



**NOTRE DAME  
UNION CHURCH CEMETERY**

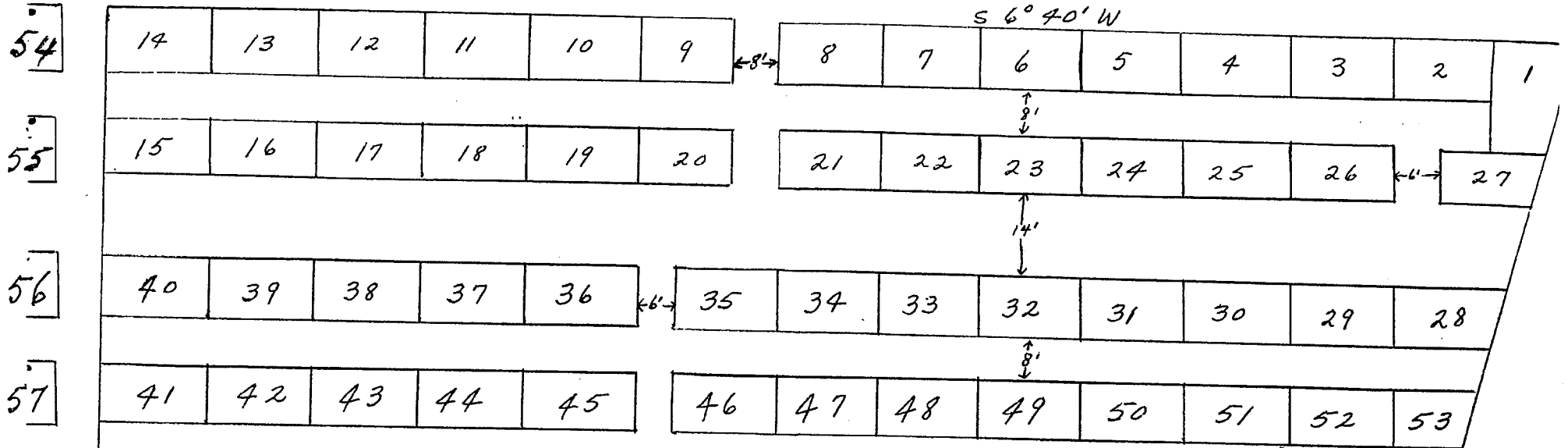


**ESTABLISHED 1889**

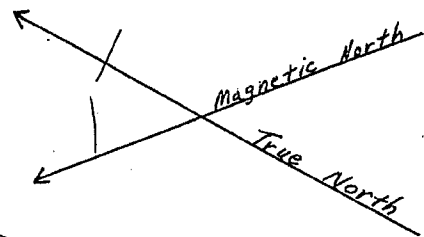
MEMORIAL ERECTED OCTOBER 2003  
IN MEMORY OF THOSE BURIED HERE

CHAPMAN, John K.	1831-1896	HORSMAN, Leslie James	1904-1910	TEED, John T. (Jack)	1876-1953
CHAPMAN, Elizabeth	1831-1909	JOHNSTON, Robina Anne	1829-1917	TEED, George M.	1879-1955
CHAPMAN, Annie	1870-1918	JOHNSTON, Amelia	1845-1913	TEED, Edna A.	1883-1945
COBHAM, W. James	1855-1939	JOHNSTON, James	1831-1913	TEED, William J.	1886-1908
COBHAM, Emily J. (Johnston)	1855-1931	JOHNSTON, Ann (Chisholm)	1837-1930	TEED, Atkin C.	1907-1929
COLBORNE, Sarah	1823-	JOHNSTON, John Thomas	1862-1862	TEED, Samuel W.	1888-1963
COLBORNE, William J.	1856-1934	JOHNSTON, Sylvanus D.	1911-1994	TEED, Annie (Stuart)	1892-1964
COLBORNE, Mora Lee (Wood)	1872-1917	McCONNELL, Gladys Muriel	1919-1926	TEED, Alice	1924-1928
COLBORNE, George	1891-1891	McCARTHY, Stephen	1844-1916	TIDD, Ernest	1890-1918
COLBORNE, Curtis	1899-1971	McINTYRE, Robert	1824-1912	WEBB, Mrs. Samuel	1833-1914
COLBORNE, Lorne	1910-1921	MULLIN, Margaret (Gamble)	1860-1940	WEBB, Leander J.	1843-
CRAWFORD, Jacob	1840-1908	RILEY, Joseph Lawrence	1906-1906	WEBB, Celia Ann (Brundage)	1847-
CRAWFORD, William John	1871-	SMITH, M. Katherine (Johnston)	1863-1921		
CRAWFORD, Ralph E.	1925-1929	TEED, Thomas	1838-1907		
CRAWFORD, Ruby	1930-1930	TEED, Alice (Donnelly)	1848-1928		
GAMBLE, Thomas	1815-1903	TEED, Arthur	1873-1949		
HORSMAN, Aisie	1901-1901				
HORSMAN, Anna Jane	1901-1901				

W. FALCONER



SCALE: 16"=1 in.



PLAN OF NOTRE DAME  
UNION CHURCH BURIAL  
GROUNDS 1907

**SUNDAY SCHOOL PICNIC**  
(bottom photo dated 1922)



*Picnic Notre Dame Aug. 13/1922*

### LADIES AID MEETINGS

top photo left to right:

Mrs. Arthur (Mirinda) Johnston, Mrs. George (Maggie) Johnston,  
Mrs. Charlie (Bessie) Lockhart, Mrs. Bob (Mary) Johnston,  
Mrs. Elisha (Cassie) Crawford, Mrs. James (Emily Jane) Cobham,  
Mrs. William (Alena) Falconer, and Mrs. Henry (Janet) West.

bottom photo back left to right:

Sadie Johnston, Emily Johnston, Clara Taylor, Mirinda Johnston,  
Vera (Crawford) Doolan, Cassie Crawford, Emma Falconer, unknown.  
front left to right: Mary Johnston, and Alena Falconer.

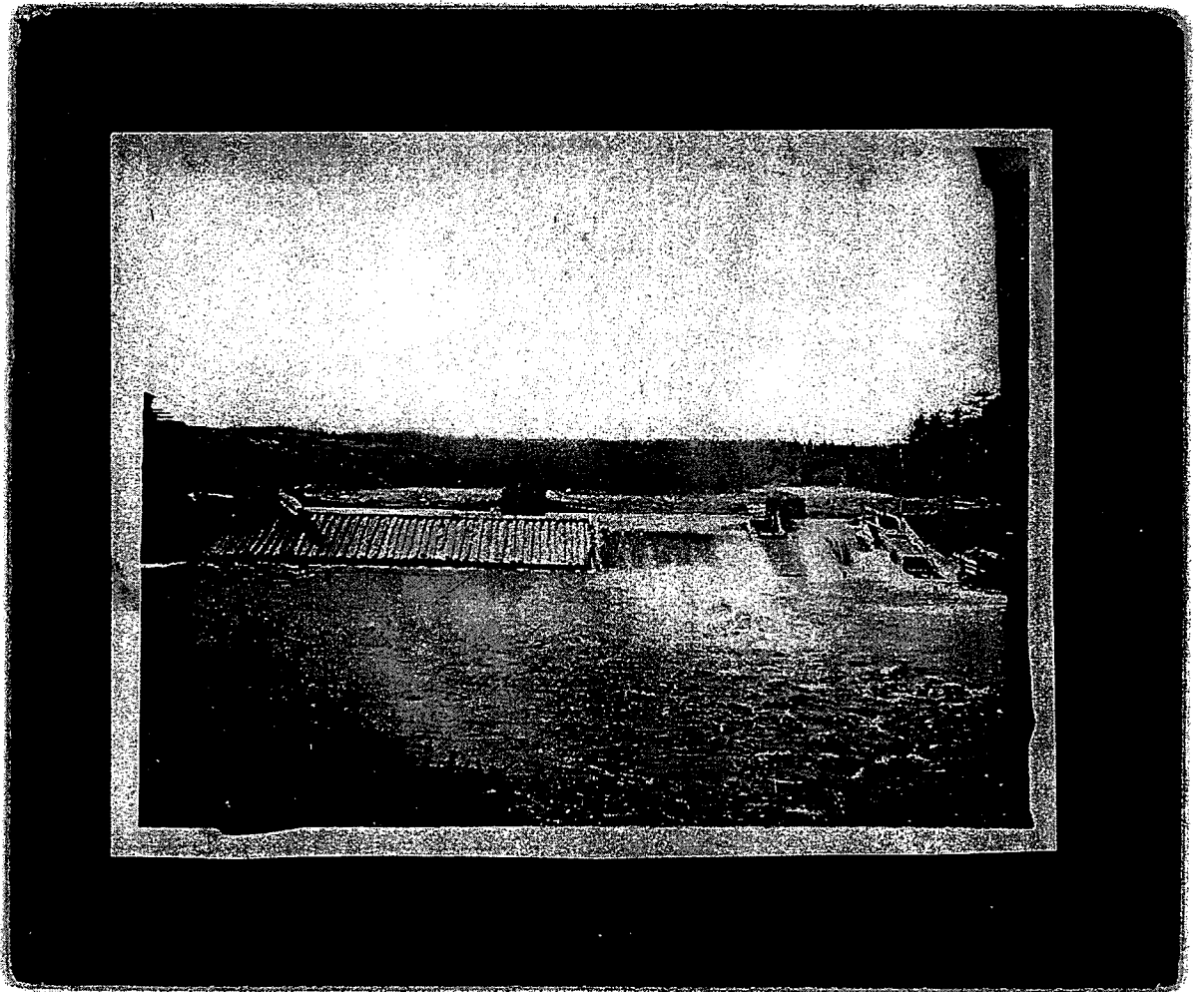


THE MILL AT NOTRE DAME

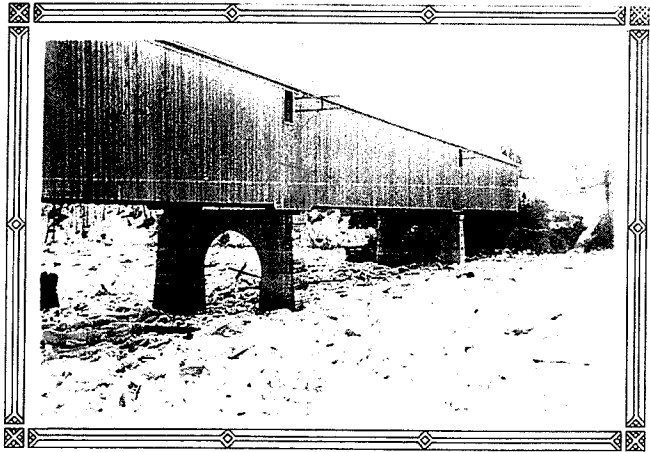




THE DAM AT NOTRE DAME



THE COVERED BRIDGE AT NOTRE DAME

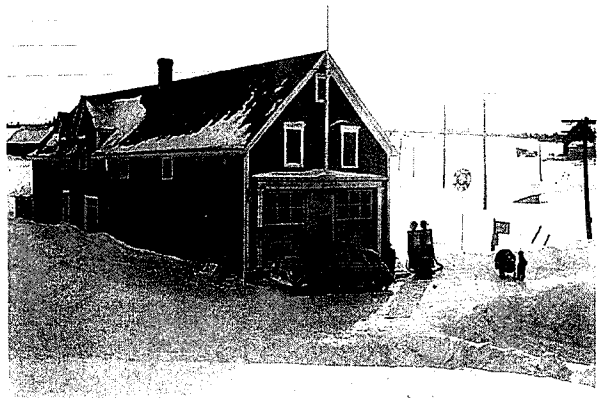




Top Photo: C.L. Taylor in his office  
Bottom Left: Raymond and Philius Cormier, Cobham Hotel  
Bottom Right: General Store



*Arthur - Raymond*



Top Photo:

Charlie Lockhart and daughter, Pal, in  
"First Car in Notre Dame"

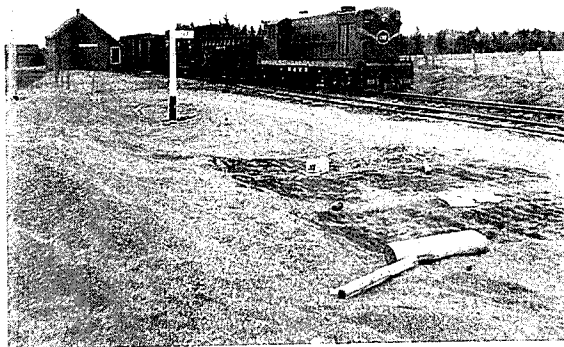
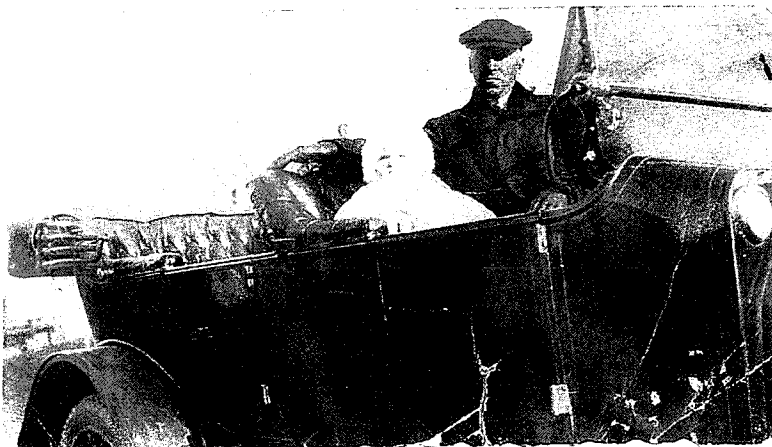
Middle Photo:

Notre Dame Train Station

Bottom Photo:

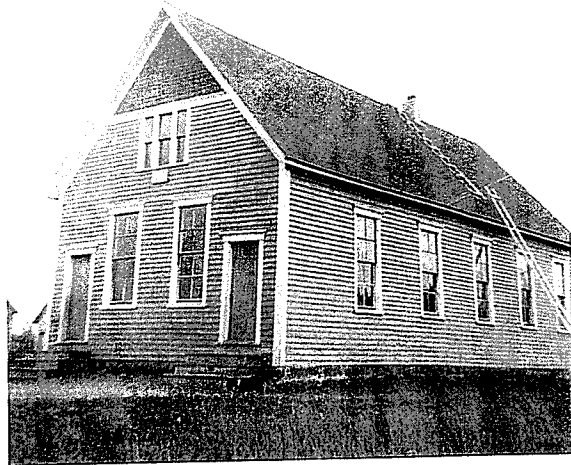
Sons of Temperance Hall upstairs

General Store Grain Warehouse downstairs



Top Photo: Old School - 1906-1959

Bottom Photo: New School - built 1959



Top Photo: Notre Dame Roman Catholic Church

Bottom Photo: Father Doucet in General Store - 1955



## NOTRE DAME UNION CHURCH AND CEMETERY HISTORY

This history has been prepared based on information handed down in a little wooden box measuring 6" wide x 10" long x 5" deep which contained receipts, minutes of annual meetings and financial records, and several loose sheets of paper which were apparently deemed to be worth saving. Other information comes from memories recounted (from within my own family and elsewhere), genealogy records from several family sources, and from Province of New Brunswick and Kent County Records located by various people over the years. In addition I have read and gathered some information from a History of Notre Dame written in French in September 1978 by Denise Bourgeois, Romeo Gagnon, Paul Leblanc and Louise Richard, students involved in a "Youth of Canada at Work" project.

To the best of my knowledge at this time what is written here is accurate, although I cannot verify that in any absolute way. I have prepared this History in a loose-leaf format that will allow me to make corrections when and if new information is received. My intention is to keep track of every copy distributed so that when and if necessary corrected pages can be inserted in all copies

I hope that you enjoy going back in time and continuing your personal connection to the little community, church and cemetery you have all clearly demonstrated over the years mean so much to you as part of your family history. I am hoping that this information will be passed on to our children.

The first twenty years of my life were spent in this community. My life in Notre Dame holds very fond memories for me, and I am extremely proud to be able to say that I was born and brought up there, that I received most of my education there, that much of my family continues to live there, and that I cherish the friendships developed there with neighbours and school friends. I am particularly proud of the fact that living in this community afforded me the opportunity to become fluent in the French language. (My speaking skills in the language have deteriorated from lack of practice, but I can still do quite well at understanding and reading the language.) My interaction with the Acadian people has always been and continues to be a wonderful experience that has enriched my life.

If over the next year/s you discover more information about your "family tree" please get it to me, and we can insert corrected and/or new information. If you have any questions, or have information that disputes what has been recorded here, please contact me.

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July, 2004

## NOTRE DAME

### ABOUT THE COMMUNITY

According to Kent County records the first "land grant" in what is now called "Notre Dame" was in 1817 (in the area of what is now called the Falconer Road). It was granted to a 38 year old man named George Gibson. In 1818 he wrote to the Lieutenant Governor of New Brunswick as follows:

"That I (George Gibson) in the summer of 1817 applied for a grant above the King's reserve on the Cocagne River, but finding the land to be too far remote from any inhabitants, and of a poor quality, that he relinquishes his former application."

The second person who received a grant was a man from Scotland named John Armour in 1819. It was six years later that he actually lived on this grant, making him the first resident of Notre Dame about 1825. The second resident was also from Scotland – Alex McWilliams, who was granted his land about 1825. (It was also about 1825 that John MacDougall became one of the first settlers of MacDougall's.)

About 1831 the third resident was Andrew Johnston from Scotland (father of William Johnston). He was also the recipient of a land grant. Andrew's son, William, and William's son, Arthur, lived their lives on this property. Arthur's son, Harold, also lived all his life in Notre Dame (although not on the same property), and at this date Harold's son (Sandy) and grandson (Jason) continue to live in Notre Dame.

It was about twenty years later that the first Acadians began moving to the Notre Dame area.

There were many different names for different portions of what is now considered to be part of Notre Dame. Some of the different districts were Gueguen, White's Settlement, Poirier Office, Alexandrina, Suretteville, Leblancville, Hayes Village and Dufourville. The area was sometimes referred to as Cocagne or Head of the Cocagne River too.

The first post office in the Notre Dame Centre area (area of the old mill and the covered bridge) in 1866 was called Scovil's Mill, and that post office name was changed in 1889 to Notre Dame. It was not until 1901, however, that the name "Notre Dame" became officially recognized.

The first settlers who came to what was then called White's Settlement, some of whom were believed to have been residents of Dundas and Gladeside, came here when it became clear that the Moncton-Buctouche rail line would pass through this area (construction began in 1886). The names of these settlers are familiar to the Union Church community: William Crawford, Henry West, Samuel Webb, Thomas Teed, Joseph Riley, George Hope and the Colburne's.

Construction of the Moncton-Buctouche rail line was begun in 1886 and completed in 1888. The first railway bridge in Notre Dame was built in 1886 or 1887 of wood. The second railway bridge was built in 1921, and this time it was made of iron. This bridge was demolished in 1972 when the new highway bridge was being built.

The railway stops were: Moncton, Tankville, Irishtown, Scotch Settlement, MacDougall's, Notre Dame, St. Anthony, McKee's Mills and Buctouche. From 1888 to October 28, 1911 the train schedule was as follows: train would leave Buctouche at 8 a.m.; Little River (McKee's Mills) at 8:18, St. Anthony at 8:34; North Side (corner of Hayes Road and Grub Road) at 8:50 – this stop was closed early on; Cocagne (which was later called Notre Dame) at 8:52; MacDougall's at 9:08; Scotch Settlement at 9:20; Cape Breton at 9:28; Irishtown at 9:38; Lewisville at 10:04; and Moncton at 10:08 a.m. The return schedule began in Moncton at 6 p.m. and made all the above stops, arriving in Buctouche at 8:08 p.m. In 1911 the schedule was changed to leaving Buctouche at 8 a.m., arriving in Moncton at 10 a.m., leaving Moncton at 3 p.m. and arriving in Buctouche at 5 p.m.

The first small train station was situated between the General Store and the Falconer Road, and was the "Cocagne Station". The second railway station was situated more or less across the road from the Union Church. The Station Masters at Notre Dame over the years are believed to have been Charlie Lockhart, Honore Bourgeois, Kenneth Falconer and M. Ernest Wry (not necessarily in that order).

Honore (Henry) Bourgeois held other positions in the community over the years, including school teacher, post master, and Manager of the Credit Union.

A train derailment occurred on this line February 21, 1914 at Scotch Settlement. Four men were killed in this accident, and four others were seriously injured. There were a lot of problems due to the weather during the winter of 1914, including the train not being able to get through due to the snow.

In the 1960's this rail service was discontinued due to the extensive use of automobiles I would presume. Bus service through Notre Dame began in 1932, and it also was discontinued in 1956 or 1957.

There was a small school (log cabin) built in Notre Dame in 1841. The second school was built in 1906 (it was a one-room school for some years, and was then divided into two rooms). There were two out-houses at the rear of the school, one for the girls on the right side of the school and one for the boys on the left side. I remember that there was a special day in the school year (I think it was in the early fall and was called Arbour Day) when the students housecleaned the school including washing the windows inside and out. I also remember that when we played baseball at recess that someone was usually assigned to the other side of the road (in Ernest Gallant's yard) to catch or retrieve any ball that might get that far. Imagine these things happening in present day schools! This school was situated on the first property at the corner of what is now the "South Cocagne Road" where the Credit Union building existed in recent years. This school burned



January 14, 1959. The present school situated across the road from the Catholic Church was opened November 14, 1959.

About 1861 a small Roman Catholic Chapel was constructed in "Dufourville" (this could easily mean on the same property as the present church). This first church building was destroyed by severe winds before construction had been completed. About 1866 a small church (40 feet x 30 feet) was constructed. A much larger church was built in 1888, and in 1897 a manse for the Priest was constructed beside the church. This church burned July 30, 1945 in the early morning hours (2 a.m.) – it was completely destroyed, although the manse received only light damage. Services were then held in the Parish Hall until a new church (the present one) was constructed in 1950 (according to the "History of Notre Dame" written in 1978), although there have been several personal accounts indicating that the Union Church was offered for use by the Catholic Church. Let us hope that this is true, although there is nothing in church minutes to verify.

It is not known when the first bridge across the Cocagne River was constructed, but a newspaper article reports that the Cocagne River Bridge at Notre Dame was completely burned in July 1890. Supposedly a covered bridge was then built, but was lost during the spring thaw of 1901. We have no date when this bridge was replaced, but we feel very confident from our information that there was a covered bridge (certainly in 1927 there was). Reading through my Grandmother (Clara) Taylor's personal diary she recorded on January 17, 1929: "some talk of having a new bridge". On April 20, 1929 she recorded: "Got a letter saying the bridge was going to be on this side of old bridge – some folks pleased." This indicates to me that the former bridges were located at a point somewhat further down river than the last covered bridge was. It is recorded that a new bridge was in fact constructed in 1929.

The present bridge further up the river from the covered bridge was built in 1973 we believe. There is a notation in the church records kept by the Secretary-Treasurer stating that the first crossing of the new bridge over the Cocagne River leading onto the "Grub Road" occurred November 7, 1973. The Secretary-Treasurer also noted that the first snowstorm of the winter occurred the next day, November 10, 1973. For a time pedestrian traffic only continued on the old covered bridge, and at some time later the covered bridge was demolished (probably for safety reasons).

A few people had electricity as early as 1932, according to my source, however, electrical service became readily available to most people between 1940 and 1950. This service became available to the larger centres first, and the small villages were serviced according to their size over time. The availability of electricity in Notre Dame did not necessarily mean that everyone could afford it.

Telephone service in Notre Dame became widespread during the 1960's. Prior to that only a few phones existed in the community, and they were no doubt in the office of the General Store, the Lockhart home, the Taylor home and the Priest's home. From Grandmother Taylor's diary I see that in 1929, and possibly earlier, people used to drop in there to make an important phone call, and messages for community members were

received. At that time the service available was no doubt a "party line", and remained such for many years – at least the 1950's.

Grandmother Taylor's diary also tells me that they had an automobile in 1929, although it didn't seem to be used for all occasions. No doubt it was "retired" for most of the winter, and there are numerous references to "going on the train" and by "horse and wagon". Billy Colborne's family recalls that he also had one of the first automobiles in the Notre Dame area. I have a photograph of Charlie Lockhart and his daughter, Pal Lockhart, seated in an automobile, on the back of which is written "first car in Notre Dame". Unfortunately there is no date shown.

The "Saw Mill" in Notre Dame on the Cocagne River and near the area where the last covered bridge was later built (1929) may have been in existence in the early 1800's, and may have been owned by a Richard C. Scovil who owned a good deal of land in the area and several mills as well. This seems to be logical considering that in 1866 the name of the Post Office was "Scovil's Mill" Post Office. This same Post Office was renamed "Notre Dame" in 1889.

It is known that in 1848 Bowen Smith owned the Mill in Notre Dame (which he may have purchased from Mr. Scovil). This Mill was later sold to Charles Lockhart by Bowen Smith, who was the father of Mr. Lockhart's first wife. Mr. Lockhart later built a larger more modern mill on this site. About 1915-1916 W.D. Gunter, who lived in Fredericton, bought the Mill and the General Store from Mr. Lockhart. During the time that Mr. Gunter owned the mill and store Calvin Taylor acted as Manager of these businesses during Mr. Gunter's absence. There was a serious fire at the mill, but we cannot pinpoint exactly what year that occurred (thought to have been after Mr. Gunter owned it). Mr. Gunter lived in Parrsboro at this time, and at some point in the late 1930's the mill ceased operation. It is entirely possible that the moveable equipment from the mill may have been taken to Parrsboro and established there. In a book entitled "Heritage Homes and History of Parrsboro 1889-1989" there is a photograph of a two-storey building located at 24 Main Street which was owned by lumber merchant, Wm. Daniel Gunter and later his widow, Grace. Parrsboro Lumber Company offices were also located in this building from 1942-1971, following which the building was sold.

The "Cook House" was a two-storey building with the second floor providing housing for the mill workers who didn't live in the community, while the first floor provided a kitchen and dining area where three very good and hardy meals were served every day in mill season (spring to fall). Justine Bourgeois and her aunt, Minnie Gallant, were the cooks.

Mr. Gunter died sometime between 1938 and the early 40's, and Calvin L. Taylor, the manager at the General Store, continued to operate the store for Mrs. Gunter until the estate was settled, at which time Mr. Taylor made arrangements to purchase the store from Mrs. Gunter. About 1945 (upon returning from the war overseas) his son, Donald, became his partner.

The building was demolished about 1972/73 to make room for the new highway. A new convenience store was built a short distance past the Catholic Church on the Moncton side, and was by this time basically operated by Donald Taylor and later by his son, Brian, for a period of time prior to its sale to the present owner.

Calvin and Clara Taylor came to Notre Dame in 1915, and their son, Donald, lived his entire life in the community, as did their daughter, Dorothy (Taylor) Johnston. Donald's sons, Brian and James, continue to live in Notre Dame.

One of the landmarks in the Community besides the General Store was the "Sons of Temperance Hall" where meetings and social events, such as "pie socials" were held regularly. The ground floor of this building was used as a grain warehouse and the meeting area was on the second floor. The building was sometimes also used for political meetings, agricultural meetings (business could include plans to purchase a bull for community use), and when necessary served as a "court house". One such time involved the investigation of the death of a worker during the construction of the railway bridge in 1921.

A Grist Mill (or some kind of mill dealing with grains) was operated on the Falconer Road by M. Alexander Falconer who moved there sometime after 1864 from Dixon's Point. It is believed that this Mill operated between 1870 and the end of the 19<sup>th</sup> century. Alexander Falconer died in 1909.

The property beside the Union Church Cemetery was originally owned by Bowen Smith, followed by William Falconer, son of Alexander Falconer. William's son, Percy, then became the owner of this property, and at this time the property is owned by Percy's son, Sinclair. The Falconer Family has continuously been a part of this community since about 1864.

A Saw Mill owned by William (Billy) Colborne operated on the Falconer Road. The date it was built is not known, however, it was sold to Philippe Leger in 1926, and in 1932 the mill burned and was not rebuilt. Union Church records showing payment of annual pew rent records Billy Colborne's name and payment in 1926, but the following year the pew rent was not collected.

It might be of interest that there was a serious forest fire in MacDougall's and area in July 1946 (an earlier one occurred in 1934). Seven hundred men fought the 1946 fire, over 20 homes and barns were destroyed and approximately 35,000 square miles of forest was destroyed. This information caught my eye because I was just 6 years old at the time, and I very vividly remember this event from being in a car driving through the burned area when it was safe to do so. I also remember a day that we could see the smoke from our house, and I thought we might have to evacuate (I don't know if this was something I was told or I feared). In any event my big dilemma was determining what I would take with me – something I could carry of course. I don't remember what the possibilities were, but I definitely remember that my decision was "my doll".

Another interesting tidbit that was recorded in one of the church records was that the first snowstorm of the year occurred October 16, 1974 – four inches of snow. The second storm that year took place October 20<sup>th</sup> when nine inches of snow came down. The note stated that electrical power was off in parts of Moncton for 10 hours.

Notre Dame was home to hard-working ordinary folks who considered themselves to be farmers for the most part – tending to livestock and gardening to feed their families. No doubt hunting and fishing assisted in feeding the families as well. Some also worked harvesting trees on their land for sale, some were blacksmiths, and some were labourers either in mills (grist mill or sawmill) or working at the lumber camp cutting trees for the sawmill. These men who worked away from home would walk about ten miles from Gallagher Ridge (Head of Cocagne River) to get home to visit their families (my father was one of these people in the early years). Other labourers would have included those who constructed the rail line from Moncton to Buctouche.

They were such ingenious people, making use of everything around them. They did not appear to waste much – consider the use of straw for the animals as well as for filling “bed ticks” and pillows, and the use of sawdust to protect the vegetables and meat since they had no refrigeration. Sawdust was also used successfully to keep blocks of ice for long periods of time. Some farmers also took their products to Moncton to sell door to door. This trip with goods piled into a four-wheeled wagon could take up to three hours each way.

The women were just as busy as the men ingeniously finding ways to vary the family meals with the few things they had at hand, caring for the children (often many children), cleaning the house, feeding the pigs and chickens, planting the gardens, making clothes for the family, knitting, sewing by hand, gathering apples and wild berries, making butter, separating the milk, and making quilts for the beds and mats for the floors. There were no doubt many other daily chores we can hardly imagine, like maybe daily emptying the “chamber pots” that were to be found under each bed, keeping the wood box full and the fire going in the stove/s, and carrying water from a well and later from an outdoor pump.

In addition they would still find time to go to church (Sundays often involved church in the morning, Sunday school in the afternoon for both adults and children, and services again in the evening), as well as Prayer Meetings on Wednesday evenings. They also visited their neighbours regularly and assisted one another in times of need, attended Ladies’ Aid meetings and Lodge meetings, as well as caring for those who became ill (many times having access only to the home remedies they devised from natural things around them, most of these remedies having been discoveries made and shared by the Indians). Remember mustard poultices and bread poultices, pipe smoke for earaches, and best of all “castor oil” and “cod liver oil”.

The story that is told over and over again is of a community that depended on one another, most particularly in times of difficulty. This included the fact that community members would be called upon to prepare bodies for the casket which would be arriving from the city by way of the train.

## THE NOTRE DAME UNION CHURCH AND CEMETERY

We use the year 1889 as the year that this Church was built. It is possible that services did not begin until 1891. We have no Church records prior to the year 1900, however, in 1961 the Memorial Service held in the Church celebrated its 70- year anniversary. Then in 1989 the Memorial Service held in the Church celebrated its 100-year anniversary. We will have to assume that one celebrated the beginning of church services, while the other celebrated the year construction of the church began. The inside of the building measures approximately 27 feet x 40 feet.

Here is an interesting question that was asked "in passing". Why would such a small church have two front doors? There is no definitive answer to this question in our case, but in conversation with a Church Historian I discovered that it was common practice in the 1800's to have two entrances – one would have been for the men and one for the women and children. It was also often the practice for the Minister to address his remarks directly to the men who would all be congregated on one side of the church. This also prevented the children from "bothering" the men's concentration.

The first burials in the Cemetery took place in the year 1891. The properly recorded Deed to the property was dated 1894, however, by that time several burials had taken place on the property. The original deed signed November 21, 1891 was never properly recorded.

The Church and Cemetery land was donated by Bowen Smith, Mill Owner, and his wife, Harriet Smith, with the understanding that the church would remain the property of the community and would be available for use by all Protestant denominations. The Trustees to whom title to this land was given were: John Colborne (buried in Lot 17); William McWilliams (buried in Lot 12); R. Blythe Murray (two of his children are buried in Lot 36); and John Crawford (believed to be buried in Lot 13).

The first recorded minutes of meetings held at the Union Church that are available to us began March 3, 1900, although we have reason to believe the Church existed eleven years previous to this. These annual meetings dealt with the matter of the Church caretaker for the period until the next meeting (sometimes longer than a year elapsed), and with discussions and planning of projects to maintain or improve the property, as well as ways and means to provide the funding for such projects. The financial records kept by the Secretary-Treasurer of these Annual Meetings dealt exclusively with the maintenance of the property – the receipts involved collecting \$1.00 per year from each family as "pew rent", and handling fund-raising receipts and expenditures for any projects undertaken.

By 1919, and possibly earlier, the Union Church in Notre Dame was established as a part of the Methodist Circuit in Buctouche. We have a document entitled "Methodist and Union Churches Financial Statement of Buctouche Circuit for Year Ending May 31<sup>st</sup>, 1920". The Pastor was J.L. Lund, and the Recording Steward, Ezra J. Gesner. The Circuit consisted of Buctouche, Little River (later called McKee's Mills), Coatesville and

MacLean(as one unit), and Notre Dame. In the year 1920 Notre Dame's representative on the Board of Stewards was Arthur Johnston, our Society Representatives were Charles Lockhart and Mrs. Arthur (Mirinda) Johnston, our Sunday School Superintendent was Mrs. W.E. Falconer, and Mrs. W.E. Falconer was also the President of the Ladies' Aid.

The funds received in the "collection plate" at church services appear to have been for the purpose of paying the Minister's salary and other costs related to the Ministry and separated from maintenance of any Church property. This would have been because the Church property remained the property of the community through the Church Trustees, and was never an asset of the Methodist or any other church body. The recollection is that the Minister from Buctouche (or later from McKee's Mills) stayed overnight every second Saturday night with a family in the community. It is believed that Arthur Johnston looked after the Church Collections for the Methodist Ministers and transferred these funds to the Church in Buctouche, most probably through the Minister. This appears to be verified in the 1920 Financial Statement showing Arthur Johnston as the Notre Dame representative on the Board of Stewards.

On the alternate Sundays to the Methodist service a Baptist service would be held, and occasionally an Anglican service was also held. These Ministers would also have been hosted by community members, and the collections on these weeks would have been handled by Baptist and Anglican members of the community. In later years the number of people in the community would have made these services impractical.

It is my understanding that the entire community supported whatever service was being held on a given Sunday.

The fact that Notre Dame did not have a representative on the Board of Trustees in Buctouche, while the other three charges did, verifies that our property was owned solely by our community, while the other church properties were owned fundamentally by the Methodist Denomination, which of course became part of The United Church of Canada in 1925. I have a document from November 1928 showing the list of Notre Dame people who contributed to the Notre Dame share of costs for roofing, labour and general repairs for the United Church Parsonage at Buctouche. This would have been part of the overall cost of Ministry, which is consistent with our understanding of the arrangement with the Buctouche Circuit.

As a matter of interest, the expenditures made by the Buctouche Circuit in 1920 included \$1200. for the Minister's salary, \$150. to keep horse, and \$10. for circuit incidentals. Receipts for that year were made up of collection funds from the four charges totalling \$664.21 and a Mission Grant of \$725.00, which presumably would have been from an overall Methodist Mission Fund for churches who needed assistance. The balance on hand was \$29.21.

The plan of services for the Buctouche Circuit from June 1, 1920 to May 31, 1921 was as follows: MacLean - every fourth week at 7:30 Saturday evening; Notre Dame - every other Sunday at 10:30 a.m.; Coatesville - every other Sunday (opposite to Notre Dame)

at 10:30 a.m. and every fourth Sunday at 3 p.m.; Little River (McKee's Mills) three Sundays in a row at 3 p.m. followed by one Sunday with no service (this would be the Coatesville 3 p.m. service date); and Buctouche every Sunday at 7 p.m. This meant that Buctouche had services every Sunday, McKee's Mills and Coatesville had services three Sundays out of four, Notre Dame had services two Sundays out of four, and MacLean had services one Saturday evening out of every four weeks.

I asked my mother, Dorothy Johnston, who taught Sunday School when she was a child (1915 – 1933). Her recollection was that it was Mrs. Arthur (Mirinda) Johnston who taught the children, and that her father, Calvin Taylor, conducted an adult class at the same time. Muriel Crandall remembers Alena Falconer teaching the children, while Ruth Falconer taught the adult class. There may have been other teachers over the years as well. Ethel Johnston (daughter of Arthur and Mirinda Johnston) played the church organ for many years. During my childhood years (1940 – 1958) I don't believe there were any adult classes, but I do remember that my mother, Dorothy Johnston, taught Sunday School at that time. She also played the pump organ for church services in my recollection.

The March 3<sup>rd</sup> 1900 Union Church Annual Meeting elected William Johnston as chairman and Charles E. Lockhart as the Secretary-Treasurer. David Chapman was hired to "open and care for the church" for the sum of \$15.00 per year. The Trustees and Secretary-Treasurer were to be a committee to see about fencing the graveyard. This project was completed in 1901 at a cost of \$44.20.

Over the years the following persons served as Chairman of the Union Church Annual Meeting: Thomas Teed, William E. Falconer, William Johnston, C.L. Taylor, Arthur P. Johnston, Robert H. Johnston, George Johnston, Percy Falconer and George A. Murray.

Some of the Trustees over the years that we're aware of were: Bowen Smith, James Johnston, Henry A. West, John Colburne, William McWilliams, R. Blythe Murray, John Crawford, John Wood, George Johnston, Arthur P. Johnston, C.L. Taylor and Robert H. Johnston.

Caretakers over the years were Mrs. James Cobham in 1899, David Chapman, John Johnston, Allister Falconer, Wallace Falconer, George Johnston for at least 12 years, and Percy Falconer.

In 1906 the Annual Meeting appointed George Johnston as Trustee to replace John Wood, and the meeting agreed to try to raise funds to do necessary repairs to the church. In July a "Strawberry Festival" was held which raised \$25.00, and "subscriptions" (I presume this meant donations) were requested from church members. At a total cost of \$172.85 they were able to buy a large stove at a cost of \$7.50, six blinds for \$5.10 and a long list of building materials that included nails, spikes, zinc, clapboard shingles, glue, shingles, paint, varnish, putty, stove pipe, hinges, turpentine, door knobs, etc. and labour costs (8 hours of labour cost less than \$2.00). The work accomplished included building a raised pulpit area, repairs to the chimney, painting the interior, and shingling the



Church. In July Albert J. Goguen was given \$13.50 worth of lumber to paint the exterior of the church two coats. All this would seem to indicate that the church was built pretty basically in the beginning, and that in 1906 the finishing touches were added.

In 1908 a meeting was set up for the purpose of laying the graveyard into lots and to do some work on the property. In 1910 a "Basket Social" was held at the home of Robert Johnston – funds raised \$18.00. In 1912 carpeting for the aisles and pulpit area were purchased at a cost of \$16.15. In 1918 pew rent increased to \$1.50 per year, and in order to save on expenses each member of the church would be asked to provide one-quarter of a cord of wood cut in stove lengths.

In December of 1919 there was a large presence at the Annual Meeting for the first time, and for the first time women were present. This was also the only time that a Minister was recorded as being present at such a meeting. Those present were: Arthur Johnston, James Johnston, Robert Johnston, George Johnston, Fred Smith, Rev. J.L. Lund, James Cobham, C.E. Lockhart, Percy Falconer, C.L. Taylor, Lila Johnston, Mrs. James Cobham, Mrs. Arthur Johnston, Mrs. Fred Smith and Mrs. Alena Falconer. A committee consisting of Rev. J.L. Lund, Arthur Johnston, Robert Johnston, Fred W. Smith, C.E. Lockhart and C.L. Taylor was appointed "to look after repairs to the church" (no explanation as to what kind of repairs).

A special "Building Fund" was opened and once again church members promised sums of money. It appears from the list of donors that assistance came from outside the community as well, and over \$1,300.00 was raised. I have the record of donors, but not a record of the expenditures, so I don't know exactly what was done. At the January 1921 Annual Meeting a vote of thanks was extended to C.L. Taylor for his services as secretary for the building committee which had completed the repairs planned for at the 1919 meeting, as well as a special thanks for Mr. Taylor's gift to the Church of a Bible.

In 1923 the pew rent was lowered to \$1.00 per year. In 1925 a concert was held May 8<sup>th</sup> which raised \$15.10. In November of 1925 supper at the Cobham Hotel raised \$27.00. An ice cream freezer was purchased at a cost of \$11.75 and a woodbox for \$20.15 (this woodbox still sits at the back of the church). In 1932 pew rent was increased to \$1.25 per year, and in 1934 it was decreased to \$1.00 per year.

At the Annual Meeting held January 26, 1937 "it was moved and passed that Arthur Johnston, Robert Johnston and C.L. Taylor be a committee to meet with a committee of other churches in McKee's Mills and adjoining districts with a view of looking forward to an amalgamation of various fields, and this meeting goes on record of being unanimously in favour of such a course".

The outcome of the above meeting was never recorded. However, it turns out that Shediac and Buctouche Pastoral Charges amalgamated into one pastoral charge in 1937. Later Notre Dame became part of a three-point charge called McKee's Mills Pastoral Charge, which also included Coatesville. That association presumably ended in 1965 when regular services ceased.

# Notre Dame Union Church

Notre Dame, N. B., Feb. 23rd, 1920

I trust you will be pleased to learn that efforts are being made to repair the Union Protestant Church at Notre Dame, N. B. A public meeting was called some time ago, which was well attended by the congregation that worship at that church, and the matter of repairing, including cost, etc., was thoroughly discussed from every angle with unanimous result that we proceed to make the almost necessary repairs in order that the small Protestant community can continue to worship. A subscription list was started and a building committee was duly appointed to proceed to make the necessary repairs on or about the First of June, 1920. The committee, after making due inquiries, and not losing sight of economy, after a most careful examination of the various plans and designs submitted, concluded that owing to the high cost of material and labor, it would cost in the vicinity of \$1,000 to complete the work in artistic and workmanship like manner.

Unfortunately, our congregation is small, and our subscriptions to date (which have been very liberal when you take in consideration the financial standing of our members) is about \$650. To this \$100 may further be subscribed, and that no doubt will be the limit.

The committee, after due thought and consideration, decided that we might with propriety, make a most earnest appeal for assistance to those who formerly belonged to this church, or worshipped here, or perhaps some who had dear friends or relatives resting in the cemetery adjoining the Church. To all those that we are making this appeal to, will some time no doubt visit their native home, and it will doubtless be a source of great pride and pleasure to them on their return to see that the old Church presents a most attractive and respectable appearance.

Briefly, we might mention it is the present intention to take the chimney down and rebuild it. The interior is to be covered with metallic sheathing of a neat design. The present square windows are to be replaced with Gothic or arched windows, and the interior, as well as the exterior, is to be painted.

If conditions were normal, we would not be obliged to make this appeal to you; but under the circumstances, we feel we are justified in making this most earnest appeal to you to do what you can in helping us obtain our objective.

The committee in making this appeal to you, along with many others, are not unmindful of the fact that a great many demands have been made of late for funds for good and righteous causes, to which you no doubt have most generously responded. Notwithstanding, we trust you will see your way clear to treat this appeal with your usual generosity. Do what you can, and we will be ever grateful, and we will have great pleasure in acknowledging the receipt of any amount you may be good enough to give us.

Soliciting a most favorable response, and thanking you in advance, and with kindest regards and best wishes, I beg to remain

Yours faithfully,

G. E. LOCKHART,

Treasurer of Committee.

*Please insert this letter as Page 11A in the "Notre Dame Union Church and Cemetery History" Book. This letter was discovered after the Book was printed, and refers to Paragraph 4 on Page 11.*

11A

At a further business meeting of the Union Church held September 1, 1937 the group was advised that some friends of the Church and former residents of the community had donated \$20.00 towards painting the exterior of the Church. It was decided that a committee composed of Arthur P. Johnston, C.E. Lockhart and Norval Johnston be appointed to provide ways and means and supervise the due completion of this job.

In 1938 C.L. Taylor was elected to the post of Secretary-Treasurer to replace Charles E. Lockhart who had held the position for the previous forty years. The following letter dated January 3, 1938 was sent to Charles E. Lockhart, Esq., Moncton, N.B.:

“At the regular annual meeting of Notre Dame Union Church held last evening it was moved and unanimously passed that the Secretary Treasurer tender you thanks of the church for your long and valued service as Secretary Treasurer which your present illness has caused you to release. Also to sympathize with you in your illness coupled with the hope that your health might continue to improve and that you would soon be among us again where you are so greatly missed. I am happy to pass this along to you with my own good wishes also. We are all looking for the summer and your return to us.”

C.L. Taylor remained Secretary-Treasurer until 1950, when Dorothy (Taylor) Johnston took over this office until 1968.

In May 1944 plans were made to raise funds to shingle the church roof, and in June 1944 Arthur Johnston, Robert Johnston and Percy Falconer became a committee to have charge of this work. In 1945 pew rent increased to \$1.50 per year. In 1946 repairs to the stove were made, and cement steps were installed. In 1949 the church property was fenced. In 1953 the interior of the Church was painted at a cost of \$214.00, and new hymn books were dedicated in memory of Mr. & Mrs. William Johnston by Lillie and Arthur Johnston.

From there minutes of annual meetings ceased. We do know that in 1960 Leonard Johnston installed the sign that is still displayed at the front of the Church; and in 1985 the pump organ presently in the Church was donated by Elisha Crawford's family.

Records show that Annual Memorial Services began in 1951. This gave former residents and their families, as well as neighbours from McKee's Mills, MacDougall's and Scotch Settlement and others who had a connection to the community an opportunity to visit the Church and Cemetery. By this time the Protestant community in Notre Dame consisted of only seven families.

The first records I have indicating who the Minister was at the time:

1951 -Harold Kennedy; early 1952 - Lawrence Bone; 1952/53 - Mr. McCouch; 1953 - Farquhar MacKinnon; 1954/55 - Bruce Atkinson; 1955 - Wilson Touchie; 1956 - Alex MacLeod; 1957 - Mr. Parsons; 1958 - Mr. Asaph; 1959 - Mr. Ivany ; 1960 - John Rose; 1961 - Mr. Newbury; 1962 - Janet Brown; 1962/63 - Ed Collins; 1964 - Barrie Slade; 1965 - Brian Gazzard. The names I have noticed from the earliest years of the church were Mr. Lund and Mr. Boothroyd.

The last recorded regular service held in the Church was on August 15, 1965.

Memorial Services over the years were conducted by the following guest speakers:  
1951 – Harold Kennedy and Joseph Knowles; 1952 – Mr. MacWilliam; 1953 – Farquhar MacKinnon; 1954 – Bruce Atkinson; 1955 – Wilson Touchie ; 1956 – Alex MacLeod; 1957 – Abner Langley; 1958 – Mr. Asaph; 1959 – Lawrence Bone; 1960 – Roy Bell; 1961 – John Moran; 1962 – Brent Robertson; 1963 – Lawrence Bone; 1964 – Alex MacLeod; 1965 – Brian Gazzard; 1966- Waldo Elliott; 1967 – no service; 1968 – Mr. Holmes; 1969 – T. Edgar Roberts; 1970 – Lawrence Blaikie; 1971 – Lawrence Blaikie; 1972 – Lawrence Blaikie; 1973 – Lawrence Blaikie; 1974 – Lynwood Hamilton; 1975 – Lynwood Hamilton; 1976 – Betty Griffiths; 1977 – no service; 1978 - Ronald Stevens; 1979 – no service; 1980 – no service; 1981 – Betty Griffiths Ling; 1982 – Betty Griffiths Ling; 1983 – Betty Griffiths Ling; 1984 – Robert Mack; 1985 – Betty Griffiths Ling; 1986 – Mr. Bresnaham; 1987 – John Moran; 1988 – no service; 1989 – Ralph Richardson; 1990 – Gordon MacBeth; 1991 – George MacLean; 1992 – Clyde Hicks; 1993 – George Barrett; 1994 – G.E. Shaw; 1995 – Scott Ryder; 1996 – no service; 1997 – no service – 1998 – no service; 1999 – Andrew Richardson; 2000 – Leander L. Mills; 2001 – Carol Mullin; 2002 – Hugh Farquhar; 2003 – Winston Parks, 2004 – Victor and Carolyn MacLeod.

There are records of Memorial Services from 1968 to 1975 that appear to have been organized by Everett Crawford, and it is my understanding that Mr. Crawford kept the property mowed for some years, probably during this time period.

The soloist at most of the Memorial Services from 1968 to 1996 was Harold Crawford, son of Margaret (Johnston) and Everett Crawford.

On June 15, 1977 a group of people gathered at George Johnston's home and formed a Committee for the purpose of raising funds and looking after the maintenance of the Notre Dame Union Church and Cemetery. That initial meeting was attended by: Emily and George Johnston, Joyce and Willard Budd, Dean and Donna Johnston, Ernest and Pauline Tidd, Norval and Alcha McConnell, Emily and John MacKinnon, Hazel McNairn, Violet and Ralph McLeod. Later, Janette Steadman, Ruth Falconer, Margaret Crawford, Dorothy Johnston and Mae Doige participated in Committee meetings as well. This group's officers over the years included Dean Johnston, Ernest Tidd, Norval McConnell, George Johnston, Emily MacKinnon and Ralph MacLeod. Hazel (Johnston) McNairn became Secretary-Treasurer of the group at the first meeting and remained in this position until her death in June of 1998. In the years from 1977 to 1998 this group raised funds and planned a summer Memorial Service for most of those 21 years. They also made sure the grass was regularly mowed each year, replaced and painted the bridge to the Cemetery in 1978, and made necessary repairs to the church – roof in 1984, exterior painting in 1986, interior painting in 1988, concrete steps in 1989, new window blinds in 1991.

There was an understanding between Hazel McNairn and myself that should something happen to her that I would attempt to fill her position. During the year after her death in June 1998 I read and re-read all the material that had been handed to her when she became secretary-treasurer and the accumulation of material after that. By the spring of 1999 I was ready to "try" to plan a Memorial Service, with the help of the Committee Chairman, Ern Tidd, Dorothy Johnston, Sandy and Cecile Johnston, Lillian Gesner and many other people too numerous to name. Fifty-eight people arrived for the Service on July 25, 1999. That meant that people were still interested. Each generation must doubt, and then move on.

A committee consisting of Ern Tidd, Sandy Johnston, Sinclair Falconer, Ralph Johnston and Dawn Bray worked together from 1998 to 2003, at which time Ern Tidd decided to retire after 26 years of faithful service. Mark Smith has now become the fifth member of the Notre Dame Union Church Cemetery Committee. We will make every effort to do our work faithfully for awhile at which time we will be able to pass the torch on to the next generation, and they to the next, and so on and so on; as it was intended to be, and always has been.

In the year 2000 a Questionnaire was passed to those attending the Memorial Service in order to gain their views on the priorities we should try to establish for the work we hoped to accomplish. This plan is proceeding pretty much according to schedule, and the financial and volunteer support for projects has been nothing short of magnificent.

It is now established that a Memorial Service will be held in the Notre Dame Union Church the last Sunday in July each year.

A Cemetery Perpetual Care Fund has been established. We plan to continue to add to this fund and to re-invest the interest thereon until a time when the Committee deems that the principal is sufficient to begin using the annual interest for lawn care and maintenance of the Cemetery. This will no doubt be a number of years from now.

The bridge to the Cemetery was replaced in 2001. During the spring of 2002 a number of trees were cut down in preparation for the next project, which took place in the fall of 2002. This project involved completely landscaping the Cemetery, including straightening tombstones where possible.

In October of 2003 a new tombstone was placed at the front of the Cemetery in memory of 46 people who had not been previously commemorated. This special project was started off with one substantial donation and very soon others who were also particularly interested had added sufficient funds to make the purchase possible.

At this writing the priorities established in the year 2000 have been accomplished with the exception of the painting of the exterior of the Church. This becomes our next project and will hopefully be accomplished very soon. At that point it is our plan to set our sights on substantially building up the Cemetery Perpetual Care Fund to ensure continuous long-term care for the property.