

WESTMORLAND HISTORICAL SOCIETY

NEWSLETTER

VOLUME 48 ISSUE # 1 FEBRUARY 2013 ISBN320813

PRESIDENT’S MESSAGE

Although the weather may be challenging! (- 22 degrees) the Executive Committee, the Board and staff are hard at work preparing WHS for next season—and our 200th Anniversary Celebrations at Keillor House. It is a busy time of year with grant applications, the updating of the 2013 schedule of events, organizing displays for Heritage Week 2013, on-going and special committee meetings re finance, investments, historic properties, museum outreach, wall of fame honorees, museum activities and anniversary events, and preparation of WHS year-end financial statements.

Thank you all for giving so much of your time and energy to WHS—it is appreciated!

Keillor House Museum

Inga Hansen, our very enthusiastic and capable Museum Manager returned from NY for the holiday and immediately resumed her work on the Costume Collec-

tion! She then met with the Anniversary Committee (Genie Coates, Mary Balsler, Cheryl Feindel, Alice Folkins, Judy Morison) to plan the events for next season’s celebrations. An ambitious program has been agreed upon (See ‘Events Celebrating the 200th Anniversary’ p. 2) that does justice, I think, to the uniqueness of the Keillor House and to the efforts of our volunteers and donors who have done so much for this institution.

We have secured a significant federal grant to help us celebrate and we are all anxious to see what Alice can do—when she actually has money!

It will be an exciting year, and it’s not too early to check out the schedule of events and update your calendar!

Fund-Raising and Community Events

Our six major fund-raising events this year raised over twelve thousand dol-

lars to support the museum—and thanks to Bob Bowser’s wrangling of the accounts, we can finally monitor our fund-raising and financial obligations and know exactly where we are—a terrific accomplishment for a small museum!

Bob has spent many, many hours—working independently and with our bookkeeper, to develop a reliable and time-sensitive system—that works!

Bob, you have done a terrific job!

Historic Properties

Renovation of the storage facility for the Costume Collection—with a climate control system, has been completed in the Payzant & Card thanks to a grant from Built Heritage, volunteers from Westmorland, and from WHS’s Bob Bower. New safety treads were installed on the stairway thanks to

continued on p. 3

KEILLOR HOUSE MUSEUM —SPECIAL EVENTS

Historical Fashion Tea and Talk Series 1.

April 28. 2:00-4:00 St. Edwards Hall. Cheryl Feindel Cost: \$8.00 Tickets at 379-6620

‘Putting on the Glitz-Tea’

May 11. New to You Jewelry & Accessories. Two sittings. Tickets at 379-6620

Historical Fashion Tea

and Talk Series 2.

May 26. 2:00-4:00. St Edwards Hall. Cheryl Feindel Cost: \$8.00 Tickets at 379-6620.

Westmorland Historical Society AGM

May 26. 5:00 pm St. Edwards Hall. Guest Speaker: TBA Cost: TBD

Museums Across the Marsh

June 1– 2. Tickets available at Keillor House. Includes Cumberland Museum, NS. Cost: TBD

Keillor House Opening

June 16. Special Presentation –Sylvia Yeoman.

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EVENTS CELEBRATING THE 200TH ANNIVERSARY OF KEILLOR HOUSE 2013

April to August Five Historical Fashion “Tea and Talks” by Cheryl Feindel

Sunday afternoons: April 28, May 26th, June 16th (Keillor House Opening, June 16th), July 28th (Heritage Fair, Sandpiper Breakfast, July 27th) and August 25th. These popular presentations will cover a wide variety of subjects related to fashion over the period. Tea and sweets served.

June 16th Keillor House Opening and Special Presentation

Presentation to this year's Wall of Fame Honoree - Sylvia Yeoman. Douglas Howe was honoured as the first recipient of a Plaque (Dorchester Memorial Library). Margaret Eaton's committee welcomes further nominations.

June 29th Keillor House Exhibit – ‘Small Town, Big Fashion; Fashion in Southeastern New Brunswick 1860 – 1960’

A Seasonal Exhibit covering 100 years of fashion (second floor, Keillor House), self-guided tour. Over 20 manikins in period dress, historical story boards. Opening Reception June 29th by Invitation.

June 30th Curatorial Tour of Exhibit – ‘Small Town, Big Fashion; Fashion in Southeastern New Brunswick 1860 – 1960’

Tours conducted by Inga Hansen on the philosophy and technical challenges involved in mounting the Exhibit. Limited numbers. Tickets in advance.

July 27th Sandpiper Festival

Sandpiper Breakfast followed by Heritage Fair at Keillor House.

September 22nd 200 Years of History Through Fashion

An illustration of history through fashion, with music, historical photographs, narrated vignettes, commentary on manners and conventions in different periods. Tentative location: Vogue Theatre.

Early October - Workshop on Keillor House Exhibit

Workshop on preparing display manikins for exhibit and storage of historic costumes. Registration open to anyone interested.

New Visitor Information Centre at Keillor House

Beginning this year the ‘official’ Visitor Information Centre for Dorchester will be located in the Keillor House—entry via the ‘Dairy Room’. It will be open seven days a week for July and August. In the shoulder seasons, starting June 16th (‘Shiretown Festival’) opening hours will be five days a week.

PRESIDENT'S MESSAGE (CONTINUED FROM PAGE 1)

Rolly Maclsaac, Pat Jones and Alice.

The front section of the building has been reroofed and we are looking into developing one or more new apartments in the building.

Scott Harris, (a specialist in traditional lime mortar restoration) submitted a proposal to re-point sections of the Keillor House (as recommended in a 2010 engineering report). The Executive Committee approved this work and after consultation, agreed that he should also rebuild and cap the chimneys— over the next two years.

At the Bell Inn we are working with Built Heritage to secure a 'dedicated' entrance to the second apartment—which meets fire code. There is no simple solution and the Bell Inn needs a 'Minister's Permit' to make any significant structural changes. We're working on it!

Cole Morison

A TALE OF TWO CHURCHES PART 2: ST. JAMES, DORCHESTER

Editor's Note: *In the last issue Eldon Hay told us the story of the Covenanter Church in Rockland and its early integration into the Presbyterian Church in Canada. In this issue we learn about its counterpart in Dorchester, St. James Presbyterian Church, and how it eventually came to the Westmorland Historical Society.*

By the time St. James came to be built, Methodist, Anglican and Baptist churches had long since been established in Dorchester. It is quite possible that some of the village's earlier inhabitants were Presbyterian, but in the absence of a Presbyterian congregation within practical traveling distance they would, until the 1870s, have either joined one of the existing denominations or satisfied themselves with private worship. As noted in Part I (in our last issue), a Covenanter or Reformed Presbyterian church was built in Sackville in 1870 and another in Rockland in 1876, so Dorchester's 'closet Presbyterians' may have attended one or the other of them when they were able. In any case, the embers of Dorchester Presbyterianism were somehow kept warm enough to ignite when fresh fuel was added in the form of the newly established (1875) Presbyterian Church in Canada, itself an amalgamation of earlier Presbyterian factions.

They were fanned into flame by Rev. Joseph Hogg, the new and aggressively evangelical Presbyterian

minister in Moncton. According to an oral tradition that I cannot confirm from documentary evidence, he conducted some services in Dorchester in 1880—whether in one of the Protestant churches or in someone's house is unclear—that stirred a number of potential recruits. "One old gentleman, then, for the first time, heard a Presbyterian sermon and was highly pleased with it" [J.D. McKay, "Dorchester Mission Church," *Presbyterian Witness*, 13 October 1894]. In April of the following year Rev. Hogg was able to report to a meeting of the Saint John presbytery (the governing body of the church in New Brunswick) "that an application had been made by certain families in Dorchester for preaching," and that they had specifically requested himself and Rev. J.D. Murray of Buctouche to officiate. By May the presbytery was pleased to learn that Rev. Hogg "had fulfilled his appointment at Dorchester" and, after giving him due praise, it empowered him "to take such steps [as] to further the interests of the church in that locality." It appears that he did so with zeal, and the Dorchester flock grew accordingly. In November of the same year it had grown large enough that the presbytery "authorized Mr. Hogg to dispense the sacrament of the Lord's Supper and to ordain elders at Dorchester." In a long letter written later that month to an unknown recipient—probably someone in Shediac—Hogg expressed his satisfaction with the way things were going. "I had Communion Services at Dorchester on the 20th [November]. Five were admitted for the first time to full Communion. Three of them were baptized at the same time. Others were received from the Reformed Presbyterian Church. I think our prospects are fair in

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that neighbourhood..”

From this it is clear that Rev. Hogg targeted the Rockland Covenanters (Reformed Presbyterians) from the beginning of the mission. As we learned in Part I, Covenanters were a splinter group that had once adamantly rejected mainstream Presbyterianism for not insisting that Christ is head of the state as well as the church, but by the late 1870s their resolve was weakening in the face of declining numbers and disheartening defections, and the good reverend was apparently determined to deliver the *coup de grace*—administered, of course, with Christian charity. “I have no doubt,” he continued, “but that the Rockland people will cast in their lot with us. Mr & Mrs McKelvie and Mr & Mrs Adams did so at our last meeting in Dorchester and more of the people have signified their intention of so doing. More of them would have joined us on that occasion but the weather was so unfavourable that they could not well get to Dorchester.” Readers will doubtless remember from Part I that the McKelvies (Thomas and Sarah) and the Adams (Thomas and Marion) were pillars of the Rockland Covenanter congregation; it was McKelvie, in fact, who built the Covenanter church there. McKelvie’s conversion to mainstream Presbyterianism was complete, and his reward condign: He was elected one of the two elders of the Dorchester congregation, thus continuing a position he had held in Rockland. The other elder was John Fraser.

With the institution of elders late in 1881 the Dorchester Presbyterians became a duly constituted congregation, but as yet they had no church building of their own. In an act of ecumenical generosity typical of the village, the Methodists allowed them to use theirs, and they also met in Robb’s Hall. Only monthly services were held until May 1883, when the Mission Board appointed a catechist (a teacher but not an ordained minister), a Mr. Carson, to serve in Dorchester and Rockland for the summer. Rockland still had its Covenanter church and it was now used once a month for mainstream Presbyterian services. At this time Rockland and Dorchester made up a joint Mission Station [*Acts and Proceedings, Presbyterian Church in Cana-*

da, 1882] and would continue to do so for some time.

Plans for a church in Dorchester clearly emerged in 1884 when the congregation had grown large enough to warrant one. The initiative came from Rev. Godfrey Shore, the Saint John presbytery Superintendent of Missions, and catechist Samuel Crothers Murray who had been appointed by the Mission Board to work in Dorchester and Rockland that summer. Beginning in August, several meetings were held in Robb’s Hall, most of them chaired by Rev. Shore. The decision was made “to try and build a church ... to be situated in Dorchester village.” A committee was appointed to select a suitable site and a subscription list opened: \$280 was pledged at once. At succeeding meetings various plans submitted by R.C. Donald of Moncton were examined, as well as estimates of costs involved. When potential sites came to be discussed and worries mounted over the price, Dorchester’s ecumenical spirit showed itself in its full splendour. The Baptists even offered to share their church with the Presbyterians, but this was declined with thanks. In the end, the Presbyterians did not have to buy a site. All but a small portion of it was donated by W.K. Chapman, H.R. Emmerson and Alexander Robb, none of them members of the faith, a fact duly noted and appreciated [*Presbyterian Witness*, 4 October 1884]. Chapman and Robb were Anglicans [Helen Petchey, *The Dorchester Chapmans*] while Emmerson was a leading Baptist [Randall, Emmerson, *Westmorland County Emmersons and Descendants*]. (All this was in good Dorchester tradition. John Hickman, brother of the shipbuilding entrepreneur who once owned the Bell Inn, and a vestryman in the Anglican Church, donated the land on which the Baptist church stands [Helen Petchey, *The Hickmans in Dorchester’s Heyday*], while Albert J. Smith, also an Anglican, did a similar good deed for the Catholics in 1880). The Presbyterians were delighted with the location and commissioned catechist Murray to write a letter of gratitude.

Among the early matters considered by the new congregation at its annual meeting in September 1884 were the appointment of trustees and the question of who was eligible to serve. It was decided that they would be “male

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adherents who are enrolled as regular contributors to church funds and members, male and female, in full communion." The trustees were duly appointed and authorized to receive the deeds of the church and to borrow money sufficient to meet liabilities without mortgaging the church land and premises. Eleven members and adherents signed the accompanying petition: John Fraser, James Reid, James McDougall, Nathan Tattrie, Scott Dickie, Alex Sutherland, Dr. J.E. Church, William Ross, G.H. Dalzell, John Alynay, Mrs. John Fraser and Mrs. James Reid. As noted above, John Fraser was one of the two elders, Thomas McKelvie being the other. Curiously, McKelvie's name was not on the Dorchester listing. His contributions were probably made through the Rockland Presbyterian group, about whose day-to-day activities we know next to nothing. It was also decided to name the new church after the apostle St. James. Plans were drawn up and the "Laying of the Corner Stone of the Dorchester Presbyterian Church—a Notable Event," took place on 23 September 1884, even making the headlines of the *Chignecto Post* [25 September 1884].

With their Dorchester and Rockland flocks safely in the fold, the mainstream Presbyterians next looked to bring in the Covenanter holdouts in Sackville, and no one wielded the shepherd's staff more effectively on this mission than catechist Samuel Crothers Murray, a former Covenanter himself. Born in 1857—at Murray Corner, appropriately enough—he attended local schools and became a schoolteacher. "At 19," he wrote, "I made a public profession of faith, and had united with the Reformed Presbyterian (Covenanter) Church at Murray Corner, my home congregation." After graduating from Mount Allison in 1881 he decided to enter the ministry and so went to Princeton to study theology. While there he determined to leave 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. About his Dorchester experience, Murray wrote: "I had a good summer in 1884. Before I left I visit-

ed the Presbyterians of Sackville, a small group that still adhered to the Reformed Presbyterian Church." Murray understood their situation: they were 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, and become one station with the Dorchester charge." Thus, beginning in 1885, Dorchester, Rockland and Sackville were organized into one Mission Station [*A&P*, 1885]. Small wonder that Murray was termed "a very successful catechist" [*Presbyterian Witness*, 4 October 1884], and that the Mission Station invited him to serve as its minister when he had completed his theological studies at Princeton. He did not accept, choosing instead to go to Western Canada, where he had a distinguished career. When he left Dorchester St. James was not yet been built, but, he wrote, "the church is assured."

Assured it was. "The Opening of [a] New Presbyterian Church at Dorchester," took place July 8 1885 [*Daily Transcript*, 9 July 1885]. A number of clergy were present at the two inaugural services, among them Rev. Hogg. The church was described as "a neat, unpretending edifice, 40 x 28 feet, with arched ceiling, with a neat tower and spire over the doorway. It is seated for 180 people, but will comfortably accommodate 200. The seats, pulpit, and base ceiling are of native ash, and the windows of coloured glass. The total cost, including the portion of ground that had to be purchased, is in the neighbourhood of \$2000."

In spite of these promising beginnings, the Presbyterians continued to face the challenge of small numbers and the difficulty of securing a regular ministry. This led to a series of amalgamations and proposed amalgamations, not all of them free of controversy. Rockland was the first to go. The old Covenanter church remained there until 1926 but after 1892 it was no longer part of the Mission Station although it hosted occasional services, weddings and funerals. On the other hand, the Dorchester congregation remained healthy for some time. At the close of its annual meeting in 1892, Rev Herdman, then serving, "made a few remarks expressing his pleasure at hearing of the satisfactory condition in which the church stood financially, being entirely free from debt. He thought the congregation deserved credit for doing so much, considering the smallness of numbers." This was echoed by a fellow Presbyterian clergyman, J. D. MacKay: "At Dorchester

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and vicinity are some seventeen families, which adhere to the Presbyterian Church. The number is small, yet this Mission Station for zeal, loyalty, and liberality, is perhaps unsurpassed by any other Maritime Synod, and excelled by few congregations. We own a beautiful little church, ideal in design, finish and furnishings...and clear of debt" [*Presbyterian Witness*, 13 October 1894].



St. James ca. 1900 WHS Archives

Clearly, enthusiasm was not lacking, but the ministry was a bigger challenge, and the Saint John presbytery attempted to address it. At a special meeting held in St. James in February 1896 Rev. James Ross, the presbytery's Superintendent of Missions, "spoke of the desire of the Synod Committee to group the mission stations and to have ordained missionaries located at certain places who could have oversight of two or more such stations." He outlined two possible options: 1. that Dorchester connect with Riverside or 2. that it connect with Shediac. The response was somewhat less than enthusiastic. "Messrs Fraser, Reid, Tattrie and others thought that we are better situated as at present than we would be under either of the plans suggested. The distance is too great to Shediac, even in summer, and the difficulty of reaching Albert Co. in winter, as well as the long distance, makes that scheme quite impracticable. After further discussion it was moved by Mr. Fraser, seconded by Mr. Reid and carried unanimously, 'That this congregation desires to remain as now constituted in preference to being connected with either Shediac or Riverside.'"

Thus, the Dorchester-Sackville Mission Station struggled on by itself, determined to maintain the principles of Presbyterianism, neatly summarized by J.D. MacKay: "We believe in a church, which stands for simplicity in its forms of worship, honestly in the methods of support, and scripturalness and scholarship in its teachings. We remind ourselves that we are an integral part of such a church, and take courage" [*Presbyterian Witness*, 13 October 1894]. The early ministers and catechists like Rev. Hogg and Samuel Crothers Murray must have done their work well: the Mission's faith in its principles was still strong enough in 1925 to resist pressures from other Presbyterians to join the Methodists and Congregationalists to form the United Church of Canada, even though their own minister, Rev. Christopher Munro, who had been serving in Sackville and Dorchester since 1923, was among the defectors. (Samuel Crothers Murray made a similar 'leap of faith'). Munro became the United Church minister in Riverside and, perhaps in a final symbolic act, was probably involved in moving the old Rockland Covenant church across to there, as described in Part I.

Although the Mission had rejected administrative union with the congregations of Shediac and Riverside in 1896, there seems to have been no resistance to a similar arrangement with Port Elgin many years later when the Great Depression brought a precipitous decline in prosperity, while the advent of the automobile made commuting between small rural centres easier and more practical. In 1939 the decision was taken to combine the Presbyterian congregation in Port Elgin with those of Sackville and Dorchester to form a single three-point charge. At first the manse was located in Port Elgin, the largest of the three congregations, but in 1967 it was moved to Sackville where the influx of Mount Allison students, among other factors, had put the Sackville Presbyterians in the numerical lead. The St. James congregation fully supported the merger and faithfully assisted in the building of a new manse in Sackville in the mid 1960s. As late as 1946 St. James was still doing well enough to make a small addition to the church, but the war had taken its toll. Numbers grew smaller and smaller until a meeting was called in early 1968 to discuss

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whether to amalgamate with Sackville or dissolve the Dorchester congregation altogether. After due discussion, the latter course was adopted with the proviso that if the church property was to be disposed of, organizations in the Dorchester community be contacted and given first chance to acquire it. Thus, “on or about May 21, 1968, the monies in the account of St. James Presbyterian Church, Dorchester, N.B. were transferred to St. Andrew’s Presbyterian Church, Sackville, N.B., at which time our church was permanently closed.”

Eldon Hay



St. James Interior ca. 1900

Epilogue

After it had languished for some years in an increasingly dilapidated condition, Presbyterian authorities in Saint John deeded St. James to the Westmorland Historical Society. This occurred at a most opportune time, as we knew exactly what to do with the building. During the 1970s Pam Black, a passionate life long weaver, established a textile studio in the Beachkirk United Church in Upper Cape after it had been similarly decommissioned. There she began amassing a wonderful and diverse collection of artefacts representing not only the weaving and textile traditions, but also examples of the other kinds of craftsmanship that facilitated daily life in a pre-industrial agrarian society. By 1978 the Beachkirk Fibrecraft Museum, as she called it, included

such gems as a hand-made loom dating from about 1800, a complete set of all the tools required to turn raw fibre into cloth (carders, breaks, clock swifts, spinning wheels etc.), a fine collection of historic textiles, many workshop and farming tools such as hand made rakes, lathes etc., and much else besides. It was valued at \$100,000 and Pam began to worry about its security and eventual fate when she could no longer look after it. She offered it to the Westmorland Historical Society if and when St. James could be restored and renovated into suitable museum space. Under the leadership of Sylvia Yeoman and Alice Folkins the Society procured a number of grants from the provincial government and began the restoration, which included having the beautiful stained glass windows completely redone by Cuppon’s Studio in Saint John. A number of local people were hired to work on the project while our friends at the Westmorland Institute contributed a new paintjob through their work release programme. By 1985 all was ready and Pam’s collection was moved to St. James where it is lovingly preserved and proudly displayed as the Beachkirk Collection. Together with the expert hands-on demonstrations that have been offered for many years by Betty Adams—assisted more recently by Denyse Milliken—it has become a valuable part of our museum experience.

Gene Goodrich



St. James Textile Museum Today

A TALE OF TWO CHURCHES

Editor's Note: As a follow up to the "Tale of Two Churches," Margaret Eaton kindly offered to do a review of Eldon's latest book on the Covenanters in a wider context.

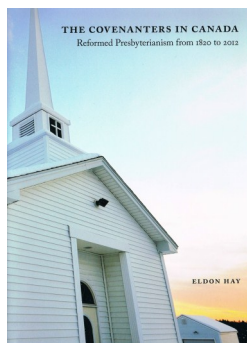
The Covenanters in Canada:

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 McGill-Queen's University Press, November 5, 2012



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 University, 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 as well as a bibliography, and draws on pertinent primary sources not accessible to earlier writers. The motivating force of Hay's study appears to be his desire to ensure that this often overlooked denomination, marginalized even within the Christian community, will receive a measure of recognition, and that the misconceptions about it will be corrected. 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 original 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 head of both state and church—a violation of one of their fundamental principles that Christ alone is properly the head of both. They dissented by refusing to vote, serve on juries or take an oath, thus remaining loyal to the Covenant of 1581 inspired by John Knox and renewed several times in the following century, a stance that led to bloody persecutions and their being treated with contempt by their 'mainstream' Presbyterian neighbours who bowed to political necessity.

The focus of the book, however, is on their experience in Canada. Here, too, they maintained a strict adherence to their doctrines—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.*"

New Brunswick was once home to 28 congregations spread out from Shemogue/Murray Corner and Joilicure (where Hay first learned of them) to the Fundy coast

and the Saint John River valley, while Nova Scotia hosted 22, most of them in the Annapolis Valley. However, by the end of the 19th century, their numbers had dwindled to insignificance.

Covenanters also found their way to Quebec and Ontario during the 1800's but here, too, they quickly declined in numbers. By 1977 only two Canadian congregations remained, both of them in Ontario, with a total of 67 members. They've since experienced a surprising revival, however. As a result of the leadership of Rev. Richard Ganz, an American-born Jew who converted to Christianity while living in Holland, there is now a training centre for Covenanter clergy in Ottawa, four congregations, one mission station and 451 members, all in the surrounding area.

Like the early Covenanters, current members continue to live in a secular environment hostile to their beliefs. For them, the Scriptures do not merely 'contain' the word of God, as more mainstream Christians believe; they *are* the word of God. They've taken a stand against abortion and same-sex marriage and they home-school their children. They observe the Sabbath as a day of worship, fellowship and rest and not as a workday.

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

A DORCHESTER 'FERRY TALE'

You probably know that ferries used to run from Dorchester Cape to Hopewell, and also across the Memramcook, but you may have wondered when they were first established. Wonder no more. I found the answer in the record of the General Sessions of the Peace, a biannual meeting of the justices of the peace for the county called to try petty offences and regulate the affairs of the several parishes, of which Dorchester was one. I have edited the record book and used it as the basis of a study of local government in early Westmorland County. It will be published by the Westmorland Historical Society later this year. I don't know for sure what kind of boats were used as ferries, but I think they may have been small sloops or even rowboats. Rowboats would make more sense on the river.

January 1797: On the Memorial of Thomas Wheldon praying to be appointed a Ferryman at the junction of the Petcodiac and Memramcook Rivers. *It is thereupon ordered* that the said Thomas Wheldon have leave to keep a Ferry from Dorchester to Hopewell and that he keep a good and sufficient boat for transporting foot passengers and give regular attendance at all proper Seasons for that purpose. The rate or fare of said Ferry to be as follows: To Shepody five shillings for one Passenger, when more than one, three shillings and six pence. To the lower village on the Petcodiac, six shillings for each passenger, when more than one, four shillings. *[Thomas Wheldon was the third son of Justice of the Peace John Wheldon--later spelled Weldon--, one of the original Yorkshire immigrants. John's sister, Elizabeth, was married to John Keillor, the builder of Keillor House.]*

Upon the Petition of William Black Esq. praying that he may have leave to keep a Ferry over the Memramcook River opposite to his House. *It is therefore ordered* that he have leave; that he keep a good and sufficient Boat for that purpose—and that the rate or fare shall be as follows: One shilling for one passenger. Six pence when more than one. *[William Black was a prosperous Yorkshire immigrant who originally settled at Amherst but moved to Dorchester when his first wife died. Here he bought 800 acres and raised a large second family. He was the father of 'Bishop' William Black, the charismatic evangelist generally considered the founder of the Methodist Church in Canada. The Wheldons and Blacks were quite close. John Wheldon's second son, John Jun., married one of the 'Bishops' sisters in 1802.]*

December 1808: Hugh Boyd, James Black, Peter Poirer, Babtist Voture & Samuel Robeshou are appointed Ferrymen for the Township of Dorchester the ensuing year.

Gene Goodrich

HAVE YOU GOT YOUR PASSPORT TO HISTORY?

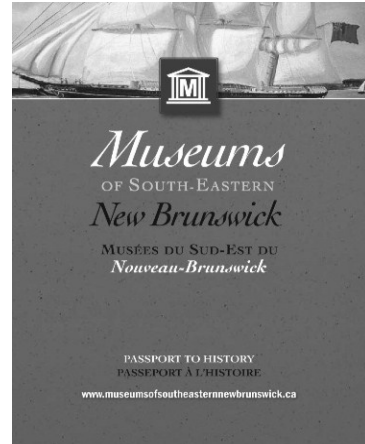
\$10 per person

\$20 per family

Good for one regular admission to each of the 15 participating museums in South-East New Brunswick

Valid for one year. May be purchased at participating museums. Please visit our website or call (506) 379-6620

www.museumsofsoutheasternnewbrunswick.ca



KEILLOR HOUSE WALL RESTORATION CONTINUES...

An Engineering Report (2010) on the integrity of the walls of the Keillor House recommended that one wall be rebuilt and several others be re-pointed. Scott Harris (*See Newsletter Vol. 47, Issue #2*) who is trained in the restoration of stone buildings using traditional techniques, has agreed to undertake the work of re-pointing over the next few years.

His Report may be of interest to our members--

'Last summer [2012], sample joints were removed in each wall to determine the condition of the existing mortar. It was found that in each wall, behind the ½" – 1" of cement pointing, the original lime mortar had deteriorated to the interior face of the outer width of the stone. In some cases, the lime had reduced to a powder and in others, there was a void of mortar.

In this scenario, the usual approach is to grout the wall (pour a wet mortar into the top of the wall, filling voids from above). However, this would be costly because it would require extensive interior work.

The engineering report from 2010, suggests that the rubble walls be re-pointed (aside from one wall that requires re-building). I attempted this in a corner of the west addition last fall and found that for the 15 stones re-pointed, 2 fell out of the wall once the ½" of cement pointing had been removed. I determined that the wall could be re-pointed, as long as it is done in small sections at a time.

The mortar that I would prescribe for these walls is a moderately Hydraulic Lime. This mortar achieves a high compressive strength (750 psi), but unlike Portland cement, is highly vapour permeable and flexible, meaning that it is sacrificial to the stone. Lime remains chemically active throughout its life-span (75 to 2000 years), giving it the ability to heal small fractures in the joint as stones shift under force. When moisture and soluble salts enter the wall, it will be absorbed by the lime faster than the stone, thus, extending the life of the wall. It is also more compatible with the original mortar, which enables it to form a bond deep into the wall.

Despite being shipped from France, it is a more environmentally friendly product than Portland cement: it is straight limestone, containing no additives, and because it's lime, the amount of CO2 it consumes in the setting process is close to the amount released when burnt.'

We will be looking to raise funds for the rebuilding of the back wall (north side), which needs to be addressed in the next two to three years. It will require cooperation and support from Heritage Branch and other government and private organizations. Heritage Branch is currently (2012) providing funds for the work on the Payzant and Card building but we will apply for new grants for the wall restoration project in 2013.

Cole Morison

NOTES FROM MARLENE'S SCRAPBOOK

In the course of her researches into her family history, Marlene Hickman has collected many interesting items from old newspapers pertaining to Dorchester and the surrounding area. A number of them have appeared in previous issues of the Newsletter, and we intend to bring you more from time to time. Thanks for sharing them with us, Marlene. Those who, encouraged by the recent cold snap, may long for a good old-fashioned winter like the ones we had before global warming set in might wish to consider the following:

March 7, 1872 – The Chignecto Post

(Messages by Telegraphic)

“Baie Verte – The most fearful succession of storms known here for thirty years. Mountains of snow. Communication between house to house maintained on snow shoes. Business at a stand still.”

“Dorchester – Fearful snow storm. The first train since Monday arrived at Willow Farm 10 o'clock last night. Arrived at Station at 3 AM. Engines except smoke pipes completely buried in the snow.”

March 14, 1872 – Chignecto Post

“Storms – Still they come fast and furious. Such a record of severe snow storms....Saturday – Train arrived from Dorchester at 4:30 where it had been since Tuesday. Track was shovelled out by a gang of eighty men.”

April 14, 1865 – The Borderer

“One of the greatest Easterly gales of wind we have experienced for many months swept over our province on Wednesday night last. We shall, doubtless, soon hear of disasters at sea and we fear, wrecks, for no vessel could bear up before such a hurricane as that was.”

“Our farmers are ploughing – some commenced on the first day of this month – and a considerable quantity of spring wheat has been sown. Early hurls and plants are sending forth their green shoots and Spring, delightful Spring, seems rapidly approaching.” *[Ah, dream on, incurable optimist.]*

April 28, 1865 – The Borderer

“The fine weather of March and the first of the month has been succeeded by chill north easterly gales with now and then a severe snow squall alternated with rain hail and sleet. Sleighs and sleds have been in requisition, for a brief space, within the past fort night. There's better coming soon.” *[Sure, there is.]*

May 12, 1865 – The Borderer

“Snow fall here on Sabbath lasted throughout the day. At Shediac it was five or six inches deep and sleighs and sleds were flying about on Monday Morning.”



Donations, Memberships and Newsletter
Submissions to:
4974 Main Street, Dorchester, NB
E4L 2Z1

Keillor House Museum
Tel.: (506)379-6633
Fax: (506)379-3418
E-mail: keillorhouse@nb.aibn.com
www.keillorhousemuseum.com

Museum Hours

June 16 to Sept. 14 2013
Tuesday to Saturday
10:00 to 5:00 p.m.
Sunday
12:00 to 5:00 p.m.

PRESERVING THE PAST FOR THE FUTURE

The Westmorland Historical Society is a non-profit charitable organization founded in 1965 with the mandate to collect, preserve and promote the rich cultural heritage of Westmorland County, NB. For four decades the WHS has worked with local partners to apply this mandate in a unique *entrepreneurial way* by encouraging *self-financing historic sites* attracting visitors from across North America. The historic Sir Pierre Landry House, the Bell Inn, and the Payzant & Card Building, contain apartments or businesses that help off-set the costs of preserving these historic buildings.

The Society's stellar museums—the Keillor House Museum (1813) housing the Graydon Milton Library and Genealogical Centre— and the St. James Textile Museum, contain remarkable collections attracting genealogists, researchers and visitors from across North America.

How to become a WHS Member?

Contact Judy Morison, our Membership Secretary, at 4974 Main Street, Dorchester, NB, E4L 2Z1. (506) 379-6682. morc@rogers.com

Board of Directors

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Annual Fees

(Includes *Newsletter*)

Individual:	\$10.00
Family:	\$15.00
Sustaining:	\$25.00
Life:	\$150.00

SALUTING OUR OUTSTANDING VOLUNTEERS

It's a pleasure to recognize our many volunteers for their diverse contributions to the success of WHS events and projects and its work in the community.

The Victorian Dinner(s)

Thanks to Joanne Corey and Moe Gautreau for their spectacular decoration of the Keillor House—every year they develop a new 'holiday' theme with spectacular results. Well done!

For volunteering in various capacities: Laurie Ann Wesselby, Bob & Kathy Bowser, Teresa Simpson & Roland MacIssac, Pat Jones, Ginette Glew, Bernie Melanson, George & Mary Balse, Nancy Vogon, Judy & Cole Morison, Darlene Dobson, Genie Coates, Linda Van Zuylan, Deanna Crossman, Annie Hendrickson and Margaret Eaton.

Christmas Choir Sing Along at Keillor House

Dianne Nicholson, Kath Bowser, Susan Spence and Alice Folkins for making

cookies—and Donna and Roanne Shriver for serving at this event.

Haunted House Nights

Thanks to Marilyn and Ted Wheaton and Mike Shea and their families and friends for their weeks of work—especially, in the 'dungeon: to Meghan Shea, McKayla Toye, Rob Cann, Mike Price, Kelsey Ward, Jodi Allen, Lisa Sears, Cody Johnson, Nevin Delaney, Rolly MacIssac, Teresa Simpson, Margaret Eaton, Alice & Ritchie Folkins, Dorothy Armour, Mike Cormier, Debbie Wiggins, Joanne Corey, Colton and Heidi Colp, Ron and Anne Marie LeBlanc, Judy & Cole Morison, Susan Spence, Wendel Anderson, Mike Steeves and niece, Mary Balse & son, Betty Adams, and David Henry.

Special thanks to Bernie Melanson and his students.

Westmorland Institution

Reg Tower and the Corrections Canada Carpentry Shop for making ballad boxes for

the Museum Zone and wooden buttons for our Gift Shop. They also created special trim for repairs of St James Church steeple.

Thanks to Gary Jonah for repairing the Keillor House front door and a door at the Bell Inn. And thank you for helping us with work connected with next year's event.

We couldn't continue without your generous support—it is very much appreciated!

Cole Morison