing apparel, supplied us with the means of subsistence during our stay in the City. Our newborn infant was sick and weak: he was baptized, Thomas, by the Reverend Stephen Bamford, Wesleyan Minister; but in a few days, the little stranger died and was buried in the City burial ground - where his ashes rest in hope until that great day for which all other days were made.

(Page 29) Having no steady employment, I soon found daily manual labor not only a precarious means of subsistence, but altogether uncongenial

## Andrew Henderson - Migration to Kings County

for my health and feelings. Circumstanced as I then was - without any friend that I knew of to interest himself in my favor, God was secretly working for me, and devising a way for my future comfort.

One of the owners of the ship in which I had sailed, was Mr. Buchannan, the British Consul at New York: he was then in St. John awaiting the arrival of the vessel; and through his influence, I was recommended to a farmer by the name of Brown, as a person competent to teach a school. With this gentleman, I repaired up to the Saint [John] River in a sloop - accompanied by my wife and little son George; and on arriving at Burton, in the county of Sunbury, I opened a school in the English Church, at the confluence of the Oromocto River. The inhabitants lived, for the most part without God. The Sabbath was desecrated, intemperance was the prevailing sin, and religion was neither understood nor regarded. Being anxious to mingle with the Methodists, my wife and I made our way to Sheffield -

(page 30) a distance of six miles to the nearest Society, on our first Sabbath; but, as this was so far off and lay on the opposite side of the river, it was impracticable to go thither every Sabbath. Hence by my seclusion from the means of grace, and mingling constantly with ungodly persons, I was imperceptibly led into many of their vile habits - yet I retained a sense of the fear of God, though often very unhappy on account of my departure from his ways.

My school was small, consisting only of 12 or 13 pupils. Disgusted with the conduct of the people, and dissatisfied with the proceeds of the school, I relinquished it at the end of my three months engagement. Becoming acquainted with the local preacher named [Grishorn] Bunhill, who lived a few miles off - I obtained a house and employment from him, on his farm, during the *[at this point the Journal has had several pages cut out. The cutout section goes from the bottom of page 30 to the top two thirds of page 37]*

(page 31) with this kind of family, I had many privileges and opportunities for spiritual improvement; but from my past follies and errors - my mind having become dark, and my thoughts floating on the world - I did not grow in grace. Mrs. Bunhill was a remarkably kind, and eminently holy

woman. Much attached to my wife and little son, they felt quite at home in her society, and with them the time of sojourn there passed off very agreeably. Not so with me. The austerity of the old man's manners ignited the combustible nature of my temper, and hence I could not - and would not brook the repeated acts of unreasonable exaction practiced upon me. This state of things involved a coolness between him and me, but the friendship of the females, on both sides, remained unchanged. *[The bottom part of this page is missing, thus repeating a section of page 29]*

(page 36) *[the top two thirds of this page has been cut off. The remaining third is as follows]* to the Captain of the Sloop for 20 shillings - the amount of our passage down. This sum I paid to him on his next arrival in the city - having saved that much from my earnings after supporting ourselves.

I had great difficulty in securing a lodging. At one stage the matter seemed doubtful - but the Lord, in this instance to, did not forget the houseless strangers.

(page 37) *[this is the bottom third of the page as the rest has been cut off]* in St. John, an old lady, Mrs. Joel Farnsworth, from Wilmot, in the County of Annapolis, N.S. was making a visit. Being a religious woman, she became acquainted with my wife and me. And on ascertaining that I had taught a school, she said there was a vacancy in her neighborhood, and that I would there find immediate employment.

(page 38) Availing myself of this information, my arrangements for removal were promptly made, and we crossed the Bay of Fundy in the month of July 1820. It was on the Sabbath morning that we landed on Henley Mountain; and in the afternoon on the same day, proceeded to Mr. Farnsworth's, where a kind & hospitable reception awaited us. The next week, I entered on the scene of my future labors, in the school, at a salary of £42 10/ a year - much delighted with the country, the people, and the escape I had made from a sphere where both my mind and body were depressed, during my sojourn of two years and two months.

*(to be continued)*

# If My Fournier Ancestors Had Been Able to Write to Me...

*Contributed by Lise Fournier Ausman.*

## **Introduction to Part 2**

*This collection of "imaginary" letters, written by my Fournier ancestors, was first published in its French version (Si mes ancêtres avaient pu m'écrire...) in April 2010 and reproduced with my permission in a bilingual format in the Quebec newsletter "Le Fournier" in November 2010.*

*Part 1 was in the Winter 2012 issue of Generations.*

*Lise Fournier Ausman*

## **December 1808**

I apologize for not having written in the past five years but times have been difficult. Four years ago we finally got our resident priest with the arrival of Father Charles Hott. Despite the fact that he helped us fix our church, took care of our neglected archived parish documents and reorganised our parish, there were some parishioners who were not happy with him. So much so that our friend Dupéré even sent a letter of complaint to the bishop. By the end of this year Father Hott was gone. Here we are once again without a resident priest.

Living conditions have been very difficult and still are. For Heaven's sake we barely managed to produce the basic necessities of life! We could hear people say in the church courtyard after Sunday mass that, if they could sell their belongings for half price, they would leave this place to establish themselves elsewhere. I don't even have money for my church pew.<sup>95</sup> But it is the same everywhere. There is little money in the colony and people sometimes have to barter with furs they obtained by hunting. Certain inhabitants make money by selling rum to the Indians, even on Sunday – imagine that! Sunday is the Lord's Day and we must respect that. Other inhabitants are paid by the government for helping the military troops transport their gear when they are passing through.

Our family on the St Lawrence River told us that Napoleon Bonaparte was crowned emperor a few

years ago. Where on earth did he come from? Does he think he is a Roman from ancient times?

Two years ago I decided, at 44 years old, to give my possessions to Jean-Baptiste II which included my land on the south bank and the lot in Iroquois, on the north bank.<sup>96</sup>

For two years Father Amyot of Saint-André de Kamouraska came to visit us during winter and in June. He definitely had to be a very dedicated soul to face the extreme winter conditions when taking on those trips but, with all due respect, this priest was not a very skilled administrator. During one of his visits our son, Jean-Baptiste II, married Vénérande Violet this year in February. He was a « good catch » now that he had his own land and our two families have been very close over the years. My wife and I get along very well with our new daughter-in-law as we all live under one roof. Vénérande gave us a grandson, Isaac, ten days before Christmas. What a beautiful gift!

During Father Amyot's visit in July our daughter Angélique married Dominique Violet, one of our friend François' sons. That explains why our Angélique so often insisted on visiting her sister Marguerite who had married François Violet Jr. She must have wanted to bump into her future fiancé who must have fancied her when he was visiting his brother and sister-in-law. Our two families are forging more and more alliances!

Finally on October 16 our new bilingual priest, Father Jean Kelly, settled in. He quickly discovered that the river's winter ice and spring thaws can cause much damage, havoc and inconvenience. Many deceased people's remains on the south bank could not be transported to our north bank church and cemetery so they had to be buried on their side and the site marked with a cross.<sup>97</sup> Father Kelly found winter tough, especially since he is freezing in his presbytery. It is very difficult to celebrate mass during such cold periods since the church is falling into disrepair. He is not very happy with the 9 innkeepers who sell alcohol to our 100 families and to the Indians. It causes much disarray and debauchery.



## If My Fournier Ancestors Had Been Able to Write to Me...

For many years now we did not have the right to vote in our neck of the woods because we are Catholics. In 1796 Dupéré and 19 others from our region sent a letter of complaint to the government reminding them that our Catholic friends and families in Lower-Canada have had the right to vote since 1792. The 1802 elections came and went without any change happening, but this year we finally obtained our right to vote. Unfortunately we must travel 170 kms all the way to Woodstock to cast our vote at the polling station. That is quite a trek!<sup>98</sup>

*Jean-Baptiste I Fournier and Félicitée Martin*

### December 1810

Three days after the arrival in our home of our grand-daughter Sophie, a beautiful gift from our son Jean-Baptiste II, we all went to church on 30 January to celebrate the wedding of our youngest, Josephite Perpétue, to Bénoni Violet. There is definitely a strong attraction between the Fournier and Violet families. Four Fournier brothers and sisters have married four Violet brothers and sisters!!!

In October Father Louis Raby replaced Father Kelly. What a contrast! He is only 23 years old. He seems blessed with many talents but is rather shy. When you meet him for the first time, he comes across as rather cold and not very engaging but I quickly noticed that he has a great sense of justice and he seems very dedicated. He spends a lot of his time during the day studying the classics... Father Raby quickly realized that he has quite a task at hand because there is no-one to maintain civil order.<sup>99</sup>

The week before Christmas our preparations were interrupted by the sudden death of our grandson, Isaac, who was only 22 months old. We will surely miss the sound of his pitter patter in our home.

*Jean-Baptiste I Fournier and Félicitée Martin*

### December 1812

Two years have come and gone. This year will forever stay etched in my mind.

This year our Captain of the militia had to arrest Father Raby for he had locked some villagers in his church during masses. He defended himself by saying that it was to stop the comings and goings of people during mass.<sup>100</sup> I do not think that he is going to hang around much longer.

We sense danger amongst our neighbours over on the American side. We tend to remain neutral in all of that. Our military and postal routes, along with our fluid boundaries, all remain vulnerable. The costs of transport for the products we are trying to sell to other villages are outrageous so we do not make much profit. We must rely on our gardens and our hunting sprees to provide for our families. We sell or exchange our surplus amongst ourselves. The river is depleted of fish. To find any we would have to travel to Grand Falls, which is a little far. As Catholics it is difficult to respect the rule that we are to only eat fish on Friday.<sup>101</sup>

Our family was not spared this year. We had to bury our two daughters, Angélique and Perpétue, at a one month interval in early March and April. Two young ones aged 18 and 23! It is too young to die! It is not natural, as parents, to have to bury your children. On May 3, to make matters worse, our son, Jean-Baptiste II, buried our beloved daughter-in-law who has been a part of our lives on a daily basis under our roof. Vénérande had given us another grandson, Basile, last summer. Here we find ourselves in a house with our 28 year old widower son, Jean-Baptiste II, and three very young children under the age of 4. My sweet Félicitée does the best she can to help at 63 and I, at 49, try to help as much as I possibly can.

In the summer his Excellency Monsignor Plessis arrived amongst us after a long arduous trip in Acadia during which war was declared by the United States. During his passage through our parish he was able to hold a public penance for everyone and to confirm 15 white persons. There are only two Indian cabins left in our surroundings so the Indians did not receive a blessing at this time. If we include both river banks, there are 110 Catholic families at the moment. The bishop asked that we build a new church.<sup>102</sup> Since he has been at the helm, he leads with a firm hand and with confidence, accustomed to exercising authority even though he is only 43 years old. His Excellency returned to Quebec City after an absence of 6 months.<sup>103</sup>

*Jean-Baptiste I Fournier and Félicitée Martin*

### December 1813

In early January our son, Jean-Baptiste II, a widower for the past 8 months, found a new mother for his children in the a young lady, Catherine Peltier, who has graciously accepted to

## If My Fournier Ancestors Had Been Able to Write to Me...

marry him. She is a brave soul to take on, at 20, such a heavy load.

Because our border along the river is vulnerable, troops from the New Brunswick 104<sup>th</sup> infantry regiment were sent up to our neck of the woods in February. The regiment has told us that we will be attacked soon. There are Loyalists in the group and we felt a certain fear that the Loyalists might come and take our lands, one more time, as they did in Sainte-Anne-des-Pays-Bas. One does not forget that kind of thing so easily.<sup>104</sup>

Father Raby was replaced by Father Louis Marcoux in the fall. With his administrative skills and his political connections to the New Brunswick government, the new priest obtained \$200 for the construction of our new church. He will have a foreman from Quebec City come over to oversee the construction that should begin as early as the beginning of next year. In his spare time, Father Marcoux studies the Abenaki language and manages to communicate very well with the Maliseet who are very impressed.<sup>105</sup>

*Jean-Baptiste I Fournier and Félicitée Martin*

### December 1814

Our year began with the arrival of our new grand-daughter, Catherine, but, two days after, our son, Jean-Baptiste II, had to bury her mother who never recovered from the delivery. She was only 21, poor soul! Our son is overworked and sleep deprived since the delivery! He has his hands full with the new infant and taking care of all the other children. Thank God that Félicitée is there to help a little.

The fall freeze damaged our harvest. The day before Christmas the Treaty of Ghent was signed to put an end to the war between England and the States.<sup>106</sup> What will happen to the borders? That is on our minds a lot.

*Jean-Baptiste I Fournier and Félicitée Martin*

### December 1817

Please forgive my tardiness in writing my annual letter but the past three years have been extremely distressing. We have experienced frosts attacking our crops, poor harvests, misery and famine. The priest is tormented by hunger as he can only feed himself with potatoes, if there are any, for he is running out of provisions. In his letters to his bishop he informs him of the great misery that is in

our midst, that his parishioners are suffering and that he was not able to convince the 50 families that left for the Bay of Chaleur or Sainte-Anne-des-Pays-Bas to remain in Saint-Basile.<sup>107</sup>

In April 1815, amidst this great misery, Father Marcoux received, in his deplorable presbytery, the Governor General Sir George Prevost, who was on his way to England. What a surprise and an honour to have him amongst us! I had never seen a Governor General before.<sup>108</sup>

Three months previously we had received in our midst our new brave daughter-in-law, Salomé Cyr, who has, at the tender age of 20, agreed to marry Jean-Baptiste II, a widower for the past year and father of 4 children under the age of 6. Eleven months later she added a son, Cyrille, to our clan. Amidst our general squalor, in June of this year, she delivered Jean-Octave.<sup>109</sup> We baptised him in our new church of 32 pews, which also has a bell tower but no sacristy yet.<sup>110</sup> Our laughter was replaced by tears the following month when we learned of my brother Charles' drowning at 45 years old and buried in Sainte-Anne-des-Pays-Bas. Poor man! Two weeks preceding his death, he had buried his wife, Catherine Guérette dit Dumont, who had also drowned just the previous fall and had recently been found.<sup>111</sup> What a curse! Charles was the third of my brothers to drown!<sup>112</sup>

*Jean-Baptiste I Fournier and Félicitée Martin*

### December 1819

From January to March 1818 it was freezing cold in church during masses. Certain days it was so cold or there were such great snowstorms that people could not even get to church for vespers. The rear balcony is finally finished and accommodates our choir and the growing population. The pews are now rented but we are still without a sacristy.

People who live far from church, especially on the south bank, are now asking for their own church for they find the 28 kilometer trek difficult, but the parish does not have enough members to open a new parish.<sup>113</sup>

The following spring Father André-Toussaint Lagarde arrived in our parish as vicar to give Father Marcoux a hand. He immediately took on the task of learning the Abenaki language so he can confess the few Indians that are left in our area. He has also opened the first school in the old presbytery in order to educate our youth.<sup>114</sup>

## If My Fournier Ancestors Had Been Able to Write to Me...

Last fall Salomé gave us another grandson named Francis. The British and American politicians, in their great wisdom, fixed the 49th parallel as the demarcation of our borders along the vast Western prairies but it is a little more complicated in our area (especially between Lower-Canada, New Brunswick and the United States).<sup>115</sup>

This year the perpetual quarrels continued, especially the power struggle with the priest. We are beginning to feel a social class differentiation which is very dependent on family ties. The families of the original pioneers set themselves apart from the new immigrants; we, the pioneers, think that we have rights that the newly arrived do not merit. These new people represent a threat because we do not want them to have access to land that we anticipated our children would occupy. We keep the immigrants at a distance; we have no sympathy for them and we do not trust them. Hence we do not allow them to run a tab in our general store. A few immigrants marry local girls, if they have won our approval, but that is more the exception than the rule.<sup>116</sup>

*Jean-Baptiste I Fournier and Félicitée Martin*

### December 1820

My sweet wife of 38 years, my beloved Félicitée, died on January 4, a few days short of celebrating her 71st birthday. I was lost without her! Since Félicitée was a midwife, many people she had delivered shed tears in learning of her death. Three months later I again attended a funeral but this time it was for my 82 year old father.

On March 24 the Americans sent us census takers. Our population now stands at 1000 people. This census indicates that there are twice as many men as there are women. It must be because of the migration of seasonal workers. Since the borders have been fluid, we undergo censuses from both Maine and New Brunswick as they each take their turn.<sup>117</sup>

From the civil point of view, our local residents, mostly French-speaking, have been named commissioners, surveyors, fence inspectors, constables, overseers of the poor and evaluators. The government is attempting to instill order in our small village.<sup>118</sup>

The priest also wants to control us by insisting that a certain decorum be respected in church on Sundays and in our village. The priest opposes the

people who frequent taverns and has tried in vain to control their undesirable behaviour by using his moral authority but it has not really worked. He even tried to have the taverns locked up during mass time on Sundays.<sup>119</sup>

All this commotion did not manage to distract me from the fact that I was a widower at 58 years old. Nine months after my Félicitée's departure, I married a 50 year old unclaimed treasure, Marie Mazerolle. Our two families have known each other for a long time, even way back to the time when we lived in Sainte-Anne-des-Pays-Bas. It often happens in our village that people marry their relatives, or friends of relatives or relatives of our friends, as our choice is limited. We like to stay close to people of our language, religion and culture. In approximately one quarter of the marriages in this parish, the spouses are blood related to a certain degree; the bishop gives them a dispensation. However, the bishop opposes marriage between first cousins.<sup>120</sup>

In October Salomé and Jean-Baptiste II produced a beautiful boy that they chose to name Jean-Baptiste III. It warms my heart to see that a third generation will carry my name.

*Jean-Baptiste I Fournier and Marie Mazerolle  
Saint-Basile, Nouveau-Brunswick*

### December 1824

I must admit that now that I have Marie in my life I am so busy that I have not had much time to write my annual letters. I must apologize; I will attempt to catch up and recount the last 4 years.

In November 1821 Father Lagarde had to return to Lower Canada to take care of his parents. Father Michel Ringuet came to replace him. He arrived too late to get his hands on a good stove for the rectory to keep himself warm during winter. He has not yet adjusted to his new living conditions and he found winter really miserable.<sup>121</sup> In the fall of the following year the priest received a dozen new « Canadiens » and Irish families in our parish. Barely eight months later some undesirable individuals arrived. Those noisy people loved to gather in the public house, even during mass. This irritated the priest so much that he decided to have that meeting place put under lock and key. These unruly people threatened to break down the door but eventually the situation calmed down. Upon following the priest's recommendation, a group of inhabitants has

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organized and has elected people to maintain order, for we do not have anyone as such to maintain order in our village.<sup>122</sup>

Since I wrote my last letter there are two new babies in my son and daughter-in-law's household (Alexis in 1822 and Florent Joseph in 1824).<sup>123</sup> It is starting to be crowded under our roof! We definitely do not have much time to be bored.

While walking about, I came across a land lot that caught my eye so I took the opportunity a short time later to buy that new parcel of land (lot 148), which belonged to Joseph Dufour on the south bank of the river, only four lots away from my original paternal land.<sup>124</sup>

This summer we were witness to a big change in our village: the arrival of many lumberjacks as lumber yards were recently opened in our vicinity. Now everyone wants a part of the profits so the governments are fighting over the area of Madawaska. This time it was the New Brunswick government's turn to hold a census. They counted 1,600 persons which represents an increase of 429 settlers in 4 years! It must be partly due to the lumbermen who work in the timber camps.<sup>125</sup> This year's ice and floods have made life difficult once again for the people who must travel from far to attend church. We are noticing fewer people at mass because of it. There are only 2 Maliseet left in our neck of the woods and we occasionally see them wandering around in the village.<sup>126</sup>

*Jean-Baptiste I Fournier and Marie Mazerolle*

### December 1826

Our population continues to grow. New lumberjacks continued to arrive when they heard that jobs were being offered. Our births have surpassed our deaths and there is an average of 10 persons per family. In our household we are now two couples (Marie and I and my son Jean-Baptiste II and his Salomé) and, with the arrival of tiny Betty Marie, 10 children from three marriages (the oldest being 17 and the youngest 5 months). In general, if children pass away, they usually seem to die before reaching their first year but I have heard that the mortality rate for children is greater in New England and in Europe compared to here.<sup>127</sup>

This year the Maliseet starved. They were usually established near the river but this year they came to camp in front of our church doors and the inhabitants took turns to feed them.<sup>128</sup> They are

God's children like us so we owe them Christian charity. After all, we have not forgotten how much they helped us when we first arrived. Our parish priest, Elie Sirois, was the first to receive them.

Not long after his arrival, the priest mentioned that he found the parish well organized and progressive.<sup>129</sup> It sure feels good to hear that! When reading the parish registers he noticed that most of the parishioners were ploughmen, farmers or day labourers. Obviously the women had no professions.<sup>130</sup> When walking through the village he discovered a shoemaker, carpenters and, to his great disappointment, taverns.<sup>131</sup>

*Jean-Baptiste I Fournier and Marie Mazerolle*

### December 1827

The nomad Maliseet have left us and gone down the St John River.<sup>132</sup> It is very strange not to see their camps in front of our church anymore; I miss them. They have always been part of our community.

There is really no jurisdiction over our fluid borders because of ambiguities in the last treaty signed in Versailles in 1783. Everyone wants to cut the pine found in our St John River valley forests. This has caused riots between New Brunswick and Maine. We were very close to a declaration of war but the United States won what is now better known as the «the bloodless Aroostook war».<sup>133</sup>

The famous Baker flag affair also captured our attention this year. The highest court of New Brunswick condemned the American, John Baker, for his activities aiming to annex Madawaska to the United States. He had to pay a hefty fine and spend three months in prison.<sup>134</sup>

There is also some good news. Sainte-Anne-des-Pays-Bas now has its own resident priest in the person of Father Morisset. After many years of repeated requests sent to the bishop, this year there was also the creation of two new parishes on the south bank: one in Grande Rivière<sup>135</sup>, known as St Bruno and one in Frenchville, known as Sainte-Luce.<sup>136</sup> From now on we will no longer need to share our priest with those villages. This will alleviate our priest's workload.

*Jean-Baptiste I Fournier and Marie Mazerolle*

### December 1829

## If My Fournier Ancestors Had Been Able to Write to Me...

Last year landowners, like me, obtained the right to vote and we are now integrated into the political system. Because of our culture and our habits we tend not to use what the British government calls « Probate Court ». We do not need it, firstly, because it is very costly. Secondly, because we traditionally leave our belongings to one of our children before dying, there is an understanding that, in exchange, he will take care of his parents until their death. That is the agreement Jean-Baptiste II and I reached way back in 1806. Fredericton rarely takes care of us, unless the subject of borders comes up. Because of Fredericton's indifference and our isolation brought on by the long distance between them and us, we tend to find our own solutions to problems.<sup>137</sup>

Only since this year have we, Catholics, been able to obtain government posts, now that the Emancipation Act has been passed in England and its colonies. Before then we could only accede to small offices but from now on nothing will impede us.<sup>138</sup>

Our priest Sirois took care of the church's inside repairs. He has added two confessionals, one altar and a pulpit for his sermons and an upstairs loft at the back. He receives his old pious inhabitants in the church. On the other hand, for the past 2 years, we have in our midst approximately 50 families without religion and without morals who cause lots of trouble. The priest has his hands full.<sup>139</sup> He also has to be there to encourage the parishioners who have had a bad harvest this year.

*Jean-Baptiste I Fournier and Marie Mazerolle*

### December 1830

In February the Fournier family was blessed with the arrival of another son, Sylvain, in Jean-Baptiste II and Salomé's household.

In order to finally fix the borders the Americans had to do a very thorough study by asking the local inhabitants the nature, origin and source of their land titles. On 24 July 1830 two Americans, John Deane and Edward Kavanagh, were sent by the State of Maine to inquire who had land titles for their land. They even asked the date of the first land occupation and how much of it was cleared.

During their visit they observed that we govern ourselves well using our own customs and practices. We do not require government to administer justice, lands nor education. They

noticed that the older couples like us were boarders in our children's home, in return for care. They even got to taste our famous maple syrup that we export. Even though all the land lots of the Mazerolle and Soucy Concessions were occupied, the agents noticed that the heads of families reserve parcels of land for their children, without clearing them, as their ancestors have done before them. The agents admitted that they will suggest that tribunals be established in order to have a system to register land transfer.<sup>140</sup>

When Salomé, with Sylvain, her newborn of 5 months, under her arm, saw the two strangers leave the Daigle house next door en route for our house, she really did not know what to do as her husband and I were not at home.<sup>141</sup> She therefore decided to not reveal very much about us except to say that her husband lived in my house and that I had in my possession the British concession act. When she noticed that they went on towards Jos Dufour's house next door, she was able to calm down a bit.

We were wondering what these two men were doing poking their noses into our business. They even came over on my other land on the north bank, six houses from the church and rectory.<sup>142</sup> All they discovered was that I hold the land title from the English, that it is 30 rods wide and that I have cultivated 30 « arpents ». My neighbours Jos and Firmin Cyr and Bénoni Thériault were not happy either with our two nosy visitors. What do these governments want from us? We are peaceful settlers and in general well behaved towards the government. We are known as a happy people, honest, hospitable and loyal. Our colony is prospering and economically autonomous as we are industrious and our lands fertile. Most of us are farmers who cultivate wheat, for the most part, and our export of flour as far as Fredericton is successful. We also live off hunting and the fur trade.<sup>143</sup>

The Maliseet are now established on the main road, instead of near the river like before. Their houses are clean, comfortable and well lit. In his report to government, another agent, Mr. Farrell, described them as peaceful citizens, charitable and respecting authority. You should see what beautiful charm they bring to our holy parade when they join us for the procession of the Holy Sacrament.<sup>144</sup>

Lately we have noticed changes in the population compared to when we first arrived. The village is more crowded, especially since the arrival of the



lumbermen. Most pioneers, now elderly, live with their single or married sons and their families. A few are now installed at one day's walk from Saint-Basile in Sainte-Luce, as the best local land is now taken.<sup>145</sup> They have told me that one third of current landowners are not related to the original landowners. A little more than another third are relatives of the original families. A few live instead on another plot of land, according to their needs, like in my case because I have two plots, one on each bank. The farmers today do not seem as obliged to keep a piece of land for their children. A small percentage of the original « Canadiens » and Acadian families have disappeared by extinction or by migration. The « Canadiens » have gone toward the parishes on the St Lawrence River and the Acadians toward the Bay of Chaleur or to Sainte-Anne-des-Pays-Bas.<sup>146</sup>

*Jean-Baptiste I Fournier and Marie Mazerolle*

#### December 1831

In May Salomé delivered another grandchild, Denis, but he died about two months later. She took it hard! Especially that she and her husband had just finished burying his son Isaac, from his marriage to Vénérande. Ten months earlier he had died in his prime at 21 years old. But life goes on. Sophie, Isaac's sister, married at 20 years old, a year after the death of her brother. She has found a good partner in Jean-Baptiste Bourgoin.

In our village there were two events of note this year: Francis Rice, an Irish Catholic, was appointed Justice of the Peace. He is an educated man who has once been a teacher and militia officer; he owns a farm and has hired men to help him.<sup>147</sup> Simonnet Hébert arrived, by a beautiful sunny day, on board his new fancy horse-drawn carriage (« calèche »). A first for Madawaska! It was as exciting as the day we were first introduced to new chemical matches.<sup>148</sup>

Madawaska is now an important stop on the road between Kamouraska and the south of New Brunswick. Now when you are travelling in our region you will find 4 stores, 3 sawmills, 3 mills that produce wheat flour, and three other mills of which one is currently under construction, one tavern and numerous inns.<sup>149</sup> What many changes I have seen in my lifetime and I am only 69 years old.

*Jean-Baptiste I Fournier and Marie Mazerolle*

#### December 1832

Times are hard and money is rare. The bad weather has ruined our harvest and many families are living in misery. Last year our bishop called Father Sirois back. We were very fond of him and we did everything we could to keep him, but in vain. Father Romuald Mercier, an Acadian by his maternal Landry bloodline, replaced him. He is a good preacher, that Acadian, and he is very charitable. He quickly noticed that our young people are, for the most part, married to people originally from this parish. When he consulted the current and old parish registers, he noticed that everyone was a farmer at one time or another. A few changed profession being a carpenter one year, a farmer the next. When walking in the village he met a goldsmith, a gunsmith, even an architect-sculptor. But the only educated man apart from himself is the doctor.<sup>150</sup>

Not that it changes anything, but politically Madawaska is now part of the county of Carleton, instead of the county of York and court sits in Woodstock. Madawaska, as such, is also a civic parish which means that now the people of Madawaska can be jury members, not that this would interest me in the least.<sup>151</sup>

What does interest me is the fact that our daughter-in-law, Salomé, has given us another grand-daughter in November this year and they named her Dorumène Germaine.

*Jean-Baptiste I Fournier and Marie Mazerolle*

#### December 1834

Our harvests have been deplorable for the past two years. It is one of the worst famines I have ever seen! A few are leaving to go find shelter and food in other villages where their relatives live. Even the New Brunswick government has had to send us some relief to help us out!<sup>152</sup> The Maliseet who are staying are suffering also

It is in this environment of misery that our grandson, Sylvain, died on the actual date of his 4th birthday, in February of this year. Salomé, 7 months pregnant, took it very hard. In his memory she decided to name her newborn Sylvain, when the latter was born in April. The circle of life continues.

## If My Fournier Ancestors Had Been Able to Write to Me...

However by the end of the year Father Mercier advised our bishop that conditions have improved in the three parishes.<sup>153</sup>

*Jean-Baptiste I Fournier et Marie Mazerolle*

### December 1837

The tides have changed and the economic situation has finally turned around. We are now in full "economic expansion", as the educated people like to call it. Since 1835 we have a new priest, Father Antoine Langevin, who is quite tall. He has convinced us to build a new rectory, in front of the church, along the village's main road where numerous new vehicles with wheels are going about. The Catholic hierarchy must see a lot of potential in this new priest for they have named him General Vicar, which means that he represents the whole upper Saint John valley, which is a big territory with an increasing population. Lieutenant-Governor Sir John Harvey has noticed such an enormous potential in Father Langevin that he is ready to offer him financial support to help him cover his territory.<sup>154</sup>



Dr. Florent Fournier

We also feel social and political tensions over the question of borders. There are even some that believe that it may lead to war.<sup>155</sup> Despite the tension, I heard that the American geologist Jackson spoke well of us after his visit. He says that we have honest dealings between bosses and employees and that we are all so sociable that we greet each other at every encounter. He added that we have a local brogue but that we are able to perfectly understand Parisian French. He noticed that very few of us speak English and that our women and children do not speak it at all. He mentions that there are no public hotels but it is always easy to find a meal and to be received in a farmer's home with generous hospitality.<sup>156</sup>

In this tense atmosphere, the Americans sent someone again to do a census. England was celebrating the coronation of a new queen – a

young woman who will be named Queen Victoria. They say that she is only 18 years old. She is so young, the poor girl, to govern such a huge territory!<sup>157</sup>

Last year Salomé and Jean-Baptiste II had another girl whom they baptised Bethsabée and this year Étienne came into this world but he died two weeks later.

*Jean-Baptiste I Fournier et Marie Mazerolle*

### December 1838

This year, in his letter to the bishop, Father Langevin mentioned that his load was very heavy, which included taking care of the Maliseet in Tobique. He also had to travel through a large territory that led him all the way to Témiscouata. He asked for another priest to help him.<sup>158</sup>

The priest's superiors recognize in him his exceptional talents in administration. He is blessed with an indomitable energy, tireless perseverance and an authoritarian character which is very practical these days, especially with the quarrels over borders.<sup>159</sup> Our relatives on the Saint Lawrence River write to us about the rebellion of the Patriots, led by Papineau, who since last year are involved in an intense struggle.

*Jean-Baptiste I Fournier et Marie Mazerolle*

### December 1840

Last year Father Langevin received in his home his friend Lieutenant-Governor Harvey. They discussed at length the border issue and the presence of military troops sent to protect it. The troops had to build a military route and erect the forts of Madawaska and Ingall. The local Acadians want to remain British subjects. The menace was so great that it paralysed the wood industry to a point where the lumber companies left.<sup>160</sup> To make matters worse in December fires caused devastation in our beautiful forests and destroyed them all.<sup>161</sup>

This year more people left for Lower Canada as our harvest was terrible. The ones that suffer the most are the new immigrants who have only been here for the past two years for they have not really had the chance to establish themselves since their arrival. There are but only 2 Maliseet in the area. It is very discouraging!<sup>162</sup>

## If My Fournier Ancestors Had Been Able to Write to Me...

During the most recent census it was noted that we now have 6 sawmills and 9 flour mills. The latter are indispensable to our community. It is obvious that commerce is limited but we are pretty self-sufficient. We usually do not buy outside the valley. When we do buy from outside, it is for things that we could not make ourselves at home or that we could not go without. Such indispensable things are needles, salt and silex. What makes life more manageable are matches, small tools, pots, utensils, ropes and writing paper. When we must buy food from elsewhere we buy rice, molasses, sugar and dried cod. The luxurious items are umbrellas, perfumed soaps, buttons, cloth, lace, ribbons, silk and hats.<sup>163</sup> Rosaries, suspenders, snowshoes, tobacco, herbs and spices are real « treats ».<sup>164</sup>

These new vehicles with two wheels that we call « cabriolets » and horse-drawn carriages are becoming more and more common in our village.<sup>165</sup> Visitors dropping by have told us that steamships are now being built in Europe that cross the Atlantic Ocean much more quickly than sailboats.<sup>166</sup> What would our ancestors say, they who went through such slow and arduous passage, at the mercy of the winds?

We are told that, from this year on, Upper and Lower Canada will now be known as the Province of Canada. The old Upper Canada will be known as Canada-West and the old Lower Canada will be referred to as Canada-East. And to think that there are people in government that are getting paid to dream up such things...

*Jean-Baptiste I Fournier et Marie Mazerolle*

### December 1841

Finally Father Langevin has received help in the person of his new vicar, Henri Dionne. One month in spring and one month in fall the parishioners still have difficulty getting to the Saint-Basile church due to high water levels that lead to floods at times and the ice damming that can obstruct access by canoe. That has not stopped us attending our grandson Cyrille's wedding.

Recently, magistrates are assigned to our neck of the woods but often, in the past, it was the clergy that settled our disputes, for we are known as a rather inoffensive people and most of the time we obey the priest.<sup>167</sup>

I took an important decision this year. On July 15 I gave my blessing to Jean-Baptiste II for a land transfer. Papers were signed confirming that he was dividing our lot of land in Iroquois, on the north bank, and he was installing his sons there: Cyrille, on the west side, François (Francis) on the east and Jean-Octave<sup>168</sup> on the central portion. Each son would have to pay him 100 American dollars. With this money he has plans to send his son, Florent, to study medicine in Sainte-Anne-de-la-Pocatière, for he seems gifted to become a doctor that one.

*Jean-Baptiste I Fournier et Marie Mazerolle*

### December 1842

Lately Madawaska is developing into three distinct units. We have the parish of Sainte-Luce in the west which is growing. In the east we find the parish of Saint Bruno and, in the centre, the parish of Saint-Basile.<sup>169</sup>

This year I experienced great happiness during my 80th birthday celebrations. But three days later I cried whole-heartedly at my grandson Alexis' funeral in September; he was too young to die at age 20. Two months later his mother Salomé, my beloved daughter-in-law, died one month short of celebrating her 48th birthday. My tears would not stop flowing. What an extraordinary woman to have raised her husband's four orphaned children and to have brought into this world and raised her own 13 children. And all that through many hardships that all Saint-Basile villagers endured. She also watched over me and my two wives. I will surely miss her!

Another big news this year was the agreement signed by the United States and Britain which is known as the Webster-Ashburton Treaty that will supposedly put an end, once and for all, to the border quarrels. It was understood that the people living on the south bank would become American and the relatives living on the north bank would remain British subjects. It is madness! And me that owns land on both banks and who has family on both sides of the river! Since I am living with Jean-Baptiste II, we will become American, I guess.

*Jean-Baptiste I Fournier et Marie Mazerolle*

### December 1844

## If My Fournier Ancestors Had Been Able to Write to Me...

Last year vicar Dionne was assigned to the parish of Sainte-Luce in Frenchville. With all the border problems we were two years late celebrating the parish's golden jubilee. What fantastic celebrations! We had in our midst distinguished guests who were hosts: Monsignor Dollard (First Bishop of New Brunswick), Grand Vicar Mailloux (from Quebec City), Father Chiniquy (who preached the sermon) and many other priests from Carleton, Kamouraska and the Saint-Basile region. Mass was held in the great outdoors on Martin's Hill and a cross was erected on that occasion.<sup>170</sup> We had at the same time a great temperance crusade. Father Chiniquy's sermon dealt with the Acadian dispersal. There was not a person in the assembly that did not shed a tear, including me who has married two Acadians whose families both experienced the devastation of the Great Deportation. Afterwards we planted beautiful elm trees.<sup>171</sup> People who have joined us in our celebration speak of a new mode of communication known as Morse code, invented four years ago, that allows us to communicate now with a new machine that they call a telegraph.<sup>172</sup>

Father Langevin created an education bursary for the local youth. The goal is to send young people to study at Sainte-Anne-de-la-Pocatière. Afterwards, they will come back to help their compatriots in the fields of magistrature, clergy or political area.<sup>173</sup>

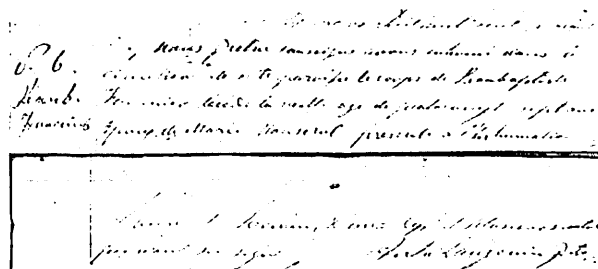
Last year, on a beautiful cold January day, I could not attend my grandson Jean-Octave's wedding because of my age. Our family is now once again related by marriage with the Cyr family. I was told that the bride, Marie-Christine, whom I prefer calling by her nickname Christie, looked like a real angel in her beautiful wedding gown.

In November my grandson Francis, by my son Jean-Baptiste II, married Sophie Thériault. I could not attend either because of the extreme cold but they came by afterwards to visit us.

On July 4 this year my son, Jean-Baptiste II, age 60, decided to leave our paternal land in Saint David to Jean-Baptiste III, almost 24 years old, for the sum of 100 American dollars and he must now take care of both his father and me, his grandfather.

In November we celebrated my sweet granddaughter Catherine's wedding. She is the daughter of Jean-Baptiste II's second wife, Catherine Peltier. We know her well as she has been living under our roof for 30 years. Her new husband, Joseph Albert, seems like a good catch.

*Jean-Baptiste I Fournier et Marie Mazerolle*



Funeral of Jean-Baptiste I Fournier

### December 1845

This year it is my turn to write the annual Fournier letter because my beloved father, Jean-Baptiste I Fournier, passed away on March 9 at the age of 82 (like his father) and his wife, Marie, has asked me to advise you.<sup>174</sup> It is too bad that he did not have the opportunity to see his grandson, Florent, finish his medical studies in Sainte-Anne-de-la-Pocatière. It must have given him great joy to know that his grandson was studying where he, Jean-Baptiste I, had started his long life in that neck of the woods along the St Lawrence River. It was there that he had first heard the wonderfully charming Acadian accent of his sweet Félicitée, my mother, whom he was now joining.

Jean-Baptiste III and his new wife since last April, midwife Vitaline Bellefleur, must now take care of his grandfather's widow, Marie, and of myself. Vitaline is very skilful. Everyone in the village knows the anecdote about when she had to perform an emergency caesarean section to save the baby of a woman who died during delivery.<sup>175</sup> I am in capable hands.

*Jean-Baptiste II Fournier*

Saint David, Maine, United States

### December 1847

This year I am taking over the annual letters. My wife, Christie, and I are preparing to celebrate our 5th wedding anniversary with our children Octave (4) and Léonie (1 ½).

## If My Fournier Ancestors Had Been Able to Write to Me...

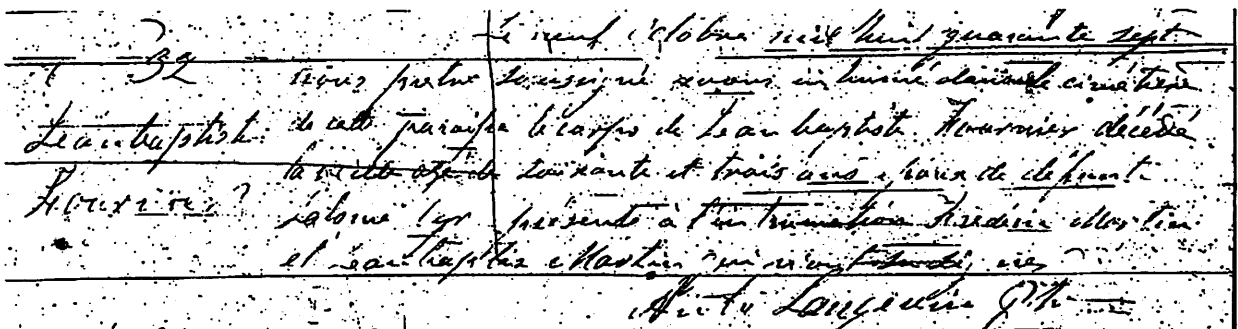
In October we mourned the departure of my father, Jean-Baptiste II, who died at 63 years old and who was living with my brother, Jean-Baptiste III. What a life my father had! He was a baby when he left Ecoupag and he was the first generation to grow up in this region because my grandfather, Jean-Baptiste I, - whom I had the honour to know - and his family were brave pioneers. Father also had the joy of knowing his grandfather, Jean-Marie, who left his roots along the Saint Lawrence River to be closer to his children, now established in Madawaska. I

would have loved to have known my great-grandfather, Jean-Marie, but I was born two years after his death. I have heard so many interesting stories about him!

What I do realize is that I am now the patriarch of my Fournier branch. Like my ancestors I am a farmer and I have huge shoes to fill at 30 years old but I hope to make them proud of me!

Jean-Octave Fournier & Marie-Christine  
"Christie" Cyr

Saint-Basile, New Brunswick



### Funeral of Jean-Baptiste II Fournier

<sup>95</sup> Desjardins, G., *ibid.*, pp. 59-60.

<sup>96</sup> The lot on the south bank is in Saint David, Maine. Lacombe, *ibid.*, drawing of lands between pages 24 and 25.

<sup>97</sup> Cross between the villages of Saint David and Grand Isle, Maine. Lacombe, *ibid.*, p. 22.

<sup>98</sup> Lacombe, *ibid.*, p. 20.

<sup>99</sup> Lacombe, *ibid.*, p. 23.

<sup>100</sup> Craig, *ibid.*, p. 157.

<sup>101</sup> Albert, *ibid.*, pp. 202, 213-4. Craig, *ibid.*, pp. 39, 100.

<sup>102</sup> Albert, *ibid.*, pp. 81, 194, 202. Craig, *ibid.*, p. 100. Desjardins, G., *ibid.*, p. 62.

<sup>103</sup> Library and Archives Canada, *ibid.*, 142e and 145e sheets.

<sup>104</sup> Lacombe, *ibid.*, p. 23.

<sup>105</sup> Albert, *ibid.*, p. 211. Desjardins, G., *ibid.*, p. 63.

<sup>106</sup> Lacombe, *ibid.*, p. 22. Albert, *ibid.*, p. 227.

<sup>107</sup> Craig, *ibid.*, pp. 90-1, 122. Desjardins, G., *ibid.*, p. 63. Lacombe, *ibid.*, p. 22.

<sup>108</sup> Desjardins, G., *ibid.*, p. 63.

<sup>109</sup> Our ancestor

<sup>110</sup> Located in the center of the today's cemetery. Desjardins, G., *ibid.*, p. 63.

<sup>111</sup> Library and Archives Canada, *ibid.*, Legends and Traditions, sheet 134.

<sup>112</sup> His two brothers, Jean-Marie II and Joseph both drowned also.

<sup>113</sup> Desjardins, G., *ibid.*, pp. 63-4.

<sup>114</sup> Desjardins, G., *ibid.*, p. 64.

<sup>115</sup> Cooke, *ibid.*, p. 167.

<sup>116</sup> Craig, *ibid.*, pp. 157, 132, 192.

<sup>117</sup> Albert, *ibid.*, p. 225. Craig, *ibid.*, p. 92.

<sup>118</sup> Craig, *ibid.*, pp. 43-4.

<sup>119</sup> Craig, *ibid.*, p. 156.

<sup>120</sup> Craig, *ibid.*, pp. 137, 139.

<sup>121</sup> Desjardins, G., *ibid.*, p. 64.



## If My Fournier Ancestors Had Been Able to Write to Me...

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- <sup>122</sup> Desjardins, G., *ibid.*, pp. 64-5. Lacombe, *ibid.*, p. 24.
- <sup>123</sup> It is this Florent Sr. who will become the first French-Canadian doctor in Madawaska who was originally from Madawaska.
- <sup>124</sup> This lot bought in Saint David, Maine was sold again to François Picard on 9 April, 1827. Albert, *ibid.*, p. 413 (Deane-Kavanagh report).
- <sup>125</sup> Albert, *ibid.*, p. 228.
- <sup>126</sup> Albert, *ibid.*, p. 81.
- <sup>127</sup> Craig, *ibid.*, p. 107.
- <sup>128</sup> Albert, *ibid.*, p. 81. It is difficult to assess how many Maliseet are in the area at this time (possibly 2).
- <sup>129</sup> Desjardins, G., *ibid.*, p. 65.
- <sup>130</sup> Journaliers = "labourers" in English.
- <sup>131</sup> Albert, *ibid.*, p. 81.
- <sup>132</sup> Albert, *ibid.*, p. 81.
- <sup>133</sup> Albert, *ibid.*, pp. 249-50.
- <sup>134</sup> Albert, *ibid.*, p. 248.
- <sup>135</sup> Today Van Buren
- <sup>136</sup> Desjardins, G., *ibid.*, p. 67.
- <sup>137</sup> Craig, *ibid.*, pp. 44, 47-8, 50.
- <sup>138</sup> James Hannay, *History of New Brunswick*, (St John: J.A. Bowes), 1909, p. 438.
- <sup>139</sup> Desjardins, G., *ibid.*, p. 67. Lacombe, *ibid.*, p. 24.
- <sup>140</sup> Craig, *ibid.*, pp. 40, 54, 96.
- <sup>141</sup> We are talking about the house on the south bank, in Saint David, Maine.
- <sup>142</sup> Albert, *ibid.*, p. 446. Craig, *ibid.*, p. 95.
- <sup>143</sup> Description by the Lower Canada surveyor (Bouchette) and the historian Fisher. Albert, *ibid.*, p. 208.
- <sup>144</sup> Albert, *ibid.*, pp. 81-2.
- <sup>145</sup> Sainte-Luce is now known as Frenchville, Maine.
- <sup>146</sup> Craig, *ibid.*, pp. 88, 94, 166, 180.
- <sup>147</sup> Craig, *ibid.*, p. 46.
- <sup>148</sup> Albert, *ibid.*, p. 233.
- <sup>149</sup> Craig, *ibid.*, pp. 94, 100-1.
- <sup>150</sup> Albert, *ibid.*, p. 235. Desjardins, G., *ibid.*, p. 67. Craig, *ibid.*, pp. 101-2, 170.
- <sup>151</sup> Albert, *ibid.*, p. 234. Craig, *ibid.*, p. 49.
- <sup>152</sup> Craig, *ibid.*, pp. 118, 122.
- <sup>153</sup> Albert, *ibid.*, pp. 235-6.
- <sup>154</sup> Desjardins, G., *ibid.*, pp. 68-9. Craig, *ibid.*, p. 166.
- <sup>155</sup> Desjardins, G., *ibid.*, p. 68.
- <sup>156</sup> Albert, *ibid.*, pp. 209-10.
- <sup>157</sup> Albert, *ibid.*, p. 268.
- <sup>158</sup> Desjardins, G., *ibid.*, p. 68.
- <sup>159</sup> Albert, *ibid.*, p. 238.
- <sup>160</sup> Albert, *ibid.*, pp. 272-4.
- <sup>161</sup> Lacombe, *ibid.*, p. 23.
- <sup>162</sup> Craig, *ibid.*, p. 118. Albert, *ibid.*, p. 81.
- <sup>163</sup> Craig, *ibid.*, pp. 97, 101.
- <sup>164</sup> Translation of "treats" (in the French text)
- <sup>165</sup> Library and Archives Canada, *ibid.*, Legends and Traditions, 13th and 14th sheets.
- <sup>166</sup> Cooke, *ibid.*, p. 168.
- <sup>167</sup> Ward described them as such. Craig, *ibid.*, p. 41.
- <sup>168</sup> My ancestor
- <sup>169</sup> Craig, *ibid.*, p. 166.
- <sup>170</sup> This cross has been changed since. Albert, *ibid.*, p. 244.
- <sup>171</sup> Those elms adorned Rue Principale in Saint-Basile until 1990. Desjardins, G., *ibid.*, p. 70. According to Alphée Cyr the elms were removed bit by bit as Dutch Elm disease created havoc starting approximately 1965 until approximately 1995, when the last elm was removed.
- <sup>172</sup> Cooke, *ibid.*, p. 168.
- <sup>173</sup> Albert, *ibid.*, p. 245.
- <sup>174</sup> The document mentions that he was 87 years old but he was definitely born in 1762 so he was 82 years old.
- <sup>175</sup> Lacombe, *ibid.*, p. 26.

# The Baird Family

Contributed by George H. Hayward

Introduction: *This article is from R. Wallace Hale's CD, Fort Havoc, Vol. II.*

In 1870 a book was published in London for members of the Baird family, and reprinted from the original manuscript of William Baird, Esq., now preserved in the *Advocates' Library*, Edinburgh, by which it seems that in 1578 a union of two families of Bairds took place, one representing, through the female line, the family of Ordinhnivas, an heiress, Lillias Baird, who married Gilbert Baird, the third of Auchmeddan. They had thirty-two sons and daughters. Three sons went to Ireland as adventurers in the beginning of the reign of James the First of England. Two of them settled in the Province of Ulster, north of Ireland, from whom are descended the families on the St. John River, other parts of Canada and the United States. The other son went to the south of Ireland and from him are descended those of the name in Westmorland, New Brunswick, Amherst and other parts of Nova Scotia.

In the death of John Baird, my great-grandfather, terminated a three-lives' lease of land, in the County of Monaghan, town of Graffa.

He had seven sons, viz., John, William, David, George, Adam, Joseph and Thomas, who occupied seven houses and farms adjoining each other and were known as the Bairds of Graffa.

The period of possession – nearly two centuries – having lapsed, the land was taken into an estate and its occupants compelled to leave the home of their ancestors, and my grandfather accepted an invitation from my father and came to America.

He spent some of his time with us in Fredericton and died about the year 1840 in the Parish of Kent.

The fourth son of my great grandfather, George, came also to this country, bringing his family with him, excepting his eldest son, Henry, who preceded him, and settled on a farm purchased from my father in the Parish of Kent.

The old people found on their arrival a comfortable home and lived to see their children well and respectably settled in life.

Several farms adjoining, owned by the brothers, Henry (known as Squire Baird), Adam and George, form the well known settlement and Post Office station of "Bairds-ville." George T. Baird, son of the last named, is now a member of the Local Parliament for the County of Victoria.

## My Father

John, son of William Baird and Susan Teel, was born in the town of Graffa aforesaid in the year 1795.

He received his first instruction at the school of Mr. Farmer, in Graffa; and later attended a school in the town of Monaghan, three miles distant.

When by age and education sufficiently advanced, he entered the Seminary for School Masters in the County of Kildare.

Printed and written in my father's Prayer Book (Church of England) in my possession, may be found the following:

"The Association Incorporated for Discountenancing  
"Vice and Promoting the Knowledge and Practice  
of the Christian Religion,  
"Adjudged this Premium  
"to

"John Baird,

"For superior merit at examination in the Principles  
"of the Christian Religion and the Knowledge  
"of the Gospel, held in

"The Seminary for School Masters

"On the 13th day of March, 1816

"The Rev. Samuel Jones, Examiner."

About this time the 74th Regiment quartered in Dublin, – with its ranks depleted by foreign, active service, – the commander, Colonel Trench, entered one day and the young men of the Seminary, being formed in line, the colonel addressed them as follows:-- "I want a young man to join my Regiment and go out to America as a teacher. He will have the rank and pay of a Sergeant, with some perquisites, and in this case the term of service will be but seven (7) years, at the close of which he will

## The Baird Family

be entitled to a grant of land from the crown of 200 acres, with some privileges thereto attached."

My father was the first to step to the front, and being well recommended, was accepted and joined the regiment.

Arriving safely in New Brunswick, the regiment was stationed at Fredericton, the Capital, where he completed his term of service, having for a time as his assistant teacher the late Robert Gowan. He then proceeded to possess his land, which was situated on the west bank of the River St. John, about 100 miles above Fredericton.

After a residence of two years in the Parish of Kent, he returned to Fredericton, where, as Principal of the National School, he continued to teach during a period of twenty years. Children of some of the most respectable families attended the school; and several, yet living, are occupying high and honorable positions in public service.

A few years later he discontinued teaching, sold his property in Fredericton, and removed with his family to a newly purchased farm a few miles above the Tobique Village, where he resided until his death, which occurred in the year 1858. His remains lie in the Episcopal burying ground in Tobique Village.

### My Mother.

Annie Diggin was born in the city of Dublin in the year 1798. Her grandmother was a Quakeress, and her own mother retained a love for what was chaste and plain in language and dress. Her mother died when she was young. Her father held for many years an appointment as clerk in the Dublin Post Office, retiring on a superannuated allowance, which he lived to enjoy to the good old age of ninety-four years. I have often heard my mother speak of being kidnapped when a child going to school. An old woman met her in the street, and under the pretence of giving her some dolls' clothing and confectionery led her several blocks out of her way, thence into a dark alley, where she stripped her of most of her clothing, and was examining the rings in her ears when a gentleman passing,

attracted by her shrieks, came to her relief, and happening to know her father, had her conveyed to her home.

My mother's brother, John Diggin, whose letters in my possession show him to have been a clerk on plantations in the islands of Grenada and Curacao, was last heard from as a lieutenant on the "Spanish Main." I remember hearing my mother speak of his joining the Columbian service under Bolivar in the struggle for independence, which he (Bolivar) eventually secured, both for Columbia and Peru.

The letters from my grandfather and uncle, with a miniature of the latter, are well preserved, and denote the writers to have possessed an intelligence and religious fervor which, I trust, will never be found wanting in their descendants.

I have been unable to obtain any information other than contained in these letters regarding my uncle, John Diggin, but the probabilities are that he was killed during the war or fell a victim to some of the malignant diseases that infest the cities and shores of South America.

In a Book of Common Prayer, in use by the Church of Ireland, is written:

"Samuel Diggin, No. 13."

Also:

"Anne Diggin, Born in Dublin,  
in Simpson's Court, Beresford Street,  
In the year of our Lord 1798.

Married to John Baird on the 30th day of  
March, 1817."

This Prayer Book had evidently been used by my grandfather, and the "No. 13" referred to the pew occupied by his family.

I set much store by this book, which seems to bring me in direct contact with my dear mother and the scenes of her early life.

### Our Home.

Our home and the place of my birth, was situated on Queen Street in Fredericton and near the residence of Mark Needham.

A portion of my mother's time was occupied in teaching some young ladies, among whom I remember the Misses Needham and Grosvenor, more especially as they

## The Baird Family

would take me occasionally to their homes.

The long journey from Fredericton to the Parish of Kent in an open sleigh in the month of March, with two children under five years of age, must have been to my mother a trying one.

I remember, while we were occupying temporarily a small cabin on a steep bank of the river, nearly opposite the now "Muniac Station" of the N.B. Railway, seeing her weep bitterly while reading a letter received from her father.

To a sensitive mind, the contrast must have been painful in the extreme. My mother felt here the absence of what to her were necessities of life. No near neighbour to break the dull monotony of forest life, – friendly interchanges with the Morehouses opposite was rendered difficult and at times impracticable by the rapid flowing river between, – no highway road above the River de Chute, three miles below, – and no regular postal communication.

I well remember the courier of that time, Martin, a Frenchman. The trip to and from Quebec was made each month; in winter on snowshoes, with dog and toboggan.

The next remove was to a small log house on our own place, and I have no doubt the protection it afforded, humble though it was, was a great relief to my mother.

Our nearest neighbor was a family named McDougal, whose kindness during our stay there was long after remembered.

The prospect of a return from the wilderness of that time to Fredericton, must have been truly gratifying to my mother; but the time spent in Kent was far from being a blank in our existence. Its lessons can never be lost!

In our new home on George Street, Fredericton, we enjoyed, for a few years, as much happiness as this world generally affords.

Among the kind friends who visited my mother during occasional illness was Mrs. Dr. Woodforde, a good Christian woman and a type of the old New Brunswick stock of true nobility.

Our life was very quiet and retired. My mother saw very little society, and devoted

herself entirely to the comfort and happiness of her family.

When her health permitted, she attended regularly the morning service in the old church, where the Cathedral now stands. A few years previous to her death she occasionally attended the evening meetings in the New Methodist Church. I generally accompanied her, and after a time, a pew being rented, my father did also.

The rules and usages of the Church of England were closely observed by my parents, in the partaking of the Sacrament, reading of prayers on stated festivals, etc.

I remember a serious conversation between them at a certain time with reference to my Confirmation; but which, for some reason that I cannot now explain, never took place. My sponsors, therefore, have never been relieved from the great responsibility which Bishop Mountain placed upon them.

My mother's health had become sadly impaired; a lingering cough; with hectic flush, showed but too plainly the terrible enemy with which she was struggling. Consumption! that ruthless disease, had marked her for its own.

The winter of 1836-37 was a dark and gloomy one to our family. Death made a sad inroad upon us, taking away the two youngest children, and our dear, dear mother.

Language fails to express the sense of loneliness we feel on our return from the burial of a loved one. Every object the eye rested upon, seemed to wring fresh anguish from the heart and stamp there indelibly, gone! – gone! – never again to see or speak with on earth.

As I write, and more than three score years have passed away, I would not suppress the tears that flow in memory of my mother; and many, many times, as in a dream, have I felt that dear loving face to be near to mine and been comforted.

My mother died in February, A.D. 1836, and was buried by the Rev. Mr. Sterling, in the old burial-ground, Fredericton a *few feet* to the *North-East* of a tomb and vault in which rests the remains of the wife of the late Hon. Thomas Baillie. ■

# The North Shore.

## Incidents in the Early History of Eastern & Northern New Brunswick, Part 3.

By Rev. W.O. Raymond, M.A., contributed by George H. Hayward

*Introductory: Part 1 of The North Shore was published in the Spring 2012 issue, and Part 2 in the Fall 2012 issue.*

In acknowledging Chipman's letter Mr. Fraser announced that he would be ready to go to Mariemoschie by the 7<sup>th</sup> of July, the termination of his quarter of the School, that he was under the necessity of going to Digby and Annapolis<sup>1</sup> to endeavor to obtain some money due him in that quarter, but should return with the Packet. The first tidings we have of Mr. Fraser after his arrival at Miramichi are found in the minutes of the proceedings of a meeting of the Board of Commissioners of the New England Company held at Fredericton in February, 1789.

"Read a letter from Mr. Fraser, missionary at Miramichi, dated 24<sup>th</sup> October, 1788, informing the board of the dissatisfaction and prejudices which prevailed among the Indians there, and their fears that they will be compelled to become sailors and soldiers. That to conciliate their affections he had, by the advice of Governor Wentworth, who was then in that part of the country, distributed some small presents among them and should, for the present, decline urging their giving up their children for instruction till by a series of kind offices their affections should be conciliated, and for this purpose praying that the expence of an Interpreter for a short time, until he should acquire a further knowledge of their language, should be allowed him."

The experiment of establishing schools under the supervision of missionary agents was attempted at various centres throughout the province. One was at Woodstock (or Meductic) under Frederick Dibblee, one at Fredericton under Benjamin Gilbert, one at Sheffield under Gervas Say, one at Westfield under Burrows Davis, one at St. Andrews under Henry Barlow Brown, one at Sussex Vale under Oliver Arnold, and one at Chat-ham under James Frazer. After the experience of five years the results were not deemed satisfactory and the system was radically changed. The stations were abandoned and a central Indian Academy established at Sussex

under care of the Rev. Oliver Arnold,<sup>2</sup> where operations were carried on until about the year 1835, when the work in New Brunswick was abandoned. During the period of nearly fifty years that the New England Company prosecuted its work on behalf of "the heathen natives" of New Brunswick, the sum of about \$140,000 was expended, of which nearly one third was paid out to officials who had little or no connection with the work of instruction. It cannot be said that the designs and intentions of the founders of the Society for propagating the Gospel among the Indians of New England and parts adjacent were very wisely carried out by those who had the control of the funds. Nevertheless the statement of Edward Winslow is true that "The legacy which had been formerly left by Mr. Boyle (the founder of the Society) for the Christian purpose of civilizing the aborigines, being applied in this country, was considered by the Indians who did not comprehend the meaning of it, as a strong proof of national protection and kindness, and it had undoubtedly a tendency to reconcile them more effectually to the government."

The efforts of the teachers to advance the moral and spiritual welfare of the Indians were productive of good in many instances, yet the permanent results were small.

Mr. Fraser's appointment as Instructor at Miramichi was cancelled about the year 1791. The only reference that the writer has been able to discover touching the presence of Mr. Fraser at Miramichi, apart from the correspondence and records of the Society, is contained in the following letter of Alexander Gillish to Edward Winslow. It certainly is a curiosity in its way and shows that there was room for the school master's work at Miramichi a century ago among the white inhabitants as well as the savages.

Miremoshi, July 29, 1791.

Honored Sir,— I hope your goodness will exkuse me for the Liberty I have taken in writing. This is the second time I wrote your Honer by the Reverant James Frazer, our Minister, who told me at his return that he sent you the letter and that he likeways sid you after in Frederecktown and that you told



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him you was to send me an answer by the first opportunity concerning that lot which I have been scandalized about .... I cannot complain on government, but the inhabitant that swears that I shall not have it if his Excellency was on the spot himself to put me in possession of it – if it please your Honor they have pronounced these words which, I think, is out of all character and very discouraging to me. If I was not in the destitute situation that I am in I would certainly leave the place, but I am so destitute that it is out of my power to remove my family at present for everything I head in the world, only what was on my back, was consumed by fire the eleventh of May last, with Bed and cloths and all my Furniture and everything I had in the world was consumed that day – only my Cow and Calf they were saved, and nothing else in the world belonged to me; Seed potatoes and seed grain and nets and all my fishing craft, so I was rendered incapable of doing anything for the benefit of my family.

I leave this letter with my wife to give your Honor if you can hear to this River, or to send it by the first opportunity that she gets on to Fredericton, as I this day sail for Halifax to get some support for my family, and if God spare me to return I desire to build a house on lot No. 22, south side of Miremoshi, which is a vacant lot. It is the one I memorized for a young lad that lived with me, which his memorial is in the Secretary's office as yet and his name is Philip Bremner – therefore if government does not think it proper to give this lot to Philip Bremner (which has lived with me these several years of apprenticeship and is now sixteen years of age) if it does not please government to give it to him at that age that they will give it to me. If I am out of the other I will build on it either for myself or for the boy... I hope I may depend on your Honor for befriending me, as I have none to depend on, and I hope God almighty bless and prosper you and your family and everything that concerns you, and I shall ever be bound to pray for your well-being when I am in life.

Alex'r Gillish

It is to be feared that in the days of the first settlers at Miramichi there sometimes prevailed a lack of harmony and goodwill, and that there was a considerable clashing of

interests and opinions. This apparently affected even the peace of the Rev. Mr. Fraser, who wrote as follows to the Treasurer of the Board of the New England Company.

Miramichi, April 24th, 1791

Sr, – Some time ago I received a letter from Mr. James Stewart, informing me that my mission at this place was discontinued by the Board, &c. I am fully sensible that Gent'n of so much honor as the characters composing the Honorable Board would not give ear to reports hatched by the tongue of malevolence and fomented by envy or party. Certain they are that malice's baleful breath will easily stain the fairest Reputation. I am apt, therefore, to believe that there is some mistake in the information and shall proceed as usual till I receive official intelligence from the Hon'ble Board.

I have the honor to remain, Sir,  
Your most obed't & very h'ble serv't,

Jas. Fraser, Miss'ry.

George Leonard, Esq'r.

Northumberland County was a famous field for politics from the time of its first election, of which we have had an account in Sheriff Marston's diary. The death of William Davidson in 1790 created a vacancy, and the candidates were Major Harris W. Hailes, a non-resident, and Mr. Fraser, of the firm of Fraser and Thom.

Edward Winslow had many friends among the Miramichi people, having frequently occasion to visit the place in connection with his position as Deputy Surveyor of the King's Woods for the Province of New Brunswick under Governor Wentworth. His influence, and that of his friends, no doubt, contributed to the election of Major Hailes. There are some references to this old time election in a letter, written by Alexander Taylor, of Miramichi, to Edward Winslow, March 1st, 1791. The bearer was one Charles McLaughlan. Mr Taylor said: There is no doubt of Major Hailes success against any candidate, unless it is Judge Fraser, and even against him, if able speakers are sent in time. He and Duncan Mackay were doing all in their power, but not being seconded by Mr. Nicholson made their task harder. Had the latter joined his interest with Mr. Robeshaw's and that of himself (Taylor),

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Major Hailes would have polled three votes to Fraser's one, although the business interests of the latter were a powerful factor in the election. The generality of the people at the lower end of the river and the French settlers would stand for Major Hailes, and some from other quarters would do so also. "The truth of the matter is," adds Mr. Taylor, "that those of them who has any knowledge needs little persuasion to vote for the Major, but the vulgar is greatly imposed upon by Fraser's agents, tho' he is not here at present."

Duncan Mackay adds a line to Taylor's letter; his suggestion would be considered a very modest one by the political campaigners of this enlightened age: "I am made to understand," he says, "that some of the candidates or their agents are to bestow some victuals and drink on their voters, and we design to have a little for Major Hailes' voters (if we can), which it's hoped may not be disagreeable to him or you."

The Mr. Nicholson mentioned by Alex. Taylor in his letter was Arthur Nicholson, who was collector of customs at Miramichi and also a land surveyor. He had served through the Revolutionary war in the Seventh Light Dragoons, whence he was transferred in 1781 to the King's American Dragoons, and at the peace came with that corps to New Brunswick. He had a very varied experience in his life in this province. In 1785 he is returned as a settler in Prince William, in 1788 he resided at Queensbury, in 1790 we find him at Miramichi. In 1803 he was living in the Parish of Northampton, where he taught school for several years. In his experience, as in that of many others, the proverb was exemplified, "A rolling stone gathers no moss."

Alexander Taylor, himself, was elected a representative of the County of Northumberland in the House of Assembly in 1802 and again in 1809. He had a large connection at Miramichi, who, like himself, had emigrated from Scotland. His sister, Agnes Brown, came to Miramichi with her husband in 1775, and this probably led to Mr. Taylor's own settlement there in 1784. His nephew, Alexander Henderson, came shortly afterwards. In one of his letters to Edward

Winslow, Alex. Taylor gives the following brief account of himself:

"My ancestors for seven centuries back were of consanguinity to His Grace the Duke of Gordon (North Britain) and his ancestors, and held a very handsome fen of land close by their castle. This small estate descended lineally from five Major Gordons' down to my mother, Helen Gordon, and from her to me; but when I came of age and found myself one of fourteen children, and found my parents much troubled in mind how to bring up and settle such an extensive family, I consented to let the land be sold and a will to be made agreeable to their wish. They made a very generous allowance to me, but I was very unfortunate, for in the course of seven years thereafter I scarce could command one shilling. I was advised to apply to his Grace aforesaid, but my heart was too great and hearing such vogue [common talk] and encouragement about this place, I went privately to the Minister who baptized me and got a certificate of my behaviour and character, and set out for here with a wife and six children."

Mr. Taylor speaks at some length of his friends among the English and Scotch nobility. He was inclined to return to the old country, and on this question asks Mr. Winslow's counsel. He closes his letter thus:

"Upon the whole I would not hesitate upon leaving this place of uncertainty and depend on the assistance of such men as I have mentioned, but, alas, what comfort can I expect to have in another corner and leave here ten sons and two daughters and about 150 of my nearest in kin, all of whom, with many others, I have been the sole instrument of bringing to this country."

Alexander Taylor was one of the early magistrates of the County of Northumberland; others were John Wilson, Alexander Wishart, James Horton and John Moody. The first judges of the court of common pleas were Samuel C. Lee and James Fraser.

There was a period in the history of the old province of Nova Scotia, immediately following the termination of the war with France, by the treaty of Paris, in 1763, when lavish grants of land were made to disbanded officers of the army and navy and government

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officials. This, although following the example set by the French in granting immense tracts as seigniories to favored individuals, was a vicious system, locking up the best lands and retarding the settlement of the country. A few references to the working of this system as it affected the North Shore are here given:

A memorial, submitted on March 3, 1770, to the English Secretary of State, represents the condition of the coast of Nova Scotia between Baie Verte and Chaleur Bay as the most productive of fish of any part in all America, and strongly advocates the appointment of a sub-governor for that district. The same year this memorial was presented a Scotch gentleman, named George Walker, described as "late the commander of a naval squadron," made application to the government of Nova Scotia on behalf of Hugh Bailey, LL. D., for 30,000 acres at Caraquet; on behalf of Allan Auld, for 30,000 acres on the south side of the Restigouche river, including the salmon fishery; and on behalf of Hugh Bailey, junior, for the fisheries on the Miramichi above and below those granted to Davidson and Cort, with the land on each side three miles back and the branches of the river. For himself, Commodore Walker desired 10,000 acres at Nipisiguit and 1,000 acres at Belledune, with the beach and pond.

Lord William Campbell, the then Governor of Nova Scotia, was himself a by no means small "land-grabber," and he seems to have regarded the application with favor, but the quantity of land applied for was so large that he deemed it necessary to transmit the application to Lord Hillsborough, Secretary of State. In his letter to the Secretary of State he says: "It is proposed to settle these lands with people from the Orkneys," and he speaks of the value of such a settlement, "which would extend government to a locality now only occasionally occupied by vagrant Indians."

Two years later an agreement was made between Hugh Bailey and William Davidson for the sale to Bailey of a part of the tract of 100,000 acres granted Davidson and Cort in the year 1765.

### Later Settlement on the Bay of Chaleur.

At the time Lord William Campbell was

Governor of Nova Scotia, John Shoolbred, of London, established a fishery station and made a small settlement on the Bay of Chaleur near the mouth of the Restigouche. The Secretary of State, on April 5, 1775, wrote to Governor Legge that Mr. Shoolbred was to be allowed a grant of 500 acres with a frontage of two-thirds on the shore and a depth of one-third. This grant seems to have been afterwards enlarged, for we learn that on April 22, 1776, a memorial of Mr. Shoolbred's came before the Governor and Council of Nova Scotia for consideration, in which he asked for 2,000 acres on the Restigouche, where he had for many years carried on the salmon fishery. It was ordered that the petition should be granted.

Beyond the prosecution of the salmon fishery, Shoolbred did little to establish his claim to the lands granted him, and they were eventually forfeited under the provisions of a law passed by the New Brunswick legislature at its first session in 1786.<sup>3</sup> A few years later Shoolbred endeavored to secure the possession of his former property, but learned that his grant had been declared null and void, and further that the surveyor appointed to examine into the condition of the lands, having reported to Governor Carleton and his council that no improvements had been made such as to entitle the former grantee to a regrant, a part of the tract had already been granted to other parties. John Shoolbred's settlement at the Bay of Chaleur is therefore nothing but a name.

On December 3, 1775, there was granted to Sir Andrew Snape Hamond – afterwards Lieutenant Governor of Nova Scotia, but at this time captain of H. M. S. Roebuck – 3,000 acres in the Bay of Chaleur, in consideration of his services as a lieutenant in the navy in the late war with France. There is no evidence that Sir Andrew ever made any serious attempt to settle his lands, and they, no doubt, were afterwards forfeited to the crown.

A more serious attempt at forming a settlement on the Bay of Chaleur was made by Colonel Arthur Goold, a member of the Council of Nova Scotia. He had formerly been a commander of marines on board H. M. S. Romney, and later private secretary to Lord William Campbell. A good deal of smuggling

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appears to have been carried on about that time between the Islands of Miquelon and St. Pierre and various places on the North Shore, which gave the authorities some trouble. The settlements in that quarter also began to feel the disturbing effect of the Revolution in America. Accordingly when Colonel Goold, early in the year 1777, asked leave to reside at Nipisiguit, where, as he says, he might be able to establish a police beneficial to his Majesty's service and to the community of which he should become a member, his application was warmly approved by Lieutenant Governor Arbuthnot. The latter observed in a letter to Lord Germaine, "Such personages diffused through the out parts of the province will be a means of humanising the settlers, and exact an obedience to the law." Colonel Goold's design of taking up his residence at Nipisiguit was interfered with by some of the events connected with the Revolutionary struggle that required his presence on the River St. John. He, however, employed agents to act for him at Nipisiguit, and probably visited the place not infrequently himself. It was not until the 22<sup>nd</sup> September, 1784, that he received from Governor Parr a grant of 2,000 acres. The conditions of the grant were similar to those found in other grants of this period, and need not be particularized. The accompanying plan [not included here] will give a clear idea of the situation of Colonel Goold's land. The principal portion extended along the southerly side of the harbor of Nipisiguit, a distance of about two miles and a half with a depth of about a mile and a half. Goold's Island, or Indian Island, was included, and lay almost directly in front of the centre of the tract. The grant also included the eastern half of the point of land on which the town of Bathurst now stands, then called Goold's Point. The plan that is here given is based upon an old plan made about the year 1792. Some names, both ancient and modern, have been added to show the location of places mentioned in the earlier part of this paper. The location of the two houses, one at Alston Point and the other at Youghall, correspond exactly with the following passage in Cooney's history, p. 171:

"At Alston Point Mr. Walker had a splendid and elegantly furnished summer residence.... At Youghall, near the head of the harbour, he

had another dwelling house, which he occupied in winter." Cooney give quite an elaborate account of Commodore Walker and his settlement.

Colonel Goold seems to have been anxious to develop his property, and to that end he had the description given below published. It will be noticed he gives to Nipisiguit the meaning of "Happy retreat," which is precisely the meaning that Cooney gives to the Miramichi. In point of fact both Cooney and Goold are in error, for, as Dr. Ganong shows in his excellent monograph on Place nomenclature of New Brunswick, the word Nipisiguit is derived from the Micmac Win-peg-it-a-wik, signifying "rough water," and as to Miramichi – while there is difficulty in deciding as to the true derivation (possibly from Megumaagee, or "Micmac land") there is no evidence whatever that it means "Happy retreat"

[Copy of Mr. Goold's Publication.]

Nepissequit, signifying, in the Indian Dialect, Happy Retreat, is a harbour on the South side of the Bay of Chaleur, situated twelve Leagues below the River Restigouch, which terminates the Boundaries of Nova Scotia from Canady. The situation of this Harbour, the only one commodious, ready, cleared for the reception of the Plow and abundantly well Timbered for the construction of Vessels of moderate Burthen, seems by nature to have been formed for a Settlement of the first consequence for the Cod and Salmon fishery in that district, and as upon the conclusion of the peace it will be natural for the Commercial mind to be hunting after such branches of Trade as shall promise the most certain profits with the least hazardous Risque, the proprietor of that harbour into which runs a River which affords such a Salmon Fishery that Six hands have caught and cured in one season, fit for market, 350 Tierces of Salmon, flatters himself the advantageous observations he is about to make, must render it worthy the strictest attention of any commercial man who would be desirous of employing a small capital from which considerable and almost certain profits must arise.

First, it is proposed that two Vessels, of about one Hundred Tons each, shall be employ'd, the one to proceed with Salmon for the

### The North Shore, Part 3

Mediterranean Markets, the other with Cod Fish and Lumber for the West Indies. The Mediteranean Vessel, after the sale of her cargo, with the neat proceeds, to bring out a suitable cargo of European supplies for the supplying the inhabitants of the Bay and bartering with the Savages for the produce of their hunting; the West India vessel to return with the produce of the Islands and try the market of Halifax with its produce, or proceed up the Bay, where its Cargo would most certainly prove agreeable. The proprietor is persuaded his Influence with the Inhabitants of the Bay, whites as well as Savages, is such that he could be sure of the whole Furr Trade, whilst he should make it a point of the first consideration that they should meet with the most strict and equitable treatment.

Secondly. – If a Small Distillery was established in this District it would be the means of supplying the whole Bay with its produce as well as those adventurers in the Fishery who resort to this Harbour to cure their Fish and take in a fresh Quantity of Bate, there being a Bank of Clams in the Centre of the Harbour for that purpose. There is on the Land a Vain of Clay, a sample of which was sent home by Commodore Walker, who was the Discoverer of this very Excellent Harbour, and it proved in Quality very equal to those called Queens Ware. The Proprietor could enlarge to a Voluminous Bulk upon the advantages of this situation, but confines himself to say that whoever may be inclined to embarque with him upon an establishment similar to the above description he will most cheerfully proceed to fix the Establishment and see it properly carried into Execution, and will readily proceed with the first cargo of Salmon up the Mediterranean, where by his knowledge of the Languages and police of those Countries he will be able to establish and fix a proper correspondence, which may considerably in time augment the undertaking.

Any person inclined to become concerned in the above proposed undertaking, and possessed of a capital sufficient for such an undertaking, by a line directed to the Registrar's office, at Halifax, will be satisfied as to any further particulars."

There are in the writer's possession three letters of some little interest connected with

Colonel Goold's property here, which, for completeness of the subject are incorporated in the sketch. They suffice to show that the fishing privileges of the Nepisiguit were known and valued at an early period.

Ristigouch, 2d Aug't, 1784.

Honorable Sir,

This Comes to inform you that as the River of Nepesiguit is not Fish'd by no person as yet, and as I am inform'd that is your property, I would gladly fish the said River if you would Consent to my terms, which is as follows:– If you Chuse to give me Liberty to fish the said River for the Ensuing year I will agree to pay you Twenty Pounds Curr'y in Cash, which shall be remitted to you by the Bearer hereof, Mr. Burque<sup>d</sup> – and at the end of first year, If I find I can afford to pay you more Money for said River we shall make another agreement, because I intend to Settle there on your Lands, both to improve Land and Fishing.

This I hope you will take to consideration and let me know your Opinion of the same – as also Lett me know what place I may have Liberty to fish, if you agree to my terms, likewise let me know if I can have the use of the house there Remaining, together with the vats, so tht no disputes may arise between John Young and me. I am inform'd John Young has Liberty to fish One half of that River, the Truth of which I should be glad to know, because If I fish there I shall be glad to know my own Rights. This being the Needful I add no more, But beg leave to subscribe with due regard Hon'ble Sir,

Your most Obed't & Humble Ser.,

Robert Adams

Nipisquid, June 20th, 1785.

Hon. Sir,– I am happy to acquaint you of my safe arrivel here the 17<sup>th</sup> Instant, in Company with Capt. White of your town, whom I have made mention off to you in a former Letter from Niposick pr Jno. Thurston, which I presume came safe to hand by this time. On my arrival here I met with John Young, who had taken possession of your River, moor'd his Nets and commenced a Fishery. I told him my Business was the same and had your orders and directions, which I produced him, and desired he should take all his Netts out of Water, Except One, which would be sufficient

### The North Shore, Part 3

to catch Fish for his Family's consumption; he hesitated for some time, and asked me If I would join him in this present year's Fishery, which I agreed to, rather than have any difficulty with him. The Terms I have agreed for is this, viz: We are to lay in the same number of Netts, Men, &c., and to have an equal Share of Fish, and out of this proportion he is to give me the 1-8 share. I insisted at first on having the one-sixth, but on his producing me the Invoice of his Supplies, the high prices he is charged for Netts &c., which was £150 p. cent more than I knew the like Articles to be sold for Even in War time, I consented to the 1-8. Young has a partner by name of Robertson, a very worthy man, who served the late Commodore Walker for many years in this Bay, and now resides at Nepisquid with his family. I have known him for some years back, both in this Bay and Quebec, and would not wish to have Connections with a better. I had not time to see him as yet, being so much hurried in landing my Crafts.

My agreem't with Young makes no manner of difference with Respect to us both, however, its what I would not have done without your honor's approbation, which would be too late to have. This Letter I would have sent by the Rev'd Mr. Bourke, who proceeds to Halifax in a few days, but as I suspect Mr. Bourke on his way will touch at different places, I tho't it more advisable to send it by Capt. White, who proceeds directly for Halifax. Was it not for Capt. White and Mr. Wm. Cort I could not undertake the Fishery this year, as Mr. Nevison's vessel is not yet arriv'd, of whom I was to have my supplies – no news could be more joyful to the Inhabitants of Carraquitt and Nipisquid than your visiting this Bay, and on my arrival I told them you proposed coming, which pleased them much, as they have several Grievances to lay before your Honor. Seventeen Sail of Vessels sail'd from your harbour this morning, who had called in for bate. I propose, God willing, to lay in Salt, &c., this Fall for the ensuing season. I cannot Express to you what I am like to suffer this year for want of salt. I proposed to be here by the 20<sup>th</sup> of May, had Mr. Nevison's vessel arrived. The whole commerce of this Bay was

hitherto Monopolized by a Mr. Robine, who sold his Goods at so high a price that the poor Inhabitants can scarce breathe, he ties them down to such Restriction, but as he supplies them with Salt they are obliged to deliver him all the fish cured by that Salt, which prevents them to pay any debts contracted to others. Jno. Young tells me he wrote your honor two Letters, but had no answer and supposes the Reason was you propose to come in person. He has acted according to your honor's orders. In my last I mentioned with Respect of disposing of your Hay, as also liberty to build before the Ensuing winter to such as would pay moderate charge. As to the hay, the oftener its cut the better, as your Marshes in a few years will be reclaim'd, and of course produce fine hay. I had several matters more to add, but shall postpone 'till your honor's arrival. I have procured two black Fox Skins for your honor, which are now at Caraquitt, and am sorry I cannot send them by Capt. White. I shall send them by the first opp'y.

I am sir, wishing you health and success,

Your honor's faithful and most obedient,  
Humble Servant to Command,

Robert Connor

Capt. White is in such a hurry up the Bay you'l scarce find this intelligible.

The Hon'ble Arthur Goold, Esq.

Tracadigash, Nov'r 19<sup>th</sup>, 1785.

Hon'd Sir,– Since I wrote the within I rec'd your kind fav'r of 23d Ulto, by a Schooner of Mr. Taylor's, which arrived this day, and propose to take a passage in the same to Nipissiquit the first Fair wind. The schooner winters at Nepissiquit. Capt. White proceeds directly to Halifax. He was kind enough to touch at Nepissiquit and land me some articles I had on board his Sloop. If Capt. White had touched at Nepissiquit as he first proposed (and would of course was it not for the arrival of the Schooner), I would have sent your honor two samples of my Salmon, viz: primed and mess. which I flatter myself would bare Inspection and prove agreeable to the house of Mr. Brymer or any other inclined that way. Your honor, I hope, will permit me to add one matter with respect of the Salmon fishery. In 1776 I agreed with the late Mr.



### The North Shore, Part 3

Smith of this Bay to fish the North Side of the River Risticouche, at which time he had engaged eight fishermen of Aberdeen to fish the south side, who are deemed to cure the best salmon and command a greater price at Leghorn or elsewhere. It happen'd that on the arrival of their Salmon and mine at Mr. Smith's store at Bonaventure the late Mr. Walker happened to be present. Mr. Smith ordered some casks to be open'd both of mine and theirs, in order to have Mr. Walker's opinion which was the best quality; he was pleased to give it in my favour, moreover their Crew consisted of 8 in number and mine of 3 only, they had also two Saines of 80 fathom long each, 7 Netts. Same time I had only 3 Netts, they had 37 Tierces and I had 62. I am the first who caught Salmon in a Sett Net in Resticouche. I have this day agreed with one Babinio, a French Man, who formerly lived on your lands at Nepissiquit, and after a Trial of six years Residence here, seven at Misco, he wishes to go back and become your Tenant and assures me his stock does not exceed two cows & one horse, by reason of want of Hay in this place, and the great expence in procuring it at Resticouche, which is 9 Leagues Distant from this place, besides paying the savages a certain tribute by order of his Excellency Lieut. Gov'r Cox. On your Lands close by the harbour there is sufficient Hay to winter at least 35 Head of Cattle, and if drain'd and Dyk'd would, in my opinion, be sufficient for 50 – Besides a Marsh about a League back from the harbour, which I am informed will produce sufficient Hay for 150. This Marsh I never was at as yet, but go by information. I shall better inform you of this in my next, as I propose to clear a road to it this winter. Midway between this Marsh and the Harbour lies a Grove of Excellent pine of about a League in length or rather better; I don't know of anything to equal it in this country except another similar in the North West River of Miramiche. Should a saw Mill be erected at the N. W. Side of the harbour where are two Brooks which would answer that purpose, this grove would be of great value; as to any other Timber I can't at present inform you about as I had not as yet time to take a view of the whole of your Lands, but will, I hope, in my

next be able to give you a more satisfactory acco. There is another great advantage to those who settle on your Lands, which is they can provide themselves with fresh Moose all Summer catch'd in snares. I have seen one family this fall remove from the point to their winter house who had as much salted Moose as would fill 10 or 12 Barrels at least, besides what they had consumed the summer. And every other family shared the like proportion. Besides all this there is abundance of Mackril & Sturgeon in the Fall and Eels all winter. You'd please to inclose a copy of the description of Nipissiquit in Mr. Hussey's Letter as I have left it open for that purpose and forward it by the first conveyance. As your Honor was pleased to repose the confidence in me you have done, and the good intentions you have for my interest, you may be assured I shall leave no stone unturned to execute your orders in all respects and shall count myself happy when compleated, not that I expect any fav'r shown me more than another Tenant.

I am heartily sorry for the Situation of Mr. Cort's children. I am so far satisfied that the Daughter remains where I am sure she will be well taken care of. I was at Gaspee last fall, she told me Mr. & Mrs. O'Hara prov'd like parents to her. She likewise said that Mr. Nevison always desired she would inform him of any articles she may want. Before I left Merimache I told the second Son he was welcome to come with me to Nepissiquit and fare as I would, as he had no certain place to go to, as I knew it would be a pleasure to many there to see him. He is a very active young Man, understands the hunting and fishery perfect and now remains with me, the kindness I rec'd from their Father when I first went to Merimache, I shall never forget. I hope you honor will excuse me for taking up so much of your time in reading this, and am your faithful & most obed't Humble Serv't,

Robert Connor

**Hon. Arthur Goold.**

Colonel Arthur Goold died at Halifax, on February 29, 1792, aged 64 years. In the winding up of his estate his property at

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Nipisiguit was sold and purchased by George DeBlois, a leading Halifax merchant, not improbably to satisfy the claims of the latter for supplies advanced to Colonel Goold in connection with his operation at Nipisiguit. Goold's grant included the old location of Philip Enault. Cooney, in speaking of Enault says that it was affirmed "that he had a large Grist mill on the stream running through the marsh, now owned by Mr. DeBlois and formerly granted to A. Goold, Esqr."<sup>5</sup>

The fate of Goold's grant is seen in the following advertisement, which appeared in the Halifax Journal:

"To be sold at Public Auction:— By Charles Hill, At his Auction-room, on Wednesday, the 18<sup>th</sup> day of April next (if not disposed of before by private sale); That well known Tract of Land containing 2,000 acres, late the Property of Arthur Goold, Esq., in the Harbour Nepisiguit, on the south side of the Bay of Chaleur, in the Province of New Brunswick; well situated for the Salmon and Cod Fishery, having a Clam Bank in the centre of the Harbour, where fresh Bait is easily obtained. The Grant comprehends a small Island, called Goold's Island, in the front of said land, with a Point on the opposite side of the River, called also Goold's Point.

It is said to be a very valuable Tract and great part of it fit for the reception of the plow. On the lands close by the Harbour, it is said, Hay may be cut sufficient to winter 35 Head of Cattle, and when drained and dyked would produce sufficient for 50 Head, besides a Marsh about a league back, which would produce Hay sufficient for fifty Head more. It has also an excellent Grove of Pine, equal to any in the country, where a saw mill might be erected, as there are two Brooks fit for the purpose. Another great advantage the settlers have on that side of the River is furnishing themselves with fresh Moose all the Summer. The very advantageous situation of this Land for the above purposes, as also for the Fur Trade, are so well known it is needless saying more thereon. For terms at private sale, apply to George DeBlois, near the Parade, where the original Grant, with the plan of the River and Harbour may be seen.

Halifax, March 15, 1792.

In closing this contribution to the published history of the North Shore the writer has to express his grateful acknowledgements to Francis E. Winslow, Esq., of Chatham, who very kindly placed at his disposal the papers left by his grandfather, Judge Edward Winslow; also to Dr. W. F. Ganong for some valuable notes, and finally to Dr. N. E. Dionne, of Quebec, and M. Placide P. Gaudet, whose publications have afforded much assistance.

The contribution is necessarily of a broken and fragmentary character, and might, perhaps, be better characterized as a collection of random notes, than a historical paper. It has moreover the disadvantage of having been very hastily compiled amidst the pressure of more important duties. However such as it is, it is now added to the collections of our Historical Society, with the hope that its publication may stimulate other writers to add their quota to the history of so important a section of our province as "The North Shore."

### Notes

1. Mr. Fraser appears to have done some ministerial work at Digby and Annapolis.
2. A very interesting account of the old Indian College at Sussex is given by Leonard Allison, of Sussex, in his sketch of the life of Rev. Oliver Arnold, published in 1892. Since that date additional facts of interest have been discovered among the Chipman papers.
3. The Act of Assembly referred to provided that if any grantee should neglect to register his grant with the Secretary and Registrar of the Province, within a year from the time the Act was passed, such grant should become null and void.
4. Rev. Joseph Bourg, the priest to the French and Indians.
5. The residence of Philip Enault however was not on the site of Bathurst — called by Cooney Abshaboo or Coal Point, but at Point Enault or Daley's Point. ■

# Alexander Malcolm Land Grant

*Transcribed by Nancy F. Malcolm, 1000 Kimbrough Hill Dr, Greensboro, GA 30642 (706) 467-9250*

*Department of Historical and Cultural Resources  
Provincial Archives New Brunswick, PO  
Box 6000, Fredericton, New Brunswick*

*'Land Grants' Vol. D #431 NB page 42-45 [four  
(4) pages plus plots map]*

*Alexander Malcolm, Lots 2 & 7, Granted—27  
Nov 1805 Original Survey of lots 1788*

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## **Alexander Malcolm.** Restigouche

G.G. Ludlow New Brunswick George the third by the Grace of God of the United Kingdom of Great Britain and Ireland King Defender of the Faith..

To all to whom these presents shall come Greeting:

Whereas **Alexander Malcolm** has manifested his desire to settle on certain lands herein after described, and made proof of his ability to cultivate and improve the same according to the conditions herein after specified as well as of his loyalty to us and attachment to our Government, and also has before the issuing of this grand said to our receiver General of our Quit rents for our use the sum of forty shilling of lawfully money of Great Britain:

Know ye therefore that we of our special grace certain knowledge and more motion, have given and granted, and we do by these presents us our Heirs and successors give and grant unto the said **Alexander Malcolm** his heirs and assigns, **two several lots** or plantations of land being the **lots number two and number seven** situated lying and being on the south side of **Restigouche River** above **Church Point** within the **County of Northumberland** and containing in the whole **four hundred acres** more or less with the usual allowance of ten per cent for roads and waste, being abutted and bounded as flows comfortably to the **original survey of lots** made in that district in the year **one thousand seven hundred and eighty eight**) to wit, the aforesaid **lot number two** beginning at a marked ash tree standing on or near the southerly bank or shore of **Restigouche River** above mentioned about forty eight chains of four poles each measured on a right line above or southeasterly from Church Point, the said ash tree being on the upper bounds of the lot number one

reserved for a Glebe, thence running south by the magnetic needle one hundred and fifty chains of four poles each thence west fifteen chains or to meet the lower line of the lot number three, thence north along the said lower line until it meets the southerly bank or shore of Restigouche River aforesaid, thence along the said bank or shore following its several courses down stream or easterly until it meets the bounds first mentioned or a line running north there from containing in the whole two hundred acres more or less with the usual allowance aforesaid. **The lot number seven** above mentioned beginning at a marked cedar stump standing on or near the aforesaid southerly bank or shore of **Restigouche River** about on hundred and four chains measured on a direct line above or southwesterly from the said **church point**, being the upper corner or bounds of the lot number six agreeable to the said survey thence running south by the magnetic needle along the upper line of the said lot number six one hundred and forty eight chains of four poles each, thence west fifteen chains or until it meets the lower line of lot number eight, thence north along the said lower line

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Until it meets the southerly bank or shore of Restigouche River above mentioned thence following the several courses of the said bank or shore or easterly until it meets the first described bounds of this lot number seven or a line running north therefrom, containing in the whole thereof two hundred acres more or less with the aforesaid allowance the said two lots being more particularly described in the plat or survey hereunto annexed; together with all woods, under woods lumber trees lakes ponds fishing waters watercourses profits commodities here filaments and appurtenances whatsoever there unto belonging or wise appertaining except and always reserved out of this grant to us our heirs and successors all while line trees now standing growing or being or that at any time here after shall be standing growing or be found in and upon the said lots of land and premises or any part or parcel thereof, and also except and reserved out of the same to us our heirs and successors all coals and also all gold river and other mined and minerals. To have and to hold the said two lots of land all and singular other the premises hereby granted

## Alexander Malcolm Land Grant

with the appurtenances unto the said **Alexander Malcolm** his heirs and assigns for even He the said **Alexander Malcolm** his heirs and assigns yielding and paying therefore yearly and every year forever unto us our heirs and successors at the office of the ?? Lend of our Quit Rents in New Brunswick, or to such other person as shall be appointed to reserve the same the yearly rent or sum of one halfpenny sterling or lawful money of Great Britain for every acre of the said land hereby granted at the Feast of Saint John the Baptist or mid-summer day in every year forever, calculating from the first midsummer day after the date of this grant and so to be paid on every midsummer day after forever, and in default of the said payment, or if it shall happen the aforesaid yearly rent at any time to be behind or unpaid in part or in all by the space of thirty days next over or after any of the said midsummer days or times whereon the same ought to be paid as aforesaid, that then and from thence forth this grant shall immediately cease and determine and be void and of none affect, and the said lots of land and premises aforesaid shall revert to and newest in us our Heirs and Successors;

And provided also and this person grant is upon condition that the same grant be registered in the Register's Office of our said Province of New Brunswick, and a docket thereof be entered in our auditor's office and also in the office of our receiver General of our Quit Rents within six months after the signing the same otherwise the said grant shall be void and of none effect; and provided also and upon condition and we do hereby direct and require that the said **Alexander Malcolm** his heirs and assigns shall and do within three years from the date of this grant for every fifty acres of the said lots of land accounted plant able clear and work three acres at the least in that part of the said land which he shall judge most convenient, or else clear and drain three acres of swampy or sunken ground or

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drain three acres of march if any such be within the bounds of this grant, and also shall and do for every fifty acres thereof accounted barren put and keep on the said land within the said space of three years, three neat cattle and maintain the same number of neat cattle on the said land until three acres of every fifty acres of the improvable land aforesaid be fully cleared and improved or else shall and do in case there be no part of the said lots of land fit for present cultivation erect thereupon

within the said space of three years an habitable dwelling house, and also put on the said land the like number of three neat cattle for every fifty acres and in case the said land be so rocky and stony as not to be fit for culture or pasture then the said **Alexander Malcolm** his Heirs and assigns employing within a reasonable time from the date of this grant, and continuing to employ for the space of three years then next ensuing one able hand for every hundred acres of the said land in cutting wood, clearing the land, or in digging any stone quarry it shall be deemed a sufficient cultivation and that in case the said **Alexander Malcolm** his Heirs assigns shall not or do not within the said space of three years from the date hereof fulfil and have fulfilled the several terns and conditions herein before prescribed, then this present grant shall be void and of none effect, and the lands hereby intended to be granted shall revert to us our Heirs and Successors:

And we will and by these presents for us our Heirs and Successors do grant and declare that when the said **Alexander Malcolm** his Heirs or assigns shall have settled, planted and cultivated or improved the said land or any part of it according to the directions and conditions abovementioned he or they may make proof of such sealing planting cultivation and improvement in the general court or court of general sessions of the peace in and of the County or district where the said lands lie, and such proof shall be certified by the Judges and Foreman of the Grand Jury of the said Court to the Register's Office and be there entered with the Record of this Grant or Patent, a copy of which shall be admitted on any trial to prove the sealing and planting of the same land; and every three acres which shall be certified to be cleaned and worked as aforesaid shall be accounted a sufficient seating planting cultivation or improvement to save from forfeiture fifty acres of land in any part of the said lots contained within this same grant or patent.

And further we will and by these presents do direct and declare and this grant is upon this condition also that the said **Alexander Malcolm** be precluded from conveying or assigning, and that he do not and shall not convey nor assign the land hereby granted, or any part thereof or any right or title under this same grant to any person or persons whomsoever until he the said **Alexander Malcolm** shall have made proof in the general count or court of general sessions of the Peace aforesaid, and obtained a certificate thereof in manner before men-

tioned, that he has persevered during two years at least in the cultivation and improvement of the said land according to

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the terms of this grant; or unless he shall have obtained from our Governor or Commander in Chief of our said Province by and with the advice and consent of our Council a regular sanction to such conveyance and assignment, and in case no such certificate or sanction shall have been obtained the land so conveyed or assigned shall be forfeited and revert to us our Heirs and Successors:

And provided also that no part or parcel of the said lots of land hereby granted to the said **Alexander Malcolm** and his heirs be within any reservation heretofore made and marked for us our Heirs and successors by our surveyor General of Woods or his lawful deputy in which case this our

grant for such part of the land hereby given and granted to the said **Alexander Malcolm** and is Heirs forever as aforesaid, and which shall upon a survey thereof being made be found within any such reservation shall be null and void and of none effect anything herein contained to the contrary notwithstanding

Given under the Great Seal of Our Province of New Brunswick: Witness our trusty and well beloved **Gabriel G. Ludlow** Esquire President of our Council and Commander in Chief of our said Province at Fredericton the ninth day of September in the Year of our Lord one thousand eight hundred and five and in the forty fifth year of our Reign.

By command of the President in Council. John Odell No 431 East Registered the 27th day of November in the year 1805 John Odell, Reg.

## Books for Sale – McKnight History

### McKnight History Book Volume 1

Samuel & Elizabeth (Halliday) McKnight came from Scotland to New Brunswick in 1816 - Generations 1-4, listing 5, including Ohio connections, land grants, old documents, many photos, etc. Over 400 pages. Cost is \$40 plus shipping.

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book/publication should contain information relevant to our members. Please send information about the book/publication to the Editor. The information should include title, a short description of the contents, pricing including mailing costs (for Canadian, US, and overseas purchasers), contact information for ordering the book (contact information should include contact's name, address and/or phone number and/or email address and/or web site). Submissions may be edited for space purposes.

# An Old Time Missionary by a Modern Old Timer

By Samuel Crothers Murray, ca 1923 (Mount Allison University Archives). Contributed by Eldon Hay.

Samuel Crothers Murray styled his life and ministry as a 'Modern Old Timer'. He had a childhood hero, Rev. Alexander Clarke (1794-1874). In this memoir, Murray outlines his early experience with his mentor.

*Samuel Crothers Murray was born 1857, at Murray Corner, NB, in a devout Reformed Presbyterian (Covenanter) home. That family, together with many others in the community, greatly admired the Rev. Dr. Alexander Clarke. Murray attended local schools and became a schoolteacher. Two years after Clarke's death, when he was 19, Murray wrote, "I made a public profession of faith, and united with the Reformed Presbyterian (Covenanter) Church at Murray Corner, my home congregation." He attended Mount Allison University and, upon graduating in 1881, decided to enter the ministry. He went to Princeton University to study theology. While there he left the Covenanters, not, apparently for doctrinal reasons, but because "the Reformed Church had grown weak, and I decided that I should be identified with an expanding church—the Presbyterian Church in Canada." Accordingly he "asked for a transfer to the home congregation of the Presbyterian Church in Canada" at Oulton's Corner.*

*Murray's own career as a minister and missionary was to be spent in western Canada. However, he made a brief and significant imprint in New Brunswick. In the spring of 1884, the Saint John presbytery assigned him as a catechist to serve in Dorchester, just then emerging as a Presbyterian congregation. He assisted that process, and by the time he left, although St. James, Dorchester had not yet been built, Murray wrote, "the church is assured," The Corner Stone Laying took place later that fall; the church opened the next summer, 8 July 1885.*

*Murray's contribution in Sackville, NB, is even more significant. Murray noted: "I had a good summer in 1884 in Dorchester. Before I left I visited the Presbyterians of Sackville, a small group that still adhered to the Reformed Presbyterian Church." Murray understood their situation: faithful followers of a failing cause. "I preached three Sundays and from that time forward, the Sackville Presbyterians cast in their lot with the Presbyterian Church in Canada." Beginning in 1885, Dorchester, Rockland and Sackville were organized into one Mission Station. Murray was termed "a very successful catechist" [Presbyterian Witness, 4 October 1884]. The Mission Station invited him to serve as its minister when he completed his studies. Murray didn't accept, choosing instead to go to western Canada, where he had a long and distinguished career. Receiving a D.D. from Manitoba College in 1907, he died in 1945.*

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With our great dominion stretching "from ocean unto ocean," - with national aspirations and national problems, and with our vision toward the illimitable future, we find it difficult to glance backward. An occasional retrospect glance however may be helpful. It may soothe and allay some of our impatience and our irritation. We are so intent on making history that we cannot take time to dwell on the history which our fathers and grandfathers made. Our missionary problems are not the least of our difficulties and to what an extent these problems revolve around money! I like what Dad has to say to his son Bob about filthy lucre. I would like to tell the story - or perhaps I should say a whole chapter from the story - of an old Time missionary.

Nearly a century ago - I believe it was in 1825 [it was 1827] - there came to the Province of New Brunswick a truly great man, from the North of Ireland - a man of mighty intellect - giant physique, highly educated and possessed of fine oratorical powers. He was a man of keen incisive wit - and above all, abounding faith in God. His name was Alexander Clarke. A great University recognizing his splendid scholarship and heroic service honored him with the degree of Doctor of Divinity - an honor handed out less lavishly one hundred years ago than at present. [Clarke received the D.D. in 1860 from Lafayette College, PA].

He was Mr. Clarke to those who first knew him but for long years before his death he was known over two counties [Westmorland and Cumberland] as The Doctor. He came first to the city of St. John where he served for a time in the ministry. A few years prior to his arrival Mr. Matthew McMorris, had emigrated from the North of Ireland, and with his family had settled on Grindstone Island near the head of the Bay of Fundy. He went into the quarrying business, and with a small schooner carried on a coasting trade, frequently visiting St. John.

On one of these occasions he met Mr. Clarke. An intimacy sprang up between these two fine Irish Covenanters. Conditions at the Head of the Bay were discussed - the lack of gospel ordinances dwelt upon, and finally an urgent appeal was made to transfer the scene of his labors to the settlements forming near the Isthmus of Chignecto. It was a bold suggestion, but there were circumstances upon which we shall not dwell that made such a



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venture somewhat attractive, and eventually the appeal was responded to.

There was no railroad in those days, nor roads of any other kind. The only way to reach this new field was by schooner. Whether he went in his friend's ship the schooner or some other with Capt. Wm. Spence, I cannot say, but he landed at Fort Lawrence and from that point made his way to the little Village of Amherst. There was no Home Mission Board behind him, no guaranteed salary. His face was toward the future and the bridges were burned behind him. His real assets were physical strength, an iron will, and abounding faith in God. That faith however was not without works.

To assure himself and family against actual want, he took up land about three miles from the village, and by hard labor extracted from the virgin soil most of the means of subsistence for many years. Farming was carried on in those days by the most primitive methods: there was little or no machinery to lighten the toil. As he said himself – "he flailed oats all the week and flailed sinners on Sunday."

In the meantime Mr. McMorris had removed from Grindstone Island to Shemogue on the north shore. Here a new settlement was forming - the settlers coming from Scotland and the North of Ireland. The North Shore settlers were distant from Amherst some thirty miles - and for the most part that country was covered with dense forests. A few settlers were digging themselves in at one or two intervening points, and these struggling communities were connected merely by a bridle path through the bush. McMorris kept in touch with his friend, and in due time invited him to visit the North Shore.

Once more the suggestion was acted upon, and the summer of 1829 witnessed the first visit of a minister to that part of the province. Then for the first time the scattered settlers were called to gather to hear the gospel preached. McMorris lived well to the West, the best point for rendezvous was on the opposite side of the broad mouthed river. But there was no selfishness shown. If possible, every settler must hear the new preacher. The meeting place for the first service was Anderson's barn on the East of the Little Shemogue.

News of the preacher's coming spread like wildfire through the community. The barn was put in readiness. An old-fashioned puncheon was quite easily transformed into an old-fashioned pulpit - and expectations ran high. Many stories have been

told about these early meetings - some humorous and others pathetic. Unfortunately no scribe committed them to writing. Those who were present in that first diet of worship, in Shemogue have long since gone to rest and the next generation has been greatly thinned. No records are available. Many of these stories linger in my own mind, though in confused form.

They were current literature when I was a lad and if they are not in chronological order they are true to fact and correctly represent that early life by the sea. From an old letter which lies before me I quote these words. "The people were fairly frantic at the thought of having the gospel preached in their settlement." The same letter explains how "they came on horseback or on foot," and mention that the great highway was the sand beach along Northumberland Strait and the pedestrians "forded the creeks and rivers as best they could." The day was fine and some were there who had to travel a distance of eight or ten miles.

The barn was packed. I recall an uncle telling me how he had occupied a place in the loft. At the appointed hour - 10 o'clock - the stranger mounted the puncheon, and at once announced a Psalm. What a voice! - how it reverberated among the rafters and collar ties! Every eye was riveted on the speaker, and the boldest held his breath for a time. Silence reigned save for the cackle of an old rooster who had led a bevy of his hens to a point in the front of the door, and who felt it necessary to express his surprise at the unusual "summons just issued to any from that barn to sing the praise of Almighty God."

Before the singing however, there was not only reading but lengthened exposition. In measured tones the speaker proceeded. The young people began to crane their necks. Such wonderful language, what a steady flow from that majestic presence. Six feet tall and straight as a rush - broad shoulders, deep chest and great shaggy eyebrows, beneath which gleamed a pair of piercing grey eyes that seemed to look right through one. Over two hundred pounds of bone and muscle, in the full vigor of early manhood. As he proceeded he warmed to his subject. Now and then there were flashes of wit, and some real outbursts of oratory.

What a day for the young people who had never been to public worship before. Near the front sat McMorris. This was the proudest day of his life. Near him sat Carter, while toward the rear sat Mr. Anderson. This man Carter was a character - con-

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sidered by some as a black sheep. He was an old man-of-war product - had seen life in its rougher forms - had been all over the world, and had the power of repartee, that made him the life and sometimes, the terror of the company he was in. He was equally at home in any company. He had left the sea, and had found his way to the North Shore. He was usually spoken of as "Old Carter," and yet there were those traces of the gentleman beneath the rough exterior that constrained the one who addressed him to say "Mr. Carter."

When the invitation was given finally to join in singing, there was a moment's silence. A nod from McMorris brought Anderson to his feet, who made an attempt to lead the praise. One after another caught up the tune, and by the time the last line was reached there had gathered sufficient volume for the leader to clear his throat, for a square attack on the second stanza. By the end of the fourth verse the volume of sound was satisfactory - Carter making bass. Then there came a wavering. An unseen hand had drawn the tremulo. The lines were becoming blurred. There was a feeling after kerchiefs and a use of them, somewhat out of harmony with the precentor. The Psalm ended with the sixth verse, Mr. Anderson and Carter in a duet. How could they sing the Lord's song and in a strange land? No wonder that the fountains were broken up! Touching memories flooded the minds, and the thoughts of many hearts were revealed. After the Psalm came the reading and further exposition and practical application.

Then came prayer. It was a solemn and reverend approach to the Throne. There were lofty expressions of adoration, humble confession and sincere thanks, and then the heart of the man of God began to flow in great petitions. The young people, though accustomed to the family altar, had never heard such wrestling with the Infinite. They wondered how he knew so much about them, with what warmth he commended them to the throne of Grace! It was in prayer that he began to grip them. He carried them up before the brightness of the throne and introduced them to the Heavenly Father. Hearts that day were laid bare before God that had seldom before felt real religious emotion. It was a strange experience and those who were not familiar with such excursions into the heavenlies, began to wonder where he would take them before he got through. There was no undue haste in closing either.

After Prayer another Psalm, and then the sermon. It was a great effort. Prayer followed - short compared with the first and then another Psalm. Although the service lasted two and a half hours - it was not time for the benediction. Instead there was an announcement that there would be a half hour's intermission when they would again convene for further worship. One after another rose, and soon tongues were loosened. The Dr. was taken to the house for refreshments, while the congregation scattered into little groups to eat their lunch and discuss the spiritual feast they had enjoyed.

In one of these groups was Carter, and wherever he was he was spokesman. Approaching this little group, Mr. Anderson extended his hand and said, "Good morning Mr. Carter". "Good afternoon" responded Carter with strong emphasis on the last syllable, and a mischievous twinkling in his eye. Everybody understood, and the reference to the length of the service was not ill taken. "A very fine discourse we had today Mr. Carter" continued Mr. Anderson. "Heavy fire that, Mr. Anderson, reminded me of the Siege of Gibraltar". "And were you at the Siege of Gibraltar, Mr. Carter?" "I was sir - I was only a boy but I helped to heat the cannon balls that burned the Spanish Navy". "The British held out valiantly". "They did, Mr. Anderson, three years and four months but Elliot fixed them, with the red hot balls." "Yes, Mr. Carter, a great triumph but I hope you have not been trying to resist the Siege this morning."

Carter was more taken aback at this unexpected thrust than by the whole sermon but the hero of Gibraltar was not long at a loss for a reply. "Too close range - altogether too close range, went right over me." "Say; better come to the rear this afternoon and sit beside me - perfectly safe there - Cadman here was up to the trick." Everybody knew that if Carter was cornered, the tactics of Gibraltar might be resumed, and no one had any desire to draw a fire of heated bullets, so with a pleasant remark Mr. Anderson moved forward to another group.

One feeling animated the whole community - a feeling of enthusiastic admiration for the man who had come at such labor, to furnish these poor settlers such "a table in the wilderness". "Wasn't it grand?" "Aye, the verra marrow o' the gospel!" "We'll hae it just as fine this afternoon I'm thinkin'" "I wouldn't be surprised if it's still better, he was just getting warmed up when he quit." Such were the remarks heard on every hand, except

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where warm and grateful emotion checked their flow. Memory went back to the days when they had heard the evangel in the old land. And some were thinking of temporary lapses of faith, while they had been sojourning in the wilderness of which they had been unconscious - until stirred by the wonderful message of the morning. Even a few years without the sound of the gospel is not good for any people, even where temptation to wander is reduced to a minimum. They were not disappointed by the effort of the afternoon, and when this great man held out the hope that he would visit them again, their joy was unbounded. With light hearts they addressed themselves to the homeward journey that afternoon.

For weeks the conversation centred upon the feast of fat things they had enjoyed on this great day. The Doctor kept his promise, and soon the question of a place of worship arose. They had no money but they were rich in Days' works and the same methods that produced barns and dwellings could produce a church, and the following summer it was undertaken. When the site was chosen in order to be central it was four or five miles east of Anderson's barn, but the community was quite unanimous.

The site chosen was on the farm of Henry Lanchester. The building was erected, and closed in. During that summer the first communion was held. The congregation was organized and three elders elected - Wm. Anderson, Wm. Peacock and John Cadman. Before the church was finished it was discovered that a title to the property was not available. It was decided to abandon both the site and the building and to accept a site half a mile farther east, on the farm of David Murray. Here in 1831 a church was erected and opened, which served the settlement for forty-one years. But I must return to the missionary.

These monthly visitations, and double diets of worship, kept the religious life at a fine healthy glow. Their homes were not palatial, but there was always a warm welcome for the missionary. They struggled hard to wrest a subsistence from the soil, and added to their store by a little "ocean spoil". In these primitive homes, the Doctor, notwithstanding all his erudition did not find himself in an intellectual desert.

The settlers had come of good stock. They had brought good books, and had secured others, and had made good use of them in the long winter evenings. Such works as the *Pilgrims Progress*, Bax-

ter's *Saints' Rest*, Doddridge's *Rise & Progress*, Boston's *Fourfold State & The Confession of Faith*, were common property. The works of Josephus too were found in some homes, and I remember when a small boy being privileged to look into an old copy of Chambers Encyclopedia; which had belonged to the preceding generation. There were minds of Philosophic tendency, and the complete works of Thomas Dick had imparted an intelligent knowledge of astronomy and other subjects. There was much in these hardy pioneers that stimulated the Doctor to give them of his best.

But the dreary miles, of forest, with all the incident hardship sometimes raised questionings in his mind as to how long he could continue these strenuous trips. On one occasion he ran into a forest fire. In beating a retreat he found himself cut off, and escaped with some difficulty. He fared worse than the old Hebrew worthie, for he certainly had "the smell of fire in his garments". On another occasion, the wind had blown a tree across the path, but not to the ground. He thought he could ride under. Bending down low on his saddle, he ordered his horse to proceed. The horse plunged and a cruel knot caught the Doctor's coat collar and rent the garment from top to bottom. On this occasion he preached in a borrowed coat - supplied by the man who had donated the church site. These experiences sometimes dampened the enthusiasm of one even as sanguine as the Doctor.

And once especially he felt discouraged. All the conditions under which the trip was made were bad. He had reached the western side of the settlement and had remained all night. He had been wet and chilly and uncomfortable. His rest had been disturbed and a very early start was necessary in the morning to take advantage of the tide - for he had to cross the river.

In the chilly air of the early morning he reached the path through the bush leading to the home of Mr. Anderson. A cow was grazing in the little clearing which stared wonderingly at so strange a creature as a horse - and as he approached the buildings, the fowl cackled a welcome, but there was no movement of persons. He tied his horse to a small tree in the upper branches of which a red squirrel was excitedly chattering, but there was no music in these for the Doctor's disquieted spirit - What were these people in bed for at this hour? This would be his last trip to the North Shore.

As he was about to lift the wooden latch he caught the sound of the good man's voice within.

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He had just selected the Psalm for morning worship. 'I'll stand here and listen.' Raising his right arm against the wall he bowed his head upon his arm, and listened. The elder Mr. Anderson was lining out the Psalm preparatory to singing. "When Zion's bondage God turned back, as men that dreamed were we." The old familiar Psalm seemed clothed with new meaning - and how he thrilled to the heart when they reached the closing stanza: "That man who bearing precious seed; In going forth doth mourn. He, doubtless bringing back his sheaves; Rejoicing shall return."

The last cadences of song died away and the reading began. In a little, he caught a sentence and then could follow. The word had not been chosen at random. The old man was bolstering up his own faith, and trying to banish from his own soul thoughts that more than once had found entrance, and with deep and tender feeling, yea with a great hunger, the elder read - "For whosoever shall call upon the name of the Lord shall be saved. But how shall they call upon him in whom they have not believed and how shall they believe in him of whom they have not heard and how shall they hear without a preacher. And how shall they preach except they be sent? As it is written how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

It was not just the warm sunshine now falling on those broad shoulders that melted the frozen parti-

cles within, but they had yielded, and the warm tear trickled on the sleeve. The chapter is finished.

There was a movement of the benches, a momentary confusion as the Family knelt and then "The Saint, the Father and the Husband prays." The usual expressions of praise and thanksgiving and confession, and requests for guidance and protection through the day - then a pause as if strengthening himself for a supreme effort - all unconscious of the clerical eavesdropper he continued "God bless thy servant who comes to break to us once more the bread of life. We thank Thee for that voice in this wilderness. Preserve him from the dangers of the Forest and River, and bring him again in safety to this new settlement. May he not grow discouraged with the difficulties that beset his path - and oh, make his ministry fruitful. How long we waited for the blessed Evangel, saying how can our children believe if they do not hear, and how can they hear without a preacher."

Under the influence of that deep pleading, doubts and discouragement fled. And there the resolve was made that the people must never be deserted. A resolve which he faithfully kept. Before the door opened he was back again to the tree where he had tied his horse. He removed from his cheeks the visible signs of his deep emotion, and braced himself for the welcome he knew was awaiting him.

## Kings County Directory - 1851

*Contributed by Barbara Pearson*

### Jordan Mountain Fenwick (Marrtown)

Almon Samuel, farmer	Hall, David, farmer	Marr, James, farmer
Almon, William, farmer	Hall, Joseph, farmer	Marr, James T. farmer
Almon, William, Jr., farmer	Jamieson, William H., farmer	Marr, Wilson, farmer
Bigger, James G., farmer	Jordan, Aaron, farmer	McFarland, Archibald, farmer
Bigger, Thomas, farmer	Jordan, David, farmer	McFarland, Matthew, farmer
Bonnell, Justus S, farmer	Jordan, Thomas, shoemaker	McKinney, Nugen, farmer
Chestnut, Robert, farmer	Jordan, Thomas, Jr., farmer	McKnight, James, farmer
Chown, John, farmer	Keirstead, George, farmer	McKnight, William, farmer
Creighton, William, farmer	Keirstead, Gilbert, farmer	McQuinn, John, pumpmaker
Fennel, David, farmer	Keirstead, Justus, farmer	Sharp, Robert, cooper
Fenwick, Ezekiel, farmer	Keirstead, Robert, farmer	Sharp, Thomas, mason
Fenwick, Freeze, farmer & way of- fice keeper	Kelly, George, farmer	Thompson, William, merchant
Fenwick, William, farmer	Kelly, Oliver, farmer	Wiley, Joseph, farmer
Gregg, Mrs., farmer	Kirk, Edward, farmer	Wiley, Robert, farmer
	Marr, Alexander, farmer	Williams, Robert, mechanic

**Goshen Settlement (Sheba)-Queens County-1851** Berry, Boyd, Crawford, Hornbrook, Johnston, Keys, Loper, McFarland, Mahony, Ritchey, Robinson, Ross, Simpson, Wiley-farmers all!

**McFarland Settlement-1851** Holman, Jones, McGinley, Rankine, Robinson, Rowley

# Some Notes on the History of Charlotte Co., N.B.

*Rev. J. W. Millidge, M.A., in Collections of the New Brunswick Historical Society, No. 11  
Contributed by George H. Hayward*

The aborigines found by the first white men visiting these shores were, of course, Indians of the Algonquin, Micmac, and Malicete tribes, and were in a constant state of warfare and feud which prevented all approach to anything like civilization. They lived by hunting and fishing, but as in winter such means of livelihood often became precarious, many of them resorted to the deep indentations on the sea-coast of what is now Charlotte County, Oak Bay, Bocabec, and other places, where in winter a comfortable subsistence was available. Thickly wooded hills came down to the salt water shutting off the cold north and west winds, numerous springs and streams of fresh water always flow into the bays, and above all, an exhaustless supply of clams could be obtained from the flats at low water.

Large piles of the shells of these bivalves are found to-day where the ancient inhabitants had their winter encampments, and fragments of pottery, stone, axe-heads and bones of the deer, cracked open to extract the marrow, are occasionally dug up from these deposits. A remnant of these tribes still occupies its ancient home, but its number is constantly diminishing, and its extinction is only a question of time.

Meanwhile it is pleasant to state that as a whole these children of the forest have been kindly treated by the whites, and have lived in peace with all men. They never took the warpath against their invaders, nor committed any great crimes against their persons or their property. They are not industrious, but by hunting, fishing, basket and canoe making, and an occasional job in river driving, they manage to get a living, by them deemed comfortable.

In Havre de Grace, France, on April 7, 1604, Sieur de Monts, Baron de Poutrincourt, Count de Orville, Champlain, priests, Huguenot ministers, and about a hundred others; sailors, soldiers, artizans, and servants; these intended founders of a new empire sailed from Havre de Grace, April 7, 1604, and safely crossed the Atlantic. Having

reached America, the next care of DeMonts was to find a suitable place for his settlement. After carefully examining the densely wooded coast of Nova Scotia and New Brunswick, and discovering the Harbor and River Saint John, the account of which is deeply interesting, but must be omitted, as this paper concerns Charlotte County only. Why DeMonts did not settle at Saint John is a mystery; perhaps it seemed too bleak and rocky. Having sailed from there down the Bay of Fundy, passing the Wolves, which he named the Magpie Islands, from the great number of those birds found there, some of the young they captured and ate, finding them very fair eating, as good as pigeons. From the Magpie Islands they went to a river on the mainland called "La Riviere Des Etchemins." Near the mouth they discovered a small attractive island which they named the "Holy Cross." This island, now called Dochet, is in latitude forty-five degrees six minutes north and longitude sixty-eight degrees seven minutes west. It was at that time about a mile in length, and thickly covered with cedar trees. It was summer. The genial air was fragrant with the sweet odors of the forest. The birds were singing. The river seemed alive with fish; while moose and deer in large numbers roamed in the woods of the mainland. Here was a paradise; they thought. And here at once they decided to locate and build the city of the future. The water around the island would be a safe barrier against savage foes, and a commodious place for shipping. Wharves would line the shore. Splendid buildings would arise on the land. Wealth, luxury, art, science, religion, would adorn and glorify the gorgeous capital of a new realm. Never was there a location more inviting and promising. Accordingly, in July, 1604, they landed on this beautiful island and began their work. Trees were felled, streets and squares laid out, foundations arranged, cannon mounted, and even a small church and a cemetery provided. The site of this resting place for the dead has long since been washed away. This incipient city was on the

## Some Notes on the History of Charlotte County

north-western end of the island, where some faint traces of its foundations are still visible. In the autumn, a portion of the party returned to France for supplies and recruits, and seventy-nine persons were left to guard the little village and to experience the rigors of winter. They were well clothed and provisioned, without fear and full of hope. Hardship, suffering and death were not in their pleasant programme. Winter approached. The fierce winds arose and wrenched the faded leaves from the trees. The air grew sharp and cutting. The birds fled to their southern homes. The snow sifted down, and wrapped the dead and frozen earth in its white shroud. Great blocks of ice were piled on the shore, or hurried by in the black angry water. Communication with the mainland became difficult, and fresh water could not be easily obtained; fires could not keep out the awful cold. It became so intense that the wine froze, and had to be dealt out by weight. Day and night these poor exiles shivered as with ague. Scurvy attacked them. Nearly all were sick, and before spring, thirty-five of them were carried to the little cemetery. The romance ended. Every one of the emaciated and frost bitten survivors were fully convinced that that bleak island was not a suitable place for a great city. The buildings were taken down, loaded into vessels and carried to Port Royal, NS, now Annapolis; and in August, 1605, they all left never more to return. There can be no doubt that the winter 1604-1605 was one of exceptional severity. As a rule the winters are mild and open. The writer of this paper lived for thirty years within sight of Dochet Island, and during that somewhat extended period there were only two winters that could be at all compared with that one. But last winter, 1922-1923, resembled it. The writer saw on January 3<sup>rd</sup> the American cutter "Ossipee" breaking out thick ice off the public wharf, St. Stephen, in order that some coal laden schooners at anchor below Dochet might get up and relieve the fuel situation in that town and Calais. And Passamaquoddy Bay was frozen so solidly that some men came over from Deer Island to St. Andrews on the ice one morning and returned in the afternoon, a very rare

occurrence.

There was one result from DeMont's occupation of Dochet Island of great practical importance. Owing to the ignorance of colonial affairs of the British Government, much doubt was felt about the boundary between New Brunswick and Maine. Had they been alert and sent a frigate from Halifax to smoke out a nest of Yankee squatters at Machias, there would have been no trouble and the eastern boundary of the State of Maine would have been the Kennebec River; but this was not done and the Americans claimed the Magaguadavic, and some even the Saint John as their boundary. By the treaty of 1783, it was agreed that the St. Croix River should be the line. Subsequently, however, a doubt arose involving which of the larger rivers of Maine was the St. Croix. All admitted that it was the river near whose mouth was DeMonts island; but where was that island? The few white men settled in Charlotte County, N.B., or Washington County, Me., knew nothing about it, the Indians had no traditions concerning so transitory a settlement, especially as it was no concern of theirs; and Champlain's maps were too imperfect to give a correct idea of the locality. The changes wrought by nearly two centuries of forest growth and decay, of rasping tides and chemical decomposition, had of course obliterated every visible vestige of the old French settlement. But search was made, and in 1798, after a long and careful examination, the Commissioners appointed to trace the boundary line discovered beneath the underbrush, ledge and sand on Dochet Island the unmistakable remains of the foundations of DeMonts' houses. That settled the question, and Canada obtained a valuable slice of territory including the important Island of Grand Manan.

For a hundred and fifty-five years the county remained as empty as before the coming of the French, when, it is said, Alexander Hodges, Joseph Parsons and one Prebble, settled at Pleasant Point not far from Eastport in 1763; in the same year James Boyd and James Chaffery came to Indian Island. In all probability these were the first permanent white settlers in the St. Croix



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valley. In 1769, James Brown and Jeremiah Frost located at St. Andrews. But the real settlement of the county began in 1784, when the Loyalists, after the American Revolution, began pouring in. The settlement of St. Andrews resembled that of Saint John. In 1784 many hundreds of dispossessed Loyalists arrived and at once laid out a town site. The peninsula they selected was much more attractive than the one chosen in our case; the ground sloped beautifully from the highest point to the bay, without any irregularities, or monstrous rocks, no swamps, or muddy streams. The climate also is much better, and while the large timber trade existed St. Andrews threatened to be a formidable rival of Saint John. But evil days were ahead. Changes in export regulations permitted St. Stephen to capture most of the trade. The emancipation of the West India negroes destroyed the lucrative trade carried on with these islands, the ship-building industry never flourished as it did in Saint John. Several attempts at manufacturing that looked promising at first came to nothing, a rope walk, a brewery, and a paper mill, all, one after another, were closed. The Charlotte County Bank failed after a troubled existence of a few years, and many attempts by prominent citizens to advance the interests of the community were also unsuccessful.

At a very early period, only a year or two after the opening of the first really successful railway in England, the Liverpool and Manchester in 1830, a company was formed in St. Andrews to construct a railway to connect that town with Quebec, and though little was done at first, trains were run as far as Chamcook in 1851. Several stoppages of the work occurred from want of funds, but by 1857 the line was open as far as Canterbury, before a single mile of railway was open in Saint John. As an independent road it was not very much of a success, but since its amalgamation with the C. P. R. considerable freight has been carried. But the development of St. Andrews as a summer resort by that great corporation has brought much prosperity to the place, and during the tourist season two trains daily are run, quite a contrast to three trains a week before the amalgamation.

The real settlement of the rest of the county also began in 1784, when several persons of His Majesty's 71<sup>st</sup> Regiment, with others from Nova Scotia, Massachusetts and elsewhere, united in a corporate body, called the "Cape Ann Association" and obtained a grant of a large tract of land in what is now the Parish of St. David. The grant was given to David Clendenin and 147 others. Many of them, and some accompanied by their wives and children, in that year and the next, permanently located on the grant. Among them were William Moore, William Vance, Thomas McLaughlin, Reuben Smith, Samuel Thomas, Josiah Hitchings, Francis Norwood, Nathaniel Parsons, David McAlister, and others whose names cannot be ascertained. The descendants of these people still occupy farms in St. David, and the writer of this paper is personally acquainted with many of them, finding them sterling characters all through. William Moore, who appears to have been the most wealthy and energetic of them all, built a saw mill and grist mill, on Dennis stream, at the locality ever since called "Moore's Mills," and some attention was soon paid to lumbering. The farms yielded bountiful harvests, the river and streams were alive with fish, and the forest with game, the industrious women wove all the cloth needed for garments; there were no taxes to pay and expensive fashions to follow; their houses were warm and comfortable, and the thrifty colonists had no reason to complain of their wilderness homes and enjoyments. They ought to have been, and probably were, a contented and happy people.

The Town of St. Stephen owes its origin to a company led thither by Capt. Nehemiah Marks. He was a native of Derby, Connecticut, and was a man of marked ability and energy. He joined the British forces in the Revolutionary War. At its close in 1783, in company with many other Loyalists, he sought a home in Nova Scotia. He was allowed a pension of ,96 a year, and had talent enough to win success anywhere. Not finding in Halifax an opening that was suitable to his energy and ambition, he left that city and with 104 others sailed in a small vessel to St. Stephen. They landed June 24,

## Some Notes on the History of Charlotte County

1784, in front of the present town and pitched their tents along the bank of the river. Having assisted his people in building log houses and making preparations for the coming winter, he returned to Halifax to obtain from the government grants of land and other assistance. He was successful. The government being anxious to have the provinces remaining loyal to the Crown, well peopled, willingly granted to each actual settler 100 acres of land, a generous supply of farming tools, and regular army rations for three years. Not long after Jones and Morrison, Royal agents, surveyed and laid out the land into village lots and hundred acre farms; and one each of these was given to each man. The colonists were now fairly started and their prosperity seemed to be assured. Before their rations ceased, they would have abundant time to fell the trees, prepare the soil and raise a supply of food. But serious obstacles were in the way. Some of the men had been in the army long enough to acquire a distaste for the steady habits and hard labor needed in clearing the land and cultivating the soil. Others knew nothing about the farming, and were able to accomplish but little, even though diligent. Others were intemperate, and therefore worse than useless as citizens. Three careless years passed away; the rations ceased and hard times began. Little provision had been made for this emergency; the improvident people had but little money to purchase supplies, and no good market was near. Haggard destitution soon set in. Food, clothing, tools, glass, nails, became alarmingly scarce. Of course in this privation there was much suffering, sickness and discouragement. But "necessity is the mother of invention." By the skillful use of wooden pegs, comfortable houses and furniture were constructed without nails. Shoes were made of raw hides taken from the moose and deer. The hunter and fisher brought in food. Farming began in earnest, and soon yielded a fair return. Flax was raised and wool grown. The lumbering business began to be pushed with vigor, and vessels came with merchandise to barter for the timber. At first none of these vessels were owned in St. Stephen, but in 1797 Alexander

Golden built a small schooner in St. Stephen, and two years later Joseph Porter built another. These were the first vessels built on the river above St. Andrews. In 1800 Capt. N. Marks died. And here ends the pioneer age of St. Stephen.

Since that time, slow but steady progress has marked the passing years. During the nineteenth century the lumber trade brought much prosperity; that has now completely disappeared and most of the manufactured lumber sold in the town comes from British Columbia; a large export of pulpwood brings in considerable money to the farmers who cut it on their own places and haul it during winter when nothing can be done on the farms. Whatever it brings in is spent in St. Stephen and other towns, so although not so spectacular, probably as much or more ready money is brought into the country as in the days when lumbering flourished. But it is in manufacturing that the present and future of St. Stephen is assured. An immense cotton mill, at Milltown, practically the same town, employs 500 hands. It is driven by the St. Croix, so no expense for fuel is necessary; raw material can be delivered by water within a mile or two, the manufactured product can be sent away by three railroads, numbers of employees can be obtained from three towns. Ganong's confectionery is a live concern sending its productions as far as the Pacific coast. The St. Croix Soap Works manufacture the well known "Surprise Soap" used everywhere. All these industries are causing a great development, and the town is extending back from the river, so the future seems to be assured. These activities provide a capital market for the produce raised by the farmer of Charlotte County, so there is no need of the cry so often heard, that nothing can be sold.

St. Stephen and Calais are in different countries, one under Monarchical Government, the other under Republican, yet they have the same water system, St. Stephen supplying Calais, the same electric light, street railway and gas, Calais supplying power for St. Stephen. The citizens fraternize on all occasions, our people celebrating the 4<sup>th</sup> July with much greater ardor than they do Dominion Day. Many marriages have taken place between the young people of both towns, so there is little possibility of the existing harmony ever being disturbed. ■

# Annual Reports - 2012

## Capital Branch

*Submitted by Shirley Graves (Secretary)*

The year 2012 was an interesting and active one for the Capital Branch. Unfortunately, we were unable to fill the positions of President and Vice-President at our A.G.M. in February, so past presidents Carol Brander and Ron Green shared the duties of chairing meetings for the year.

Officers for 2012 were:

Secretary - Shirley Graves  
Treasurer - Ron Green  
Membership - Ralph Graves  
Program - Andrew Gunter  
Library - Carol Brander  
Communications:

E-Mail- Owen Washburn  
Publicity - Andrew Gunter  
Telephone - Carol Brander

Delegates to NBGS Inc. – 1. Carol Brander 2. Andrew Gunter

Alt. 1. Ron Green 2. Victor Badeau

Andrew prepared and interesting and varied program during the year.

In February Andy spoke on the old burial ground downtown. Louise Hill has written three books.

Our March speaker was Dawn Bremner who spoke on the Queen's County Heritage Association.

In April Robert Dallison spoke on the War of 1812 - book to be out on May 2.

I have no minutes for May meeting.

As usual, we had no formal meeting in June.

Members of the Capital Branch traveled to McAdam on July 1 to be part of the Canada Day celebrations, providing help with the Genealogy Display.

Also in July, several of our members were present in the Genealogy tent at the N. B. Highland Games. We joined members of the Fredericton Society of St. Andrew and staff of the Provincial Archives, helping many people attending the Games with their research, a rewarding weekend. There was concern expressed about personal genealogy being sold and not promoting Scottish heritage

In September Andrew spoke on DNA Testing. You can go on the website [www.dnaancestry.com](http://www.dnaancestry.com).

In October Libby Cassidy gave a most entertaining and informative talk on her family history project involving her mothers letters - with lots of hints, both “do’s” and “don’ts”.

Our November meeting had speakers Bruce and Marilyn Driscoll from the Irish Canadian Cultural Association of New Brunswick.

Our final meeting of 2012 was held in December with John Hildebrand who spoke on the Welsh Community.

Ralph Graves reported that our membership for 2012 was 97 members.

## Charlotte County Branch

*Submitted by L. Marguerite Garnett*

The Charlotte Branch meets for regular monthly meetings on the second Saturday of designated months at the St. Croix Public Library in St. Stephen. Once again membership has decreased – 45 plus 2 dual from 53 at December 2011 end.

In 2012 four (4) meetings were held, two at the Library, one at the Archives, and our annual Christmas Pot Luck at the Bayside Community Hall. Although the latter was not hugely attended, we enjoyed a variety midday meal in a room of Christmas decorations, lights, and a tree; this followed by our meeting and a fun mini-auction. The June 9, 2012 meeting was held at the Charlotte County Archives in St. Andrews with Calvin Craig

speaking about Regiments, Charlotte County Residents, the Craig family and the importance of recording /documenting and very importantly, organizing. The Sep 8 meeting was changed to Sep 22 to accommodate a guest speaker. Tom Moffatt, and a great presentation on “Solving Genealogical Puzzles with DNA” – a topic “made for the times”! Although somewhat costly, it may well be worth it to learn more about your family and also about yourself.

Don Doherty attended the Annual general meeting in Jacquet River on May 26. Unfortunately our Branch was not able to enjoy the Genealogy fair in Grand Falls on Sep 15.

## Annual Reports - 2012

Our executive remains the same, at least until the spring meeting. The membership person for the past year has been Don Doherty, and a new member, Donna Walsh, may take on this position unless the new website eliminates the necessity for one.

Note: the 2013 Annual General Meeting will be hosted by our Charlotte Branch and held at the St. Andrews Royal Canadian Legion on Queen St. on May 25. More details at a later date.

### Miramichi Branch

New Officers for 2013-2014:

President -	Calvin Stewart
Vice President -	Marshall Gaston
Secretary -	John Fogan
Financial Secretary -	Faye Baisley
Co-Chair	Elsie Stephanyk
Membership Chairperson -	Dianne Mullin
Co-Chair	Judy Vautour
Directors -	Penny Creamer
	William (Bill) Donald

	Melanie McCombs
	Marilyn Fowler Creamer
Reps on Prov Meetings	Carolyn Harris
	Calvin Stewart
	Marilyn Fowler Creamer
Programs Special	Judy Vautour
Public Relations Director	Melanie McCombs
Past President -	Anna MacDonald

### Restigouche Branch

*Submitted by Suzanne Blaquière*

The Restigouche Genealogical Society had a busy year as we celebrated our 30<sup>th</sup> anniversary under the theme: "Genealogy towards new horizons". We held our usual five meetings with an average attendance of 16 people and we continue to alternate between Campbellton, Dalhousie and occasionally elsewhere to accommodate our members.

Our Annual General Meeting was held on February 5<sup>th</sup>, 2012 with the following officers being elected:

President: Suzanne Blaquière  
Vice-President: Bob Harquail  
Secretary: Marie-Jeanne Pelletier  
Treasurer: Pennie Barbour

Heritage Week was held from February 13-20, with the theme: War & Peace. We celebrated with an Open House of our archives in the afternoon of February 14.

A member, Bob Hickey, who had been researching the attempt of the Balmoral, N.B. colony settlement in 1874, gave a presentation for the public during Heritage Week at the Dalhousie Centennial Library.

Another member, Marcel Dugas of Beresford, N.B., gave a session on "Introduction to Genealogy" at the Campbellton Library. It was well attended and appreciated.

On April 15<sup>th</sup> 2012, President Suzanne gave a presentation to the Société historique Machault members in Cross Point, Quebec on some Acadian families who lived in La Petite Rochelle in the years 1758-1760 prior to the Battle of the Restigouche. Some of the same family names still exist today in the Restigouche and Gloucester areas of N.B. and along the Gaspé Coast.

Despite the rainy day of August 15<sup>th</sup>, a few members attended an important event for our region. It was the launching of la Petite Rochelle commemorative monument on the Campbellton, N.B. waterfront. This monument is a symbol of the Acadian resistance on the shores of Restigouche River for the near 1000 Acadians who were present from 1758-1760. It is part of a project of the National Society of Acadia depicting the Odyssey of the Acadian people on the North American continent and elsewhere in the world. A separate plaque showing the names of the Acadian families and others who were present during those years can be seen as well.

A Meet & Greet was organized for our official anniversary date on May 5<sup>th</sup> in our Hynes/Young archive room at the Dalhousie Library. There was a nice turn out with people becoming members and some renewals.

Our Branch hosted the NBGS Inc. Annual Meeting at the Jacquet River Legion with 33 people attending. An executive meeting was held around noontime followed by a lovely lunch catered by the Jacquet River Ladies Auxiliary. At 1:00pm, our guest speaker Patsy Hennessey from Bathurst, N.B. entertained us on the Doucet and Hennessey families. She also explained the formation of a family committee and their ongoing labour of love for the project of restoration of the Doucet/Hennessey family home, which is now a Heritage Building in Bathurst. The annual meeting followed her presentation.

We receive a federal grant through the Canada Summer Job Program for one student for 8 weeks at 35 hours a week. Unfortunately, the employment only lasted 5 weeks. Some indexing of a few parishes on the 1861 Bonaventure County, Quebec census was done, on the Presbyterian Church in Dalhousie plus some updating of our material as membership lists and our inventory list.

We lost 2 of our members due to ill health: One former member, Hilda Reid, died Oct. 7, 2012, she was 98 yrs old. She was a member from 1990-1998. She was Phillip Dumaresq De LaPerrelle & Catherine Hamilton's daughter, born March 8, 1914.

Also, Rodrigue Mazerolle, a Dalhousie native, who died October 17, at the age of 79. He had an active life as a military person and had returned to Dalhousie in the family home in 2004 at which point he became a member. He was the author of 11 books, entirely bilingual. Of these books, 7 volumes cover the history and genealogy of the Mazerolles, *The Mazerolles in America* for a total of about 2,000 pages. Research and publishing was spread over a period of about 30 years with a research team.

He also wrote the following:

A modern interpretation of the 1752 survey of *Cape Breton and Prince Edward Islands* made by Surveyor Joseph de la Roque,

*The St-Laurent Mission of Baie-des-Winds, Hardwicke, N.B.*

*The Church registers for the St-Laurent Mission of Baie-des-Winds* starting in 1801 and finally

*The Mazerolles among the Acadian refugees in Bellechasse, Quebec.*

On June 24<sup>th</sup>, we had a meeting followed by our 30<sup>th</sup> anniversary banquet. For this event, books and documents done by members, plus some of the society's photo albums were exhibited. Some members brought their own photo souvenirs albums. Special bilingual placemats were designed explaining the history of every immediate area villages, town or city where our members are from. The Mayor of Dalhousie, Clem Tremblay, said a few words and presented the group with an anniversary certificate. During the banquet, Susan Hickey read a personal write-up on the "Hickey Settlement Lane" near Nash Creek, N.B. where an old family homestead had burned just a few weeks prior which was an emotional time for the Hickey family. It brought back so many souvenirs. It was suggested at the banquet that it would be a good article to be in *Generations* and it will be sent eventually.

September 15<sup>th</sup>: our society had reserved a table to attend the Historical & Genealogical Fair in Grand Falls, N.B. It was very well organized by the local genealogy club and hosted in a local school gymnasium. The 23 kiosks exhibitors came mainly from N.B., Quebec and Maine and included 8 family associations plus one table for the Acadian Congress. There were libraries, historical societies, Bren photography, private researchers selling their books also present.

Workshops were offered to the attendees:

- Allan Doiron of the Provincial Archives of N.B. provided an overview of the PANB website resources, done in both French and English.
- Genealogy for Beginners shared by Mireille Lagacé in French and by Francine Mulherin in English
- Michelle Daigle gave a brief history of the World Acadian Congress and its beginnings. She talked about the family reunions: an important component of the World Acadian Congress to be hosted again from August 8 – 24, 2014 in the North West regions of N.B., the North Aroostook County of Maine, USA and the Témiscouata area of Quebec.
- Crown Grants in New Brunswick by James Dickie

## Annual Reports - 2012

In September, Pennie Barbour and Suzanne Blaqui re attended the first session done by tele-conference through a project of the Genealogical Institute of the Maritimes at the Provincial Archives of N.B. The session was on how to become a certified genealogist. It was very informative and offered good tips for us amateur genealogists.

An email was received by the NB Scottish-Cultural Association to help them in their quest to find volunteers to help out in a 3 year project by inputting data. Their hope is to set up a Scottish Portal for a future online virtual exhibit and the gateway to the history of all things Scottish in N.B. They are looking for volunteers, some of our members are participating.

In December, a lecture was given by President Suzanne Blaqui re to the Dalhousie LER School grade 3 students on the beginning and meaning of family names. They also had a tour of the archives room.

We continue to cater to our members and visitors from near and far with their research.

### Saint John Branch

*Submitted by David Laskey*

Membership in the Saint John Branch at year end at 147 was down slightly from the prior year. It is not clear whether this decline results from diminished interest in genealogy or has some other root cause.

As has been our custom, we met eight times, on the last Wednesday of September, October, November, January, February, March, April, May and June, usually at the Lions' Den at Loch Lomond Villa. Meeting notices were distributed to various publications in Saint John and announcements made on CBC Radio. Our branch website always shows our programme information and meeting notices appear on the NB Genealogy Facebook group.

Joan Pearce and Mary Chisholm continued to organise interesting programmes for our meetings.

Our January AGM featured a talk accompanied with slides entitled "Mining the Gold in Baptismal Records" given jointly by Graeme Somerville.

In February David Fraser, using Cornwall and Durham/Northumberland records on the LDS website for his Paynter and Proffitt ancestors, showed how extra information (not included in indexes) in the digitized records was used to extend both lines

Members were encouraged to send articles for the *Generations* magazine, we did supply the following articles to *Generations* throughout the year:

Spring issue: William Augustin Doyle and Mary McDonnell by Carole Doyle Roberts

Summer issue: The Restigouche Genealogical Society celebrates 30 years in 2012

Fall issue: The Sugarloaf Mountain of Campbellton, NB

Winter issue: article on related families prepared by member Lise Fournier Ausman of Ottawa, Ontario

We do receive quite a bit of correspondence either by regular post or email including some request queries from Canada and the United States. Two requests came from Australia, one from Norway and another from Thailand, it never ceases to amaze me!

We traveled to Fredericton for meetings whenever possible.

further back, and add further information to his family tree.

Michelle Falkjar presented "Using Digital Technology to Help Transcribe Cemeteries" at our March meeting.

The April meeting, held jointly with the NB Branch of the United Empire Loyalists, featured Professor Andrea Bear Nicholas speaking on the relationship between aboriginal New Brunswickers and the Loyalists and other European migrants.

Susan Ewing, Branch VP, presented "Searching Our Roots; From Adam and Eve; To Present Day" at our May meeting.

Sandra Joyce, author of *The Street Arab*, spoke about her research of British Home children and also read from her book at the June meeting, held at the Saint John Free Public Library.

In September members talked about their genealogical finds over the summer months, sharing photos, documents, books and stories with the group.

Christine White of Kings County Historical & Archival Society discussed the March of the 104th



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Regiment of Foot from Fredericton to Kingston during the War of 1812.

The November meeting was our branch Christmas Social. The theme was Christmas Candy and Saint John Candy Makers. Members were asked to share their favourite family Christmas candy and/or related stories about Christmas candy.

The Branch Executive for 2012 consisted of:

David Laskey	President
Carolyn Lee Elliot	Past President and Treasurer
Susan Ewing	Vice President
Beverlee Gregg	Secretary/Website
Joan Pearce	Programme Co-chair and Nominating
Mary Chisholm	Programme Co-chair and Nominating

George Sabeau	Membership
David Fraser	Publications
Lynn Kinsella	Publicity
Bill Harkins	Member at Large
Mary Rosevear	Branch Archives
Janet Cunningham	Member at Large

During the coming months we will be looking at the decline in our membership in order to figure out what's causing it. Changing the meeting venue to improve accessibility has been discussed and tentatively agreed. Starting and ending meetings earlier has also been agreed. The other focus is on our meeting programmes; we will be trying to be more focused on helping our members with their genealogical research.

### **Southeastern Branch**

*submitted by Alice Garner*

The Southeastern Branch has held 8 meetings during 2012 and continues to operate without a President, these duties being assumed by members of the Board of Directors on a rotating basis. Other Executive Committee members are:

1st VP: Gregory Murphy  
2nd VP: Paul Sharpe  
Secretary: Debbie Thompson  
Treasurer: Norma Jean Killam  
Past-President: Alice Garner  
Membership: Stan Balch

Directors: Sherrill Carter, Marilyn Patten, Judy Wortman, Tom Pollock, Thelma Perry, Dave Fyffe, Jeff Deloughery, Linda Deloughery.

Jeff Deloughery has taken on duties as Chairman of the Program Committee, and Tom Pollock has assumed the duties of the Housing Committee. SEB has returned to our previous venue, St. John the Baptist Church in Riverview for our meetings, following renovation of the meeting space there. It is hoped that Paul Sharpe will be able to return soon following his illness.

Judy Wortman, Chair of the Welcome Committee, has prepared an attractive kit for new members that contains everything that a new member would need to become acquainted with the world of genealogy. Thelma Perry continues to edit the News &

Notes, which is sent to SEB members prior to each meeting. She continues to welcome contributions from all members. Stan Balch looks after distribution to the members. Wilf Killam looks after the "book table" which is set up at each meeting.

SEB members who provide support to the NB Genealogy Society (NBGS) are Dave Fyffe, President of NBGS, Sherrill Carter, Secretary and Stan Balch, Past-President.

The following publications were acquired by SEB during the past year:

- Our Fathers in the Faith - Bishop Black and His Preachers

Ron Messenger, a former President of the Southeastern Branch of the NB Genealogy Society, died in Moncton on September 4, 2012, at the age of 86.

The following topics were presented in 2011:

-Kings County Historical Society, Yesterday and Today: Louise Fyffe

-Family Tree Maker: Jeff Deloughery

-The Biography/History of Ezra Alexander Fraser: Norma Jean Killam

-Aims and Objectives of the New Brunswick Cemeteries Association: Ed Graham

-The Reagh Family: Stan Balch

-An Increase in Profits -A Case Study Using On-line Records: David Fraser

## Annual Reports - 2012

-Preparation and Instruction for Becoming a Certified Genealogist: Stan Balch

-Holdings of the Lutes Mountain Heritage Museum: Betty Lutes

-Photos of the Property Holdings of Ezra Alexander Fraser: Norma Jean Killam

-Grosse Ile, Quebec: Irish Immigration to Canada, a Photographic Essay: Jeff Deloughery

In February, Sherrill Carter made a presentation to a group of seniors in Harrisville, and a genealogy kiosk was staffed at the Moncton Highland Games in June. Forms for beginners, brochures and resource material were made available. Thanks to all volunteers who ensure that the business of SEB is able to continue.

## President's Report

*Submitted by David Fyffe*

This is the 2012 annual president's report for the New Brunswick Genealogical Society. I was elected to the position in May 2012 at the Annual General Meeting. The executive elected includes –

President - Dave Fyffe

First VP – Don Doherty

Second VP – Dave Laskey

Recording Secretary – Sherrill Carter

Membership Secretary – Diane Mullin

Treasurer – Dave Fraser

Past President – Stan Balch

The AGM was held in Jacquet River 26 May under the guidance of Susanne Blaquiére from the Restigouche County Branch with a good turnout. A wonderful presentation was given by Patsy Hennessey on the Doucette and Hennessey House, its historical significance, how it was acquired and the restoration that is now in progress. A Life Membership was given to Graeme Somerville. The financial report was not completed until July, therefore the filing of T3010 was a bit late. We thank Charlie Kee for his efforts in the consolidation report. Our bottom line continues to be in good shape. Further details of the AGM are contained in the minutes of this meeting. The next AGM will be held in the picturesque town of St. Andrews. I

would like to remind the branch treasurers to get their reports to Dave Fraser so consolidation can be completed before AGM.

Don Doherty has accepted the responsibility of our new web site which should be up and running in 2013. This site is configured by easy web. There will be a forum for the public use and additional privileges for the members. This site is for both NBGS and for the various branches. Notices of meetings and events will be posted along with links to numerous other sites of genealogical significance. One can obtain their membership through this site and can pay by means of Pay Pal. We wish to thank Lindsay Patten for providing web space for the past few years.

Allan Marble gave a course on becoming a certified genealogist. These sessions were held in Fredericton and Moncton. We wish to thank Capital Branch for providing the Spring Seminar sponsored by us and raising funds for Friends of the Provincial Archives. The content was the Internet, Home Children and Family Search.org.

Dave Fraser continues to do a fine job producing our journal, *Generations*. We continue to receive compliments on its makeup and content. Please continue to send articles to the editor so they may be incorporated into this fine product.

## Generations Editor's Report

*Submitted by David Fraser*

With two years experience under my belt, it seems to be getting a little easier to produce each issue. A huge thank you to all the contributors who have sent in many varied articles.

I'm interested in hearing from our readers on what they of *Generations* and what they would like to see in it.

# Queries and Answers

Genealogical queries and selected answers are published in *Generations* as a service to those who may wish to exchange data with other researchers. Queries should be brief and to-the-point. There is no charge for queries. Submit as many as you wish but they may not all be published in the same issue if space is limited. Please send queries on a separate page (or as an email attachment) to the Editor, and be sure your name and address is on the page with your queries. Mail queries to:

**Editor of *Generations***  
**N.B. Genealogical Society, Inc.**  
**P.O. Box 3235, Station B,**  
**Fredericton, NB E3A 5G9**

If you respond to a query, kindly send a copy of your answer to the Editor of *Generations*, indicating any sources you consulted (giving author, title, date of publication if any), manuscript (at what library, family tradition, etc.). NBGS will not verify your family history, but will review responses and selected answers will be published so that others who may be researching the same lines can benefit from the exchange.

**Q5217 - CANTY:** Looking for information on family of **James Canty** b.1817 d. 1871 married to **Mary Holland** b. 1817 in Ireland. They were Roman Catholic, lived in Fredericton, NB and had seven children. The children seemed to have moved out of the area to Massachusetts, Pennsylvania and Montana.

Carol Turnbull  
40 Robinson Dr.  
San Rafael, CA. 94901  
Email: therturnbulls@comcast.net

**Q5218 - CHRISTIE:** Looking for information on family of **James A Christie** b. Jun 1850 in NS married to **Honora "Norah" Canty** b. 1842 in Ireland and d. 1917 in Fredericton NB. They were Roman Catholic and had eight children. The children seemed to have moved out of the area to Massachusetts, Pennsylvania and Montana.

Carol Turnbull (see Q5217)

**Q5219 - ESTABROOKS:** - Seeking info on **George Butler Estabrooks** and his wife **Jane Lucretia Barns (Barnes)**. I would be interested in their lives as hotel keepers and the history behind

his building the Brunswick House. Are there any photos? Who were Jane's parents? Is it possible the Brunswick House was on land that once belonged to **Amasa Killam** and **Elizabeth Emerson**?

Wendy Whelen  
PO Box 137  
Tiverton ON N0G 2T0  
Email: wwhehlen@bmts.com

**Q5220 - KILLAM:** Seeking info on family of **Sheriff Isaac Newton Killam** and his wife, **Annie Laura Fawcett**. Did they have more than one child? When did he leave the Killam's Mill area? Was he the I. N. Killam who was a member of the Orange Lodge?

Wendy Whelen (see Q5219)

**Q5221 - KILLAM:** Seeking info on **George M. Killam** and **Margaret Colpitts**. I would be very interested in to learn more about his occupation as a miller. Are there any photos of his property, mills and houses in both Killam's Mill and Elgin.

Wendy Whelen (see Q5219)

**Q5222 - KILLAM:** Seeking info on family of **George Mason Killam** and his wife **Annie Amelia Bleakney**. When did he leave the Killam's Mill area? I would like to learn more of his life as a miller, merchant and postmaster. Are there any photos of his house and property in Killam's Mill?

Wendy Whelen (see Q5219)

**Q5223 - KILLAM:** Seeking info on the family of **Robert Chapman Killam** and his wife **Joannah Killam**. I am interested in his occupation as a merchant and engineer. Did Robert and Joannah spend the main part of their lives at Killam's Mills? Are there any photos of their home, grist mill and property? I would also be interested in information on his manufacturing factory for rotary mills and shingle machines.

Wendy Whelen (see Q5219)

**Q5224 - KILLAM:** I am seeking info on **Amasa Killam** and his wife **Eunice Ogden**. Who were her parents? I would be interested in the history of his life as a miller. Are there any photos of his home and land in North River and Wheaton Settlement. Did he also own land in Killam's Mills?

## Queries and Answers

Wendy Whelen (see Q5219)

**Q5225 - KILLAM:** I am seeking information on **Amasa Emerson Killam** and his wives and children. He m. 1: **Millicent Wheaton**; m. 2: **Mary Alice McKay**; m. 3: **Julia Elliott**. I would like to make contact with a descendant of this family. I would like to know the names of both Mary and Julia's parents. I am interested in info on all children such as **Frank Lee Killam** who was an ICR mechanic. Which daughter was a student of the Union Baptist Seminary? Are there any photos of his lands/homes and property in Petitcodiac, Wheaton Settlement and Moncton? Are there any photos of his old property known as the Prince/Chandler/Mann house or any photos of the bridges he built? Did Amasa ever live at Killam's Mills? Are there any photos of Amasa with his parents or siblings? Who did Amasa give his Wheaton Settlement land to?

Wendy Whelen (see Q5219)

**Q5226 - MORAN:** I am looking for birth and death information on **Frank Moran** and his wife **Adelaide**, both from St. John, NB, Canada. They were listed as the parents of **Frank Moran** who married **Rebecca Hill** in Boston, Mass. on 6 December 1879.

Donna Freeman  
307 Rosedale Pl.  
Valdosta, Georgia USA 31602  
Email: Beach\_baby78@yahoo.com

**Q5227 - MORAN:** **Frank Moran** was b. May 1854 St. John, New Brunswick, Canada. He was the son of **Frank Moran & Adelaide**. He married **Rebecca Hill** on Dec 6, 1879 in Boston, Mass. They had 9 children. In 1905 two of Frank & Rebecca's son's **Matthew** (my 1<sup>st</sup> great grandfather) & his brother **Cleveland** are living in an orphanage. Their sister **Mamie** married in 1900 but I am unable to find the remaining children or what happened to Frank & Rebecca. Rebecca Hill was born Aug 1857 in Austria to **John Hill & Eliza**.

Donna Freeman (see Q 5226)

**Q5228 - MORRAL/MORRELL:** Seeking info on the **Thomas Morral** who was listed as a lodger,

residing at **George Butler Estabrooks'** hotel in 1861 in Sackville NB. Thomas was born c. 1835 and was a mariner by trade, of the Baptist faith. Did he have and descendants? I would like to know who his parents were, where he came from, and where he went to. Was there any family connection to **George Estabrook** or his wife **Jane Lucretia Barns (Barnes)**.

Wendy Whelen (see Q5219)

**Q5229 - PATTON:** I am looking for information on **Richard Patton** b. Aug 12, 1817, d. Mar 03, 1883 & his wife **Frannie McClure** b. Feb 01, 1818, d. Jun 10, 1894. They immigrated to Canada around 1839 or 1840 from Ireland with one child. **Margaret Jane** b. Apr 21, 1839. While living in Saint John they had **Ann** b. Feb 19, 1841, **Mary Smith** b. Mar 23, 1843, & **William Alexander** b. Mar 17, 1847. They immigrated to USA around 1848 or 1849.

Charles Patton,  
6045 Lexington Park,  
Orlando FL 32819.  
Phone 407 399-0826.

**Q5230 - TURNER:** I would like to make contact with anyone researching the Turner family who left Co. Tyrone Ireland for NB. On 23 March 1838 the ship *Prudence* sailed from Londonderry, Ireland bound for St John, NB. Among the passengers was a family of Turner from Co. Tyrone. There were **James & Jane** (both aged 63); the others were **Margaret** (30), **Christy** (20), **Eliza** (19) **Jane** (17) **Sally** (9) & **Eliza** (2). The age-spread would suggest that James/Jane were not parents to all of those in the group. My own family came from the town land of Maghareenny, near the village of Drumquin in Co. Tyrone. The name Christy (Christopher) was used by a family of Turner's who shared our farm in the early 1800's & were almost certainly related; that family had disappeared by the end of the 1800's. If there is no one researching this family perhaps someone could give me advice on how to pursue this (possible) linkage.

Hazlett Turner  
Email: t.plan@btinternet.com

# New Brunswick Strays

• *Contributed by Arlene (Holdenby) Butler*

**DOLAN**, Wanda September 6, 1921 April 24, 2011. A resident of The Sierras in Lethbridge, Wanda was originally from Miramichi, NB, moving to Alberta in 1981 where husband Jack continued his teaching career.

Predeceased by her husband John (Jack) Dolan; son Gary; parents Bill and Lillian Hanscom; sister Dorothy Loggie; brothers Sydney and Robie.

Wanda will be greatly missed by her family; Blake, Cheryl, Heather, Wilson (of Pincher Creek); Kim, Barb, Sean (of Bow Island) and Colleen (of Kelowna).

A Memorial Service will be held on Saturday, April 30th, 2011 at 1:00 P.M., at Eden's Funeral Home, 966 Elm St., Pincher Creek, AB with Father Steve Smith, Officiating. Eden's Funeral Home & Cremation Services 403-627-3131 condolences@edensfuneralhome.com

**MCFARLANE**, Howard William died on Friday March 23 at Thomas Hall with family members at his side.

Born in St John, New Brunswick on August 6, 1921, Howard had a distinguished career as a civil engineer. He graduated from UNB with the class of 43, was a lieutenant with the Royal Canadian Engineers during the war and returned to UNB 1946 where he taught for the next 35 years. Also active as a consultant he was a founding member of Associated Designers and Inspectors, ADI.

He was predeceased by his brother Weldon and two sisters, Alma and Evelyn, his son-in-law, John Kavanagh, and his wife of 65 years, Marjorie.

He is survived by his brother Ralph (Ruby), three sons: Philip (Sheila) of Houlton, Maine, Murray (Ruth) of Holtville, NB and Gordon (Valerie) of Lethbridge and a daughter Mary. He leaves ten grandchildren: Kevin, Mark, Heather and Ben, Matthew and Laura, Jessica and Jason, Lori and Amanda and eleven great grandchildren.

The funeral service will be at St. Paul's United Church on Wed, March 28 at 2 pm with the Rev Peter Short conducting. Online condolences can be made at [www.mcadamsfh.com](http://www.mcadamsfh.com). 458-9170

**MACKAY**, Dr. Donald Cyril, beloved husband of Mrs. Margaret (Peggy) MacKay, passed away

peacefully after a brief illness at the Chinook Regional Hospital on Thursday, December 23, 2010 at the age of 87 years.

He is survived by his wife Peggy, son Bruce (Flora) of Lethbridge and daughter Gillian (John) of Toronto, as well as granddaughters Elizabeth (Francois) and Maggie. He is also survived by his brother Alvin (Annie) of North Carolina.

He was predeceased by his brothers Taylor and Lewis of New Brunswick.

Born August 10, 1923, the third of four boys, Don began his education in a one-room school-house in rural New Brunswick. He attended Nova Scotia Agricultural College, McGill (B.Sc.), Cornell (M.Sc.). He returned to teach at NSAC in Truro, where he met Peggy in 1950. After their marriage in 1951 they moved to Montreal for Don's doctoral studies at McGill.

A Service of Remembrance will be held at McKillop United Church, 2329 - 15 Avenue South, Lethbridge on Tuesday, December 28, 2010 at 10:30 a.m. with Reverend Trevor Potter officiating. Cornerstone Funeral Home & Crematorium 403-381-7777 care@cornerstonefh.ca

**SOUICIE**, Guy passed away peacefully at the Chinook Regional Hospital, with his family at his side, on Friday, March 18, 2011.

Guy is survived by his wife of 48 years, Gloria Williams; children, Lee (Gloria) of Picture butte, Charlotte (Ray Walker) of Lethbridge; his brother, Lionel (Madelaine) of Grand Falls, N.B., sister, Germaine Johnson of Hartford, Conn., as well as many nieces and nephews. He also leaves to mourn his passing 6 grandchildren and 6 great-grandchildren.

The funeral service will be held at Cornerstone Funeral Home (403-381-7777) on Wednesday, March 23rd at 10 AM. Interment to follow in the Huntsville/Iron Springs Cemetery.

care@cornerstonefh.ca

• *Contributed by Marianne Donovan*

**HENNESSY**, John Le Roy - John Le Roy Hennessy, of London, Ontario, sadly passed away at University Hospital, on Monday, October 22, 2012, four days prior to his 86th birthday. Johnny was born in St. Martins, New Brunswick. He

## New Brunswick Strays

served with the Canadian Armed Forces for 25 years and was a long-time member of the Royal Canadian Legion. Survived by his wife of 66 years, Geraldine. Sorrowfully missed by his children, Linda (Terry Le Blanc), William (Judy), Marlene, his three grandchildren Robbie, Candice and Sara, and his great grandson Justin. Also survived by two sisters, Roberta Gilchrist and Edna Steele, of St. Martins, New Brunswick. Cremation has taken place and a celebration of John's life will take place at a later date at the Byron Legion. Online condolences are available at:

[www.westviewfuneralchapel.com](http://www.westviewfuneralchapel.com) (London Free Press Oct 23, 2012)

**MULLIN, Linus Sylvester** - Peacefully at University Hospital on Friday, December 14th, 2012, Linus Sylvester Mullin, of London, in his 87th year. Linus was born February 16th, 1926 in Trout Brook, New Brunswick: the eldest of 14. He started school at the age of four and left school at the age of 13 to work in the woods to support his family through the Depression.

At 18, Linus volunteered to serve with the Canadian Armed Forces overseas in World War II, and continued to serve for the next two decades. He then was employed with Eaton's, in London, for the following 18 years. After his beloved wife Beatrice passed away in 1987, Linus became the focal point for the family: their two children Earl (Joyce) Mullin and Michael Mullin; grandchildren Sarah (Todd) Troupe, Michael (Heather) Mullin, Kate Mullin and Jessica Mullin; and great grandchildren Michaela Troupe, Naomi Troupe, Madeline Mullin and Makenna Mullin. Linus is survived by siblings Leo, Veronica, Anna, Francis, Gerald and Bernard, and was predeceased by siblings Mary, Connie, Cyril, Louis, Genevieve, Mark and Frederick. A memorial service will be conducted at the Westview Funeral Chapel, 709 Wonderland Road North, on Wednesday, December 19th, 2012 at 11:00 a.m. with visitation one hour prior. Interment, St. Peter's Cemetery. Online condolences may be made at:

[www.westviewfuneralchapel.com](http://www.westviewfuneralchapel.com). (London Free Press Dec 17, 2012)

**STANNIX, Thelma** - It is with great sadness that we announce the passing of Thelma Stannix in her 92nd year, formerly of McAdam, NB., after a courageous battle with cancer. Thelma was born in

Honeydale on August 2, 1921, the daughter of Abbie and Lawrence Scott and after Lawrence's death, stepdaughter of Hartley Sutherland.

She is survived by her two sons, Ken (Kathy) of McAdam N.B., and Larry of Bayfield, Ontario as well as granddaughters Lesley Miners (Scott) and Meaghan Stannix-Hughes (Trevor) and five great grandchildren. As well, she is survived by her sisters, Elva Dickerson, Hazel Hagel, Faye Clark, Katrine Howland, and Treba Humbey. She was predeceased by her husband Paul, brothers Roland, Otty and Peter and grandson Chris. In keeping with Thelma's wishes, cremation has taken place and interment will be in the spring in the Rockland Cemetery in McAdam, NB, (London Free Press Dec 22, 2012)

**WHITCROFT (Griffin), Marie "Caroll"** - Of St. Thomas, passed away peacefully, surrounded by her loving family, on Thursday, December 13th, 2012, In her 51<sup>st</sup> year. Dearly loved wife of Raymond "Ray" Griffin and loved mother of James Lee "Jimmy" Whitcroft and step-mother of the late Andrew Griffin (2007). Dear sister of Donald Doucet of Bathurst, N.B., Joyce Chaisson (Charlie) of Bathurst, N.B., Betty Garrett (David) of Oshawa, Ruth Calvert (Wally) of St. Thomas and the late. Johnny Doucet. Dear daughter-in-law of Shirley Griffin of St. Thomas. Sadly missed by a number of aunts, uncles, cousins, nieces and nephews. Caroll was born in Bathurst, New Brunswick on December 22, 1961, the daughter of the late Leonard and Florence (Luce) Doucet. Resting at Williams Funeral Home, 45 Elgin St., St. Thomas where funeral service will be held Tuesday at 11.00 a.m. Cremation to follow. Visitation at the funeral home on Monday from 2-4 and 7-9 p.m. (London Free Press Dec 13, 2012)

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# New Brunswick Genealogical Society

## Spring Seminar Series 2013

Three Saturday Mornings in April 2013 at the Provincial Archives of New Brunswick, 23 Dineen Drive on the UNB Campus

Saturday, April 13<sup>th</sup>, 2013, 10:00AM to 12 Noon  
**Provincial Archives of New Brunswick Website**  
Presenter: Mary-Ellen Badeau

Saturday, April 20<sup>th</sup>, 2013, 10:00AM to 12 Noon  
**The Loyalist Collection (Harriet Irving Library UNB)**  
Presenter: Kathryn Hilder

Saturday, April 27<sup>th</sup>, 2013, 10:00AM to 12 Noon  
**New Brunswick Court Records**  
Presenter: Joanna Aiton-Kerr

## Everyone Welcome!

Bring your own lunch  
Research time in the afternoon

There is no registration fee for these seminars.  
Donations to the Associates of the Provincial Archives of New Brunswick will be accepted.

For more information, contact: Victor Badeau  
Telephone: (506) 458-2717 or by e-mail: [badeau@nbnet.nb.ca](mailto:badeau@nbnet.nb.ca)

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## British Columbia Archives now on-line

### *Images of Historical Birth, Marriage and Death Records Available for the First Time Online via BC Archives*

People worldwide will now have easier research access to images of the original historical records of births, marriages and deaths in British Columbia.

A partnership between the BC Archives and the Vital Statistics Agency, as well as an in-kind donation by FamilySearch International, has resulted in original records being scanned, indexed and now available from anywhere in the world for printing – free of charge – through the Royal BC Museum/BC Archives website.

Since 1997 the Vital Statistics Agency has provided the BC Archives with annually updated indexes to publicly releasable vital event information. The BC Archives is allowed to release personal information about deaths that occurred at least 20 years ago, marriages that took place at

least 75 years ago, and births registered at least 120 years ago. In the past, the photographed images of actual documents were only available on microfilm at the BC Archives reading room, at a FamilySearch International centre or through a number of libraries across the province.

Phase 1 of this data upload is substantially complete. Phase 2, now underway, will add more images and indexed information, including pre-1872 records, deaths that occurred overseas during the Second World War, between 1939 and 1945. More than 200,000 images of death records from 1985 to 1991 and approximately 19,000 images of marriage records from 1933 to 1936 will also be added. Phase 2 is scheduled for completion by the end of the year and will bring the number of scanned records to the one million mark. Each year more vital event records images will be scanned and uploaded as they become available through annual scheduled releases by the Vital Statistics Agency.

To access the images of historical birth, marriage and death records go to:  
<http://search-collections.royalbcmuseum.bc.ca/Genealogy/BasicSearch>

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**Have you checked out our new website?**

**New Brunswick Genealogical Society, Inc.**

**[www.nbgs.ca](http://www.nbgs.ca)**