MY PIONEER ANCESTORS

THE BURRIS FAMILY
OF
MUSQUODABOIT N.S.
MATTHEW GEORGE BURRIS M.D.
1887 - 1948
An account of the Burris and Dean families of Musquodoboit, Nova Scotia: Their origins, experiences and surroundings; genealogical records, including those of all individuals in direct line of ancestry and of numerous collateral branches, from the earliest days in Nova Scotia and New England to the present time. These were compiled from the most authentic sources by,

Matthew George Burris, M.D.
Dartmouth, N. S.

Privately published by the Author and his family in 1948.

Re-published in 2010 for the Internet with some editing and an Addendum by John G.Harris, CMC whose great-great grandfather, Matthew Burris (the central person in this book) was the grandfather of the Author.

The original work is published in the original **typeface (10 point Bookman Old Style)**. The 2010 edits and Addendum are published in this **font (11 point Arial)**. References from the original to the Addendum are identified by the symbol ⇔.

To the extent practical that all original spellings, grammar and formatting are preserved. Technical details of re-publishing are given in the last Chapter.

John G.Harris, CMC
Merrickville, ON

As of February 1, 2010 the “book” is complete, but the “Addendum remains a work-in-progress.
THIS BOOK

*is dedicated to the memory of*

*M y  P a r e n t s*

GEORGE AND JANE (DEAN) BURRIS

*or*

Upper Musquodoboit, NS
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CHAPTER 1

Introduction

The Nova Scotia family name of Burris is well known in Halifax and Colchester Counties, but is of infrequent occurrence in other parts of this Province or elsewhere in Canada. From the standpoint of both modern and more ancient usage the name appears in at least three forms: viz—Burroughs, which is said to be the correct form; Burrows, with no change in pronunciation, but with abbreviated spelling; and Burris, the form which my own people have used in this Province for at least a century. It seems difficult to account for this last form but as subsequent notes will prove, there is no doubt that it is a variation of the other two. It may have arisen as a corruption of one or the other of those forms or have been concurrent with them from a very early period. The conditions surrounding the early frontier life of many people, including our own, in Nova Scotia with lack of schools, a minimum of education, etc., might have accounted for the change from Burroughs or Burrows to the name we now bear, but on investigation it is apparent that the form “Burris” was used in pre-American days, and, indeed, in some cases this last form was used alternatively with Burroughs or Burrows by the same individual, and this was in vogue under conditions which would rule out ignorance or carelessness as an explanation of the custom.

In this Province, and scattered now very widely throughout Canada, at least, are descendants of our first Nova Scotian ancestor, John Burrows. Among these descendants the two names Burrows and Burris are used by about equal numbers and all appear to retain the tradition that Burroughs is really the “correct” form of the name. In the succeeding chapters my main purpose will be to relate the story of my own people but in these introductory paragraphs it seems necessary to me to give more than passing notice to the comparatively impersonal subject of the origin, variations, etc., of the family name itself.

Without any statement at this place as to their order or precedence all these forms had their very distant origins in the Anglo-Saxon verb, “beorgan” meaning “to shelter” or “to protect”. Later in the common nouns “burgh”, “burgher”, “burrow”, etc., it came to mean “A town”, “a citizen of a free or fortified town”, “one having the rights of citizenship”. In some parts of the world the noun “burgher” still has a very definite and restricted meaning, but as family names the various derivations have long ago lost any significance of this order. The history of their origin would suggest again the well accepted rule relating to family names—that identity or similarity of names does not of necessity indicate relationship, and without a doubt there are many families of these names which are not in any degree related by ties of blood.
There are a number of place names in Ireland which in part are identical with our own family name. The history of these names is interesting and, as pointing to the origin of our family name, very suggestive. The places referred to are Burrishool Abbey, Burriscarra Abbey, Burres-in Ossery, Burresoleigh, Two Mile Borris, Borris-o-Kane, Burris Umheal, and there may be others. Burrishool Abbey was built about 1450 by Richard de Burgo, an ancestor of the Burke family of Ireland; Burriscarra Abbey was built at a much earlier date than this. At first it was occupied by the Carmelites or White Friars, but in 1412 was given to the Eremite Friars of the Augustinian Order by Pope John XXIII. The "Burris", "Buttes" or "Borris" portion of these place names in Ireland originated in the Anglo Norman noun "burgheis" or "burghes" (pronounced "burris"). The noun was introduced into England at the time of the Norman Conquest and was used by the Normans to designate the small towns which they established in many parts of the country. The noun in its original spelling appears constantly as a place name "Burghes," etc., in Irish writings after the 12th century. The endings "-o-Kane"; "o-leigh" etc., were added to distinguish the various places from each other.

The statement made in the paragraph immediately above have been extracted from the writings of various authorities, viz.

"Irish Names of Places," J. J. Joyce, L.L.D.
"Lectures on the M. S. Materials of Ancient Irish History".
Prof. O'Burry; "Journal Royal Society of Antiquaries of Ireland".
Vol. I; Vol. LV; Vol. LVII. "Topography of Ireland" (Lewis).

These came to me through the courtesy of Rev. Brother William C. Cornelia, Principal of St. Mary's College, Halifax, and were obtained by him from the authoritative sources named in Ireland. In some instances, apparently, the "g" or "gh" of "Burghes" was definitely pronounced, but the word was shortened to one syllable, and with a slight accentuation of the final consonants the name "Burke" appeared. That the Burke family of Ireland was of English origin is indicated by the ancient battle cry of that family—"Galraigh-aboo!" i.e. "Huzza for the red Englishmen."

The family name "Burris" is given in Harrison's "Surnames of the United Kingdom." This author states "Burris is a variant of Burroughs or Burrows, the genetive or plural of Borough which signified a dwelling at a stronghold or fortified place." In the Northern Counties of England and in the Lowlands of Scotland a pronunciation very similar to that which resulted in "Burris" in Ireland seems to have been adopted. In these districts "burgh" is no pronounced as if "bur-e," the "-e" being almost silent. The plural of this becomes "bur-es" which is identical with the pronunciation, at least, of our family name. Our tradition states that our ancestor "came from Northumberland," the "Border County," or "Up near the Cheviot Hills." In the counties of Cumberland and Westmorland there are at least two towns called "Burgh." At Burgh on the Solway Firth, over six hun-
dred years ago, Edward I died, when on his way to subdue Scotland. Relating all these considerations to our own family tradition, the conclusion seems warranted that our name originated in that district, either as a direct descendant from "buirgheis" or as a variant of Burgh, Borough, etc., and possibly was first used there as a family name to denote simply a civil condition of some long forgotten ancestor. Down through the centuries this noun as a family name seems to have been variously spelled and pronounced. In his "Early Voyages of the English Nation," written in the 16th Century, Richard Hakluyt, a scholar of no mean attainments, relates the exploits of the Elizabethan sailors John and William Burroughs and others of that family name, and in these old stories the forms Burgh, Bur-rough, Borough and Burrows are used alternatively with each other in one place or another when writing of the same individual. The name "Hubertde-Burgh" appears in the Magna Charta. He is the same kindly knight whom Shakespeare portrays in "King John." Relatives of his appear in Irish history, where the name is changed first to Burke and back again to de Burgh. The Lincolnshire family—"Burroughs"—trace their origin also to Hubert de Burgh, and among their number was one or more of the Elizabethan sailors mentioned in Hakluyt's "Voyages."

With the exception of the paragraph already acknowledged, the above notes were obtained from various sources—Taylor "Names and Places"; The Oxford Dictionary; the Encyclopaedia Brittanica; Rapin's "History of England," and elsewhere. They are given here to prove the origin of our name, but not to suggest the relationship of our people, and this sacrifice must be made in spite of the fact that Hubert de Burgh was of the family of the Conqueror himself.

We bear an ancient name. At a time possibly when our Saxon ancestors were contending with the legions of Augustus Caesar the word which was destined to furnish us with a name was in use, and the spirit and customs of those ancient warriors were giving it meaning. It was then a verb. By the time of the Norman Conquest and perhaps before that time it had become a noun, and already had been adopted as a family name. The Professor of French in Dalhousie University, a native of France, remarked to my daughter some years ago that her family name was well known and regarded as of ancient lineage in France, but whether the French name is in the same form as our own I cannot say. In England the name has seen many changes, but there seems to be little doubt that the family name "Burris" of today is a survival from very ancient days of the "buirgheis" of the Normans and since, apparently, it is still pronounced as it was when William the Conqueror first came to England, the form "Bur considered quite as correct and is possibly of greater antiquity than any of the other forms mentioned.

That "Burris" was always the "legal" form is perhaps another matter. In the troubled history of events in the British Isles some very drastic laws have been enacted in the past, among other things, dealing specifically with the spelling and rendering of family names. The reference is to the Statute
of Kilkenny (1367) and the famous Poyning's Law (1494). Both of these imposed severe penalties on any Englishman who might adopt an Irish name. These laws were not repealed until 1782, many years after our first Nova Scotian ancestor had left the British Isles for America. This may explain why some individuals of our own family retained both forms. The English form Burrows or Burroughs would be very necessary for legal or official purposes but they retained the older form as being more expedient for use in ordinary matters in their home communities in pre-American days. Much more expedient and tactful, indeed, it might have been for any Englishman resident in Ireland to tone down the Sassenach quality of his name! At another place reference will be made to a family in Ontario. They now spell their name "Burroughs," but a member of that family writes that in pre-American days their ancestor used "Burroughs" alternately with "Burris" in signing his own name, the former for official and the latter for ordinary purposes. The ancestor of the Ontario family was born in Plymouth, England, about 1750, but resided for quite a time in Ireland. Another group whose ancestors settled first in Delaware, but who reside now in many parts of the United States, spell their name as we do, "Burris," but they retain the tradition that it should be spelled "Burroughs." In all branches of the Nova Scotia family the tradition is held that "Burroughs" is the correct form but in official records of earlier members of our own family in this province (Court of Probate, Truro, and Crown Land Office and Nova Scotia Archives, Halifax) the official name was abbreviated to "Burrows". Our grandfather, Matthew Burris, of Musquodoboit, who was born in 1807 was officially recorded in 1812 as "Matthew Burrows." He was well aware of this tradition and at one time in his life thought seriously of adopting the "correct" form, but in the meantime he had been married, had been appointed to public office and had transacted business for many years over the name "Burris." He believed it would require an Act of the Legislature to legalize a change in the matter and so he decided to allow his name to remain as it was.

Except for its historical content the matter is not now of any importance. Usage has established the various forms, and I suppose that they are all of equal status as far as "correctness" is concerned. My belief, however, is that the statement in our family tradition—"Burroughs is the "correct" (or "proper") form"—has acquired a different meaning than was originally intended, and that the word "legal" or "official" instead of the one given, would more accurately convey the true meaning of that part of the tradition. I am told that the evidence already submitted is reliable, and, so far as I am able to interpret it, I am convinced that the name 'Burris' reproduces or approximates the first appearance of our family name in the British Isles more closely than either Burrows or Burroughs.

The above mentioned matters might be followed much farther afield but this must suffice. The writer has a more personal purpose in mind and hopes in subsequent chapters to set forth an account of his own people and their experiences since those days when they left the motherlands of Eng-
land and Ireland and came as settlers and colonists to this new land of America. In attempting this, he is conscious of his own lack of training and of those opportunities which the historian of even so minor an event as this should have. However, a beginning will be made, the sources of information, etc., will be indicated in the course of the narrative, and it is hoped that the result will in some measure justify the effort. 'In addition to recording some of the events of their lives it seems important to relate these people to the traditions which they retained. In themselves these traditions are well worthy of preservation, and, besides, in a general way they will point to experiences of the folk from whom we are descended in days which are far beyond the scope of this story. It is proposed also to mention some of the events from beyond the family circle which they experienced and by which they were affected. My story may then become to some extent that of all the folk among whom our people lived, and will for that reason I hope be more interesting and valuable than if it is restricted to the narrower phase of family life only.

To the best of my knowledge an effort to record the history of this family has not been attempted previously, and if such a history is to have authentic value it should be written now before the earlier details pass more or less wholly into the realms of family legend and tradition. Indeed, some important facts concerning it appear already to have reached that state. The official records of births, marriages and deaths, regular census records, etc., of more recent years, will make the tracing of a family history from this time onward a comparatively simple affair, but it is not so, at least in this Province, with regard to the history of those people who were our first settlers. The events of their lives were often obscurely recorded; such records as were made have in many instances disappeared; in many instances again they are only dimly remembered, and finally in all too many instances, as the Preacher of Old Testament fame has declared, "The memory of them is forgotten."

So far as the individuals to be mentioned are concerned it is not likely that anything of particular value will be revealed by the narrative and if any part of it should be deemed important it will come more perhaps as result of the contacts which the people or events described have made with other wider interests and experiences. In spite of this there is a very personal and intimate interest which attaches itself to the story of one’s own ancestors and relatives of other days. If this note should become unduly prominent, it will, doubtless, be understood and forgiven. My story of necessity will be fragmentary and indefinite in parts, but I trust that it will prove interesting to relatives and friends of the present and, perhaps, really instructive to future generations of the family when we too have been overtaken and enveloped by the shadows of the Past. This is my hope and my only reason for writing.

Matthew George Burris, M.D. Dartmouth, N. S. 1934.
The Province of Nova Scotia juts forth from the mainland of America into the Atlantic Ocean. Its area is bisected roughly speaking by the 45th parallel of North Latitude and the 63rd meridian of West Longitude. On the North lies the Gulf of St. Lawrence, almost an inland sea, but to the east, south, and southwest the stormy Atlantic exerts its full power upon the rocky coasts and outlying ledges. Ages ago this Province was thrown up by titanic forces from the ocean bed and perhaps was then an island for the Isthmus of Chincecto which connects it with the mainland is low and flat and only a few miles across from the head of the Bay of Fundy to the Northumberland Strait.

On the northern coast the tides ebb and flow as if content with their present dominion, but on the southern extremity and to the southwest and west of the major part of the Province they rush in upon the coasts with ever growing vigour, heaping wave upon wave, fathom after fathom, thirty, forty, sixty feet in depth, surging past the ever narrowing headlands, rounding into bays and harbours, and in fierce abandon rushing up all the estuaries and rivers as if their primal energy could be satisfied with nothing less than the engulfing of the whole peninsula—but the bounds of their advance have been set and with the waning of that power which makes them flow, as rapidly again, they must recede to the ocean depths of their origin. Many freights have been borne upon or struggled against those mighty tides—The Micmac in his Canoe; Lief Ericson, the Norseman; French and English ships engaged in exploration, trade or war, or bearing settlers to the rich lands along the Bay of Fundy and other parts of the Province or to the New England States; the fleet of Cornwallis to found Halifax as part of the final plan of campaign to wrest the whole continent from the French; one sad freight of exiles passing down the Bay and away to Louisiana and other parts of the Atlantic seaboard of America, to any place almost so long as it kept them in any numbers apart from each other and away from their beloved Acadie; following the Expulsion and the conquest of America, the coming of English, Scottish and Irish settlers passing back and forth from New England to Nova Scotia and the reverse among the early settlers of our blood; the American Revolution—ships of war again in the Bay and along the coasts; "rebel" privateers, sloops of war penetrating to every harbour and inlet in hot pursuit of or mayhap escaping the enemy, and finally the coming of the Loyalists, and after the war the disbanding of troops, regiments raised to fight "the rebels" but now anxious only to secure lands under British rule and become peaceful farm-
and artisans or mayhap, from the shores of Nova Scotia, to "go down to the sea in ships" and once more seek their fortunes upon the Great Waters. On board some of those ships bearing settlers and pioneers, soldiers and sailors, both from the Old Country and from New England were men and women from whom we are descended. The earlier generations of our family in this Province were descended wholly from people who settled about the shores of Cobequid Bay—at Londonderry, DeBert, Onslow and Truro, and along the lower courses of the Shubenacadie and Stewiacke Rivers. The places just mentioned were, I believe, all named by these British settlers but the streams retained their ancient Micmac names “Chibenaccadie” and ‘Souiac”) When these settlers arrived there were important numbers of Micmac Indians in the immediate vicinities. From these same vicinities also, only two or three years before the first British arrivals and, in some few instances, within an even shorter period, many French Acadians had been transported into exile. Here and there was some sign or remnant of their homes and villages which had been destroyed and, lying behind the protecting dykes, were fertile fields which these earliest settlers had reclaimed from the sea. It was the year 1758 or ’59 — a decade and a half preceding the American Revolution. Nova Scotia and all of New England were British Colonies. And the whole of the northern part of America was soon to come into British possession. Halifax has been founded eight or ten years before and many small settlements, mainly from New England, were being formed all along the southern and western coasts of the Province. In those early days there were many changes of residence on the part of the settlers from one place to another, but it seems quite certain that all our ancestors, of that period, settled first in Nova Scotia in the above mentioned places on Cobequid Bay. John Burrows the first ancestor of our own name was not among these earliest British settlers. It will be shown that he arrived about ten years later and found many of his countrymen settled in the places already named. He married a daughter of one of the early settlers and so established the family to which we belong. The exact date on which he came to Nova Scotia is not at present known. Neither do we know with certainty the place of his origin, but there are several very interesting legends and traditions concerning him and his family which will shortly be presented. In doing this the author will loiter by the roadside on occasion to think over and write about various events which have come to us largely through legend and tradition. This seems to me to be the most interesting part of the whole story and therefore, perhaps, most worthy of preservation.

The Burris Traditions

There are several traditions concerning John Burrows, Senr. First that he came from England—“Northumberland the Border Country or up near the Cheviot Hills”. He, (or perhaps his immediate ancestors) moved to Northern Ireland where he lived for a time before coming to America. He was descended from a family of seafaring men. The correct spelling
of his family name was "Burroughs". In Nova Scotia he was engaged in seafaring and was known as "Captain Burrows." On one occasion he took charge of a ship and sailed to the West Indies. Homeward bound smallpox broke out on board from which many of the crew died. He himself was taken ill but lived long enough to reach Nova Scotia and shortly afterwards died. His wife nursed him after his return. She contracted the disease and died also. Attached to this were the further items, "The first Burris came to Nova Scotia from New England. Ile came here at the time of the American Revolution". This last I had from my father who used to speak of these matters many years ago and I relate this legend first because it is the one which we in Musquodoboit have always held regarding the family origin. Collateral with part of the above is the story of one of the early experiences of the family in Nova Scotia to the effect that at one time "the family on the Shubenacadie were pretty nearly all killed by smallpox". This may have been an exaggeration but it at least indicates that some tragedy of illness and death of more than usual magnitude at one time afflicted the family. As to the truth of the tradition in general I cannot say, but as is the case of most family traditions it is probably a close approximation to what actually happened. Regarding the New England origin, it is suggestive to know that in the State of Delaware there are still many people who spell their family name as we do and who hold the same tradition concerning their ancestors—"They came from England and their name is properly spelled 'Burrows or Burroughs". I have been in communication with a descendant of one of the Delaware family. She is Miss Mary (Molly) Burris of Inverness, California, a fine old lady who writes in part "I have recently passed my 77th birthday ... Whether we can prove it or not I believe we are of the same family and so I am happy to sign myself Aunt Molly." Among other things, my Aunt Molly tells me that her people settled in Delaware before the Revolution. Her Grandfather's name was William. . . . He had sporting proclivities—"Fox hunting and cock fighting were his principal occupations." This strikes a responsive chord in my own makeup. When I was a boy my father used to accuse me, "You are a good deal of an Indian—always off shooting or fishing when you ought to be home working! You should go and live with your own people at" the landing!" I was never satisfied with the theory of Indian ancestry to account for my primitive desires and now I believe that they came to me through perfectly legitimate channels and can trace them backwards from Nova Scotia to New England, Ireland, Northumberland, the Border Country and before that—who knows? Perhaps from that wild Border Country of long ago -our ancestors acquired traits which more or less characterize some of us yet. We are accused of having been a wayward lot and two or three generations ago there was a saying "You can never tame a Burris" which was current among those who knew us best, though whether, at that time, intended as a compliment or the reverse I cannot say.

Dim old stories come down the years regarding these earlier people, creditable and otherwise, if true, are amusing and tragic. An interesting tradition is that of great physical strength which some of the men of the family are said to have had. On one occasion at a fair in Londonderry, N. S.,
where men were displaying their strength one of them, "a Burris", seized a full grown ox, lifted it from the ground, and threw it over a fence! Some wag, I suspect, has since the event altered the story by inserting "by the tail" after "ox" thus introducing to the ox the vast dangers and possibility ties of centrifugal action before that luckless creature was finally launched in its meteoric flight across the fence. The family pride, however, will be satisfied with the more modest version of this truly Herculean feat. Though no claim of relationship with the principal of the next story is made this Londonderry event recalls the really tragic story of George Burroughs, of Salem, Massachusetts, in the year 1692. At that time the "witch hunt" was in full cry. Cotton Mather and others were scanning their fellow men with suspicious eyes. George Burroughs "a man of unexceptional character" according to impartial evidence, was accused of "collusion with the Evil One", the complete proof of which, according to the gentle Cotton, resided in the very evident fact that no man could have such strength as George Burroughs was known to possess unless it were given him from the Devil. On this evidence and method of reasoning the man was convicted and executed and his dead body subjected to revolting indignities before being finally placed away in its grave. Other days! Other customs! The writer is free to admit that in all likelihood many of the Burrows people of his own family have on more than one occasion since 1692 been at least somewhat in league with the Evil One, but he experiences a feeling of great personal relief to know that Cotton Mather and his times no longer exist to prove that regrettable fact against us.

Malignant smallpox from which some of our earlier relatives undoubtedly suffered and died is a ghastly fate, but the climax of horror is reached with a story of capture by Indians and death at their hands after various methods of torture which one "great tall man" of the first generation suffered while on his way to the gold fields in '49. He died game! Not a word "until they burnt his fingers tips when he moaned a few times". This story bears ear marks of truth and was vouched for by Arch Gammel, of Stewiacke, who "talked with men who saw Burris die". Whether true or not I do not know. I do know, however, that at least one other Nova Scotian of that period suffered in a similar way at the hands of the Western Indians, and that as late as 1865 at least it was no light matter to be captured by them. Men crossing the plains of Western America in those days kept constant watch on the horizon for signs of mounted foes and went prepared to and many times, possibly, they did reserve the sixth chamber of their Colt's "Dragoon" for death by their own hands rather than be taken alive by those relentless Indian hunters.

A second legend of origin connects John Burrows with the Ontario family of that name. He was one of four brothers who came to America about 1780. Two of these men settled in Ontario on the Ottawa River at or near the site of the present Federal Capital. One of them, John Burrows, settled in Nova Scotia. The fourth brother went to the United States. Their ancestor was a soldier who was born in Plymouth, England about 1750.
and was an officer in the English Army in one of the campaigns to subdue rebellion in Ireland. He settled in Ireland from which country his descendants came to America. I know and have had several conversations with a descendant of one of the men who settled on the Ottawa River—Mr. R. E. G. Burroughs of Bedford, N.S. Mr. Burroughs is a mining engineer by profession. He tells me that in Ontario they had knowledge of the Nova Scotia family and of the relationship of this family with themselves and spoke of them as "the people who had changed the name". However, from another descendant of the Plymouth and Ontario family, Mr. Wm. T. Burroughs, of Washington, U.S.A., I learn, "My grandfather who was born in Plymouth, England always spelled his name 'Burris!' except for official purposes when he would spell it 'Burroughs'... but 'Burroughs' is the proper way to spell the name". Mr. Burroughs of Bedford tells me also that on one occasion one of the Burrows men from Nova Scotia moved to Ontario and settled there. From my own investigation in this Province I have record that a woman of the second generation — Jane, daughter of John Burrows, (Jr.) "moved to Ontario", but nothing more is known about her. There does not appear now to be any way to confirm the above tradition and so I leave it as presented. I think, however, it is more than probable that the Ontario and the Nova Scotia families were related at least in pre-American days.

As the mists surrounding the "first" John Burrows begin to lift, another legend concerning him appears. This comes from the Shubenacadie District where he made his home. About thirty years ago Mr. Allan Dartt, then of Riverside, N.S. prepared a genealogical record showing his descent from John Burrows. This begins—"John Burrows a soldier of Irish stock, first came to William Pollok's, married Margaret McLean, had sons, etc." The original record is in the possession of W. N. Burris, Esq., of Shubenacadie, from whom I had it for reference and photographic reproduction. I have made careful enquiry concerning this record from other descendants of the Dartt family and as far as I can discover the record is correct in all essentials, although there are one or two omissions and minor mistakes. The statement that John Burrows was a soldier is not in harmony with our own tradition. We always thought of him as a "sea-faring man" but I now believe that when he came first to this country he was a soldier and that after leaving the army he took up sea faring or perhaps reverted to his previous occupation. The William Pollock referred to lived about three miles up the river from the present site of Stewiacke. He and his wife came from New England and this suggests that John Burrows knew them there and may well have been a resident of that country himself for some time before coming to Nova Scotia as our own story about him sets forth. The story is told, perhaps somewhat to our ancestor's discredit, that on this visit to William Pollock's, he either had no regular leave of absence from his regiment or that he had overstayed his leave and that one day a number of his former comrades in arms appeared to remind him of that fact. When the soldiers entered the house they found Mrs. Pollock churning—the churn being placed on the broad hearth stone—but no lost comrade was in sight:
while they searched the house she continued to churn but in addition she freely and vigorously expressed her opinion of "red coats" in general and those of King George in particular. At first they were baffled and left the house but as they were going away they saw some part of a soldier's uniform which had been hung upon a line to dry. They returned to make more thorough search. The wanted man was literally "laid by the heels" and by those portions of his anatomy was dragged from his hiding place in the chimney up which he had fled when he saw the soldiers approaching. This story carried an echo of an important political fact. It is well known that many of the settlers of that time were none too well disposed towards the British Government. In Truro only a few men could then be found who would take the oath of allegiance and it was probably at or about this time that the famous old veteran Wright donned his uniform, seized his Queen Anne musket with its yard long bayonet attached and in patriotic fury broke up a meeting of "rebels" in the village of Truro.

Popish Recusants

The earliest settlers of the Colchester District were almost unanimous in their determination to evade or oppose the plans of the military authorities. To such an extent did this attitude prevail that the authorities at Halifax found it necessary on one occasion to send an armed force into the community in order to apprehend deserters from the garrison who had taken refuge there and also to search out and punish all those settlers who sheltered and concealed "the said deserters". The offending settlers were to be proceeded against to the full extent of the law, and for their wilfulness in this and other matters they were to be punished as "Popish recusants" —an accusation, it seems, which does more credit to the comprehensiveness of legal definitions than to the strict accuracy of the charge for whatever else those "recusant" settlers may have been they certainly were not "Popish" either in religion or outlook. The charge however which the Council found it necessary or convenient to prefer against them is relevant to another matter which will be mentioned later and displays, perhaps, the attitude which the Government of that time was inclined to take towards all those who differed from themselves in matters of religion.

In September 1773 a detachment of "two officers and thirty men" was marched from Halifax into the communities of "Truro, Onslow, and Londonderry" for the purpose above mentioned and in November of the same year Col. Otho Hamilton of the 59th Regiment submitted the following report to General Haldemand in Charge of the Fortress - "The party that I sent to the back country (of Truro, Onslow and Londonderry) have taken and brought to this Garrison seven deluded men which has struck such a pannick amongst the back settlers that I am in hope that they will no longer find protection in that part of the Province". This report appears in the Minutes of Council Vol. 212 p 181 (N.S. Archives). The names of the "deluded men" are not given but if the above story regarding John Burrows is authentic, he may have been one of them. If so, he apparently re-
with his Londonderry friends for he shortly reappeared in that District and became the central figure in another interesting event as will be related presently. Apropos of the recusant attitude of the settlers, an earlier section of Col. Hamilton's report involves a distant relative of the family and must be given herewith. "At a Council holden at Halifax on the 15th of November 1773, Col. Hamilton represented to the Governor that having sent a Detachment into the Townships of Truro, Onslow and Londonderry . . . and that Mr. David Archibald one of the Justices of the Peace having been appealed to for aid and assistance, the said Mr. Archibald not only evaded and refused giving necessary and lawful assistance but also countenanced and concealed the said Deserters. And several Testimonies having been produced is Support of the aforesaid Allegations, the Governor thought fit with the advice of the Council that said Archibald should be suspended in the Exercise of the Office of Justice of the Peace until he should give Satisfaction in Respect of the matter charged against him". The writer hopes to escape any especial penalty in so resurrecting this charge against an ancient relative. It is a serious matter! The arrangement of capitals in Col. Hamilton's Report and the very rapid diminuendo in the titles by which the culprit is described prove both the Enormity of his Crime and the rapidly waning Respect with which the Council Itself regarded him! The David Archibald of this event was a brother of Samuel Archibald, Senr. from who we are descended through our revered grandmother.

These old settlers were great folk! They had problems but they were not afraid to meet them, and whatever differences of opinion there may have been in those days they were in the course of time settled manfully and in a spirit of mutual respect and justice. For these reasons the old prejudices have disappeared and we of the present may record with pride that nowhere in the Empire will be found more devoted or loyal upholders of the British Crown than among the descendants of the good folk of Colchester District who were so doubtfully styled "Popish Recusants" in 1773. The story of John Burrows related above was unknown to me until quite recent years. It appeared in an Article on the History of Stewiacke which was published as a Prize Essay in "The Dalhousie Review" some years ago. The author of this very excellent Essay was Mr. George Campbell, of Stewiacke, son of Everett and Adelaide (Dartt) Campbell and by his mother he is descended from John Burrows. Other descendants, however, who have resided in that community deny the truth of the story. Mrs. Francis (Leek) Burrows) of Dartmouth, whose husband now deceased, was a great grandson of John Burrows, Senr. and who was born and reared in Stewiacke, states that she had often heard the story of the incident at William Pollock's but that it had no reference to John Burrows, who was proud of his soldier's uniform and military associations.
It seemed necessary to make some effort to arrive at the truth of the matter and with this in view I wrote to the War Office, London, asking "if the name John Burrows appeared on the roll call of any regiment stationed at Halifax in the years 1770 - 1780, and if so for any notes relative to him". The following notes are taken from the very courteous letter which I received from Dr. H. P. Biggar, of the Public Records Office, London.

The 59th Regiment -of Foot
War Office Records, London.

"War Office 4 Vol. 51
The 59th Foot was first formed in 1756 in Great Britain. Orders were addressed to Colonel Arabin (who was the first Colonel) or officer commanding the 59th Regiment of Foot at Gloucester the then Head Quarters."

"War Office 12 Vol. 6786
The first Muster Roll of the 59th Foot in existence in the War Office Records is from 15th July 1765 to 24th April 1769 and is dated at Boston 24th April 1769. The name John Burrows does not appear."

"Halifax, Nova Scotia, 25th October 1770"
Muster Roll of
His Majesty's 59th Regiment of Foot commanded by Major General John Owen for 183 days from the 25th of April to the 24th of October 1770. George Gray—Captain.

"Transferred to Capt. Wilson's Compy the 24th of April—John Burrows".

Muster Roll of
His Majesty's 59th Regiment of Foot commanded by Major General John Owen, for 183 days from the 25th of April to the 24th of October 1770. John Wilson—Captain.

"Received from Capt. Gray's Compy 25th of April—John Burrows".

"Halifax, Nova Scotia, 25th October 1770."

"The name of Joseph Burrows occurs in Capt. Morris' Co. in the Muster Roll of the 59th Foot 25th April 1770 to 25th October 1770 and as 'Deserted 14th November 1774'; in Muster Roll 24th June 1774, 24th December 1775."

From these records the inference is plain that the John Burrows mentioned joined the 59th Foot in Boston in the year 1769. Late in that year or early in 1770 the Regiment was transferred to Halifax where it remained at least until the "24th December, 1775." These were very troubled times in America. The Government was beset by many difficulties, not the least of which, was the problem of maintaining discipline among the troops. Boston was a particularly dangerous centre of disaffection which was shared by the soldiers and citizens alike. For this reason some of the
regiments were transferred to other points where discipline could be main-
tained. Halifax was conveniently situated and favoured for this purpose. 
These matters are mentioned in a letter written Rev. Mr. Breynton, of Halif-
ax, in the year 1772. Referring to conditions in New England he states "...
The same happens at Boston.... The inhabitants spare no cost to in-
duce them to desert.... A military force is of no use to Government. They 
dare not prime their muskets and are perpetually insulted wherever they 
are. The least attempt at discipline causes instant desertion. None of these 
things attend them at Halifax where the Fleet and Army are kept in good 
order and ready for any service". (Extract of letter Rev. Mr. Breynton, 
Dartmouth, M.S.S. Archives of Canada, Ottawa.)

Possibly I take too much for granted when I recognize our ancestor in 
the John Burrows mentioned above. There are no official records which 
involve him in the role of deserter. Joseph Burrows is elected to that posi-
tion. However it may well be that both of these took illegal leave but that 
John was more fortunate in "arranging" his discharge and that subsequent to 
this arrangement his continued absence from the Regiment was con-
veniently forgotten.

My friend George Campbell insists that it was John Burrows who was 
arrested at William Pollock's and he may have the correct version of the affairs. 
There are reasons for thinking that some of the Burrows and Pollock folk 
were acquainted with each other in New England as the following well 
authenticated story suggests ... In the year 1741 a Rhode Island vessel, the "St. 
Andrew", Capt. Davidson, Master, was engaged in privateering on the Spanish 
Main. There were incidents aplenty! Battle and sudden death; daring attack and 
reprisals, armed men swarming over the rail and engaged in desperate conflict on 
the enemy's deck—no quarter asked or given, but with final victory to our Rhode 
Island friends. I quote from the volume "Rhode Island Privateers" (N.S. Archives) 
as follows: "Thomas Shilcock, Thomas Henderson, William Pollock and Peleg 
Burrows served on the "St. Andrew" on this voyage." It is thought that the 
William Pollock of this story afterwards came to Nova Scotia and, in 1779, settled 
at Stewiacke where some of his descendants still live. I am told that the 
descendants of this man have knowledge of their Rhode Island origin. It is pos-
sible that our ancestor was of the family of Peleg Burrows, the shipmate of 
William Pollock's, and knowing that a friend of his family was livin g at Stewiacke 
it is very probable that John Burrows would make his way to that home for 
shelter and assistance. The story of his experiences there is concluded with the 
statement that, through Mr. Pollock's influence, John Burrows was able to arrange 
his discharge from the army. Whatever may have been our ancestor's experiences 
while in service he seems to have severed his relations with the military 
authorities on a mutually satisfactory basis, for he is known to have retained his 
soldier's uniform and to have used it with good purpose and effect on a later 
occasion.
Envoy to the Micmacs

It came about in this way—"Across the Bay" was a small settlement of pioneers who had recently arrived from Northern Ireland. They settled at or near the present site of Masstown. Nearby was the site of the old Mass House of the Acadians. It was a rallying point for bands of Indians who resented the presence of the new comers. On one occasion they had gathered at the "Mass House" in larger numbers than usual and were a source of uneasiness to the white settlers. It was decided to send someone to a parley with the Indians and John Burrows either volunteered or was chosen to be their envoy in the matter. He dressed himself in his soldier's uniform and thus attired went along to the Indian Encampment so the story goes "As the representative of the British Army." No details of the parley are available. It seems to have been a successful one. At any rate the Indians dispersed quietly and neither tradition nor history records that they ever again caused trouble or alarm in the early settlements of that vicinity. Whether or not our ancestor ran any real danger at the time cannot now be known, but his part in the matter evidently excited much local comment and attention. At any rate the incident is of importance in that it enables us to know fairly accurately the date of the event itself, and therefore the time of John Burrows' earlier presence in the Province. It must have been previous to 1777 for in that year the Abenaki and Micmac tribes of Indians of Maine and Nova Scotia gave a pledge of their loyalty to and friendship with the British Government. They had long been hesitating as between the American Colonists and the English but had decided in favour of the latter on account of their more generous attitude in regard to matters of religion. The settlers of Londonderry would hardly have been alarmed at the presence of a friendly band of Indians in their vicinity but might easily have been so if it had been previous to their declaration of loyalty in 1777. I therefore conclude that the incident in which John Burrows figures as "the Representative of the British Army" took place about 1775.

Our ancestor at this time is described as "a tall youth." He no doubt looked very imposing as he marched down upon the Indian Camp (I imagine he felt anything but that). However, he survived the ordeal for he returned to marry Hannah McLean, or McClean as the name was then spelled, of the Londonderry District.

I have said that Hannah McLean was a resident of the Londonderry District but of this at present complete proof is lacking but there is inferential proof of the strongest nature amounting almost if not quite to certainty. In order to develop this story it is necessary here to digress for a time and briefly mention several other residents of the Londonderry District of that day with whom the Burrows people became related. These were Samuel and Anthony McLean (or McClean as they then spelled the name) ; Lawrence Peppard and Robert Forbes. Their names appear in the Census and Poll Tax Records of Londonderry District in the period 1770 to 1800. The Records are preserved in the Nova Scotia Archives, Halifax,
where I have seen and studied them on several occasions and taken from them such notes as would appear to serve my purpose. It is impossible to completely unravel the skein of relationships which then existed or which came to pass between these families in those earlier years but perhaps sufficient progress can be made. It will be impossible here to set forth all the known details and only an outline will be attempted.
CHAPTER 3
PIONEER RELATIVES
SAMUEL AND ANTHONY McCLEAN

On July 2nd, 1767, two men Samuel and Anthony McClean, then of Creeve, near Latterkenny, County Donegal, Ireland, applied to the Session of the Presbyterian Church in Latterkenny and the Rector and others of the Established Church in the same town for certificates of character. The certificates which they received read:

"We do hereby certify that we know Samuel McClean and Anthony McClean and their families to have lived in Creeve near Latterkenny, in the County of Donegal, and that they resided there for several years and in the neighbourhood thereof during which time they behaved themselves soberly, honestly and industriously, and as such we recommend them to all persons whom it may concern.

Jno. Whittenham, Rector
Daniel Chambers, Esq.
William Thomas, Mechiste
Oliver Leech, Esq."

Dated 2nd July, 1767.

Samuel and Anthony took this certificate to their own Minister and Session who scanned it carefully and in turn they wrote:

"We know Samuel McClean and Anthony McClean above mentioned and we certify that the above is true and that they were orderly and regular members of our Congregation and in full Communion with us and free from all sorts of scandals.

Dated this 2nd July 1767
Latterkenny.
Joseph Lyttle, Minister
Alex. Ellys
Robert Coughan
John Blackwood."

These certificates, faded and fragile now, but still clearly legible, are among the prized heirlooms of Mr. and Mrs. James Peppard, of Great Village, N. S., who very kindly permitted me to copy them. I, too, regard them as very precious documents for they visibly relate us to the old days, the old folk, and the old homes of our race. These men, Samuel and Anthony McClean (whom I presume to have been brothers) and their families were bound to America. Although we do not know exactly, we may surmise something of the things which drove them to this momentous conclusion.
Then as now Ireland was a "distressful country." Scotland had been none too kind to them or their immediate ancestors - perhaps in their own life times they had known men and women too who had felt the strength of "Dundee's" hatred, and certainly by their firesides were told many stories of wild Whiggamore raids all across the Border Country of England and Scotland and evil, hateful things of life in those countries following the Restoration. In their immediate affairs a landlordism which was still medieval in its restrictions, sapped their energies and kept them in perpetual bondage. The Established Church of England and Ireland was an affront to their Presbyterian hearts and raised barriers against them in some of the most intimate affairs of their lives. In addition to this all Europe at that time was seething with undercurrents which, though still under control, were fast approaching the explosion point and which soon were to deluge the major portion of that continent in blood. Some few neighbours and friends, relatives perhaps had already gone to Nova Scotia —this New Scotland across the sea and from them accounts had been received of the new and better life they were enjoying — so there they too would go and largely, even as Abraham of old, they went out— "not knowing whither they went." They, too, "looked for a City" which was to be firmly founded on freedom, and faith and peace. Such things as these, I believe, were essentially the motives which impelled many, perhaps most of our earlier settlers to break up their homes in the Mother Country and come three thousand miles away across dangerous seas to seek new homes in the wilderness.

Probably in the later months of 1767 Samuel and Anthony McClean and their families arrived at Great Village or vicinity where they set about the business of home building. They had a few neighbours, for the country all along the shore, for some time previous to their coming was being settled by pioneers largely from Ireland and New England. Among those already settled there, probably were Lawrence Peppard, William Forbes and Robert Forbes; but in all likelihood, John Burrows did not arrive in that community until some years later.

The McLean, Peppard, Forbes and Burrows families of 1770 to 1780, or thereabouts, were closely related. Thus Lawrence Peppard married Mary McClean, daughter of Anthony; Robert Forbes married Lettice or "Letty" McClean, daughter of Samuel, and John Burrows married Hannah McClean, who was I believe, another daughter of Samuel McClean. There is definite and authentic knowledge regarding the first two of the marriages mentioned above. It is also known that John Burrows married Hannah McClean, but at this date, it is not certain that she was Samuel McClean's daughter. However, there were two McClean families in the Londonderry district at that date. In addition to this the striking parallel between the Christian names of the McClean family of that period and the first generation of the Burrows family succeeding is most suggestive and practically conclusive in the matter. Samuel Burrows, the second son of John and Hannah (McClean) Burrows was called for his maternal grandfather; Francis for
his uncle Francis McClean; Lettice for her Aunt Lettice Forbes; Hannah for her mother; Elizabeth and perhaps Mary for members of the Robert Forbes and Anthony McClean or Lawrence Peppard families with whom also they were related. The other names of George, William, Thomas, and James which occur in its first generation I take to be distinctive Burrows family names since I find them occurring in several widely separated branches of the Burrows or Burroughs people.

A reconstruction of the family of Samuel McClean as it was in the years 1770-1790 or thereabouts may be attempted from certain official records which are available. The following items are taken from the Census Records of the years 1770 and 1774 and the Poll Tax Records of 1791 for the District of Londonderry (N. S. Archives). Further information may be had from documents re Samuel and Francis McClean which are on record at the Truro Registry of Deeds. The Census Records for the years named include thirty or forty names. Among them are Samuel McClean, Anthony McClean, Lawrence Peppard, William Forbes and Robert Forbes. It seems necessary to give a few notes on each of these men. In the years mentioned these families were recorded as follows:

"1770 Samuel McClean, 2 men, 2 women, 1 girl."
"1774 Samuel McClean, 2 men, 3 women. Family increased by arrival of 1 woman."

"1770 Anthony McClean, 1 man, 1 boy, 1 woman, 3 girls."
"1774 Anthony McClean, 2 men, 2 women, 1 girl. In the year 1769-1770 1 male child was born in Anthony McClean's family."

"1774 Lawrence Peppard, 1 man, 1 woman."

"1770 William Forbes, 3 men, 2 women, 1 girl."

"1774 Robert Forbes, 1 man, 3 women, 1 girl. Family diminished by departure of 1 man from the Province."

We are concerned at this time chiefly with the family of Samuel McClean, but the others are included here since the Anthony McClean and Lawrence Peppard families are also in our ancestral line. They will be referred to again.

The Forbes family became related to the Samuel McClean family by marriage, and later on, or so I believe (in the same way) with the Burrows family. I surmise that in 1770 the family of Samuel McClean was composed of Samuel McClean and his wife; Francis McClean their son, over 18 years of age, but unmarried; two daughters, one mature, one a "girl". The mature daughter probably was Lettice McClean. The name of the "girl" is unknown. Before the next Census was taken in 1774, Lettice had married Robert Forbes (one additional woman appears in Robert Forbes' family in 1774). Samuel McClean's family had in this period been "increased by the arrival of 1 woman." In all probability Samuel McClean's
"arrived as above was an adult daughter who had remained behind in Donegal when the family first emigrated. This daughter, probably, was Hannah McClean, who married John Burrows. Before 1774 the "girl" of the Samuel McClean family of 1770 had become mature; Francis McClean was still unmarried, thus accounting for the "2 men" and "6 women" of the Census Record of Samuel McClean's family in 1774. Finally, John Burrows arrived in Londonderry. Having demonstrated very successfully his persuasive powers upon the Indian tribes, and being mightily emboldened thereby, he turned to fairer prospects, and persuaded Hannah McClean also, that in a matrimonial alliance with himself lay her main chance at least for future security and happiness. They were married about 1778, and their first child, George Burrows, was born a year or so later. The reader may make other deductions from the official records so far presented. Had the Census official been more detailed in his record it would have simplified matters, but in the absence of that, one must depend upon arithmetic and imagination in solving these genealogical problems of one hundred and sixty odd years ago. In the Tax Records of 1791 and 1794 Samuel McClean is taxed one shilling and Francis McClean five shillings. Francis was the younger man, but the explanation of the difference of taxation is to be found in the documents at the Truro Registry of Deeds already referred to, viz: "an Agreement made by and between Samuel McClean of Londerry and Francis McClean of the same place" . . . and a "Deed, Samuel McClean to Francis McClean" . . . The Agreement is that . . . "I, the said Francis McClean do here bind myself, my heirs and executors to keep the said Samuel McClean during his natural life in Meat, Drink, washing and lodging, and wearing apparel in a good and decent manner, and all things necessary for the support of his Natural life in a good and decent manner or if the said Samuel McClean does not choose to live with me I do further Covenant and agree to pay to the said Samuel McClean at the judgment of two men to be chosen by both parties yearly and every year, that is, what may be thought necessary for his Support.

Witness, etc.
James Campbell
William Fleming."  
(Signed) Francis McClean.

The agreement is dated, "14th October, 1790."

By the Deed Samuel McClean transferred to Francis McClean

"500 acres of land situate on the east side of Folly in as full and ample a manner as I the said Samuel McClean am entitled to the same by virtue of a grant of the Government of Nova Scotia to me given ... (Signed) Samuel McClean (L.S.)

Witness, etc.
James Campbell.
William Fleming.
Registered 24th of November 1790 on the oath of William Fleming." These two documents set forth the method by which Samuel McClean disposed of his property and provided for his own maintenance. In addition they offered reasonable proof of the following: His two daughters, Lettice and Hannah, were married and in homes of their own. He deeded his property to his son, Francis, who in return agreed to maintain his father for the rest of his days and to do all things for him in "a good and decent manner" either in his own home, or, if elsewhere, to pay for his Support. It may be that the father would wish at times to live with one or other of his married daughters but not as an object of charity in their homes, — hence the "further Covenant." At any rate, there is a sturdy independence about this "Agreement" which cannot be missed. By thrift, rigid economy, and whole life times of sheer hard toil these early settlers as a class had achieved independence. As a matter of course they shouldered complete responsibility for themselves and their dependants and from father to son transferred any liabilities which remained unpaid. While ever willing to extend aid to others they had a horror of accepting charity in any form for themselves. Perhaps the age and conditions under which this rugged individualism operated has passed away forever and must be replaced by something else, but one cannot view present tendencies of society without wishing for a resurrection in strength of that spirit which made our first settlers so- fearless and independent.

Principal Moore’s Record.

In 1936, over two years after I had written the above re Samuel McClean, I received from C. L. Moore, Esq., Principal of Pictou Academy, a genealogical record of the McClean family of Londonderry. Mr. Moore’s record is brought down to the present, but I shall reproduce here only those portions which refer to Samuel and Francis McClean and their families. Briefly they are as follows:

"Samuel McClean, wife’s name unknown; they had four children. Francis married Mary Forbes, of Brookfield, Col. Co.; Lettice married Robert Forbes, of Londonderry ; Hannah married John Burrows, of Shubenacadie, and Mary, who died young in 1776."

Mr. Moore’s record confirms the "theory" set forth above re Hannah McClean, wife of John Burrows, and adds the following to the story of the family—The "girl" of 1770 was Mary McClean. She was recorded a "woman" in ’74 and died "young in ’76, probably at the age of about sixteen years. Mr. Moore’s record goes on—"Francis McClean, son of Samuel McClean and his wife of Londonderry, N. S., married Mary Forbes, of Brookfield, Colchester County. They had six children. Samuel married McCollum; William married Weatherbee; Francis married Mary Stewart; Mary (Polly) married Hugh Lighbody; Marcia (Mattie) married John Dart; Robert married Ann Little." I wish here, to acknowledge my debt to Principal Moore and to thank him for placing his record of the
McClean family at my disposal. I imagine that Mary Forbes, wife of Francis McClean, was a younger sister of Robert Forbes of Londonderry, and if so, their marriage took place later than the Census of 1774, for both the Forbes sisters were recorded in the family of Robert Forbes when the record of 1774 was made. The description in Mr. Moore's record, — "of Brookfield" was applied, probably, to this Forbes family after they had moved to Black Rock and at a later date than that of Mary's marriage to Francis McClean. (V. William and Robert Forbes and James Douglas below.) There are now many descendants of Francis and Mary (Forbes) McClean, and I am told that several families of that name (now spelled McLean) are now living in the DeBert District who are descended from Francis McClean.

From the wording and terms of Anthony McClean's wills of 1784 and 1794 (q.v.), it seems quite certain that John McClean, only surviving son of Anthony, died unmarried, and that therefore there are no descendants of the McClean or McLean name from that branch of the Londonderry family. Regarding their origin in Ireland, I once met an Irish gentleman who told me that he knew many McLeans in Northern Ireland and that "everybody knew" as he called them "the McLeans of Donegal". I corresponded with Patrick O'Carroll, the present postmaster of Latterkenny, now in the Irish Free State, and was given the address of a Mr. John McLean, of the Tyrconnell Mental Hospital, of Latterkenny. I addressed the latter but failed to receive a reply to my letter. Mr. O'Carroll wrote in part, "I am at present living in a house built on the exact site of the rectory in which the McClean certificates of 1767 were written."

**William and Robert Forbes**

William Forbes is recorded in the Census of 1770 as follows: "3 men, 2 women, 1 girl."

His name does not appear in the record of '74, but in that year Robert Forbes is recorded, his family being, "1 man, 3 women, 1 girl, Family diminished by the departure of 1 man from the Province". In Lawrence Pep-ward's Account Book this item appears: "August 16th day 1771, Robert Forbes to making his father's coffin 4s 6d." William Forbes was the head of the family in 1770. In his home were himself and his wife, two daughters, one of whom was still a "girl", and two sons, both of whom were over 21 years of age. One of these sons was Robert Forbes. Before 1774 the remaining son left the Province. On August 15th or 16th, 1771 William Forbes died, and in that home Robert Forbes took charge of affairs. Before the Census of 1774 Robert married Lettice McClean, and at the time of that report his family was composed of himself and his wife, his mother and his two sisters. One of these sisters was mature, and the other was still a "girl". The elder sister, probably, was Mary Forbes who married Francis McClean, and the "girl" of 1774 was, probably, the "Miss Forbes of Old Barns," who became the wife of James Douglas of Maitland, (V. James
Douglas below). There is a mixture of surmise and fact in the above, but this presentation harmonizes completely, so far as I can determine, with both of the Census Records (1770 and 1774) and with the independent accounts which I have studied of the McClean, Forbes and Douglas families. About 1790 Robert Forbes traded farms with Francis Creelman of Black Rock and with his family moved "across the Bay" to that place. Further items regarding this Robert Forbes are extracted below from a letter recently received from Mrs. Angus Forbes of Old Barns. (Mrs. Forbes was Miss Jane McGunnigle, a daughter of Mr. and Mrs. Charles McGunnigle, of Upper Musquodoboit.)

Old Barns, 
Sept. 17, 1933.

Dear Friend:

... The Robert Forbes who moved to Black Rock about 1790 was my husband's great grandfather. He came to Nova Scotia from the North of Ireland at the age of sixteen years ... married Lettice McClean, daughter of Samuel McClean of Londonderry. Later his father and mother, and two brothers, William and Arthur, came out. The brothers went to the United States and settled there, the parents remained with Robert and his wife. The father died at Londonderry, but his mother removed with Robert and his family to Black Rock. Robert Forbes had five sons, William, Robert, Samuel, Francis and David, and three daughters, Elizabeth, Nancy and Lettice. Robert Forbes (Sr.) died at Black Rock in 1812, aged 70 years. It is quite possible a Robert Forbes might be named among the heirs of John Burrows, but I doubt if there was an Angus among them. Might it not have been Agnes instead of Angus ? There was always a Nancy or Agnes among them .. .

Sincerely yours,
Janie M. Forbes.

One notes in this family also the similarity of names to those of the McClean and Burrows families of that time. Mrs. Forbes has no record of the marriage of a man, of the Forbes family to a daughter of John Burrows, but it seems very likely to me that one of the sons of Robert Forbes of Black Rock was the husband of Hannah Burrows and that the "Robert and Agnes Forbes" who are mentioned in the John Burrows Deed were their children. On Nov. 11, 1811 "Robert Forbes (Sr.), William Forbes and Matthew Creelman" were appointed appraisers of the John Burrows Estate by the Court of Probate, Truro.

My belief as to the identity of the husband of Hannah Burrows, stated above, is based on the following—viz: Robert Forbes Senior, died at Black Rock in 1812 (V. Mrs. Forbes letter). But there was a Robert Forbes living in that district in 1814. In this latter year "Robert Forbes" was granted 300 acres of land in the Riverside District. (V. Crown Land Records Hx. Bk. D, p. 81; No. 508.) I believe that this grantee was Robert son of
Robert and Lettice (McClean) Forbes, and that he was the husband of Hannah, daughter of John and Hannah Burrows. His wife Hannah had died before 1812 but their two children "Robert and Agnes Forbes" were living and so became heirs to part of the John Burrows Senior Estate in the right of their deceased mother.

**James Douglas**

"James Douglas of Douglas" (Maitland) was related to these families also. From records in my possession regarding the Douglas family of Maitland I learn, "James Douglas was born in Scotland. In 1769, at the age of two years, came with his father to Prince Edward Island. Later settled at Maitland. His first wife was a Miss Forbes, of Old Barns." The date of the marriage is not recorded, but must have been about 1790, i.e. about the time when Robert Forbes moved from Londonderry and settled at Black Rock just across the river from Maitland. By his first wife, James Douglas had three sons, John, Robert and James. He afterwards married Mary Putnam and had other sons and daughters. "James Douglas, of Douglas, Blacksmith", was one of the administrators of the John Burrows Estate (1811) and in the earlier years of that century had many business dealings with our sea-faring ancestor, Samuel Burrows. I imagine it was this "James Douglas of Douglas", by his second marriage who was the father of (Capt.) William Douglas of Maitland, Master of the "Alice Roy" in 1865, of whom John Burris, of Musquodoboit, had so many happy memories. Matthew Burris, of Musquodoboit, knew James Douglas well, and in 1869, in one of his letters to his son John, Matthew Burris states, "I well remember the father of your Captain—a fine white headed old man when I knew him and respected by everybody."

Under the heading "The Peppard Family"—below, comment will be made on the Census Notes, etc., which refer to Anthony McClean and Lawrence Peppard.

In setting forth the above "theory" regarding Hannah (McClean) Burrows, our first Nova Scotian ancestress, part of my story has been anticipated but it seemed necessary to introduce at this place these earlier items of information which serve to establish the origins and some of the affiliations of the first generation of our family in the Province.

We know that John Burrows came to Nova Scotia about 1770 and was then a young man. He married Hannah McLean or McLean. They settled on the Shubenacadie River at a place now called Riverside, where their children were born. Tradition has it that he and his wife were the first British settlers in that locality. From the fact that his lands adjoined the Township of Truro boundary and since they were also the most desirable lands in that locality, I am convinced that he must have been in occupation of them at a fairly early date. Otherwise he would have been preceded by another in his claim upon them.
Along with many others of the earliest settlers in various parts of the Province he occupied lands to which he had no title. This state of affairs arose from the fact that earlier favourites of the Government had been granted very large areas of lands which in many instances they neither occupied nor improved, but held as landlords. The home seekers, however, continued to come in large numbers. They settled on these unoccupied lands and built their homes. To their eternal credit they had no intention of paying rents, and having no titles they could not be expected to pay taxes. This irregular state of affairs must have lasted in some parts of the Province for well onto forty years. Finally about 1810 it became necessary for the Government to remedy the matter which it did by escheating areas held by absentee owners and by issuing new titles to the various settlers who had in the meantime occupied and improved the lands.

The situation just outlined obtained in the Shubenacadie District where John Burrows and others had settled. These and other facts will appear from official documents, relating to our Ancestor, which are available from this time onward.
CHAPTER 4

OFFICIAL RECORDS OF JOHN BURROWS, SR.

I believe that the notes from the War Office re John Burrows ’of the 59th Regiment of Foot, refer to our ancestor. In the order of the dates which they bear, the next official records of John Burrows which I have been able to find are his "Last Will and Testament", various papers setting forth the details of the administration of his Estate and the Crown Land documents. His will and estate papers are recorded at the Registry of Probate, Truro, while the land papers are on record at the Crown Land Office and Nova Scotia Archives at Halifax.

The John Burrows Will

The Last Will and Testament is an interesting document and will be given in full. "In the name of God, Amen. I, John Burrows of Shubenacadie and District of Colchester in the Province of Nova Scotia, being in moderate health of body, but of perfect mind and memory, thanks be to God; calling into mind the mortality of my body and knowing that it is appointed for all men once to Die, Do make and ordain this my last Will and Testament, that is to say, principally and first of all I give and recommend my soul into the hand of Almighty God who gave it, and my body I recommend to the Earth, to be buried in a Decent Christian Burial at the Discretion of my Executors. Nothing doubting but at the general resurrection I shall receive the same again by the Mighty Power of God. And as touching such worldly estate wherewith it has pleased God to bless me in this life, I do hereby give, will, devise, and dispose of the same in the following manner and form:

I. I give, will and bequeath to Hannah my beloved wife the use of the house in which I dwell and the use of all its furniture in addition to her thirds if she continues in widowhood, but if she marry she shall only have her thirds.

II. I give will and bequeath to Samuel, my second son, the upper half of my Farm containing 500 acres more or less. The one half of the Marsh and the one half of the other improvements on the whole of my Farm.

III. I give will and bequeath the other half of my Farm supposed to contain 500 acres more or less including the remaining half of improvements and Marsh to my third son John when he comes to the age of 21 years. I also constitute, ordain and appoint my two oldest sons, George and Samuel to be his tutors and guardians during his minority, and that the Profits arising from his part of the Farm while he is under age after paying the expense of the Labour, be applied for his education, and for the education of his younger brothers.
IV. I likewise give, will and bequeath to Thomas, William and James, my three youngest sons one hundred pounds currency to be equally divided among them, the half of each share of this one hundred pounds to be paid by Samuel and the other half by John foresaid to their younger brothers when they come to be 21 years of age. But the one hundred pounds fore-said shall bear no interest if said Samuel and John take care to haves their brothers taught to read and write. On the other hand the said Samuel and John shall not be bound to pay their part of the forementioned one hundred pounds to the Brother or Brothers who will not submit to them, or who will not be obedient unto and stay and work with them till they come to the age of 21 years.

V. I likewise give, will and bequeath, to Patrick Hay, June, who was nursed by my wife, a Cow, to be delivered unto him by Samuel and John foresaid out of my estate when he comes to the age of twenty-one years. I likewise constitute, make and ordain David Whidden of the Township of Douglas, Trader, and George Burrows of Londonderry, Blacksmith, the only lawful executors of this my last Will and Testament. And I do hereby utterly disallow revoke and disannul all and every other former Testaments, Wills, Legacies, Bequests, and Executors by me in any wise before named willed and bequeathed, ratifying and confirming this and no other to be my Last Will and Testament. In witness whereof I have hereunto set my hand and seal this Twentieth Seventh day of July One Thousand Eight Hundred and Four in the forty-fourth year of the reign of our Sovereign lord King George the third.

Signed, Sealed, Published and pronounced and Declared by the said John Burrows as his last will and testament, in the presence of us who, in his presence and in the presence of each other, have hereunto subscribed our names.

John Burrows (Seal)

James Douglas
George Burrows

In addition to its general interest and the interesting side lights which it displays, the above document gives very definite information regarding the family of John Burrows, and when studied in conjunction with the other official documents it presents a number of puzzles, all of which seem worthy of mention.

It appears that the existence of this will was unknown or could not be proven to the Crown Land Office at the time when "the heirs of John Burrows" were given their land grants. A number of documents from that office will be presented below and among them is one (Memo (4) ) which states, "John Burrows having died without making a will etc." Nevertheless this will which appears to be properly attested was written seven or eight years preceding the date of the Crown Land Deed, and about the same time preceding the death of John Burrows himself.
A comparison of the provision of the will with those of the Crown Land Deed, below, will show that the former were disregarded by the Crown either because it did not know of the Will or possibly because it could not recognize the right of an individual to dispose of lands to which he had no title. The Crown, itself, at that time, was not free of fault in the matter of issuing land grants, and there appear to have been many delays and perhaps more or less negligence in official circles. Whatever the reason may have been, it imposed a very real disability on our ancestor in the final settlement of his affairs. The same condition existed in other parts of the Province. In Upper Musquodoboit for instance some of the folk occupied and improved their lands for twenty years or more before they could have their titles confirmed by a formal deed from the Crown.

In this instance the Probate Court proceeded as in the case of an individual dying intestate, Papers of Administration were granted, by S. G. W. Archibald, Judge of Probate for the District of Colchester and Pictou, to George Burrows of Shubenacadie and James Douglas of Douglas, on Dec. 5, 1811. The appraisers appointed by the same Court on Nov. 11, 1811, were Robert Forbes (Sr.), Matthew Creelman, and William Forbes. On November 30th they submitted their report on the appraisal of the personal estate only, the total value of which was estimated at £205: 12s: 3d. It will be interesting, I think, to descendants of the present to note a few of the items and their appraised value viz:

<table>
<thead>
<tr>
<th>Item</th>
<th>Appraised Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 pair oxen, 5 year old</td>
<td>£16</td>
</tr>
<tr>
<td>1 Cow, 10 years</td>
<td>£6</td>
</tr>
<tr>
<td>1 Mare</td>
<td>£15</td>
</tr>
<tr>
<td>1 Cream &amp; Shovel &amp; tongs &amp; flat iron</td>
<td>£1 12s</td>
</tr>
<tr>
<td>6 silver tea spoons</td>
<td>£1 5s</td>
</tr>
<tr>
<td>1 feather bed &amp; 2 pillows &amp; 2 coverlids</td>
<td>£6 5s</td>
</tr>
</tbody>
</table>

Hay at 60s and 45s per ton; potatoes at 1/6; wheat at 7/6 and barley at 5/6 per bushel. A long list of similar items ends "All so 1 side saddel" of no appraised value. The appraisers were within safe limits and the sale held subsequently realized the sum of £218 10s. 9d. for all the personal estate. This sum appears to represent the balance remaining after deducting the costs of the sale which are itemized thus: "To Liquor and Victuals on the Day of the Sale, furnished by me, £5.7" — A good time was had by all; and probably the cost of Liquor and Victuals, so furnished, was written off with every good grace since they, apparently, increased the amount realized some £13 over and above that which the appraisers had estimated the true value to be.

The final statement of the administrators is dated December 29th. 1811. It contains accounts rendered by various people, amounts disbursed, etc., and on the debtor side ends with an account which is of more than passing interest, viz:

"To Rev’s Alexr Dick on note and interest  £4 16s 6d"
The gentleman referred to was the Reverend Alexander Dick, the Presbyterian minister at Maitland, N. S. He arrived there in 1803 and was, the first-settled clergyman in that place. I imagine this note of hand was given for the whole or part of arrears in stipend but in any case the item proves that John Burrows was well acquainted with Mr. Dick, and was in all probability an adherent of the Presbyterian body. There is however some doubt on this latter point. His wife Hannah McClean was a Presbyterian but there is a tradition that John Burrows, himself, was a member of the Church of England. This tradition was retained by our grandfather, Matthew Burris of Musquodoboit and still lingers in the Riverside District where I heard it in 1933 from Mr. Melville Sanderson. At that time it was common custom for a subscriber to the Minister’s stipend to give the latter his note of hand. Each adherent was made to realize his personal responsibility for the maintenance of the Church. Subscriptions might be voluntary but once made, the congregation and the Minister fully expected them to be paid. In Londonderry, New Hampshire, (but at an earlier date) the congregation on occasion took legal action against individuals who were in arrears in their payments to the Minister.

At the junction of the Stewiacke and Shubenacadie Rivers (opposite Fort Ellis and on the Stewiacke side) there is an abandoned cemetery, called "Mr. Dick's Cemetery" where that clergyman officiated at the gravesides of many of the pioneer men and women of the vicinity.

Although Samuel Burrows appears to have suffered a loss of about two hundred acres of land through the non-observance of his father’s will yet, some recognition of the general intent of the will seems to have been made. Among the charges made against the John Burrows -Estate are a number "On account of Estate of Samuel Burrows" amounting in all to about £100 and it appears likely to me that within the family this arrangement was made as being the best they could manage with even handed justice to all. The value of the estate was small, but it must not be forgotten that only personal property was included. No value was set upon the "thousand acres of land which this man really owned but of which he could make no disposal." This land was granted in shares to the various heirs of John Burrows. Less than ten years later, in 1818; one of these heirs sold his portion of the lands at a price slightly more than £1 per acre, so that, all told, I should imagine that John Burrows had improved his financial status by about twelve or fourteen hundred pounds during his period of residence in the Province. Allen Dart’s record states that John Burrows married Margaret McLean. The will does not mention her family name but establishes that her Christian name was Hannah. (A similar mistake is made in another part of the Dart record where it states "Jane" instead of Margaret Peppard). Attention is called to the comparative ages of George and Samuel Burrows. John Burrows, Junior was a minor in 1804. (He may then have been about fourteen years of age, possibly a year or two older.) He married Mary Peppard (sister of Margaret) and their daughter, Mary, who later became the wife of William Dalton was born
August 25th, 1811. (This latter date is taken from Mrs. Dalton’s tombstone at Green Oak, N. S.) It seems quite certain that the remaining sons Francis, Thomas, William and James Burrows were under age and that the last named, James, was a mere infant when the will was written. George Burrows, the eldest son, was then a blacksmith living in Londonderry. The Census record of 1838 mentions George and John Burrows, both blacksmiths, living in Londonderry. They, probably, were father and son, and I imagine it was one of them, in playful mood, who threw the ox over the fence at the Londonderry Fair. I have been unable to establish contact with any descendant of this man, and I think it possible that he was the member of the family who settled in Ontario as was related to me by Mr. R. E. G. Burroughs, of Bedford, N. S. None of the daughters of John Burrows are mentioned in his will. The estate was small, and our ancestor evidently considered that, since they already had husbands and homes of their own, his daughters were sufficiently provided for. The name “Patrick Hay, Junior” occurs in the will. His mother was Elizabeth, daughter of John and Hannah Burrows, and wife of Patrick Hay. The name “Patrick Hayes”, whom I take to be the father of “Patrick Hay Junior” and husband of Elizabeth Burrows, occurs in the Maitland Church Deed of 1819 “Mrs. Elizabeth Hays,” probably then a widow, was a communicant of that congregation in 1845. At any rate the gift of “One cow to Patrick Hay Junior who was nursed by my wife” suggests a story of grave illness of perhaps both mother and son at the time of and following his birth. The mother being unable to nurse her child gave him to his grandmother, Hannah Burrows, who nursed him along with one of her own children in the manner of mothers from time immemorial. This is the unusual picture which I associate with this oddly worded bequest. These folk lived two generations preceding the advent of Florence Nightingale and the “nursing” of a child in those days had a much more restricted meaning than at present.

This "Last Will and Testament" is apparently the only record Which John Burrows, Senr. left of himself. One wonders what kind of man he was. He seems to have had a good deal of common sense and to have had rather definite convictions as to the proper order of things. He recognizes the importance of education and considers that discipline and obedience on the part of the immature are primary virtues. The preamble of his will is impressive, more or less formal, no doubt, but it is an accurate portrayal of the attitude which the folk of his time and place had towards the greater problems of Life and Existence and I like to think that our first Nova Scotian ancestor, also, held strongly to the beliefs so impressively set forth in the opening sentences of his will.

Crown Land Documents

The Crown Land documents relating to John Burrows or to his heirs and others with whom he was associated are preserved in the Nova Scotia Archives, Halifax, in the "Folio of Land Papers 1812, 0 - X. Y. Z." They are in the usual form of such documents and some of them are long and
tedious, but since they reveal several very important facts relating to the family, and since, in addition, they are our certificates of British, Nova Scotian and Canadian citizenship, it will not be amiss to extract them below. The documents bear certain official numbers but for convenience in reference the extracts will be numbered (1), (2), (3) etc. in the chronological order of their issue.

As was commonly the case a group of men made application for and received their grants of land at the same time and, with the exception of "Memo. (4)," in all documents which were issued regarding "John Burrows' or "his heirs and others" there appear also the names of James Ritchie, Job Darr, Alexander Nelson, Rowland Rogers, John Colter and Thomas McKim.

WARRANT (1)

His Excellency Sir George Prevost, Baronet

Lieutenant Governor and Commander in Chief in and over His Majesty's Province of Nova Scotia, etc. etc.

To the Hon. Charles Morris,

Surveyor General of Lands—

You are forthwith to, yourself or Deputy to admeasure and lay out "to John Burrows five hundred acres; to John Coulter four hundred acres; etc. ....to Samuel Burrows three hundred acres and to John Burrows, Junr. two hundred and fifty acres of land for themselves and families at Shubenacadie including their Improvements being the same lately escheated "and make a due Return to the Secretary's office within six months.

Given under my hand at Halifax this 31st day of January 1811

George Prevost.

This Warrant (a paper about 14" x 9" and written on one side only) was folded twice across the length and, across one end, on the blank side were written in ink the various names with the acreage granted opposite each name—Thus:

John Burrows, Senr. ........................................500 acres
John Coulter, etc ...........................................0 "
Samuel Burrows ......................................... 300 "
John Burrows, Junr ................................. 250 "

and beneath this the note

"0. S. issued the same day to Mr. A. Miller, D. Sur. Truro". As will appear later Mr. Miller surveyed and laid off the various lots, but the grant itself was delayed. We may surmise that another application was made for second Warrant was issued a few months later. The wording of this arrant differs somewhat from that of Warrant (1).
WARRANT (2)
His Excellency Sir George Prevost, Baronet, etc.

To the Hon. Charles Morris:
You are forthwith to admeasure and lay out to John Burrows five hundred acres; to Samuel Burrows three hundred acres to John Burrows, Junr. two hundred and fifty acres of land already laid off for themselves and families at Shubenacadie being the same lately escheated.

Given under my hand at Halifax, this 13th day of July 1811.

George Prevost.

The form of this Warrant is exactly the same as that of Warrant (1). It was folded in the same way and across the back the same names, etc. are written in ink but in addition there are some markings and notes made in pencil.

Thus

- John Burrows Senr. (or Heirs) X 500 acres
- John Coulter, etc. ..................
- Samuel Burrows (or Heirs) X ..... 300 acres
- John Burrows, Jnr. ............... .... 250

and below this in pencil

"Some of these dead
Fees not rec’d in this office Claimed deposited with Mr. James. July 1811.

C. Morris.”

Still further delay was encountered and in April 1812 another Warrant as issued. In the meantime Sir John Coape Sherbrooke had become Governor of the Province.

WARRANT (3)
By His Excellency Lieutenant General
Sir John Coape Sherbrooke

Knight of the Most Honourable Order of the Bath
Lieutenant Governor and Commander in Chief in and over
His Majesty’s Province of Nova Scotia

To the Hon. Charles Morris,

Surveyor General of Lands

You are forthwith to, yourself or your deputy to admeasure and layout to James Ritchie...... to the heirs of John Burrows, deceased, viz George Burrows eighty three acres and one third of an acre; Job and Mary Dart forty one acres and two thirds of an acre; Patrick and
Elizabeth Hay forty one acres and two thirds of an acre Alexander and Lettice Barclay forty-one acres and two thirds of an acre; Robert and Angus Forbes forty-one acres and two thirds of an acre; John Burrows, Junr. forty-one acres and two thirds of an acre; Francis Burrows, forty-one acres and two thirds of an acre; Thomas Burrows, forty-one acres and two thirds of an acre; William Burrows, forty-one acres and two thirds of an acre; James Burrows, forty-one acres and two thirds of an acre; Widow Margaret, Matthew, Hannah and Samuel Burrows, forty-one acres and two thirds of an acre, the last mentioned tract being in all five hundred acres which was laid off for the said John Burrows, Senr. deceased. And to Margaret Burrows relict of Samuel Burrows, sixty acres. Matthew Burrows, one hundred and twenty acres, Hannah and Samuel Burrows, one hundred and twenty acres being three hundred acres laid off for Samuel Burrows deceased and they being the heirs the whole of the aforesaid land already laid off for themselves and families at Shubenacadie being the same lately escheated.

Given under my hand at Halifax this 15th day of April, 1812
John C. Sherbrooke.

Found loose in this sheaf of documents was the following "memo" which is given below in its entirety.

Memo, (4)

'Memo": John Burrows having died without making a Will, it becomes necessary to insert the names of his heirs which are here mentioned:—
Viz.: George Burrows, eldest son 83 1/3%
Job and Mary Dart 412/3%
Patrick and Elizabeth Hay 412/3%
Alexander and Lettice Barclay 412/3%
Robert and Agnes Forbes 41 2/3%
John Burrows, Junr. 41 2/3%
Francis Burrows 41 2/3%
Thomas Burrows 41 2/3%
William Burrows 41 2/3%
James Burrows 41 2/3%
Widow, Margaret Burrows, Matthew, Hannah and)
Samuel-Burrows heirs of Samuel Burrows. ) 41 2/3%
500 acres

Widow Margaret Burrows Relict of Samuel Burrows 60
Matthew Burrows, the eldest son 120
Hannah Burrows and Samuel Burrows, ea. 60 acres 120
300

Mr. Cogswell -will please submit A Warrant to His Excellency in conformity,
to the above when a grant will pass.

C. Morris.
S. General.
The writer has studied these documents carefully and thinks that they lead to a number of very definite conclusions, viz: In Warrant (1) the words “for themselves and their families . . . including their improvements being the same escheated” establish that these people had been living on the lands for some considerable time under the conditions referred to in an earlier part of the subject; it is evident also from Warrant (1) that John Burrows, Senr. and Samuel Burrows were both living on Jan. 31st, **1811**; And the words in Warrant (2) “already laid off” prove that the survey as ordered in Warrant (1) was made by the Deputy and the lands were laid off to John Burrows, Senr., Samuel Burrows and others which would not have been done if they were dead at the time the survey was made. At the same time Mr. Morris appears to have been mistaken in the date of Samuel Burrows’ death. The word “Some” in his pencil notes in Warrant (2) certainly refers to more than one, and a cross is made opposite the two names. On the original document the notes in pencil are signed and dated but the day of the month (July) is now illegible. The very faint markings at this place, however, seem to be those of two figures. It appears that Mr. Morris believed that both John and Samuel Burrows were dead at that time but it is now known that Samuel Burrows did, not die until late in the autumn of 1811. The “memo.” which I have marked “(4)” was carefully written in ink on a piece of plain paper about 8” x 6” in size. It is signed by Mr. Morris but is not dated. It was, I believe, prepared to be attached to Warrant (3) as a guide to Mr. Cogswell, the Governor’s Secretary, in making out the Warrant. The pencil notes on Warrant (2) indicates that in July 1811 Mr. Morris believed that both these men were dead but he could not have had that belief at the time when the Warrant was prepared otherwise that fact would have been noted and the “heirs” would have been mentioned in the body of the Warrant. To recapitulate—This group of people, John Burrows and others made application for grants of land. The first Warrant was issued in January 1811 and sent to Mr. Miller, the Deputy Surveyor. He would not survey in that season of the year and probably did not do so until or about May 1st, 1811 at which time John and Samuel Burrows were living. He surveyed out the lots for the whole group and made out his report. But the grant did not issue possibly because the fees had not been paid—at any rate they had not been received by Mr. Morris. The group, however, had paid the fees to Mr. James—and not receiving their grants had made another application which called forth Warrant (2). At this time John and Samuel Burrows were still alive, otherwise the fact would have been reported and appropriate changes, made in the wording of the Warrant. The Governor signed Warrant (2) which would then be returned to Mr. Morris for despatch to his Deputy at Truro. Just at this juncture it would appear that some communication or perhaps some individual came to inform Mr. Morris of the deaths of two of the applicants and at once would arise in his mind the question of dividing the lands among their heirs. The remainder of the group was anxious to complete the matter and receive their grants and so without returning the Warrant to the Governor as eventually he had to do, Mr. Morris hastily
wrote in pencil the notes which appear in Warrant (2), signed his name and
sent it on to his Deputy, who went again to survey the land. The Deputy,
however, could not decide the question of the division of the lands among the
heirs of John and Samuel Burrows, so the whole matter was referred again to
the Crown. So far as the Crown officials were aware both these men had died
intestate and they therefore put into effect the provisions of the law.—The
lands were divided evenly among all the heirs but according to English law
and practice at that time (or so I have been informed) the eldest living son
received double the acreage of any other one of the heirs. In conformity to
this practice Mr. Morris prepared his “Memo” (4), and on the information
which it conveyed Warrant (3) was issued on the 15th of April, 1812.

All of the above is tedious, but it seems necessary to dwell upon it in order
among other things to establish as nearly as possible the date on which John
Burrows died, and I am convinced that his death occurred either shortly
before or shortly after Warrant (2) was issued—ie in July 1811.

Then follows a certificate, which I have not copied here, from "Michael
Wallace, Principal Deputy of Sir John Wentworth, ‘Surveyor General of the
King’s Woods in Nova Scotia and in the whole of His Majesty’s Dominions in
America,” stating that the aforesaid tracts of lands, etc. “are not .part of or
included in any District marked out as a Reservation of the Crown.
Given etc. this 28th day of October 1812.
Michael Wallace.

The "Grant" was issued some days later. It is a quaint and interesting
document. Its preamble and some, few of the conditions seem worthy of
reproduction:—

"George the Third, by the Grace of God, of the United
Kingdom of Great Britain and Ireland, King, Defender of the Faith, and
of the United Church of England and Ireland, on Earth the Supreme
Head .to all whom these presents shall come:
Greeting:

Know ye that we of our special grace, certain knowledge and mere
motion, have given and granted and by these presents, for us, our heirs,
and successors, do give and grant unto ….. the heirs of the late
John Burrows the lot described, etc.... and unto Margaret—Relict of
Samuel Burrows, and to Matthew, Hannah and Samuel Burrows, the
‘children of the said Samuel Burrows, deceased, all that lot of land, etc.,
The grantees are to have full rights of entering upon and possessing
lands, their heirs and assigns forever, etc. and “the privilege of
g, hunting or hawking upon the same.” Even at a distance of four
generations this last sounds very alluring to at least one descendant—but
is a fly and perhaps several flies in the ointment... Within five
years they shall clear and drain five acres of land for every fifty acres
granted shall keep certain number of cattle and oxen, etc. and if the land
is suitable they shall sow annually a proportionate part of the lands with
hemp and flax seed."

The necessity of clearing and draining virgin forest lands seems fairly well to
cancel the privileges of "hunting, hawking and fishing". It is so even yet—and
in ordering the production of hemp and flax I suspect that His Gracious
Majesty was thinking more of England's "Seventy Fours" than he was of the
leisure or prosperity of his Nova Scotian subjects.

The Grant was issued on November 2nd, 1812 and in the name of His
Excellency Sir John Coape Sherbrooke, Governor, etc. and was signed by

"Richard Jno. Uniacke,
Atty Gen and finally on

Dec. 2nd, 1812 the Crown Lands Office recorded the Deed and Plan of the
lands granted.

THE BURROWS DEED

To James Ritchie and twenty-two other persons hereinafter named being all
inhabitants of the County of Halifax, three thousand four hundred and fifty
acres of land situate on the Eastern side of the River Shubenacadie with
the District of Colchester and County aforesaid; which tract of land is divided
among the said twenty-three persons in the following tracts, pieces,
parcels or lots of land; that is to say; Unto

unto John Burrows, Junior ,the lot described in said plan containing two
hundred and fifty acres ................... ; unto the heirs of the late
John Burrows the lot described in said plan containing five hundred acres to
be divided amongst them in the following proportions; that is to say: To George
Burrows eighty-three acres and one third of an acre; unto Job. and Mary Dart
forty one acres and two, thirds of an acre; unto Patrick and Elizabeth Hay
forty-one acres and two thirds of an acre; unto Alexander and Lettice Barclay
forty one acres and two thirds of an acre; unto Robert and Agnes Forbes forty
one acres and two thirds of an acre; unto John Burrows, (Jr.) forty one acres
and two thirds of an acre; unto William Burrows forty one acres and two thirds
of an acre; unto Thomas Burrows forty one acres and two thirds of an acre.;
unto Francis Burrows forty one acres and two thirds of an acre; unto James
Burrows forty one acres and two thirds of an acre; and unto Margaret Burrows
widow of Samuel Burrows and to Matthew, Hannah and Samuel Burrows the
children of the said Samuel Burrows forty one acres and two thirds of an acre;
and unto the said widow and heirs of the said Samuel Burrows the lot
described in the annexed plan containing three hundred acres to be divided in
the following proportions that is to say, to Margaret Burrows, relict of Samuel
Burrows, sixty acres; to Matthew Burrows, one hundred and twenty acres; and
unto Hannah and Samuel Burrows, one hundred and twenty acres;

From Crown Land Records, 1 Hx N.S. Book C Page 70 Chart p. 74.
Charles Morris, Surveyor, December 2nd, 1812 A.D.
BURROWS' HOMESTEAD
Granted Dec. 2nd, 1812

[Crown Land's Plan, Book C. Page 70. Dept. of Lands & Forests, Hr. N. S. 33]
Acadian Lands

The process by which John Burrows, ‘Senior or his heirs and their associates received their homesteads in Nova Scotia was concluded with the registration of the Deed, etc. in the Crown Lands office. The lands granted to them have an interesting history which began a very considerable period before the coming of any one of our people. In that period they were occupied and improved by the Acadian French who had their villages and farms here and there all along the shores of Minas and up the Shubenacadie River as far at least as the site of the present village of Shubenacadie.

These villages were visited by Capt. Matthew Floyer, an English officer and explorer in 1754. With a party of soldiers he marched overland from Fort Sackville on Halifax Harbour following the various lakes and streams and the course of the “Chibenacadie” itself to its mouth. From his observations at this time he prepared a map one section of which is reproduced below. The complete map and journal describing his march were obtained from the Public Archives at Ottawa. It is a photograph of the original map which is preserved in the British Museum. I have had to make some additions to the map in order to reproduce clearly the accompanying legend, etc. These additions do not conceal any relevant items.

At the point marked “C” where a small stream joins the River there was “a small French village and mill deserted” when Capt. Floyer visited the place in August 1754. It is an interesting item that these outlying Acadian settlements were “deserted” in 1754, for this was the year before the Expulsion, and therefore the settlers had not left their homes because of English compulsion. In all probability they were victims of the schemes of the renegade French Priest, “Le Loutre”. He was an inveterate enemy of the English and had great influence with the Indians. At his behest before, these savages had passed only three years up the Shubenacadie and through the lakes to the massacre at Dartmouth. In addition to harrying the English, Le Loutre compelled many of the Acadians to leave their homes and go to Beausejour and Quebec, where they were kept under close supervision, away from English influence and the danger that they might desert the French cause. It is more than likely that the Acadians on the Shubenacadie had more fear of Le Loutre and were in greater danger from him and his savages than they were from the English authorities.

Referring to the Crown Land Plan a small cove and stream, will be seen joining the river just within the southern boundary of the Samuel Burrows grant, and this is the place where the deserted village of three or for houses and the mill were situated. Up the stream about two hundred yards the remains of the mill site and dam are still to be seen although the whole place is now covered with a thick second growth of woods. The writer visited this vicinity in June 1933 where he spent some time examining the old house sites of the Burrows people, the old cemetery where many of them were buried and in taking photos of points of interest.
Some attention was given to the matter of arriving at the approximate date on which John Burrows, Senior died. As already stated, his death appears to have taken place in July 1811. From a further study of the various documents relating to the land grants, it is evident that Hannah (McClean) Burrows, wife of John Burrows, Senior, was also deceased at the time when Warrant (3) was issued, otherwise her name would have been mentioned among the heirs. She was living in 1804 when her husband wrote his "Last Will and Testament", but there is nothing concerning her in any one of the Crown Land documents. Although it is impossible to have absolute proof in the matter, the writer believes that both John Burrows, Senior and his wife Hannah (McClean) Burrows died at or about the same time in the summer of 1811. In all probability it was at this time that the family on the Shubenacadie suffered so severely from smallpox. Our family tradition, the West India voyage with its tragedy of illness and death from smallpox is recalled. The occurrence of two deaths within such a short time of each other, in one family, of presumably strong, middle-aged people, suggests contagious disease of a virulent type as a cause of the deaths and for this malignant smallpox would satisfy all the requirements.

Mrs. Olive (Burris) Gilmour, of Lacombe, writing to me recently on this subject, states that she always understood that both our great grandparents, i.e. Samuel Burrows and his wife Margaret died of smallpox. This does not seem likely since "Margaret Relict of Samuel" was living in August, 1812 when Warrant (3) was issued, she was living in December, 1812 when the Crown Land Deed was issued, and other records, which will be presented below, prove beyond any reasonable doubt that she died in May or June 1813. Margaret, wife of Samuel, our great grandmother, may have suffered from the disease at that time, along with others of the family, but she escaped with her life. In the case also of her husband, Samuel Burrows, definite tradition and the strongest of inferential proofs will be advanced to account for his death from causes other than smallpox. There can be no doubt but that the family as a whole was terribly afflicted by accident, sickness and death in the years 1811 to 1813, but I am convinced that the smallpox tradition refers to the deaths of John and Hannah (McClean) Burrows, the first of our Nova Scotian ancestors. John and Hannah Burrows had eleven children. In the average course of events the mother of a family of this size would be about forty-five years of age when her youngest child was born. She was deceased in 1811, and from other information which is available it appears that James, the youngest child, was four or five years of age at that time. Hence Hannah McClean was born about 1755. She was about eighteen years old when she came to Nova Scotia. Her husband was a few years her senior and was born about 1750. They were married when she was about twenty years of age in 1778 or 1780. In what has been written I have presented the various traditions concerning John and Hannah Burrows in the way and substance in which
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The original was not well-reproduced.
I received them. I have, however, tried to coordinate these stories and the bounds of probability to reconstruct some portion of their lives. In concluding this part I wish to pay my tribute of respect to the brave old pioneer who faced the wilderness of land and sea, and in the midst of those hostile environments contrived and obtained a living for himself and his family, and to his wife Hannah McClean — our pioneer ancestress who feared not to face danger and death in the care of the man whom she loved.

The family of John Burrows, Senior.

An effort has been made to obtain an outline of the various branches of the family since 1811, in addition to that one from which the Musquodoboit folk are descended, but with only indifferent success, but I shall record the items which I have collected.

**George Burrows.** Eldest son of John and Hannah (McCLean) Burrows, married, wife’s name unknown, blacksmith, lived in Londonderry District. Recorded Census Record 1838 “Eight children’; Administrator John Burrows, Senr. Estate. John Burrows, probably a son of the above, blacksmith, Londonderry, married. Recorded Census Record 1838 — “four children”. Subsequent history of these men and their families unknown. They are thought to have left the Province.

**Mary Burrows,** married Job Dartt, of Riverside. She and her husband are buried on the Job Dartt lands at that place. They had sons, and daughters. Many of their descendants were engaged in seafaring. The family is well known; George Campbell, Principal Sydney High School, N.S., is a descendant, and has prepared genealogical records of the family. (V. also Miss Bertha Forbes’ letter below.)

**Elizabeth Burrows.** Married Patrick Hay, or Hayes of Maitland, N. S. She was his second wife. Had several daughters and one son. John and Calvin Macomber, brothers, of Maitland, N. S. are descendants. (V. George S. Hayes’ letter below.)

**Lettice Burrows.** Married Alexander Barclay. Her husband was a blacksmith. Had his forge about two miles from Stewiacke on the Truro Road. Subsequent history unknown. The name appears “Barclay” in the Crown Land Deed 1812. At a later date 1818 Lettice Barclay is named “Lettice Barlet” in a deed, “Francis Burrows to John Colter”. The family name Bartlet appears among the grantees of Londonderry Township, 1775.

**Hannah Burrows.** Married Mr. Forbes. Had two children, “Robert and Agnes Forbes” (. Memo (4), which I take as correct. The “Angus Forbes” of the Crown Land Deed is, I believe, a mistake.) The mother was deceased in 1811. She is said to have been accidentally drowned in the Shubenacadie River. Their home was at one time in Pictou County. Mrs. Everett Campbell (Adelaide Dartt) states that she heard her grandfather, John Dartt, say that “when he was a boy he drove his mother,
Mary (Burrows) Dartt over to Pictou to see her sister, Hannah Forbes." I believe that this Mr. Forbes was a son, of Robert and Letty (McClean) Forbes, of Black Rock.

**John Burrows (Junior).** Married Mary Peppard, daughter of Lawrence, and Mary (McClean) Peppard of Great Village, and sister of Margaret Peppard, the wife of Samuel Burrows. They settled at Green's Creek. Had sons and daughters. Levi Burris, Esq., who lives near the railroad crossing on the Princeport Road, is a descendant. Some of the descendants of John Burrows, Junior, retain the name in its official spelling., "Mrs. Mary Dalton" Born 1811; "Samuel Burris" born 1814; and "John Burris born 1822, all of whom were buried in the cemetery near the church at Greenock, were children of John Burrows, Junior.

**Francis Burrows.** Married. Wife's name unknown. Had sons and daughters. His son John married Mary Jane Calder, of Windsor. Another son, Francis, married Elizabeth Calder, sister of John's wife. Amelia, daughter of Francis Burrows, "Senior" above, married Mr. Parker. Rev. Mr. Parker, United Church clergyman, of Blue Rock, Lunenburg County, 1s, I believe, a descendant of that Parker family.

**John Burrows,** son of Francis Burrows, Senior, died at Chignecto Mines, was killed by "fire damp" while attempting rescue of comrades following an explosion. His son Francis, who went into the mine with his father narrowly escaped death. At this time also he saw his father fall and tried to rescue him but was himself overcome.

**Francis Burrows,** son of John and Mary (Calder) Burrows, married Blanche Leek, of Gay's River. He died at Wabana, Nfld, in 1918. His widow is still living; in Truro, N. S. Granville Burrows, only son of Francis and Blanche (Leek) Burrows is married and lives in Truro, N. S.

**Thomas Burrows.** History unknown. Is said to have been tortured and killed by Indians, while on his way to the gold mines of California in 1849 or 50.

**William and James Burrows.** History unknown.

The following letters, which I have recently received, are important—in heir relation to some of the statements above:


Dear Sir:

Patrick Hayes and his wife came from Ireland. They had three children, Samuel, William and Jennie. His wife died soon after they came to Nova Scotia, and he married Elizabeth Burrows.... Samuel Hayes was my grandfather. My father was 'named Patrick after his grandfather.' Patrick and Elizabeth (Burrows) Hayes had five daughters and the son you mentioned (Patrick Hay, Jr.) The daughters were Rebecca, Letty,
Sally, Hannah and Polly. Rebecca married a Macomber. Two of her grandchildren are living here now.... I cannot give you any dates.... They were a hardy race, good citizens, and lived to be old....

Yours sincerely,

George S. Hayes.”

“Maitland, Dec. 1, 1935

Dear Sir:

... What little information I can give you is as follows; Mary Burris married Job Dart. They had twelve children, the only names I can recall being Job, Isaac (my grandfather), Thomas, John, David, Betsy, Hannah, Kate. Isaac Dart was born in 1812, died at age of 55 in Liverpool, England, and is buried there. The young wife of his son, Capt. Leonard Dart, is buried in the same grave with him, she having died as a bride on the voyage from South America to Liverpool. Betsy married a McFadden, and I am told lived to be 100 years old. Hannah died unmarried. Kate married Samuel Nelson. The farm on which they lived is now in the possession of their grandson, Edgar Nelson. A granddaughter, of Kate Dart Nelson lives here—Mrs. Hugh McCallum. Elizabeth Burris married Patrick Hayes,

their daughter, Rebecca, married a Macomber, and two of her grandsons, John and Calvin, live here now. Hannah Burris—I can give you no. information about the Forbes whom she married. There were many of the Forbes name in Old Barns and Clifton ... They were my father’s people but I do not know much about them.

I think the curly hair must be a legacy from the Burris ancestry. The Macombers have it and various members of the Dart family, including my mother and brother. Also the large stature of the men. I have heard my mother say that her grandmother, Mary Burris, was a large woman, and her father, Isaac Dart, was a man of quite unusual size.

Thus there are four descendants of the Burris family here in Maitland—the two Macomber boys, Mrs. McCallum and myself — all third cousins. of yours. If you should ever come this way be sure to look us up.

Sincerely yours,

Bertha Forbes.”

Subsequent notes of this writing will be confined to that branch of the Burrows family from which the Musquodoboit folk were descended, i.e. to the family of Samuel and Margaret (Peppard) Burrows, but before going into those details it is necessary to make some mention of the family to which Margaret Peppard, wife of Samuel Burrows, belonged.
CHAPTER 6

THE PEPPARD FAMILY

The Peppards of Nova Scotia (and now much more widely distributed) are, I believe, all descended from Lawrence Peppard who was born in Drogheda, Ireland, in 1737. This family claims Normandy as the place of its more distant origin, their ancestors having come to England at or shortly after the time of "The Conquest", and in 1195 A.D. to County Limerick, Ireland. Their home in County Limerick was called "Cappach House" and among the very interesting relics of ancient times which the family retain is their crest and coat of arms, described as follows:

"Crest—a greyhound, courant, before a Prince of Wales plume.

Arms—Azure—two bars—upper charged with Fleur-de-lis; Lower, martlets, Canton—Left corner, Cinque foil

Motto. 'Virtue et Valore'".

 According to their, family tradition "Peppard" was a name applied in far distant times to a second son of the Family D'Angulo or deAngulo. They were of Norman origin and Roman Catholic in religion. One of their number established a monastery. Lawrence Peppard himself is believed to have been a Roman Catholic when he came to Londonderry, N. S., and among the family heirlooms, which I have seen, is a book of religious instruction brought by him from Ireland and which would appear to support this belief. In Londonderry, N. S., he came within the orbit of a determined Presbyterianism and was converted to that belief and doctrine.

The note that his people were residents of Drogheda, Ireland, recalls an outstanding event in the religious and political history of our race, one that even yet causes fierce resentment in the hearts of Roman Catholic Irishmen. About a century before Lawrence Peppard was born, Cromwell's troopers stormed over the walls of that town and raged through its streets exacting fearful vengeance from its defenders. But whatever traditions Lawrence Peppard may have had of that event he doubtless felt that he had much in common with the Irish Presbyterians of his own time for Irish Roman Catholic and Irish Presbyterian alike of his time suffered severely in their religious and civil rights before the dominant power of the Established Church, and, indeed, this domination was not wholly removed at least in Nova Scotia for more than half a century after the date of his arrival in the Province.

Lawrence Peppard is believed to have been the only man of that family name who settled in Nova Scotia. In New England the name was known at an earlier date and the Rev. Francis Peppard of New Jersey who is mentioned below was probably a relative. (V. Londonderry Pioneers.)
In a record of vessels which entered the Port of Halifax, N. S., in the year 1778 I find "Sept. 18th, 1778, Brigantine "Davis", John Peppard, Master; Crew of 8; recapture, bound for Nfld." The American Revolution was then in progress and the above record probably refers to a British vessel which had been captured by the Colonists, later recaptured and at the date of the record was bound, perhaps, to her home port in Nfld., though whether or not her master was related to our ancestor Lawrence Peppard is unknown.

Lawrence Peppard came to Halifax, N. S., in 1764 in company with a certain Sir Richard Stag. He was a carpenter and mill wright, and is said to have built a grist mill in Dartmouth, N. S. He afterwards went to Londonderry, N. S., where he built and operated a saw mill. In the year 1774 his name appears in the Census record (N. S. Archives) where he is assessed on "1 saw mill". In the same record his family is set forth "1 man, 1 woman." His Christian name is spelled "Lawrence" in 1774, but in the Poll Tax Record of 1794 it is spelled "Larance", which latter quite probably indicates the pronunciation. (Among the descendants of John Burrows, Junior, the name Lawrence is still retained and is pronounced as in 1794). His mother was Susan Reynolds. On Nov. 3rd, 1773 he married Mary, daughter of Anthony McClean, whose family has already been mentioned.

The family name of Mary McClean's mother is not known, but it is believed that from her family the Christian name "Matthew" was retained to reappear in successive generations of the Peppard family down to the present, and also in a similar way in our own branch of the Burrows family. From the marriage of Lawrence Peppard and Mary McClean twelve children were born. Their children were; John married Jane Moore; Anthony married Margaret McLellan; Patrick Matthew married (1) Elizabeth Foster, (2) Mrs. Elizabeth Chisholm; Margaret married Samuel Burrows; Samuel and Joseph unmarried; Susannah unmarried; Mary married John Burrows, Junior; Lawrence married Rebecca Ryan; William married Mary McLellan; and Rebecca who married Robert Lindsay.

Further items re Lawrence Peppard are taken from a record which was made about a century ago by a member of the family. This record states "Lawrence Peppard made the first cart wheels for Peter McLellan, and the first load drawn on them was headstones from the Red Head to the burial ground at Iskonish Marsh. He also made the first cattle tie or Stension in the country. He geared the first saw mill, and framed the first Presbyterian Meeting House at Truro." Portions of his Account Book, which I was privileged to examine, are still among the family records, From these accounts the following items were taken:

"July 12th, 1769

First beginning upon Truro meeting House S D
To work done there same by the day 4 6
(various items summarized)
There are accounts with various individuals in connection with the building of the Meeting House:

“To Patten
To one quart of Rume at the timber hughing
David Pike
To 1 peack of ingen meel
“ 1 lb. of poark”

“Aug. 16th Day 1771
Robert Forbes to making his Father’s Coffin 4 6”

“May 27th Day 1781
James, Cambell” is charged with a small amount and from 1784 a promissory note survives. ... “For value Received I promise to pay or cause to be paid to lawrence peperd or his order the Sum of ten pounds Currency on or Before the first of November Next as witness my hand this Seventh Day of April one thousand seven hundred and Eighty four.
Witness present, Robert Spencer
William Fletcher.

Among the heirlooms that are retained from the McClean family is a treatise on navigation— ‘

Atkinson’s “Epitome of the Art of Navigation”

This book was the property of John McClean. There are names written on the edges of leaves: —”John McClean his book Apr. 25 1788”

“Newport May 22nd John McClean his book”


”Francis Brannock. in Halifax Oct. 15th 1770” “Michael Power 1793.”

I suggest that “James Cambell” mentioned was a distant relative of my mother (Jane Dean) for her great grandmother was ”Mary Campbell of Londonderry” wife of Samuel Creelman. The Robert Forbes whose father died “Aug 16th Day 1771” married Letty McClean, daughter of Samuel, and was therefore a brother-in-law of John Burrows, Senior and almost certainly Hannah Burrows, daughter of John, was married to another member of this
The Meeting House Account is important in that it definitely places the date when the first frame church was built in Truro. It was situated at Lower Truro at or about the site of the present cemetery there. Meeting Houses of logs were built some years preceding this time both at Truro and at Masstown. If "John McClean’s Navigation Book" could speak, I imagine it could solve a number of riddles. "Newport" may refer to the Rhode Island port—there were thousands of Ulster—Scots in that and other nearby States in that period. John McClean was a son of Anthony and it is suggested that, after he had given up soldiering John Burrows may have gone to sea with this relative of his wife’s family.

The relationship re John McClean just indicated is established by the following extracts from Anthony McClean’s will (Registry of Deeds, Truro, N. S.) " . . . I give and bequeath to Margaret my dearly beloved wife and to John McClean my well beloved son, all my lands messages etc.... during their lives. After their decease, I give and bequeath to John and Anthony Peppard heirs—of Lawrence Peppard ... all my lands, etc., etc....".

In the preamble of this will Anthony McClean describes himself as "being very sick and weak in body". The will was made in 1784 and was witnessed by James Fraser and Amea Dickson. But he recovered from his illness and lived for at least ten years more. In 1794 he made a second will, and, from the fact that neither his wife Margaret nor his son John is mentioned in it, the conclusion is warranted that both of them were deceased at that later date. The son John McClean must have died just shortly before the second will was made. He was living in 1793 when he signed his name on the leaf margin of his Navigation Book and made the note, "Bought by him. Halifax, 1793.

The deaths of the immediate heirs of Anthony McClean made this second will necessary. In it he bequeathed " . . .to John and Anthony Peppard my lands, etc... two cows and one horse to each of them the same John and Anthony Peppard;" and certain sums of currency... "to my well beloved grand-daughters viz: Margaret Peppard, Susannah Peppard and Mary Peppard ten pounds currency to each of them;"... "to my well beloved daughter Mary, wife of Lawrence Peppard, Forty Pounds Currency... all my household furniture of every sort and my wearing apparel for her to dispose of among her children except one large iron pot which I give to John and Anthony Peppard;"... "to Matthew Peppard the sum of twenty pounds to be paid him when he is twenty-one years of age."

The above extracts establish, from official sources, the relationship of the various parties mentioned. Margaret Peppard was then about fourteen years of age. She afterwards married Samuel Burrows our great-grand-father, while her sister Mary became the wife of John Burrows, Junior.
Lawrence Peppard

Lawrence Peppard was born in Drogheda, Ireland, in 1737. He died at Great Village, N. S. in 1819. His wife, Mary McClean was born, probably in County Donegal, Ireland. They were married in Londonderry, N. S., Nov. 3, 1773. She died at Great Village in 1821. They were buried in the Island Cemetery in Iskonish Marsh where a stone with the following inscription marks their graves:

"This stone was erected by Lawrence and William Peppard in memory of their parents, Lawrence and Mary Peppard. The former died Jan. 22, 1819, aged 81 years; the latter died Jan. 21, 1821, aged 73 years."

Anthony McClean

Presumably Anthony and Samuel McClean were brothers and came to Nova Scotia together in 1767. They were both Grantees of Londonderry Township. From the various documents quoted above Anthony McClean’s family may be reconstructed as follows:— (V) Census Record, Londonderry, (1770 - 1794).

(1) His wife’s name was Margaret. She died sometime between 1784 and 1794. Anthony McClean died after 1794 (V. Wills 1784-'94).

(2) (In 1770 the family consisted of Anthony McClean and his wife Margaret; their son John McClean; their three daughters, one of whom was Mary whom married Lawrence Peppard in 1773. The names of the remaining daughters are unknown. In 1769 "one male child" was born. Apparently this child died soon after birth and was not included in the above.) (V. Census 1770).

(3) In 1774 the family was Anthony and his wife; their son John now over 21 years of age; one daughter (name unknown) had become mature; one daughter still "a girl". It may be that both of these daughters died unmarried before 1784 since they are not mentioned in Anthony McClean’s will of that date. John McClean died before 1794.

With the exceptions mentioned already the above information relative to the Peppard family comes to me through the courtesy of Mr. and Mrs. James Peppard, of Great Village, N. S., from the definite and authentic records which they have. Their home is called "Derry Place" and when one recalls that it is now over three hundred years since the Irish city received the prefix of London to its more ancient name ("Derry" was founded by Columba in 546, A. D.) one realizes the very great vitality which these old legends and traditions possess. What visions, indeed, still appear to Celts and Anglo Saxons throughout the world at the mention of "Derry Place", the Place of the Oaks,—and how appropriate the name, for surely hearts
of oak grew in those historic fields, and there endured the fiercest of storms in days gone by, and that, too, only a generation or two preceding the advent of our immediate ancestors to this newer less troubled world of America! Visions from the past! Visions of 1689! Guant forms on the ramparts; the white smoke of English broadsides in the harbour below; the wild huzzas and cries of exultation from the battered walls as the defenders see the great ships go crashing into and through the broken boom! At the landing place the relieving ships and supplies; the throngs of famished people; a night of joy and triumph such as few pages of history can record.—They had held Londonderry! They had saved Protestantism! On the morrow they would go again to battle but when morning broke, there was no need of conflict. Such men and women could not be conquered, and, knowing this full well, the foe had departed! My best thanks to Mr. and Mrs. Peppard. May they long survive even as have the great traditions which cluster about the name of their ancestral home.

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The Iskonish Cemetery

"The Island Cemetery" at Iskonish Marsh is mentioned by Thomas Miller in his "First Settlers" and reference to it appears frequently in other accounts of the pioneers of the Cobequid districts. There must now, be very few descendants of the early settlers of Colchester but have an ancestral interest in this old burial ground and it was such an interest that prompted the writer to visit the place recently.

It is one of the oldest cemeteries of English speaking people in Canada. It lies a short distance west of the Iskonish or Chiganois River and is approached from the west side of the Marsh by a road about a mile long. Apparently it is situated just within what was the Eastern boundary of Londonderry Township (A.D. 1775) for, according to official documents, that bound ran. Cobequid Bay "up the Chiganois River as far as the Marsh goes being about three miles in a straight line" and thence due north in the back country. Following the road from the vicinity of a Mr. Weatherbee’s house one comes to a round knoll forty or fifty yards in diameter which rises fifteen or twenty feet above the level of the surrounding Marsh. The knoll appeared to be composed of sandy gravel and I imagine the whole Cemetery above tide levels is quite dry. The whole area is grown over with low shrubs but apparently there are many graves in it most of which are unmarked. Some of the graves are marked by unhewn stones without any inscriptions, and there are possibly fifteen or twenty formal stones with inscriptions. All of the stones so inscribed are those of families whose members were among the first settlers and Grantees of the District. It seems that the first stones erected in this Cemetery were obtained at the "Red Head" though whether this latter place was the same as that so marked now on the map I cannot say. At
any rate this is the "burial ground" referred to in the record of the Peppard family—"Lawrence Peppard made the first cart wheels of Londonderry District for Peter McLellan and the first load borne by them was headstones from the Red Head, to the burial ground at Iskonish Marsh". This record was not dated but the event probably was about 1775.

Lawrence Peppard, the first wheel wright of the community and his pioneer wife Mary McClean lie buried here. I found the Peppard lot lying on the height and about in the middle of the Cemetery. The inscribed stones in this lot are one to the pioneers "Lawrence and Mary Peppard" and another to "Anthony Peppard" their son. The inscription on the former is partially obliterated—a small square of stone having fallen out of the center of the inscribed area. Other lots in the cemetery having inscribed stones are those of the Baird, Barnhill, Graham, McKinley, Wilson and, I think, Deyarmond families. The Cemetery has not been used for many years, the latest dates being about 1870. I saw no evidence of any recent burials. It was not altogether a place of the dead. A wood-chuck had made a summer home and perhaps was rearing her family there.

I would add a few lines in memory of this last resting place of our ancestors and their friends and relatives of long ago.—the Island Cemetery is in a lonely place, set far apart from the routine activities of life. Many of the dead who lie there are forgotten and very few of them, now, are remembered in anything but their names. Verily! Man's life is but a shadow—"like the grass which groweth up".—But in the marvellous order of nature the Spring had come again. It was a day in June. The land was bathed in sunlight and in their new garments all the surroundings were very beautiful. One could not help thinking of Whittier's verses in description of some similar place in New England—At all times as the seasons go round.—

"It knows the glow of eventide
The sunrise and the noon;
And glorified and sanctified
It sleeps beneath the moon."
There is now very little knowledge of Samuel Burrows among any of the residents of the District where he lived. All that I have been able to get from several of the oldest folk there is his name, the names of his wife and children and the location of his property. As a matter of fact very little more than this was known about him among his descendants in Musquodoboit. I recall conversations which I had with my father on more than one occasion about his father's people. My father told me that his grandfather's name was Samuel Burris. He was a sea-faring man. His grand-mother was Margaret Peppard, of Great Village. They had their home on the Shubenacadie River. His grandfather was engaged in "the plaster business", taking ship loads of plaster to the United States, St. John, and other places. My father believed that his grandfather was killed somewhere about Maitland or Windsor. He fell overboard from the yardarm of a vessel, striking his chest upon the bow of a small boat that was floating alongside and either was taken up dead or died shortly afterwards from the injury which he received when he struck the boat. His grand-mother died shortly after her husband; the children were separated; his own father was apprenticed to learn the carpenter's trade, but ran away from his master and after a time came to Musquodoboit and settled there. His father had one brother, Samuel, but he had been dead many years, and nothing was known of his descendants. I doubt very much if my father knew that there was a daughter, Hannah, in his grandfather's family, for I never heard him or any one of my uncles or aunts speak of her.

Neither did he seem to know of the earlier generation of the family on the Shubenacadie, but believed, apparently, that his grand-father Samuel was the first of his Burris ancestors to come to Nova Scotia. I find that this belief was accepted a generation ago by many of the residents of the Shubenacadie and Stewiacke districts.

In 1908 "The Stewiacke Enterprise" published a "Sketch of the Early Settling of Riverside District" in which there are several references to the Burris folk. The following statements are made:— "About the year 1800 ... one, Samuel Burris, and his wife Rachael, of good Irish stock, possessed of a true pioneer spirit applied for and received a grant of land on the Shubenacadie River ... Samuel Burris settled on this grant and began to hew himself a farm out of the forest. This couple both died suddenly and were buried on the estate. Leaving a son Matthew, the grandfather of W. N. Burris of this town." (The history of the Burris lands is given) . . . "Four years after Samuel Burris settled on this grant, another couple landed on the shores of the River, from a dugout canoe, immediately south of the Burris grant. These two were Patrick Dart and his wife Nancy Woodworth . . . "In the light of present knowledge this account must be consid-
ered inaccurate, but it may, I think, be “interrupted” with advantage to our subject. Samuel Burrows was a generation later than the first of his family in the Province but the account would suggest that his father, John Burrows, was the first English settler in the Riverside District. I imagine that he selected that particular property because of the open marsh land which it offered. The tradition of sudden death of both husband and wife of the first Burrows family reappears in the account, and probably originated in the deaths of John and Hannah Burrows.

These old stories are somewhat indefinite and very brief, but they may be supplemented and in some parts, I believe, confirmed or corrected by other information of official degree which is on record concerning Samuel and Margaret (Peppard) Burrows, in the Registry of Probate Office at Truro. In this connection it is understood that I am presenting my own personal deductions drawn from the names, items, dates, etc., which appear on the following documents, viz: Papers of administration, Accounts of Sales of personal property, Accounts rendered against the Estate, and the Final Statement of the Administrator. All of the documents just mentioned refer to the “Estate of Samuel Burrows of Shubenacadie, deceased.” There are very numerous items when all the papers are included but I hope to reduce them to reasonable dimensions and, so far as my purpose is concerned, to fairly interpret them. Only those items which appear to me to be significant from an historical standpoint will be selected. My plan is to begin with the death of Samuel Burrows and having established, as nearly as may be, the circumstances of that event, to work through the various remaining papers in the order in which they were issued or dealt with by the Court and the Administrators of the Estate.

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Death by Accident

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The following account which was rendered against the Estate of Samuel Burrows, is, I think, the most interesting and significant of the whole collection, and for these reasons it is given in full.

  Mr. George Burrows or John Peppard
  for the Estate of the Late Deceased.
  Samuel Burrows for medicine and attendance in his last illness

To:  Dr. David B. Lynds    Dr.

1811
Nov. 15th
To a Blistering plaster for his breast 4 3
To an Anodyne and Febrifuge Draught 2/3
repeated 2/3                                4 6
To a Paper of Cough and Expectorating Ingredients
for a pint of Boiling Water 4/5              8 11
repeated 4/5
To a Blistering plaster between his shoulders 4 6
To 12 papers Febrifuge powder at 1/3 each    15 0

60
To 6 papers of Anodyne & Sudorifick powder at 1/6 -each 9 0
To 3 oz. Perpetual Ointment 3 9
To a paper Tonick & Stomach Ingredients 4 10 3/4
To 11/2 oz. Best Peruvian Bark 5 7 1/2
To an Emetick 1 6
To 2 papers of Vermifuge at 1/3 each 2 6
To a visit and attendance all night, etc. £3 0 0

Amount £6 4 5 1/4"

This last illness of our ancestor, Samuel Burrows, was undoubtedly, pneumonia. The severe pain at the very outset requiring anodynes, the febrifuge and expectorant mixtures, the blisters front and back, with an irritating ointment applied later to prolong the effect of the blisters, all point to this conclusion. The number of therapeutic measures adopted would indicate that the patient lived a week or ten days from the onset of the illness. In the last day or two he developed abdominal symptoms (paralytic ileus?) which every doctor knows and dreads. Combine with this condition a severe chest injury as a precipitating cause and the picture is complete. My father’s story of just such an injury is recalled! After such an injury, with fracture, possibly, of sternum and several ribs, lacerations of pleura and lungs, pneumonia or other rapidly spreading inflammatory condition, is an almost certain complication and almost certainly, too, in such cases the patients will die. I believe that my father’s account of this man having been killed as the result of a fall, is quite correct.

There are now living seven physicians and surgeons who are descended from Samuel Burrows and whatever may be the consensus of opinion among them as to the cause of this ancestor’s death, I am quite sure that we all will sympathize with Dr. Lynds in the strenuous but steadily losing battle which he fought to save his patient, and I note with satisfaction, in the statement of the executor that the good Doctor’s account was paid in full.

The year and date of Samuel Burrows’ birth is not known. He was over age in 1804 when his father’s will was written; as will be shown below he was transacting business on his own account in 1802, which would place the year of his majority two years still further back; he was probably a year or two older than his wife, Margaret Peppard, who was born in 1782. He was born probably in 1780 or 1781, and was about thirty years of age when he died.

Margaret (Peppard) Burrows

After her husband’s death, Margaret (Peppard) Burrows was left in the following circumstances—In her home were herself and three very young children. The home was a humble one and I imagine they were very poor. Her husband had been an active and industrious man, but so far as
I am able to interpret the Estate accounts as he was quite heavily in debt. It will be set forth below that a year or two previous to his death he had embarked upon a new enterprise which required a considerable amount of capital, but this project had only been fairly started when he met an untimely death, thus leaving his business affairs in an unsatisfactory condition. They had some live stock and other personal effects but the marsh lands upon which they had previously depended for the maintenance of their stock had been allotted by the Crown to the many heirs of John Burrows who had died in the preceding July. The widow was unable to attend to the stock and farm, herself, and equally unable to pay for having it done. Finally the Estate debts must be paid.

The land which Samuel Burrows occupied and improved could not be included in his Estate. He, also, suffered, along with his father and the whole community of his neighbours, from the fact that he had never received his title to these lands from the Crown. The lands were afterwards granted to the "heirs of Samuel Burrows" but they were not appraised or in any way included in the Samuel Burrows Estate.

It was an impossible situation which confronted the widow. She decided to go back to her own folk in Great Village. I imagine she made this decision and removed with her children to that place within a week or ten days of her husband's death. He died, apparently, on Nov. 15th. On "the 25th day of November" 1811, papers of administration for the Estate of "Samuel Burrows, late of Shubenacadie, deceased," were granted by the Court of Probate to "Margaret Burrows, widow, Administratrix, John Peppard and Matthew Peppard, yeoman administrators, all of Londonderry." the last three of the words quoted (in Italics) indicate that Margaret Burrows had already removed to Great Village. The Bond is signed by "Marget Burrows" and by her brothers John and Matthew Peppard. The widow's name does not appear again in any of the Estate papers, and thereafter John Peppard acted alone in all the transactions of the Estate. Lawrence Peppard was still alive and it is more than likely, in these months, that Margaret Burrows and her children lived at his home in Great Village.

On December 9th, 1811 "a sale of the personal property of Samuel Burrows, deceased," was held at Shubenacadie. There were sold,—three cows, a pair of oxen, four young cattle, twelve sheep, and a few farming implements. For some time the widow lived in Great Village. The exact period cannot be established but it could not have been more than twelve or eighteen months. I make this deduction from the record of other sales which were made and reported in the settlement of the Estate. The property disposed of at the sale of Dec. 9, 1811 would require the management of a man, and the record is of no importance so far as establishing the date of Margaret Burrows' death is concerned, but on June 11th, 1813, another sale was held. On this day were sold,—"one watch, one tea table, one tea kettle, a tea board, a trunk, 2 baskets, one iron pot, one iron pan, one iron
crane." From the names of the buyers I feel certain that this sale was held in Great Village or in Debert. The sale was continued on the next day as follows:

"Acct. of Sale June 12th, 1813.

The property of Samuel Burrows, deceased.

Susan Peppard ..................... 1 wheel
John Peppard ...................... 1 lume
Anthony Peppard ................... 1 table
John Deyarmond ................... 2 chairs
John Peppard ...................... 2 geese
Susanna Peppard ................. 1 wheel
John Peppard ...................... 1 church."

At the sales held June 11th and 12th, 1813 the pitiful last remnants which Margaret Burrows had retained of her husband's property were sold and taken away. His watch, the last table and chairs, the crane from the pioneer fireplace and the old fire-pots, the churn, the wheel and the "lume" - instruments of her industry and thrift - all these were gone. In a room in her father's home in Great Village, haunted as I picture it, by memories of other days, this pathetic sale of June 12th, 1813 was held. Only her brothers and sisters and a sympathetic friend or two were present. Margaret Burrows would never need or use these things again, for only a few days, or a week or two, perhaps, before that date she had died. Thirty-one years before, she was born in that same house, had grown up, been married and gone away but, by a combination of circumstances truly tragic in nature had returned there, sorely stricken, to die. Little enough did my grandfather remember of his mother, and nothing whatever of his father. In after life, so I have been told, he always spoke of the Peppard folk in terms of great respect, and his few dim memories of his mother were happily colored with sentiments of praise and affection.

Among the other documents on record at the Probate Registry are a number of accounts rendered against the Estate. They contain many items of purchase and sale, or barter, and, from a study of these, I think it is possible to come to some fairly definite conclusions regarding Samuel Burrows himself. One account that of George Burrows, Blacksmith, of Londonderry, covers a period of nine years, another, that of James Douglas, blacksmith, of Maitland, covers a period of eight years. The George Burrows account begins in 1802 in which year I judge that Samuel Burrows reached his majority and engaged in business on his own responsibility. From this account of more than a hundred similar items a few are selected at random:

"1802 To new axe; To laying broad axe
To laying axe, To new axe, laying axe.
To 2 augors; new broad axe
To 2 twitch chains and dogs
To 1 hand hammer for plaster
   To 1 pick for plaster; 1 drill, etc."

It may be that George Burrows was living in the Riverside District when the above business was transacted and moved to Londonderry about 1803. At any rate there are no further charges until 1807, when the account is resumed with many items similar to the above but with many others of a different character:

Thus-
"1807 To 208 pounds poark
60 bushels petetors
Cash for powder, cash lent in Halifax 60 pounds flower
Boat borrowed, not returned
Cash on acct. of James Cook's plaster."

Samuel Burrows is given credit
"By       iron and boards delivered
   Cash
   100 tons of Plaster." The account ends in August, 1808, at which Samuel is in debt to his brother about £20.

In the years 1803 to October 1811 Samuel Burrows has his blacksmith’s account mainly with James Douglas, of Maitland. He is passing up and down the river and that is a more convenient place than at Great Village where his brother was then living. His account begins:
"Samuel Burrows to James Douglas."
"July 1803
To mending mill hooks & dogs for rafting I
   chains and dogs."

He continues thus in 1804 and '05. He mends the "scyth snaith" and "iron pot," "steels" many horse shoes, "nails for Do." lays axes and broad axes, makes "new colters and plow shears" etc. during 1806, when the items axe mostly those of farming operations, but in 1807, '08 and '09 all the items are those required in quarrying plaster:

"1807
July      To repairing plaster tools
   To mending crow bars and picks
   To new drill and steeling of picks, etc.
"1808
To setting up augers
   it       6 augers
   it       4 augers
   " sharpening crow bars and picks
   " steeling 2 picks, you found the steel
"1809  To laying 2 axes, mending pick  
mending pick, your steel, new chain

"1810 - To sharpening picks, etc.

"1811
Oct. 7,  To laying axe
To the half of schooner Nelly, ironwork
in company with Wm. Moor."

The items selected at random from the above named accounts speak for themselves. In the years 1802 to 1807, Samuel Burrows was engaged chiefly in getting out ship timber and rafting it down the river to one or another of the local ship yards or for sale in more distant parts. He was also quarrying plaster at some point on the River. No doubt he cut the timber from his own property but the plaster was obtained from Wm. Putnam, for among the Estate papers is an account from that individual, "To plaster from my rock on the Shubenacadie." In the earlier years the only accounts which remained unsettled are those already given, and up to 1807 these are very modest in amount, but in 1807 he begins to purchase fairly generous quantities of "poark," beans, petetors, etc., from his brothers and others, and has many crow bars, picks, augers, and drills to be repaired; he is buying "powder" (i.e. blasting powder) in keg lots, which is being used at the quarry. This plaster apparently was quarried and prepared for shipping in the raw state. In the George Burrows accounts there is a credit item—"100 tons plaster"—at a price of about 5 shilling per ton which may have included the price of delivery. Finally, in the James Douglas account, he is charged, in 1811, for his share of the iron work on the Schooner "Nelly". His business has grown, and in addition to quarrying plaster, and preparing timber, it is quite plain that he is now engaged in transporting either one or both of these and perhaps other commodities to fairly distant points.

The Schooner "Elenor".

The two names "Elenor" and "Nelly" each one designating a vessel, appear in the Estate papers. I am unable to decide whether or not there were two vessels. It may be that these two names were applied to the same vessel. The account of William Moore is headed,

"Schooner Elenor
began:
"Estate Samuel Burrows
Schooner Nelly
To Robert Moore."
and also on Isaac Smith's account appear the words:
"Estate Samuel Burrows
Schooner Nelly Acct."
There is a story of ship wreck which will be told in terms of bookkeeping. This accident happened to the "Elenor". The vessel was salvaged and repaired and, perhaps, was then rechristened the "Nelly". It seems quite evident that Samuel Burrows owned the vessel since the accounts relating to her are rendered against his Estate. At the same time William Moore seems to have had an interest in the management of her and the earnings appear to have been divided between the men, as the following item would suggest;

"June 10th, 1810.
   To $ \frac{1}{2} \text{freight of boards for Archibald from Quody} $ 3. 15s.

In a conversation which I had with him in 1933, Mr. Melville Sanderson, of Greenock, told me that my grandfather Matthew Burris, of Musquodoboit, bought a vessel an old "3rd Rater" from James Nevers of St. John." If such a transaction took place, none of my father's generation in Musquodoboit appear to have known anything about it, and I think it much more likely that Mr. Sanderson's story, grown indefinite now with age, referred to the schooner "Elenor" or "Nelly" which Samuel Burrows had owned in the preceding generation.

I should infer that he acquired the "Elenor" in 1808. In that year his account with James Douglas denotes great activity in the plaster business. The many augers purchased or repaired were not wood augers but instruments used, apparently, for drilling the rock in preparation for blasting. In the blacksmith's account they are called simply "augers" but in William Moore's account similar instruments are charged and there they are definitely described as "plaster augers." In this year, too, he buys much larger quantities of food and supplies of one kind or another than would be required for the use of his own small family. No doubt but these were for the men employed at the quarry or on board the vessel. Barter was a prominent method of business and not a great deal of cash changed hands in any of the transactions recorded. Samuel Burrows receives credit for "plaster 100 tons," "50 tons," etc., in several of the accounts, and for other commodities supplied to various individuals "on my account." An item frequently appearing, after 1808, is "spirits," "rum" or "gin", in gallon quantities as a rule, but occasionally in kegs and once or twice a barrel of 30 gallons changed hands.

The "Elenor" was busily engaged in 1809-10. In these years, too, she was wrecked, was salvaged and repaired and went again to sea as the following items will prove:

"Schooner "Elenor" to William Moore, Dr."

"1809

Aug. To 80 lbs. poark at 9d
   To 1 barel bread
   To 2 lbs. candles.
Sept. 2nd.
   To 3 days getting the vessel down the river when lost. To 1 day going for 
   Alex. Nelson to repair her.

Sept. 10th.
   To 20 days repairing the schooner. 
   To 66 lbs. iron from Tenne Smith for spikes. 
   To 45 do. bolt iron for the schooner and lost with her 
   To 20 " do. for the Rudder. 
   To 15 days work. 
   To boarding the hands when the schooner was idle.

March 1810.
   To 25 days work at the Schooner. 
   To sundries put on board the Schooner and lost with her. 
   To boarding Bob Moore 25 days. 
   “ Sam Burris 12 days.

April 20th
   To paid John Purdy for going in Sch. 
   To do Henry Green for do 
   To do John Lahey for 1 trip to Quody in Sch. 
   To do John McArthur for 1 do. do. 
   To do Hugh Moore for do do. 
   To 1 day helping Ed Faulkner to make the main boom. 
   To paid Ed. Faulkner for Sail Eyes.

April 24th.
   To paid Ed. Faulkner for repairing the Sch. 
   To do. Alexr. Nelson for do 
   To do. Frieze for plank"

and there are many other items. They tell of an accident to the "Elenor."
Possibly she was moored off William Putnam’s rock at the plaster quarry and 
broke from her moorings with the rush of the tide. Once adrift in the 
Shubenacadie almost anything could happen! She ran aground. As the tide 
rose she would drift off to strike again higher up the stream. Thus drifting, 
striking, keeling over and floating free again she was carried per-
haps several 
miles up the stream (It took three days to bring her back). She capsized and 
filled with water for the "sundries put aboard" previous to the accident were 
"lost with her;" the hull was broken and the rudder torn away. She was 
repaired about June 1, 1810, set sail for "Quodie" with a crew of six or eight 
men. The location of this port, "Quodie," is uncertain. The name occurs in 
early records of a place on the coast of Maine. It may mean the place now 
spelled Quoddy about 100 miles East of Halifax. Thomas Johnston went as a 
passenger on this trip and the vessel was charged-
"1810.
June 6th. To cash from Thomas Johnston for his passage, 10s. 
As part of their cargo, they bring back "boards for Archibald" for
which a freight of £3 15s (i.e. one half of the total received) was charged
against the vessel. The account runs on through the summer and in
August "The Elenor" is in again for repairs.—

"Aug. 20.
To 6 days caulking, greaving and putting on quarter boards at 7/6."

Either the vessel had met with heavy weather and started some of her seams or
else she had not yet recovered from her experience in the Shubenacadie! The
former seems the more likely since she has supplied a new jib boom, "made by
John Johnson and John Presley" and a sail for the same. Early in October she
is ready for sea again. She takes on supplies, pork, bread, beans, tea, tobacco,
rum, etc., and goes out, apparently, for a fairly long voyage. "Ed Faulkner" goes
along as a passenger and pays for the same—"To a passage for Ed. Faulkner
down and up X2." By comparing the amount charged Thomas Johnson for his
passage to Quodie with that paid by Ed Faulkner for going "down and up"
some idea of the relative distances may be had. Quoddy, Halifax County, is
about four hundred miles, and the coast of Maine about two hundred miles, by
water, distant from Maitland, so that, on this basis of calculation, at least, the
voyage "down and up" of October 1810 was one of very respectable or really
long distances. There are a number of references to Halifax,—"To cash lent you
in Halifax", and an account with William Annand, Merchant, of that City,
which suggest that it may have been a port of call on one or another of The
"Elenor's" voyages. My impressions are that Samuel Burrows had acquired this
vessel possibly in St. John, and was using it in some kind of a partnership with
William Moore in trading all along the Bay of Fundy coasts, — plaster, lumber,
boards — anything he could get — occasionally going to Halifax or other of the
harbours of the South coast and he may have made even longer voyages.

Captain Samuel Burrows

_______________________

I think that Samuel Burrows was the Master of the vessel and maintained the
dignity of his, position in a blue uniform and many brass buttons I William
Annand of Halifax, Merchant, rendered this account.

"Estate Samuel Burrows, Deceased
To Wm. Annand.
1811
Jan. 23 3 yd. Blue cloth at 13/6.
1, 1/2 doz. guilt buttons @ 3/
Silk and twist".

It will be recalled that John McClean bought "his Navigation Book in Halifax
in 1793" and that about the same period he was in "Newport" (R.I.)? All of
these things prove that a group of these earlier relatives and ancestors of
our family were actively engaged in seafaring, and some of them must have
been among the very earliest of Nova Scotia’s seamen.
I cannot but associate the possibilities introduced by these items and calculations with the story of John Burrows, Sr. He was living at that time, and in tradition, at least, is said to have taken charge of a vessel to the West Indies, contracted smallpox on one of his voyages and so came to his death, as already related. It may well be that on one or more of these voyages John Burrows was in charge of The "Elenor" (or the "Nelly") and that it was onboard this vessel that the smallpox broke out in 1811. There is not the slightest doubt that he and his son Samuel were very closely associated in business affairs in those years. The John Burrows' will proves that, as does also the fact that several of the debts of Samuel Burrows were settled from the proceeds of the John Burrows' Estate.

Samuel Burrows, the husband, is away at sea, while Margaret, his wife, is in her home on the Shubenacadie. She was then pregnant. She has the care of two small children, Matthew and Hannah, and is preparing for the advent of another. William Moore makes this entry in his account:

"1810.
August 9. To articles brought your wife from Halifax 20/..... £1. 0. 0.

In the year 1811 The "Elenor" is on the coast of New Brunswick or New England.

"1811
July 18th. To Ten Shillings paid for you by Robert Moore in Pasmequody."

The account of William Moore against the Schooner "Elenor" ends in September 1811 with items for supplies used at the plaster quarry.

The account of Isaac Smith contains no matter of value to my subject except the statement that the goods were given to "William Moore for the use of the Schooner to the best of my knowledge. Isaac Smith," and on the back of this account the words "Estate Samuel Burrows Schooner Nelly Acct."

The Robert Moor account is rendered thus:

"The Estate of Samuel Burrows, deceased.
Schooner Nelly
In a/c with Robert Moor"

It contains items of goods, etc supplied for the vessel. A few of these are:

"1809.
Sept. 11. To Balance due on Settlement
Sundries supplied for Schooner Nelly

1810
July 12. To cash lent in Quodie.
Aug. 20. To paid three clearances in Quodie.
To 30 lb. tobacco at 1/6
To 10 lb. tea " 6/3
To paid for boat.
  To wages 25 March 1810 to 20th Oct. following, 6
  months & 25 days at £7. 10. 0. per month.

An item of interest appears in the account of Capt. Duncan McArthur.

"1809. Nov. 7th.
To paid Dr. Burton    £1 3s 4d

In 1809 Samuel Burrows, the second child of Samuel and Margaret
Burrows was born. Dr. Burton's account may have been for his services on
that occasion.

In Matthew Peppard's account are these items:

`1809. July 1st.
  To making a lume  £3.
  To making a square table  £1.

These articles were made for his sister Margaret, wife of Samuel
Burrows. They appear also in the Sales Account of July 11th & 12th, 1813.

The items selected from these various accounts are faithfully copied, but I
realize that my interpretation of them is liable to error. At any rate, they
prove to me that Samuel Burrows was engaged in lumbering and in
quarrying plaster in the Shubenacadie District. He had a small farm, but
does not appear to have been interested in that occupation. He took up
seafaring and was engaged in transporting lumber and plaster and probably
other commodities from the Shubenacadie to various ports along the coasts of
Nova Scotia, New Brunswick and New England, and quite possibly to even
more distant points. He owned at least one and possibly two schooners and
operated them in connection with his plaster business. Some of his
voyages appear to have been of considerable length. In any case he
navigated the Bay of Fundy, passed and repassed Cape Sable and other
points on our coasts which hold terrors even yet to the most skilful of mar-
ners. His seafaring enterprise began about 1808 and in the autumn of
1811 after three years of varying fortunes his vessel was again anchored off
William Putnam's rock on the Shubenacadie being loaded with plaster.

Mayhap this cargo was delivered locally. At any rate early in November the
vessel was again in Port, probably at Maitland where most of his business was
done. By some mishap he fell from the rigging of the vessel and was badly
injured. He was taken to his home about ten miles up the river where he
received medical attention but pneumonia set in and he died on or about
November 15th, 1811, in the thirtieth or thirty-first year of his age. His widow
Margaret (Peppard) Burrows and her three children, Matthew, Hannah and
Samuel, removed to Great Village where they lived for about eighteen months.
The mother, Margaret Burrows died there early in the summer of 1813 in the
thirty-first year of her age.

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The Burrows Homestead

The Court of Probate documents indicate the occupation, and, very hazily, some the experiences of Samuel and Margaret (Peppard) Burrows. He was the second son of John and Hannah (McClean) Burrows of the Shubenacadie District. He was born about 1780. His wife, Margaret Peppard, daughter of Lawrence and Mary (McClean) Peppard of the Londonderry District, was born April 16th, 1782. The were married in 1805. Their home was located on lands which they then occupied and which were granted to the "widow and heirs of Samuel Burrows" in December 1812. These lands were on the Shubenacadie River at a place now called Riverside. They lay in the Southern portion, and formed about one third of that block of land first occupied and improved by John Burrows, Senior. The Samuel Burrows lands contained "300 acres more or less." It seems quite certain that the children of Samuel and Margaret Burrows were born at that home. Many years ago my father George Burris went there with definite purpose "to see the place where his father was born." He was shown the place but only an old cellar remained to mark the site where his grandfather’s house once stood. Possibly fifty years later than his father, the writer, a grandson and the only living namesake of Matthew Burris of Musquodoboit, also visited that spot and was shown the old house site now reduced to a low mound which marks the foundation of the chimney and fire place.

The greater part of the whole Burrows property is on high land overlooking the Shubenacadie which at this point is a truly magnificent stream. Down the river a mile or more away a cliff, called "Anthony’s Nose," stands boldly out into the current and around its base, twice a day, the Fundy tides, thirty feet or more in height, ebb and flow with irresistible power. The jutting cliff and sharp turn in the course of the river itself at this point create here the most dangerous and violent whirlpool currents. The flow of the tide is announced by "The Bore", a tumbling cascade of water which advances rapidly up the stream. He needs must be a good boatman or a strong swimmer who can meet and survive that foaming wall of water. The opposite bank rises sheer as a wall from the water's edge, possibly one hundred feet in height. What with the frowning cliffs and furious foaming pools at their bases one may picture here in the New World all the mythological terrors of Scylla and Charybdis, which so alarmed the sailors of old on their voyages across the Mediterranean. The dangers of this New World Charybdis, however, are not mythological, and just at this point many years ago it claimed its victims in tragic numbers. Local tradition relates that a party of fifteen or twenty folk from this locality had gone across the river to the Hants side to a wedding. On their return the tide was out but its flow was expected. The party was warned not to attempt a return at that hour but put off in a heavily laden boat. When they were in mid stream "The Bore" appeared around Anthony's Nose, overtook them before they could reach shore, upset their boat, and

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all were drowned! Another tradition relates that one of the married daughters of John Burrows, Senior—"Either Elizabeth Hay or Hannah Forbes," one dark night went out from her home to visit a neighbour. While making her way along the edge of the cliff she is supposed to have slipped and fallen into the stream below, for she was never seen again. If this story is true I imagine it was Hannah Forbes who was the victim. "Mrs. Elizabeth Hayes" was living in Maitland or vicinity in 1845 (V. Maitland Centenary).

Mrs. Hannah Forbes was deceased in 1811 when her share of her father's lands was granted to her children "Robert and Agnes Forbes". (V. Memo. (4) etc.).

The old house site is on the high land about five hundred yards back from the river bank. As one stands at this point, looking West, the River is in plain sight. At full tide the River is about one half mile in width at this point and not nearly so much reduced as at some other parts, when the tide has receded. In this part the Shubenacadie runs almost due North although various curves deflect its currents from the general course. To the North it disappears around "Anthony's Nose". This cliff is the termination in the stream of a high ridge which runs out to the River at this place. Nearer at hand and extending from the base of the ridge for six hundred yards upstream is the "Marsh", referred to in the John Burrows' will possibly of twenty or thirty acres in area. About one half mile up stream, and on the same side, is "Dartt Cove", the site of Job Dartt's shipyard of a century or more ago. The farther bank of this Cove, at the junction with the River, marks the southern boundary of the Samuel Burrows' property. This is the exact place where Capt. Floyer found the deserted French village and mill in 1754. About two hundred yards up the small stream which falls into the head of the Cove, the remains of an old mill-dam and some signs of a mill site are still to be seen. No doubt the buildings were all destroyed at the time of the Expulsion. About two miles further South still is the mouth of the Stewiacke. Just here on the Eastern side of the Shubenacadie, a small fort (Fort Ellis) was constructed by the English about 1755 to guard this great waterway from incursions of French or Indian foes. Only a short distance from the bank of the Stewiacke, opposite Fort Ellis, is "Mr. Dick's Cemetery" to which reference has already been made.

From the house site the fields slope gently down to the edge of the high bank which overlooks the River. On a promontory, as it were, of this bank, now overgrown with bushes and small trees, is the old Burrows Cemetery. It is a plot of land perhaps fifty feet square, and within it are some twenty-two mounds marked by unhewn head and foot stones. It may be that inscriptions once appeared on these stones, but if so, the elements have long since removed them and nothing now remains to identify the graves or who were the folk that occupy them. There are, I think, two headstones of recent years (about 1900) of the Colter family who acquired
the original Burrows lands. Old residents of the community, however, say that
probably all of the mounds and unhewn stones mark the graves of earlier
members of the Burrows family. This cemetery must not be confused with
that one at Greenock where there are quite a number of headstones with
inscriptions at the graves of other members of the family. "The Burrows
Cemetery" lies immediately overlooking the Shubenacadie River and in that
now almost forgotten spot but in surroundings of much more than usual
beauty, I imagine that our ancestors John and Samuel Burrows and their
wives Hannah McClean and Margaret Peppard, some hundred and twenty
years ago now, were laid asleep. I climbed down the steep banks to the river's
edge through a shrubbery of birch and hazel and a thick tangle of vines and
back again to the heights above and, by a different route, returned to the
house site, past old fashioned apple trees which were then in full bloom, and
thoughts came to me of the lives of those men and women of long ago in days
when our Province was very young in the arts of civilization or of culture.
Undoubtedly, men of my own blood had cleared those fields from the virgin
forest, and women too from whom I am descended, had tended the hearths and
kept the back logs ablaze against the hour or day of their husbands' return, all
in rude log cabins and in rude hard surroundings, but enriched by the boon of
freedom and ennobled by virtue of the independence and fearlessness of their
own hearts and lives. And with the above I coupled thoughts of the seemingly
great difficulties of our own times, but how small after all by comparison! I
returned to my car and within an hour or two, some fifty miles away, I was
again at my own home.

Samuel and Margaret (Peppard) Burrows had three children, Matthew,
Hannah and Samuel. (Their names appear in this order in the Crown Land
Deed and it is without doubt in the order of their ages.) Matthew, "the eldest
son", was our grandfather, and the founder of the Musquodoboit branch of
the family. He was born in April 1807, and since the father, Samuel
Burrows, was deceased in November, 1811 and the mother only a short time
following her husband, the two children, Hannah and Samuel, must have been
mere infants at the time of their parents' deaths. The year of Margaret Burrows' 
deadth can be fairly accurately determined from the known fact that
"Hannah Burrows could not remember her mother." She was born, probably, in 1809, which would place her mother's death not later than 1813.
This calculation corresponds very completely with the other information set
forth above (Probate Records) concerning the date of Margaret Burrows' 
deadth. Samuel, the third child of Samuel and Margaret Burrows was born
probably in the early months of 1811. On reaching adult years these three
children adopted "Burris" as their family name. This variable rendering of the
name was referred to in my opening paragraphs. The custom was followed in
pre-American days and probably originated many centuries ago. From a study
of official records I find that the brothers of the first generation retained the
custom and, as far as can be ascertained, the two names still appear, being
borne by about equal num-
hers of their descendants. 'Immediately or shortly following the deaths of Samuel and Margaret (Peppard) Burrows, their children were separated and were cared for by their mother's relatives. Matthew went to the home of his Uncle Lawrence, while Hannah and Samuel were taken care of by their Uncle William Peppard. The latter called their Uncle and Aunt "Father and Mother Peppard." In this way Matthew was separated from his brother and sister, and subsequent events so turned out as to make this early separation a permanent one.

At this point I shall take leave of the Burris folk for a period. In the chapters immediately succeeding it seems necessary to outline the history of the Archibald, Scott and other families from whom also we are descended and before resuming my main subject, to introduce some matters of general interest which pertain to the whole group of our ancestors and their associates, in the early days.
CHAPTER 7

THE TRURO, ONSLOW AND LONDONDERRY PIONEERS

The Burris family of Musquodoboit up to and including my father’s generation, at least, was entirely of Colchester County origin, and belonged to a larger group of men and women who may, very aptly, I think, be described “The Truro, Onslow and Londonderry Pioneers (1760-1775).” These folk had very special experiences and a distinctive history in the early days, and on account of the fact that definite and official records relate one or another of our ancestors to those events, I feel at liberty to introduce the following paragraphs, as being properly a part of our family history.

Among those who belonged to this group, and from whom we are all descended were the Archibalds, Fishers, McCleans, Peppards, Scotts and Taylors. Perhaps some few years later than any of these, but before the Revolution, John Burrows arrived and made his home in the community. To augment this number by others, with whose history he is reasonably familiar, the writer would add the names of some of his mother’s people—The Deans, Dunlaps, Creelmans, Johnsons, Campbells and Flemings. They too were of the earliest group arriving in Nova Scotia and came to this Province from the same places. Some of these folk had been in New England for a number of years before coming here, having come first to that country from Londonderry or more widely from Ulster, Ireland. The Town of Londonderry in New Hampshire was founded and peopled by them or their predecessors from Ireland.

Conditions in New England were not completely satisfactory. Some years preceding the appearance of any of these folk in Nova Scotia all the desirable lands in New England had been taken up and a species of landlordism was in process of being imposed. Before the Treaty of Paris in 1763, French claims upon the territory prevented the New Englanders from spreading across the Alleghanies into the Ohio and other valleys and the plains of the West. After that date and up to the time of the Revolution, treaties with the Indian tribes of the West and the ferocious attacks of the Indians themselves had a similar deterrent effect upon the occupations of those areas by white settlers. In Nova Scotia on the other hand, and especially after the Expulsion of the Acadians in 1755 there were large areas of excellent lands. The Government was generous with its grants and settlements were being encouraged. But for these factors it is quite likely that many of our earliest settlers would never have come to this Province. Even after war had broken out in ’75 many folk from the British Isles continued to make their way to America, sailing for one or another of the New England ports. The British Government, however, contrived that as few as possible of these were permitted to reach those ports. Their ships were
boarded while at sea by Officers of the Government and the emigrants were persuaded, or in some instances compelled to change their destination. Men fit for military service were induced to enlist in British regiments while their dependents were given assistance and grants of land in this Province. One whole regiment (The Royal Highland Emigrants) was raised in this way. Some companies at least of this regiment were later disbanded in Nova Scotia and many of the soldiers settled here. The fact is mentioned since some of the soldiers from this Regiment settled on the Nine Mile River and were neighbours of our own folk on the Shubenacadie.

The whole period appears to have been one of feverish activity and uncertainty among the settlers. The Londonderry Presbyterians both in Ireland and America would no doubt have preferred to settle in New England but there they could not get free lands. On the other hand they were dubious about Nova Scotia in that there among other things they might be restricted in the exercise of their religion. All of these disturbing factors must have been in the minds of our ancestors and probably there were many long controversies and discussions. In our own immediate group David Archibald appears to have been somewhat of a leader. We have seen where he fell foul of the Halifax authorities in '73 but previous to that date his name appears officially along with those of our McClean ancestors . . . "Minutes of Council Halifax 1765," "David Archibald and others then of New England made application for grants of land on the north shore of Minas Basin." Among the other names are those of "Samuel McClean, Anthony McClean and __________ Forbes." It appears quite likely that this (Mr.) Forbes was the father of the Robert Forbes mentioned in Lawrence Peppard's Account Book of Aug. 16th day 1771.

David Archibald, the eldest of "The Four Archibalds" and his brothers Samuel, James and Thomas arrived at Truro late in the year of 1762, but "Minute" quoted would indicate that some business had taken him again to New England. Matthew Archibald, our great-great grandfather, went to New England in 1767 and was married there to Janet Fisher. They returned to Truro and settled there. The place of their residence was afterwards called "Bible Hill" because of the piety and God-fearing lives of this worthy couple. One gets the impression that many relatives in Nova Scotia and New England of the period 1760-1775 parted company and thenceforth went their various ways. In those years the American Colonists were hastening towards the Revolution and in that struggle events transpired which estranged many former friends and perhaps rent many families apart. In a list of several hundred names of citizens of Londonderry, N. H. ("History of Londonderry, N. H." E.L. Parker.) of this period, practically all of the family names are well known in the Colchester Districts. Among those of the former place who pledged themselves "At the Risque of our Lives and Fortunes with arms to oppose the designs of the British Fleets and Armies against the United American Colonies" and who made good that pledge by enlisting in Washington's Army, were the following strangely familiar names,—Arthur Archibald, Matthew Miller
Samuel Dickey, Adam Dunlap, John Cox, John McKeen, Samuel Fisher, William
Johnston, Henry Campbell, George Burroughs, Josiah Burroughs, William
Burroughs, Charles Burrows, William Burrows, Nathaniel Burrows. These last half
dozen men of our family name enlisted in the years ’76-’77. In an earlier list occur
the names of Adam Dean, Andrew Dean, John McCurdy and Joseph Simmonds. On
the other hand out of a population of perhaps four hundred men of military age in
Londonderry, N.H. at that time there were fifteen brave souls who refused to bear
arms against the British. Their lot must have been an unhappy one. Perhaps they
became Loyalists—At any rate the citizens of Londonderry threw them out bag
and baggage, no doubt consigning them to the greatest depths of a Presbyterian
perdition in the process. In 1783 after the war was over some of these misguided
folk - Dawsons, Moors, Morrisons, Humphries, Holmes, Cochranes, Clarks and
Stewarts—wished to return to their homes. Let bye-gones be by-gones! But our
Londonderry friends would have none of them. They held a meeting—all the Fishers,
Moors, Cochranes, McKeens, Taggarts, Orrs, some Archibalds no doubt, and perhaps
a Burrows or two—and in no uncertain terms prepared a memorial for their
Representatives—“Gentlemen: whereas ... it is to be recommended by Congress to
the several States to make provision for the return of royalists, etc. . . . we do
solemnly instruct you . . . to prevent the return of all or any of the miscreant tories.
. . They have murdered our brethren, burnt our homes, robbed our citizens, we
expect . . . that nothing will ever be done for these infernal wretches further
than to provide a gallows halter and hangman for every one of them, etc., etc. . . .

May 29, 1783. Attest,
William Anderson,
Town Clerk.”

Thus the Londonderry, N. H. folk in 1783! It is to be hoped that their un-
Christian expectations were founded upon disorders of imagination rather than
upon the rock of eternal truth. Otherwise in this country we may yet have to
revise our opinions relative to the worthiness and devotion of our Loyalist settlers.
In 1722 the names of John Archibald, and John Archibald, Junior appear
among those of the "proprietors" of the Town of Londonderry. This suggests that
our ancestor, Samuel Archibald (and his three brothers) had a relative living in
that place among its earliest inhabitants. In the year 1723 this John Archibald is
recorded, before the Session of Londonderry as having preferred a charge against
one quick spoken individual--James Moor to wit—“for using unjustifiable
expressions of a profane character.” The charge is slightly qualified as will
appear and Moor denied it, possibly claiming that his remarks were appropriate
to the occasion and quite "justifiable”. One must be on guard! The year is 1723
and the place New Hampshire. It could so easily have taken place in the
Colchester District of Nova Scotia! Indeed, the incident forecasts another of a
somewhat similar nature which took place in an Archibald home in.
this Province over a century later and, perhaps, through similarity of attitude on such matters strengthens the probability of relationship suggested above.

Reliable information which has recently come to me suggests that Lawrence Peppard also had a relative living in New Jersey at that time. This was Rev. Francis Peppard, a Presbyterian Clergyman, who was born in Dublin, Ireland, in 1724; and came to America in 1742; Graduated Princeton College in 1762, and was inducted at Baskingridge, N. J. in 1764. In April of that year he received "a call from some people in Nova Scotia to go and labour among them," but having just been inducted at Baskingridge he declined the call. This note re Rev. Francis Peppard introduces another pioneer achievement. "The people in Nova Scotia" referred to above were certainly the Truro, Onslow and Londonderry Group since they were the only organized body of Presbyterians in the Province at that time. They probably knew of Rev. Francis Peppard as one of their own countrymen and would wish to secure his services. They were not able to accomplish this but they at once extended another call to Rev. Mr. Lyon of the same Presbytery in New Jersey. He accepted their call and came to Nova Scotia probably in the later months of 1764. The Ulster-Scot immigrants were Presbyterian. Those who had resided in New England for a time "were slightly tinged", perhaps, with Congregationalism, but there appears to have been little difference between them. Almost their first concern after arriving at Truro and Londonderry was to organize a congregation and to build churches. So successfully had this progressed that two years later (in '64) they were in a position to extend formal calls. This was three years before the "Hope" arrived at West River from Philadelphia and nine years preceding the advent of the "Hector" with its 180 Presbyterian Scotsmen from Loch Broom. James Davidson came to Truro in 1770 where it appears that his services were not needed. The next year he crossed Mount Thom and at West River opened the first Sunday School in the Empire. The credit of organizing the first Presbyterian congregation in Nova Scotia (and I think too in Canada) must then be given to the Ulster-Scots of the Truro, Onslow and Londonderry District. Finally it must be emphasized that our ancestral group were not Loyalists and whatever credit may be conceded to the latter by the present day, we cannot hope to share in it. On this point there appears to be some misconceptions. Some think that these earliest settlers were of that group,—The United Empire Loyalists—who came to Nova Scotia in order that, here, they might retain their allegiance to the British Crown, which had been denied them by the successful revolt of the Colonists in New England. But the Loyalists arrived almost a generation later than that group to which our ancestors belonged and notably in 1784-85. The earliest group are now known as the Pre-Loyalists and it is only in recent times that their many contributions to the life and progress of this Province have come to be distinguished and adequately acknowledged.
In a public address at Dalhousie University in 1933, Prof. D. C. Harvey, Provincial Archivist, dealt with this matter as follows. "It was these Pre-Loyalists who ... transmuted a military stronghold into a civil government . . . who took effective possession of Nova Scotia ... demanded and obtained the first representative assembly in what is now British North America ... published the first newspaper ... contrived to lay the foundations of prosperous communities in the entire western half of the province and to initiate its chief industries including ship building." Prof. Harvey’s statements are the result of intensive study and investigation and are highly authoritative. They apply to the Pre-Loyalist group as a whole but we may take a measured pride in the fact that, in ratio, they may be applied also to that particular group to which this part of my subject refers.

As compared to the Loyalists our ancestors had a different background—a different outlook, and, in their earlier years, at least, a vastly different experience in this Province. Their experiences in Ulster, and their associations in New England had made them indifferent or even hostile to the British connection. Those who remained in Londonderry, N. H. furnished more recruits to Washington's Army than could be had in any other town, save one, in the State. In that country it was afterwards recorded—"A Presbyterian Loyalist is a thing unheard of." As has already been noted the group in Truro and vicinity required military forces to keep them in order. This was in 1773, but as early as '66 a formal complaint was registered against them—"The Government here have experienced more difficulty in keeping peace and good order in the two little towns of Truro and Londonderry than with all the other settlements of the whole Province. . . They make it a point to oppose every measure of Government calculated to support the Hand and Authority of His Majesty's Crown." (Franklin to Board of Trade, Sept. 2, 1766.)

This state of affairs seems almost unbelievable to Nova Scotians of the present day, but it was an obstinate truth in 1770. Time and prudent measures on the part of our beloved Home Land have worked changes so that today not a vestige of dissatisfaction in matters of this kind can be found in any part of the Province, and Presbyterians of the present, Ulster-Scot and Scotsman alike take second place to none in their devotion of things British. Only occasionally, perhaps never, now, may even the faintest echo of these ancient grievances be recognized. It may be that forty years or more ago I observed such an echo in my own home for it was a custom to make some modest recognition of a day in February—"Washington's Birthday"—perhaps nothing more than the definite mention of it—I have often thought about it—Why did they do it? That was about the time when the indiscretions of governments re the Venezuela Affairs had started men in this Province to talking of militia camps and regiments and the construction of breast works at Chignecto—a little more tinder and the very skies would have been aflame! Yet Washington's Birthday was remembered! I know that my parents had no feeling other than that of devotion to Queen and Country. I recall my father on one occasion, an Atlas
in his hands, and with his forefinger pointing to the British Isles saying in a
voice deep with pride—"This little Island is the greatest of them all." But
perhaps after all it was the best tribute they could pay to Britain that they
recognized and celebrated the birthday of one of her greatest sons—George
Washington—Soldier and Patriot, and first President of the United States of
America!

**Ulster - Scots**

Most of the pioneer families of Musquodoboit and Stewiacke sprang from
the Truro Londonderry Group. They had their more distant origins from the
group of people who are known in British and American History as Ulster-
Scots. The parent group originated in the early Seventeenth century from
those Scottish and English Protestants who emigrated to Northern Ireland to
take up lands there which had been seized by the English Crown in the course
of the religious and dynastic wars of that period. Their numbers in Ulster were
augmented on later occasions by others from Scotland and England. Some,
perhaps, going to join friends and relatives but many fled there to escape
persecution in their own districts. This persecution was directed against the
Presbyterians, notably in the reign of Charles II and was especially severe in
Galloway. Many traditions of those days still survive to bear witness of the
bitter strife which prevailed in the name of religion. Among them are the
stories of the Wigtown Martyrs—Margaret Wilson and Margaret MacLachlan,
the former a young girl the latter an old woman, both fastened to stakes in the
rising tide of the Solway and offered their lives if they would forego the
Covenant of their Church, but they steadfastly refused; John Brown shot in
the presence of his wife and children with Claverhouse in person ordering the
deed and standing by to see it performed, and there were hundreds of others
who perished at that time. In Musquodoboit, the story of those days is defin-
itely retained in the annals of the McCurdy family. One man alone of all their
clan escaped death at that time and fled to Ulster from which country his
descendants came to America.

The history of the Ulster-Scots has been set forth in glowing terms by many
writers both in Britain and America. Their history in America is not to be
confused with that of the purely Scottish settlers. With many of these latter
the Ulster-Scots had much in common but at the time of their emigration to
America the Ulster-Scots appear to have done so as a distinct group. The
Scotch-Irish as they were then recorded began first to come to New England
about 1718. In the next fifty years, it is estimated that over one half million
people and more than one half of the Presbyterian population of Ulster left
Northern Ireland and settled in one or another of the New England Colonies.
The motives which animated the first group of 1718 in their exodus from
Ireland held largely throughout the whole period. Some inkling of the
intensity of feeling which prevailed among them can be had from the
following account of a sermon which was deliv-
ered to them on the eve of their departure from Ulster. This sermon was preached by the Rev. James MacGregor who came with his folk to America, and was the first minister in Londonderry, New Hampshire. Almost without a doubt, therefore, it was listened to by some of our own ancestors. The narrative in part taken from the "History of Londonderry, N. H. p. 34." follows: . . . 'His discourse was from the very appropriate words of Moses when conducting the chosen tribes to the promised land: 'If Thy presence go not with me, carry us not up hence.' In the application of the subject to their emigration he states the following as reasons for their removal to America: (1) To avoid oppressive and cruel bondage. (2) to shun persecution and designed ruin. (3) To withdraw from the communion of idolators. (4) To have an opportunity of worshipping God, according to the dictates of conscience and the rules of His inspired word.'

Those Ulster-Scots who came to Nova Scotia in the latter part of the period referred to above were very few as compared to the immense numbers who settled in New England but the presence of so many of their countrymen in those Colonies explains the many intimate ties which existed between the earliest settlers of the Colchester Districts and New England. Many a home in Ulster of that time had sons and daughters, brothers and sisters, or other relatives living in New England and in Nova Scotia. Some who were bound for New England to join relatives there were diverted by accident or chance and came to Nova Scotia. In Musquodoboit, the writer knows of at least two families both relatives of his own whose ancestors so arrived. These were John McFetridge and his wife, Mary Marshall, and several of their children, and John Dean and his wife Susan Kirke and their whole family of eight children, all bound from Ulster to New York. The ship on which the McFetridge family was sailing was wrecked off the coast of Nova Scotia. Some of the passengers were lost but those that were rescued were landed at Halifax. The ship on which John Dean and his family were sailing was seized on the high seas by a British warship and the passengers were compelled to land at Halifax. New England has sung the praises of her own Ulster Scots in no uncertain tongue, and in that country they have been accorded a large measure of credit in formulating the policies and directing the events in the earlier years at least of that great Republic. Many others also have told of these old folk. Lord Macaulay wrote; "The settlers" (of Ulster) "seem to have been in knowledge, energy, and perseverance rather above than below the average level of the population of the Mother Country;" George Bancroft, of New England, records—"They brought to America no submissive attitudes. Their experiences and their religion alike bade them meet oppression with stern resistance;" and Froude, another noted English historian, says of them: "England had no fiercer enemies than the grandsons and great grandsons of the Presbyterians who had held Ulster against Tyrconnell . . . There is a Bunker's Hill outside Belfast but Massachusetts' tradition has forgotten how that name came to the Charlestown Peninsula." In this Province, however, the energies of the Ulster-Scots were not direct-
ed against the British Crown. It may be that they were of a more tolerant
strain than their relatives in New England. It is certain that in the main they
received fair treatment from the Government of the Province and it is to be
inferred that they appreciated and returned this in loyal attitudes and earnest
endeavours for the common weal, and for a century and a half in this Province
there have been no more faithful or helpful subjects of the British Crown than
the descendants of the Ulster Scot Pioneers of Nova

Whether or not we have retained the virtues and abilities of our
fathers may be questioned but the answer, to this may be it is
relevant here to recall our more distant parentage and descent. In these things
our own family are Ulster Scots and up to the writer's generation almost
purely so. We were reared in a community of the same origins: . It would be
an interesting study to delve more deeply into the pre American history of all the
folk of our own community, but as already indicated sufficient is known to
enable accurate generalizations to be applied to them. Of these the words of an
eminent and learned son of Nova Scotia seem very appropriate and especially
so since they were spoken at a gathering in Stewiacke in comparatively
recent times. The following extracts are taken from an address "The Early
Religious History of Eastern Nova Scotia," by Rev. George Patterson, D.D.,
delivered at the Stewiacke Presbyterian Centennial at Upper Stewiacke, Oct. 6.
1880. Dr. Patterson gave first a brief outline of the Ulster Scot origins and of the
part they played in history—"Of the services which they have rendered to the
world history has taken charge and the noble record she will not willingly
let die.... The historian of the British Empire would have a different story to tell
but for these old Scots of Ulster,... Who is not familiar with the part they
had in the struggle for civil and religious liberty T. In this valley I have re-
ceived traditions from descendants of those who suffered in it. It is not too
much to say that but for them the Stewarts might have continued to occupy
the throne of the British Isles, and the free constitution of which Englishmen
boast ... might have been still in speculation." He told the story of the founding
of Londonderry, New Hampshire, from which a group of men had enlisted to
take part in the captures of Louisburg and Quebec. —"Some of these having
passed through Truro were attracted by the rich marshes which had been left
vacant by the expulsion of the French and after the war they returned with
others of their friends to settle at that place.—The Upper Town now called
Truro was first known as "Derry." Londonderry, N. S. was settled first by
emigrants direct from Ulster. They arrived in Halifax in 1761 in the ship
"Hopewell" a name of good omen which ought to be as dear to the people of
this district as the "Mayflower" in New England or the "Hector" in Pictou." An
outline of the church history followed, mentioning the various early
clergymen—the Reverends Lyon, Cock, Murdock, Kinnock, and McGregor of
Pictou, with interesting notes relative to each, and then addressing the
audience directly he said :

"Let us be thankful to God for such an ancestry. The people of these
regions have reason to bless God for the class of men who in His Provi-
idence were sent to people these Western wilds. No place I know of has more reason to be grateful than the people of this valley. The most of you can boast of having sprung from the same race which defended Londonderry. Some of you can trace your direct descent from the men and women who actually suffered in the siege—men who when gaunt and weak from famine, while able to stagger to their guns still raised the cry ‘No Surrender’—(During the siege it was declared a crime punishable by severe penalties for the people to discuss even the possibility of surrender or defeat,) and I know of no nobler descent on earth! These men stood at the very Thermopylae of constitutional liberty and Protestant truth and those from whom you are more immediately descended were not unworthy of them."

The writer has not had difficulty in finding favourable comment upon the Ulster-Scots. He has not made the above selections in any vain-glorying or boastful spirit, but nevertheless is convinced that we may justly be proud of the men and women from whom we are descended. He would hope that, in the annals of his own family and in the community where he had his birth, the old stories of the Covenanters of Scotland, the Martyr-doors of Galloway, and the brave stories of Enniskillen and Londonderry will never be forgotten. It was in those days that much of what we now are, had its beginning. Our ancestral homes were in those lands and perhaps more than is ordinarily realized we still are influenced by things which took place there.

In the course of further search at the Archives regarding these earliest settlers the following items re Samuel McClean and others have come to light. Some of the individuals named are ‘strangers” but they all come properly under the heading of this chapter. These notes were copied from the "Minutes of Council, Halifax," as follows :

"26th December, 1763.

A memorial from John Morrison, Samson Moore & George Scott that three shares of a parcel of land called Little Dyke lying between the village DeBurk and Great Village on the West branch of Debark River in Truro may be granted them."

(Vol. III P. 331)

"30th March, 1764.

Read a memorial from James Dinesmore for lands for himself and five sons & Matthew Creelman either at Big or Little Village at Cobequid or at Shubenacadie and the Council did advise that as there are no inappropriate lands at these places they should have lands granted them elsewhere."

(Vol. III p. 335)

"Saturday 31st March, 1764.

Read a memorial from Robt. Catherwood, William Blair, James Freeman, Samuel McClean and Archibald Carr, asking for a right of
land to each in Great Village near the Township of Onslow and the Council
did advise that land should be granted them elsewhere there being none
'where requested.'

(Vol. III p. 336)

"27th August, 1764.

A memorial from John Story & others, inhabitants of the Village
DeBurke, the Mass house and Esknish, praying that as said villages are
fully settled, the right of land in the Village DeBurke now in possession of
William Forbes for his Brother or a right in some other convenient place
should be reserved for a Minister. The Council, did advise that a right
should be reserved for a Minister."

(Vol. III p. 370)

27th August, 1764.

A memorial from Matthew Taylor of Truro praying in his own name & in
the name of his two sons, Matthew and David Taylor, in addition to his own
lands at Truro, two full rights at Great Village on the West side of the River
be granted to them. The Council did advise that one right be granted.

"May 29, 1765.

Resolved that Alexr. McNutt, Wm. Fisher & Samuel Archibald, Jr. be a
Committee to divide the lands of Londonderry according to( the quality and
report to the Council."

(Vol. III p. 411)

2nd July, 1766.

A memorial from Anthony Coverley that he had taken possession of two
shares of land which had been granted to him in Village DeBert, put
thereon a servant and improved the same in order to remove with his family
to said lands this summer. Notwithstanding which the undernamed
persons, Capt. Morrison, Samuel Archibald, Robert Archibald,--Fulton, and
Wm. Fletcher drove his servant off the said lands, took away his husbandry
tools and threatened him so that he cannot continue with his labours and
praying for a grant of said lands to prevent receiving further molestation
from those people, and the Council did advise that Lots No. 9 & 10 in the
Village Debert be granted to the said Anthony Coverley." (Vol. III p. 456)

"21st August, 1766.

On the memorial of Anthony Coverley and Samuel McClean representing
that they were driven off their possessions in the Township of Londonderry
by some persons calling themselves "Committee Men" and who pretended an
authority from Government and praying for redress of their grievance.
The Council ordained that a letter be written to the Justices to redress
their grievances."

(Vol. III p. 457)
Of the names mentioned and in the order on which they appear in these various Minutes, Samson Moore, William Fisher, Samuel Archibald, Jr., Robert Archibald, and perhaps one or two others were closely related to one or another of our own ancestors. The above group adhered to the Archibald clan. Matthew Taylor was a near relative, George Scott a friend only. They also marched with "those people—who called themselves 'Committee Men' and pretended an authority from Government, etc." Matthew Creelman was of that family from which the writer's mother Jane Dean was descended. The fiery cross does not appear to have been sent into his glen and besides, he preferred lands elsewhere and eventually got his grant near Princeport, or Black Rock, -on the Shubenacadie.

Anthony Coverley' and our ancestor Samuel McClean stood to their guns and apparently had their grievances redressed, and no doubt were rather well satisfied with their victory over "those people" from New England! It was unfortunate, perhaps, for another of our distant relative - William Forbes—that the people of "DeBurke, the Mass house and Esknish" decided that summer to call a Minister. Whether it was the Rev. Francis Peppard or Rev. James Lyon they had in mind when they asked William Forbes to give up one of his lots, is uncertain, and I can find no record to show how the matter ended. The Rev. Peppard declined the call and there are many Minutes to prove that Rev. Lyon had received large grants of land elsewhere, and probably would not be interested in a stray lot or two in any of the Districts mentioned.

Of all the names mentioned in the above Minutes, perhaps the most notable is that of Alexander McNutt. He was associated with several others from New England in a gigantic scheme of colonization in the Province. The Association came to be known as "The Philadelphia Company" and among others who were interested in the scheme were Benjamin Franklin, of Philadelphia, and Rev. James Lyon, of Trenton, New Jersey. In the years covered by the above Minutes, and perhaps for a year or two succeeding, this Company applied for and received grants of land in Nova Scotia totalling well over two million acres. Individual grants of two and three hundred thousands acres were given to the Company or to one or another of its members in various parts of the Province.

Those "Minutes" were selected because they name several of our ancestors and distant relatives who were seriously affected by the conditions which then prevailed. From many parts of the Province in those years similar complaints were being received and dealt with by the Council. The settlers were determined to escape the landlord system, which had oppressed them so long in the Old Country, but the Council was either ignorant of their desires on this matter or indifferent to them. In the policy which it adopted the Council had gone a long way towards establishing in this Province the very thing which the settlers had left the Old Country to escape. Due to this policy, struggling pioneers were forced to quarrel and squabble over insignificant areas while favourites of the Council or more influential Companies such as the one named had no difficulty whatever in obtaining
thousand and hundreds of thousands of acres. The Government of a later date was compelled to rectify the earlier mistakes. Many large areas were escheated, and the lands were then granted in appropriate units to individual and bonfire settlers. At the same time Alexander McNutt deserves much credit for his efforts in establishing several of the early settlements and particularly for that of the Londonderry District. It seems quite probable that it was due to his activities that our McClean and Peppard ancestors at least were induced to come to Nova Scotia. This is suggested by the following "Minute" which appears in the Council Records:

"10th October, 1761.
Col. Alexander McNutt attended the Council and informed that he had arrived yesterday in a ship from Ireland with upwards of 300 settlers for this Province; that he proposed to set out in a few days, with a number of said settlers to view lands at Coboquid and on the River Chibenaeadie after which he was to return to Ireland with their Report of the Country and expected in the next spring to bring 10,000 persons to settle in this province.

-The Commander in Chief & Council gave him assurances of all Possible encouragement." (Vol. III.)

It is quite likely that the ship referred to in the above Minute was the "Hopewell". The passengers were landed on McNab's Island, and all of them spent the winter in or about Halifax. In the spring of 1762 a group of them settled at Londonderry but some others went to Horton, Windsor, Onslow and Truro. From the above also it is established that Samuel McClean was resident in Nova Scotia some years previous to the date of the Latterkenny Certificates of 1767, It is suggested that after he had received his land grant, and perhaps, had built a home he returned to Ireland and came out again with his family. In 1775 the district in which the above mentioned of our ancestors and their relatives and friends were living was laid out as the Township of Londonderry. The grant is dated March 6th, 1775, and was given during the term of office of Governor Legge. The boundaries of the Township were—

"Beginning at the mouth of River Chiganois and to run up the course of the said river as high as the marsh goes being about three miles and a half in a straight line, thence North by the magnet six miles, thence North eighty-four degrees West twelve miles and three quarters of a mile, thence South six miles more or less until it comes to Cobequid Bay, thence to be bounded Southerly by the various courses of the said Bay to the Mouth of the Chiganois River aforesaid, containing in the whole of the said tract fifty-three thousand acres more or less." The Township was divided into eighty-nine shares or rights of five hundred acres each. Lands previously granted in this district, to Alexander McNutt and others were excluded from this Township Grant.

Our ancestors Anthony and Samuel McClean were grantees of the Township, the former receiving two shares, and the latter one share.

The accompanying plan is reproduced from the Crown Lands Records. It shows a portion only of the Township, some of the names of the Grantees, and the location of their properties. An interesting detail is the location of the Meeting House Lot of ten acres and the site of the Meeting House of that date—just West of Debert River on the James Fleming Grant. This James Fleming was no doubt a close relative, probably a brother, of Isabel Fleming who was married in Londonderry, Ireland, to Samuel Creelman, the ancestor of the Creelman family of Nova Scotia.

The present day plan of the District of Londonderry (of which the above is a part) was made apparently many years after the date of the Township Grant, probably not earlier than 1800, for there was a great deal of controversy over the division of the lands and the matter was not finally settled until some time in the year 1799. Thomas Miller states that the trouble originated over a number of very early grants in the District which had been excluded from the Grants of 1775. I am not able to set forth the "pros and cons" of the argument but there are a number of documents on the subject on record at the Crown Lands Office. Between 1775 and 1800 there were three Writs of Partition issued by the Supreme Court. In the first place a Petition dated July 24th, 1799 was received by the Court. The petitioners were: Anthony McClean, Lawrence Peppard, Peter McLellan, William McKim and Claud Wilson. They set forth that hitherto the lands of Londonderry Township had been held in common, but that now the petitioners seek to have these lands divided in an equitable manner and allotted to the individual Grantees. In response to this Petition the first Writ of Partition was issued in Sept. 25th, 1779. It was addressed to "Joseph Scott, Deputy Sheriff for the County of Halifax" and proceeded "Ifs Anthony McClean, Lawrence Peppard, Peter McLellan, William McKim and Claud Wilson make you secure, then summons James Fulton, Alexander McCurdy, Robert Forbes."

Claud Wilson make you secure, then summons James Fulton . . . Alexander McCurdy . . . Robert Forbes. (naming all of the Grantees) to assemble and show reason why the lands should not be divided, etc. etc.... Apparently no agreement was arrived at. Another Writ was issued—July 28th, 1780. In this Writ among many others the following names, spelled as in the document, appear—"Anthony McClean, Laurence Peperd, Joseph McClean, Robert McLean, and Samuel McClane". In 1799 what appears to be the final agreement on the matter of partition was reported up to the Court by "Joseph Scott, Deputy Sheriff etc." and among those present and consenting to the terms set forth in this document were Anthony McClave, Lawrence Peppard, Robert Forbes, William Forbes and Samuel McClane.... Our ancestors have been mentioned again and again in this summary,—first it to prove that they were still alive and active in affairs and second to
Plan of the Township of Londonderry, N.S.

Granted March 6, 1775

87A
suggest that they had very especial reasons for their activities. Samuel and Anthony McClane had, each one, made his "last will" some years previous to this date, and each one would be intensely concerned in having the bounds and locations of his original claim confirmed before his death.

The above chapter has been centrally placed so that my whole story might be gathered about it. It establishes the relation of our own family to that very distinctive group of pioneers—the Ulster Scots of Nova Scotia—whose history has been outlined and in a more intimate sphere, it brings back from one hundred and seventy-five years ago some phases of our family history which descendants in Musquodoboit, at least, had almost completely forgotten.

**National Origins**

In searching the Census rolls of the various Townships the names of many ancestors and distant relatives of the Burris Family were found. Along with them were others related to the Dean Family. A few 'others not related to either of these families will be mentioned because of their connection with pioneer events in general. All of these names were taken from the Census Records of 1770 and 1774 for the Townships concerned.

The name of John Burrows does not occur in any of the records of that date. The parts of Nova Scotia in which we have a particular interest were the Townships of Horton, Onslow, Truro, Londonderry, and Donegall or Pictou, and, from the standpoint of national origins as given in the Census Records, for these Townships, the following summary has been prepared:

<table>
<thead>
<tr>
<th>Year 1770</th>
<th>English</th>
<th>Scot</th>
<th>Irish</th>
<th>Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horton</td>
<td>-</td>
<td>5</td>
<td>17</td>
<td>665</td>
</tr>
<tr>
<td>Onslow</td>
<td>4</td>
<td>-</td>
<td>13</td>
<td>188</td>
</tr>
<tr>
<td>Truro</td>
<td>-</td>
<td>11</td>
<td>40</td>
<td>224</td>
</tr>
<tr>
<td>Londonderry</td>
<td>-</td>
<td>1</td>
<td>151</td>
<td>102</td>
</tr>
<tr>
<td>Donegall</td>
<td>-</td>
<td>2</td>
<td>18</td>
<td>93</td>
</tr>
</tbody>
</table>

Individual settlers in whom we are interested either from the standpoint of lish Horton 1770

"Joseph Scott family of 4 Americans"

In the Horton Census these two names occur as if recorded from the same home.---

"James Murdoch family of 1 Irish"
"John Murdoch family of 5 Irish"

James Murdoch was the Rev. James Murdoch, then unmarried. He was the first Presbyterian clergyman to minister to the district about Horton, Newport, and up the Shubenacadie River. Later on he removed to
Musquodoboit, and was the first clergyman of the Maher's Grant District. He was drowned there in 1799 and was buried in the cemetery at Meagher's Grant. I have no knowledge of John Murdoch, but the form of the record and the common nationality of the two men suggests that they were related. James Murdoch is said to have been an only son, and if so it seems quite possible that John Murdoch was his father.

"Thomas Dunlap, family of 8 Americans"

I believe this is the Thomas Dunlap referred to by Thomas Miller who stated that he became dissatisfied with the country and returned to New England. He was probably of the same family as James Dunlap, Senior, a grantee of Truro Township.

Onslow 1770
"Ephraim Scott family of 5 Americans"
"John Cutten family of 1 American"

Ephraim Scott was a brother of Joseph Scott; then of Horton; John Outten (Cutting) was probably a brother of Sarah, wife of Joseph Scott. Abijah and Asa Scott, brothers also to Joseph, had already removed from Onslow and are not recorded in this Census. This Ephraim Scott was the ancestor of the Scott family of Musquodoboit.

"Rev. James Lyon family of 7 Americans"

Rev. Lyon came to the Onslow, Londonderry District in 1764. Was the first Presbyterian clergyman in the Province. Moved later to Pictou. Lyons Brook received its name from him. He was associated with others in the Philadelphia Company. He returned to New England at the time of the Revolution. Rev. James Lyon is recorded also in the Pictou Census of 1770

"David Archibald family of 8, 3 Irish 5 Americans"
"Samuel Archibald family of 13, 1 Irish 12 Americans"
"Thomas Archibald family of 8, Americans"
"James Archibald family of 9, Americans"
"Matthew Archibald family of 5, Americans"
"Matthew Taylor family of 13, Americans"
"William Fisher family of 13, 1 Irish 12 Americans"
"Sampson Moore family of 10, Americans"

The following were ancestors of the Dean family of Musquodoboit, (William and Mary Dean).

“James Dunlap family of 4, Americans”
“James Johnson family of 13, 1 Irish 12 Americans”
“John Johnson Family of 7 2 Irish 5 Americans”
The following were ancestors of the Gammell and Rutherford families of Stewiacke:

"Widow Jane Gemmle family of 3, 1 Scot, 2 Americans",

She was the widow of Andrew Gammell, who was killed in Truro, Mar. 8th, 1769, by the falling of a tree. Her family name was Thompson, and apparently she was born in Scotland.

"George Scott family of 5, 2 Irish, 3 Americans"

George and Elizabeth Scott had three daughters. Esther, their daughter, married James Rutherford Nov. 27th, 1777, and from that marriage the Rutherford family of Stewiacke is descended.

In his "History of Colchester County" (Manuscript N. S. Archives) Dr. A. W. H. Eaton, formerly of Truro, states that George Scott, Grantee of Truro, was probably the same as Lieut. Col. George Scott who was at the first and second Beiges of Louisburg (1745-1758) and at the Beige of Beausejouer 1755. Lieut. Col. George Scott was also with Wolfe at Quebec 1759. Col. Scott's appointment as second in command at Beausejouer was certainly with the approval and possibly due to the influence of Governor Shirley of Massachusetts. So far as the identity of George Scott of Truro is concerned, it is perhaps suggestive to know that Governor Shirley had his home at Roxbury, Mass. (He died there in 1771) and that Roxbury was also the ancestral (New England) home of that Scott family from which the Onslow, (N. S.) Scotts were descended. It seems quite possible that George Scott of Truro and Lieut. Col. George Scott of Beausejouer were identical and that he was of the same family as the Scotts of Onslow, though possibly in 1760, not closely related to them.

The last name selected from the Truro Census is as follows:
"Alexander Miller family of 8, 2 Irish, 6 Americans"

Alexander Miller was the ancestor of Thomas Miller the author of "First-Settlers of Colchester County." The writer is very much in debt to Thomas Miller. Without his painstaking, and, I believe, accurate record, it would have been impossible for me to have made much progress through the tangled skein of relationship which exists among our ancestors and their descendents.

Londonderry 1770
"Samuel McClane family of 5, Irish"
"Anthony McClane family of 5, Irish"
"Lawrence Peppard (1774) family of 2, Irish"
"William Forbes family of 6, Irish"

All of the above have been mentioned before in this book, and their families recorded.
"James-Fleming family of 4,, 2 Irish, 2 Americans"

James Fleming was probably of the same family as Isabel Fleming, wife of Samuel Creelman, the ancestor of the Creelman family of Clochester County.

"Richard Bartlet family of 10, Americans"

I imagine that Alexander Bartlet ("Barclay") the husband of Lettice Burrows, was of this Bartlet family.

"Alexander McCurdy family of 6, 3 Irish, 3 Americans"

Alexander McCurdy was the ancestor of the McCurdy family, in Nova Scotia.

"William Corbett family of 9, 1 Scot, 8 Americans"

William Corbett was the only Scotsman in Londonderry.

"Robert Faulkner family of 8, 1 Irish, 7 Americans"

"Ed". Faulkner, who sailed with Samuel Burrows and who paid £2 for his passage "down and, up" in 1810, was almost certainly of this Faulkner family. The origins of the first settlers of Pictou were very similar to those of the other Townships mentioned, and the Census of that District is summarized here to indicate what seems, today, almost a paradox. There were only two Scotsmen in the community! The English equalled them in numbers, The Irish outnumbered them nine to one, and the "Americans" swamped all three many times over! But this was three years before the arrival of "The Hector"

Donegall or Pictou 1770

The origins of the first settlers of Pictou were very similar to those of the other Townships mentioned, and the Census of that District is summarized here to indicate what seems, today, almost a paradox. There were only two Scotsmen in the community! The English equalled them in numbers. The Irish outnumbered them nine to one, and the "Americans" swamped all three many times over! But this was three years before the arrival of "The Hector".

The only man in Pictou of that date who was related to our Ancestors. was James Archibald, viz:

"James Archibald family of 8, 2 Irish, 6 American"

This would appear to be the same James Archibald recorded in Truro that year. The Pictou Census is dated Jan. 15, 1770,, while the Truro Census is undated. It may be that he was living in Pictou early in the "year" but moved back to Truro before the Census s - was taken in that place. Thomas Miller makes -no mention- of James Archibald having settled in Pictou.

"John Harris family of 11, 3 Irish, 6 Americans" 2 Acadians
"Matthew Harris family of 14, 2 Irish Americans"

John Harris was the agent of the Philadelphia -Company. His son, John Harris was the agent of the Philadelphia -Company. His son, Thomas Harris, was the surveyor of the Harris Grant of Upper Stewiacke in 1783. Matthew Harris came to Nova Scotia from "Crossroads", Maryland.
"James McCabe family of 7, 2 Irish, 5 Americans"

This James McCabe was the ancestor of the McCabe family of Musquodoboit. There was much passing back and forth between Pictou Harbour and the Cobequid settlements in the early days, and the range of hills between the districts is said to have been called Mount Thom, from Thomas Archibald, who surveyed or helped to open the first road across that country.

Place of birth seems to have been the basis of the above classification, but apparently more or less latitude was allowed. Some of the individuals named above and classed as "Americans" were born in Ireland. For instance, Matthew Archibald was born in that country but he is classed "American" along with the other members of his family. The Truro Census, at least, presents other examples of this problem. There is a possible explanation of the difficulties in the fact that these Ulster Scots as a body refused to consider themselves Irish. Rev. Parker notes this attitude in his History and says that "nothing offended them more than to call them Irish", and on various occasions they remonstrated with the authorities who had so described them. The Archibalds clung to the tradition of Scottish descent. A story on that subject is told of one of the first members of the family. On being asked his origin he said: "We came from Scotland but we have been two hundred years on the way." This Census of 1770 may have been the occasion of that remark.

It is certain that very few or none of this group of so called "Irish" were of Native Irish Stock. A distinctive group of the first Protestant settlers of Ulster were from Argyle. Many came from Galloway and the Lowlands of Scotland and others from the North of England—Northumberland, Cumberland and Westmoreland—and probably from Yorkshire. Among our own ancestors, since the earliest American days, I am convinced that none of them had knowledge of the Gaelic language. Either they had lost it many generations before or perhaps they never knew it, being largely of English or Anglo-Saxon origin. On the other hand it is perhaps relevant to this matter to recall that very shortly after James 1 had established "The Pale" in Ireland he also established Grammar Schools in the same districts "to teach the English language", and probably some of our ancestors lost their Gaelic at that time. Such names as McLean, Forbes, Douglas, Campbell, Stewart and Scott seem Scottish enough, but others such as —Wilson, Taylor, Fisher, Edmands and Burrows, bear witness of their English origin. There is no Archibald clan in Scotland, and some claim that this name too is of Anglo Saxon origin, and carries with it an echo of pre-Christian days from beyond the Rhine when Balder was supreme among the Gods, and many there were who were proud to call themselves his men —hence Arch-i-bald or "Chief of Balder".

A study of Samuel Fisher Archibald’s Day Book suggests that when our ancestors came first to Nova Scotia they spoke in a very different manner than we do at present. Their voices, I think, had much more of the gut-
rural quality than is observed today. The Day Book was written on a system of phonetic spelling and this fact supplies the basis for my theory. I at least am unable to reproduce names spelled as in 1830—except by imparting to my voice a guttural accent and quality which very few people in Musquodoboit now possess. In opposing columns a few of these names are given below, viz:

<table>
<thead>
<tr>
<th>Names spelled and pronounced</th>
</tr>
</thead>
<tbody>
<tr>
<td>1830</td>
</tr>
<tr>
<td>Rodmond</td>
</tr>
<tr>
<td>McGonigle</td>
</tr>
<tr>
<td>Ryndles</td>
</tr>
<tr>
<td>Donlop</td>
</tr>
<tr>
<td>Daine</td>
</tr>
<tr>
<td>1930</td>
</tr>
<tr>
<td>Redmond</td>
</tr>
<tr>
<td>McGunnigle</td>
</tr>
<tr>
<td>Reynolds</td>
</tr>
<tr>
<td>Dunlap</td>
</tr>
<tr>
<td>Dean</td>
</tr>
</tbody>
</table>

It seems to me that an explanation of this difference in pronunciation arises from a possible fact that while our ancestors of more recent times had forgotten the language of the Gael they still had retained the method by which he spoke.

________________________
CHAPTER 8

THE ARCHIBALD FAMILY

The genealogy of the Archibald Family from the time of the arrival of its first members down to 1873, is very completely written in Thomas Miller's "First Settlers of Colchester County" and various volumes by other writers have been published since that time dealing with individual branches of the family. It remains here to make brief reference to the family in general, and to record our own relationship with it along with some notes of interest regarding that branch from which we are descended through our grandmother, Mary Burris.

The original members of this family who came first to Nova Scotia are very often referred to as "The Four Archibalds", meaning the four brothers, David, Samuel, James and Thomas Archibald, who came to Truro or vicinity in 1762 from Londonderry, New Hampshire, And, only a short time preceding that from Londonderry, Ireland. This reference is hardly complete, for in addition to the brothers named there were three sisters in the family all of whom were married before they came to this Province. The sisters were Elizabeth, wife of Matthew Taylor (Sr.), Eleanor, wife of William Fisher, and Martha, wife of Samson Moore. Some of the men of this group may have preceded their wives and families to Nova Scotia by a year or two, but all appear to have been settled in or about Truro in 1762.

Thomas Miller states definitely that Samuel, David, James and Thomas Archibald were brothers and that Elizabeth, Eleanor and Martha were their sisters, but there appears to be some doubt on this matter. A very instructive volume entitled "Janet Fisher Archibald" was presented to me a few months ago. The authoress is Mrs. Margaret Janet Hart of Victoria, B. C. She is a descendant of Janet Fisher Archibald and her book presents numerous evidences that she has made a careful study of the Archibald family history. She points to some very apparent difficulties in accepting Thomas Miller's version and concludes.—"I believe . . . that David and Samuel Archibald were brothers ... James Archibald and Thomas, Elizabeth, (Mrs. Matthew Taylor) and Eleanor, (Mrs. William Fisher) were not I am convinced of this same family but were children of the John Archibald above and were born in Londonderry, New Hampshire.... Matthew Taylor was a brother of Janet Fisher’s mother and William Fisher a brother of her father". Mrs Hart does not include Martha (Mrs. Sampson Moore) in the above statement but it may be that she, too, was a daughter of John Archibald ("Janet Fisher Archibald" page 63). In any case the whole family was well known in Londonderry, N. H. and there can be but little doubt that the John Archibald named was closely related to our own ancestor Samuel Archibald and his brother David. (Mrs. Hart thinks he was either an elder brother or their uncle). This John Archibald was one
of the original “proprietors” of Londonderry, N. H. He arrived there from Ulster in 1722 and came with a group of men and women, some of whom at least, had taken an active part in the defence of Londonderry in 1688. (He was that John Archibald to whom I have referred some distance above who hailed James Moore before the Londonderry Session in 1723.)

In a "History of Londonderry, N. H." written in 1851 by Rev. E. L. Parker of that town, "The Four Archibalds", Matthew Taylor, William and Samuel Fisher, all ancestors or relatives of our own family, are recorded as having "emigrated to Nova Scotia . . . and settled in Truro soon after its evacuation by the French." Mr. Parker goes on to say, "Their descendants became numerous and respectable, and settled in the surrounding towns; as Pictou, Stewiacke, Musquodoboit, and St. Mary's" and adds this further tribute; "The Archibalds of Nova Scotia are generally not only people of respectable standing in society but a very large proportion of the adults are consistent and zealous professors and supporters of religion. The same may be said of most of the emigrants from this town to that place, and of their descendants. More uniformly than almost any other of the colonists from Londonderry have they adhered not only to the Principles but to the religious order of their ancestors. They are almost without exception, Presbyterian, and maintain in their public worship many of the forms practised in Scotland and Ireland by their fathers. They have never admitted any change in their sacred psalmody. The psalms of David in their most literal translation are used in their worship; in the singing of which the congregation unite. Such has been the influence of this first colony in that province that a greater portion of the churches in the several townships are Presbyterian." I imagine that Mr. Parker has over-rated the influence which the New Hampshire settlers, alone, had on the life of this province, but I am pleased and proud to record his sincere tribute, not only because of its reference to some of our own ancestors but, equally, because it includes many other folk of that time whose "numerous and respectable" descendants are well known in Nova Scotia and elsewhere, now, in many parts of the world.

Our descent is from Samuel Archibald, Sr., the second of the four brothers. He was born in or near Londonderry, Ireland, in 1719. He came to New Hampshire in 1757, and to Truro, N. S. in December 1762. His wife, Eleanor Taylor, was born in 1724. They were married in 1749, before they left Ireland. He was one of the first elders of the Presbyterian congregation of Truro. He died July 15th, 1774, aged 55 years and his wife died May 1st, 1781, aged 57 years. They had six sons and four daughters born before they came to Truro, and two daughters born in Truro. These notes have been taken from Miller's record, where the whole family is recorded in detail, but here it will suffice to follow only that branch from which we are descended.

Matthew Archibald was the eldest son of Samuel and Eleanor Archibald. He was born in Ireland, 1745. Came to Truro in 1762. In 1767 he returned to New England, and was married there to Janet, daughter of
Samuel and Agnes (Taylor) Fisher. They built their home on the north bank of the Salmon River, a short distance above the present railway bridge at Truro. The house was still standing when Thomas Miller wrote his Record in 1873, but the site is now occupied by a modern building. There is a picture of this house in Mrs. Hart's book. The knocker was taken from the front door when the house was torn down about fifty years ago. It was given to the late Mrs. Eugenie Payzant, wife of Dr. H. A. Payzant of Dartmouth, in 1937 by Miss Isabella McCulloch of Bible Hill who obtained it when the old house was dismantled. Before her death, Mrs. Payzant presented the knocker to the present writer and it is now on the front door of my house at Upper Musquodoboit.

Matthew Archibald was a farmer and tanner. Thomas Miller relates "He and his wife were eminently pious and from their careful use of the Bible the hill nearby took its name as Bible Hill.... He represented Truro in Parliament for fifteen years ... was a Justice of the Peace and Coroner of the District of Colchester. He died January 18th, 1820, and his wife died March 5th, 1843, aged 93 years."

Janet Fisher, wife of Matthew Archibald, was born in Londonderry, N. H. in 1750. She was married when 17 years of age. Her name does not appear in Lawrence Peppard's Account Book but she and a number of her sister pioneers were present and assisted their men folk in raising the frame of the Meeting House which our Peppard ancestor built in Truro in 1769.

An interesting, and in this country, a very unusual document, relating to Matthew Archibald is on record at the Truro Registry of Deeds. It is a bill of sale of a kind of property which does not exist today anywhere within the Empire. Indeed its possession is now sternly forbidden by the whole civilized world. This document reads:—

"Be it known to all men, that 1, Matthew Harris, of Pictou, in His Majesty's Province of Nova Scotia, yeoman, have bargained and sold unto Matthew Archibald, of Truro, tanner, and I do by these presents bargain, sell, and forever make over to him, the said Matthew Archibald, his heirs and assigns, all the right, property, title or interest I now have or at any time hereafter can pretend to have, to my Negro boy named Abram, now about twelve years of age who was born of my Negro slave in my house in Maryland, for and in consideration of the sum of fifty pounds currency to me in hand paid by the said Matthew Archibald or secured to be paid, and I do by these presence for myself my heirs and assigns, forever, quit claim to my Negroe boy now in possession of Matthew Archibald.

The testimony of which I have to this bill of sale set my hand and seal this 29th day of July Anno Domini 1779 in the 19th year of His Majesty's reign, Truro, County of Halifax.

Matthew Harris.

Signed, sealed and delivered in presence of David Archibald Js. Peace."
Matthew Harris was one of the first settlers of Pictou and came to West River either on the Brig. "Hope" in June 1767 or possibly a year or two later. It is stated that in Nova Scotia slaves were held in very mild bondage, and that many of them were liberated by their owners, without compensation to the latter, quite a number of years preceding the abolition of slavery throughout the Empire in 1833.

Matthew and Janet Archibald had seven sons and five daughters, in order of age, Sarah, Agnes, Samuel Fisher, Matthew Taylor, Adams, Ebenezer, Alexander Lackie, John James, Jonathan, Eleanor Wilson, Jean and Elizabeth.

Samuel Fisher, the eldest son of Matthew and Janet Archibald was born in Truro, Oct. 3rd, 1772. He married Olivia Scott, Oct. 1797, daughter of Joseph and Sarah (Cutting) Scott of Onslow Township. (V. Scott Family below). Shortly after their marriage they removed to Musquodoboit where they settled and had their house on the same site where their descendant Stanley D. Archibald now lives. The lands which he owned there were granted to his father Matthew Archibald of Truro in 1786. (For reasons arising from the Church activities of its residents this immediate locality was called "Deacontown". The name persisted for about a century—a memorial to the prudence and faith of its pioneer settlers. But in recent times the more meaningful name has been discarded and the district is now officially as Centre Musquodoboit). Samuel Fisher Archibald died May 15th 1860 aged 88 years. The date of death of Olivia (Scott) Archibald, his wife, is not known. She was living when Matthew Burris first came to Musquodoboit in 1827 or '28. The entry which Samuel Fisher Archibald made in George S. Fisher’s Account on Nov. 16th, 1829, suggests that this was the date of Mrs. Archibald’s death. Mr. Fisher was given credit as follows:

"1829 by digging a grave
by fensing of Burying Ground"

On the same date, James Kent was given credit "by making a coffin.". This was in all probability for a member of the Archibald family, and if so it may have been the wife who died at this time for the first death among the children took place at a much later date. Some years after his first wife’s death, Samuel F. Archibald married Mrs. Parker, widow of James Parker of Musquodoboit. Her maiden name was Braden. There were no children by this marriage. on this marriage Rev. John Sprott commented "The Lord is good. He took James Parker to Heaven but placed his widow in the Deacon’s parlor."

The Old Cemetery
Samuel Fisher Archibald was buried in the Old Cemetery at Upper Musquodoboit. His grave is marked by a plain marble head-stone bearing the inscription—“In memory of Samuel F. Archibald, died May 15th 1860

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in the 88th year of his age." Immediately to the left of his grave is an unmarked mound.

This cemetery lies by the side of the Old Highway and about three hundred yards north of Mr. Albert Holman's house. To the south it overlooks the winding river and the broad meadows. South westward lies Mount William, now heavily wooded. Somewhere on this hill are said to be a number of the very earliest graves of the community, but no one now knows their location. This immediate vicinity saw the first white settlement of Musquodoboit in 1784 when Stewartly Horton, John, James and Samuel Fisher, John Holman and Thomas Reynolds moved here from Truro, and took up lands which are still occupied by their descendants. The cemetery is on lands granted to the Fisher family. On the southwest corner of the Old Cemetery is a cluster of lilac and rose bushes, and beside this an old building site is yet plainly visible. At this spot was the first Meeting House at Upper Musquodoboit. It was built of logs about the year 1815 and was burnt down about 1824. Five or six years later another Meeting House was built about one half mile further up the Valley where the United Church cemetery is now situated.

The Old Cemetery is now abandoned. In it rest perhaps more than a hundred of the pioneers of Musquodoboit—men, women and children. Only twelve or fourteen of these graves are marked by formal headstones with inscriptions, and of those so marked only two belong to the first generation of pioneers. These two are "Alexander Stewart, a native of Glasgow, Scotland, died Mar. 23rd, 1853 age 100 years", and Samuel F. Archibald above mentioned. But most of the graves are unmarked, for these earlier folk were very poor and far removed from a centre where formal stones could be cut and inscribed. Rude slabs of stone lie here and there now almost completely covered with moss or by the sodded grass, and rows of mounds, or what are more suggestive perhaps, little oblong depressions in the ground, tell of some of our pioneer ancestors and their friends who long ago were buried there. An occasional Holy Text demonstrates the Faith in which they died—"I know that my Redeemer Liveth" is inscribed on Mary Stewart's headstone; on the stone to "Our Mother" Mrs. C. Newcomb is the verse beginning "For I am persuaded that neither death nor life . . . " They lived and died and were placed there facing the rising sun—emblematic of the faith they had, one and all, in "the glorious hope of the Resurrection."

Samuel Fisher and Oliva (Scott) Archibald had five children, Sarah, born 1798, died unmarried 1842; William born 1800, married Mary Ellis 1821. They had seven sons and three daughters; Matthew born 1804, married Jane Grant 1838. Their children were Samuel, Donald, George Parker, William, Alexander R., Mary Jane, Sarah, Janet and Peter MacGregor. The writer knew several of the members of this family very well.

Samuel was a Presbyterian Minister; Donald was for many years Sheriff of Halifax County; William was known as "Big Will." He lived and died at Centre Musquodoboit; Sarah became the wife of Rev. Mr. Mateer, a Presbyterian
Missionary. She died in China. They had one daughter, Jean Mateer, whom I remember at an entertainment in the church, presenting some of the Chinese customs and modes of dress, among these the eating of rice with chopsticks, and the dresses of a Chinese Mandarin and a lady of rank; Janet married Frederick Henry and was a near neighbour at Upper Musquodoboit. They were all first cousins of my father, and Peter MacGregor (“P.G.”) became also my uncle by his marriage with Mary Dean, my mother’s sister.

Janet, the second daughter of Samuel F. and Olivia Archibald was born 1802. She was married to George Parker 1831. My Uncle John Burris lived at their home for a year or two in his boyhood and attended school in that section. Mary the youngest daughter of Samuel F. and Olivia Archibald, was born in Musquodoboit (Deacontown”) June 24th 1815. She was married to a Matthew Burris March 12th, 1838.

From the Merrimac to the Musquodoboit

A few paragraphs are relevant here concerning the Wilson, Taylor and Fisher families of the New Hampshire period. Records and statements concerning these families appear in Thomas Miller’s “First Settlers” and in Rev. Parker’s ”History of Londonderry”. I have studied both of these volumes, but the following notes are based upon Mrs. Hart’s ”Janet Fisher Archibald”. I consider her records of the period and families named to be the most reliable that I have seen. Anyone interested in the history of these families should read Mrs. Hart’s volume where many interesting and even dramatic stories and events are related. All of the families just named have contributed to our own ancestry and it is interesting to know that many of our people were living in New Hampshire for a whole generation, at least, before they or their descendants came to Nova Scotia.

Wilson

Mrs. Hart believes that the family name of Janet, wife of Matthew Taylor of Nutfield, N. H., was Wilson.

Taylor

Matthew Taylor and Janet Wilson (?) his wife came to Londonderry, N. H., in 1721. They came on ”The Pirate Ship”. In 1720, on a previous voyage this ship was attacked and captured by pirates off the coast of New England, James Wilson and his young wife Elizabeth Fulton were passengers on board the captured ship.

Matthew, son of Matthew and Janet Taylor married Elizabeth, daughter of John Archibald, Sr., of Londonderry, N.H. They came to Nova Scotia in 1762 and settled in Truro. Agnes, daughter of Matthew and Janet Taylor was born in 1726. She was married to Samuel Fisher (“Deacon Samuel Fisher”) then of Londonderry, N.H., in 1747. She was his second wife.
Samuel Fisher came to Londonderry, N. H. in 1740 on “The Starved Ship”. He was married three times.

(1) Agnes Wilson, 1745—one daughter Sarah. Agnes (Wilson) Fisher died in 1746.

(2) Agnes, the second daughter of Matthew and Janet Taylor, who was born in 1726. They were married in 1747. She died in 1755 leaving four children. Their second daughter Janet was born in 1750. She was married to Matthew Archibald of Truro, N. S. in 1767.

(3) Sarah Barber, 1756. Samuel and Sarah (Barber) Fisher had seven children. Their son Ebenezer married Polly Dean. Another son John married Betsy Dean. Mrs. Hart does not so state but I imagine that "Polly" and "Betsy" Dean were of the family of Adam Dean of Londonderry, N. H. recorded by Rev. Mr. Parker. Their names are strangely similar to those borne at a later date by members of the Dean family of Musquodoboit. But however this may be may be the Dean Family of Musquodoboit did become related to these Londonderry, N. H. families at an early period in this Province, though how this came about will be recorded in another place.

Samuel, another son of Samuel and Sarah (Barber) Fisher was born in 1758. He came to Truro with his half sister Janet and her husband Matthew Archibald when he was nine years old. In 1784 he settled in Upper Stewiacke. His lands of five hundred acres were in the Harris Grant, so called, of that district and lay on the south of the Stewiacke in that part where the lower road from Musquodoboit now crosses the interval to "The Village." “The Gully”, running east and west lies in the middle of this Grant. He married Mary, daughter of Eliakim and Elizabeth (Newcomb) Tupper and had sons and daughters. In Stewiacke, like his father in New Hampshire, he went by the name of "Deacon Fisher". For some time after the beginning of the settlement his house was used as the Meeting House. His father-in-law kept an Inn in Truro. It was at this inn one day about 1775 that many of the citizens of Truro were gathered considering the matter of joining hands, with the New England Colonists, and in the midst of it James Wright appeared in full panoply of war, including a Queen Ann with a wicked looking bayonet attached. He came charging in through the front door and they went pell-mell out through all the apertures that remained. With at least the suspicion of humor (which he does not often display) Thomas Miller convents on this incident, "Very shortly afterwards they made up their minds to remain loyal to the British Crown" but I doubt if he means us to give James Wright the whole credit for that very happy ending.

William Fisher husband of Eleanor Archibald was a brother of Deacon Samuel Fisher of Londonderry, N. H. He came to Truro in 1759 or '60. According to Thomas Miller whose records I shall follow from this point onward, William and Eleanor (Archibald) Fisher had five sons, John,
James, Samuel, David and William, and five daughters, Margaret, Elizabeth, Hannah, Sarah and Ruth. They all married and had sons and daughters. Margaret was married to John Archibald 2nd, Hannah to Stewlty Horton; Sarah to Archibald Gammel, and Ruth to Matthew Johnson. These men and women, with their wives and husbands were a very interesting group. The writer knows many of their descendants and was reared in the community where the most of the original group settled and lived. The old folk of that community had many stories of them which cannot be given here but which portrayed as sturdy and fearless a group of pioneers as ever used mattock or axe.

Matthew and Ruth Johnson were the very first white settlers of Upper Stewiacke. They settled there in the autumn of 1783. Their lands lay just south of the Stewiacke and east of the junction of the South Branch with the Main Stream. The next spring a group arrived from Truro. Among these were Samuel Fisher, cousin of Ruth, and her three brothers, John, James and Samuel, and Stewlty Horton. Possibly a year or two later but apparently not at the same time as the others Archibald and Sarah Gammel arrived. They settled about four miles farther up the valley on lands lying north of the river and east of the Pembrook. (Called in the Grant, "The Creelman Brook"). Part of the Gammel Grant is now owned by W. F. Rutherford my wife's father. It was a son of this Archibald Gammel, I think, who brought back from California the news of how one of our distant Burris relatives came to his death at the hands of the Western Indians in 1849. About half way between these two Grants and on the south side of the river were Samuel Fisher and his wife Mary Tupper. Eliakim Tupper and his wife, parents of Mary Tupper, received their grant in lands lying south of the river and between those of Samuel Fisher and Matthew Johnson. He received his Grant on April 24, 1784, but Thomas Miller states that he did not settle in Stewiacke until 1792. David Fisher, brother of Ruth, settled in Middle Stewiacke while William remained in Truro and had his home on the Salmon River a mile or two above the present bridge to Bible Hill.

The Fisher Grant

Those who were in the vanguard of the exodus from the Merrimac to its advance post on the banks of the Musquodoboit were the remaining ones, of that family group who came from Truro in the spring or early summer of 1784. They were the first white settlers of Upper Musquodoboit, and I doubt if at that time there was another white man along the river nearer to them than at the Harbor over thirty miles away. "With their wives and families" writes Thomas Miller, they were John, James and Samuel Fisher and Stewlty Horton their brother in law, and, to complete the mystic number which the ancients at least always expected in the midst of great events, were John Holman, Thomas Reynolds and Robert Geddes.

From Matthew Johnson's home, which they undoubtedly visited on their way, mayhap spending a night there, to the Musquodoboit was about eight miles. One wonders by what route these first settlers arrived in the
Valley. A glance at the map of today, I think, will settle this point beyond any reasonable doubt. They followed the streams. Matthew Johnson’s house was near the mouth of the South Branch of the Stewiacke. The stream receives a tributary which flows through what is now called Meadowvale, and which takes its main origin almost due south and on the height of land between the two rivers about five miles away. Just slightly to the west of the origin of this stream and not more than one half mile away, the gorge of another Brook begins and passing south conducts the waters of the Horton Brook to the Musquodoboit River. Perhaps an Indian conducted them, or they were directed by the sun. I do not know, but they found their way, toiling up the densely wooded ravines or over the steep hills to the height of land. Occasionally they stopped to rest for they were heavily laden with packs and accoutrement. At such times, practising a woodsman’s device, one man of the party selecting a tall spruce or fir, went aloft to look out ahead. From such a vantage point, as I picture it, the gorge above mentioned became visible running away to the South, or it may be, on the last look-out the man aloft saw the broad meadows of the Musquodoboit lying several miles away appearing unwooded as they had been for ages past, and at that time of the year covered only by a carpet of green grass. And so with light hearts at the news, and, in hope of lands lying “ready for the plough” they hastened down the brook gorge to the uplands and intervales and the banks of the Musquodoboit. Time has long since stilled the voices of that pioneer group, and no one knows the route by which they came or their thoughts and conversation as they toiled along, but the writer believes it to have been as above pictured, for, in any essential degree, it could not have been otherwise.

The block of land which this group received is known as The Fisher Grant. The Grant was issued ‘the 27th October one thousand seven hundred and eighty six”. It contained five thousand three hundred acres.

The Crown Land Plan shows a plot roughly square in outline, beginning on the north at the Colchester County Line and extending southward across the river to approximately a mile from its banks. On the west it is bounded by the line of the Benvie Brook or there about and on the east by a line running "South 18° East” from the County line crossing the line of the present highway about 500 yards east of Parker’s Corner.
The Fishers and others mentioned above settled on this Grant. Before the date of the Grant, they had been joined by George William Sherlock and by his two sons (?) George and William. The writer has searched the records for the plan of the subdivision of the Fisher Grant but without success, but the lands of the individual settlers can yet be localized with sufficient accuracy.
Beginning at the West line, north of the river, Thomas Reynolds, I think, had his property. Stewtly Horton built his log house on a knoll near the Horton Brook. The Fisher lands lay next to Horton’s. They extended, I think, across the river including Mount William in the meadow north of the Stream and a large area to the south of it now known
as Fisher Settlement. It is said that Mount William was reserved as the Community Cemetery, and, undoubtedly a few of the earliest settlers were buried there but for some reason it was abandoned. About in ‘the centre of the Fisher lands north of the river was the first log Meeting House and beside it the Pioneer Cemetery of Musquodoboit which remained in use as such until about 1820 or perhaps a decade later.

John Holman made his home and cleared his wheat field further east near the point where the road runs across to Stewiacke. On the high hill above him, Robert Geddes settled and I think owned the remaining part of the Grant north of the river to the eastern bounds. South of the river so far as I am able to decide, the Sherlock family located and owned the lands running from the Eastern line to join that of the Fisher family further West. I get the impression that the Sherlock family did not remain long on these lands, but, no doubt, it was from their occupancy, that the Sherlock Brook and Sherlock Lake derive their names. A considerable portion of this Grant is still owned by the descendants of the original Grantees.

Following this first group many other settlers came to Musquodoboit and by 1820 or 1825 I think, practically all the lands there suitable for farming had been taken up, though very large areas of timber lands to the South and East of the Valley remained still ungranted. Some of the latter are still in the possession of the Crown. The earlier settlers of Upper Musquodoboit were very largely of Ulster Scot origin. Very many of them had ancestry from or close relationship with the settlers in New Hampshire and other New England States. It seems relevant to mention here again that in the strict historical sense of the term very few of these settlers were Loyalists (i.e. United Empire Loyalists). They were practically all Presbyterian and in this and many other ways they retained the beliefs, customs and characteristics in general of their forefathers of Ulster and New England. This last statement has no reference to their allegiance. That matter had been satisfactorily settled before any man of British blood came to Musquodoboit and I do not believe that it was ever an issue in the Valley. Musquodoboit has the history and tradition of unswerving allegiance and its citizens have always regarded loyalty to the British Crown as a primary factor in their lives. In other words they were all loyal, but very few of them were Loyalists.

The whole Burris family of Musquodoboit were related to these pioneers from the Merrimac. This relationship has already been traced but it may be summarized again as follows,-

Janet Fisher and Matthew Archibald 1767.
Samuel Fisher Archibald and Olivia Scott 1800.
Mary Archibald and Matthew Burris 1838.
Samuel Fisher Archibald was a tanner and a farmer, but his main attention was devoted to his tannery. The tannery buildings were located on the property at Centre Musquodoboit, owned by Stanley D. Archibald, Esq., and one of them, the "currying shop" is still standing and in a good state of repair. In the basement of this building are a number of tan pits now unused, and filled with stones. The building is now used for general storage purposes. It must be among the very oldest of the buildings now standing in Musquodoboit. Another surviving relic of that pioneer business of the "Day Book" which our ancestor kept. It covers the period 1822 to 1838. It contains the names of probably a large proportion of the heads of families and adult men in Musquodoboit in that period and also those of quite a number of folk from the Shubenacadie, Stewiacke, and other surrounding districts.

Mr. Archibald moved from Truro to Musquodoboit about the year 1800 and in 1822 was fifty years of age. I imagine the tannery has been in operation for some years before the latter date, for, in the Pay Book there are references to other account books which preceded its own records. A few of the names with suggestive items will be given from the Day Book which I have studied and perhaps some running comment will aid in reproducing the setting in which the accounts, themselves, were made:

"Revd. Hugh Graham.
1823
Jan. 23 To balance from page 43.
1828
Jan. 10 To 4\frac{1}{2} IN harness leather
by
Ballance settled"

Reverend Hugh Graham was the Presbyterian Minister in charge of the congregation of Stewiacke and Musquodoboit in the years 1800 to 1815. At this later date the congregation was divided, Mr. Graham remaining in Stewiacke while the Musquodoboits called Rev. John Laidlaw.

"William Hay

1824 By Mr. Laidlaw's Order"

"Mr." Laidlaw was probably the Rev. John Laidlaw referred to above. He received a grand of land on the Sheet-Harbor Road which is still known as "Laidlaw's Meadow." He resigned his charge of the Congregation about 1820. In a letter written "To the Editor of the Nova Scotian" in 1853 by
Rev. John Sprott, this Mr. Laidlaw is mentioned. He and Rev. Mr. Douglas were appointed by Synod, meeting at Truro in 1819 to visit and preach at Tatamagouche, Wallace and the Northern Shore, Mr. Sprott writes " . . . Mr. Laidlaw was esteemed a good preacher at home and was admired for the beauties of his style but he was not so well suited to the Colonies where rough work must be done by rough men. He soon left the country and found an early grave in Ohio."

"James Benvie
1824
Feb. 10. By your horse to Windsor for Mr. Sprott.
1831
Mar. 16. By getting wood for school."

Mr. Sprott came first to Musquodoboit in the autumn of 1823 or early in the year of 1824. He was inducted there in 1825.

"William Muir 1823
Dec. 18 by schooling bord up £ s d
to 2 of Novemr 3 5 1
by 1 1/2 years School and Evning Scholer 7 8"

In 1865 Rev. John Sprott wrote, "When I came to Musquodoboit the teachers boarded with their employers. Once in a fortnight you might have seen the man of letters with all his chattels in a pocket handkerchief walking the round of the neighbours." In this case it would appear that the scholar boarded with the teacher. The James Benvie account suggests that a school house has been built before 1831. "William Muir" was an industrious school master--small boys and girls in the day time and young adults in the "evening."

John McFetridge, of Elmsdale, Musquodoboit, stated to me in 1934, "I believe it was this William Muir, schoolmaster, who came out from Ireland with my grandfather, John McFetridge."

"Samuel Benvie
1825
Mar. 9 By fetching Mr. Sprott’s things £
from Windsor 2
May 7 To your subscription in fetching Mr. Sprott’s things from Windsor 1/3

"Matthew Archibald, Junr.
1826 To paid arbotrators in settling whear the meeting house Aug. 24 should bee for yourself and John Thompson, 2/6"
"Matthew Junr." was Samuel Fisher's son. At this date a difference of opinion about the site of the meeting house was being settled. This account goes on "To upper leather for 1 pr. shoes on acct. of Thomas Roe." Thomas Roe was the community tailor and a "character" of that time and place. He remained unmarried because as he, himself, explained, he was never able to get a complete wedding outfit together—"If the coat were new the trousers were patched. If I had a coat and trousers my shoes were old. Only once were all, three complete and that time I had no girl." At this particular date he was acquiring the shoes!

In one of his speeches, in 1920, Hon. Joseph Howe mentioned "Tommy Roe of Musquodoboit" in a humoursome manner.

__________________________

"George S. Fisher

1829
Nov. 16 By digging a grave
by Tensing of Burying Ground."

"James Kent

1829 By making a coffin"

__________________________

"William Archibald, Junr.

1829
July To paid to meeting house"

"Eliakim Tupper

1830 By the amount of your account for sacramental cups, 19/5"

"Jonathan Archibald

1827 To paid to Indian for cariboo skin

1829 By cash paid belsher for Bible £5.

There is no possibility of mistake. Many "cariboo" and "moose" skins were brought to the tannery. The cariboo has been extinct on the mainland of Nova Scotia for perhaps seventy years.

Samuel F. Archibald was the commissioner for the building of the Meeting House and very active in church affairs. "Jonathan" was his brother. He owned the mills on the Mill Brook, but was an active "trader" as well. Earlier in his life he owned the mill at Pleasant Valley, Colchester County, and quite possibly it was with him that Matthew Burris worked when he was a boy. "Jonathan" had purchased this Bible from Belcher for the congregation (?)—for the pulpit of the Meeting House which was soon to be opened. Eliakim Tupper purchased the "sacramental cups" which were used in the first communion held in the Meeting House.

__________________________

"William Dean

1828 S
Aug. 29 To cash subscribed to Mr. Sprott
13"

William Dean was my mother's paternal grandfather. He married Mary Dunlap.

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"Matthew Burris"

1831
Nov. 2 to a note of hand on W. Higgins £14 to 1 lb. Tobacco<
Nov. 18 to paid John Deckman for drawing bords from Mill s
s to Bord while making drawers 7
Contra Cr. £ s d

1833
By a note of hand of mine 29 11 3"

This suggests to me that Matthew Burris had been in Musqubdoboit for some time. He appears to have purchased "a note of hand on W. Higgins" from S.F.A. and M.B. would not have done that without due circumspection. John Deckman was my mother's maternal grandfather. He married Mary Creelman of 'Stewiacke in 1815. Matthew B. used mahogany for some of the "drawers" which he made, but those for S.F.A. were made of Nova Scotian materials. At the rate of a shilling a day for "Bord" he spent a week at his employer's home on this occasion. Our grandfather's name occurs incidentally in several other accounts of the Day Book.

_____________________

"Adams Archibald"

1834
Mar. 20 by ods in Spectacles 2/6"

Adams was S. F.'s brother. He was 57 and S. F. 64 years of age. The two old chaps have "swapped" spectacles. Both pleased as Punch and Adam's somewhat the richer! A perfect picture!

__________________

Early Physicians
"Asa Daniels"

1830 by paid Dr. Harrison"

Only a few years after it had, for the first time been described as a separate disease, this Doctor Harrison recognized and gave accurate prognosis regarding a case of pseudo-hypertropic muscular paralysis, an hereditary disease which had appeared in a Musquodoboit family. He said, "None of them live to see twenty." Among the descendants of four generations of that family, since Dr. Harrison's time, twelve or fourteen cases of disease have appeared and all have died before the age of twenty years. In hopeless pathos these little children have always been known as "The Crippled Boys"

____________________

" The Estate of David McKeen"
"1827 to cash paid Dr. David B. Linds"

"1831 to cash paid Dr. Lynds 100/ to Smith 100/"
Dr. Lynds also attended Samuel Burrows in his last illness in 1811. He was still in practice in 1831, making professional calls as far away as Musquodoboit. "To Smith" means probably "to Doctor Smith." He and Doctor Lynds had been in consultation regarding David McKeen.

This David McKeen whose estate was being settled is recorded by Thomas Miller. "He carried on milling at the place where James and Matthew Archibald’s mills now stand.... He died in 1824." The Estate Account shows that the appraisers were appointed and the will recorded in 1824 which identifies this David McKeen as being the same individual recorded by Thomas Miller. Jonathan Archibald purchased the mills from him or from his estate.

David McKeen, son of the above, and three friends, Joseph Parker, James Higgins and John Reid, went together to Long Lake on June 13th, 1851 to enjoy a day’s fishing. While on the lake their boat was upset and all were drowned.

The Nelson Family
"Of Nelson and the North
Sing the glorious day's renown."

In 1822 an account was opened with Samuel Nelson. It contains very many items, and, among them, some "for David"; "Elizabeth;" - "John;" "Thomas" and "Horashio;" children of Samuel. "John Nelson, Junr." opened an account in 1830. He settled at the head of West River, St. Mary's, and gave to that vicinity the name of Trafalgar.

In 1832 an account was opened with "Horatio Nelson" who had come of age. At this later date there was no doubt in anyone's mind as to the correct spelling of that famous name! I am told that this Nelson family came to Musquodoboit from the Shubenacadie District, where one of their number, Alexander Nelson, received a grant of land in company with the "John Burrows and others" Group of 1812. The subsequent history of this Horatio Nelson is unknown to me, but it is very evident that this family deeply felt that thrill of mingled woe and triumph which swept across the British world when Nelson fell and Trafalgar was won!

"Walwood Rynnolds"

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<th>Year</th>
<th>Description</th>
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<tr>
<td>1830</td>
<td>Aug. By use of your house for Meting in Winter</td>
<td>5</td>
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<tr>
<td>1831</td>
<td>July 29 to 1 yew of newspaper at 17/6</td>
<td>8</td>
<td>9</td>
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<tr>
<td>1833</td>
<td>Aug. 1 to your part of newspaper for 2 years</td>
<td>17/6</td>
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The Meeting House was still unheated in the winter of 1829 and the congregation met at the house of Walwood Reynolds. The newspaper items will be referred to below.

"Rev. John Sprott Dr."

1824 to harness leather
1826 to 1 pr heallifts and topieces

1829 to cash paid James Deickman 15
to stuf for pr woman’s shoes 5

1834 to 1 doubloon 80/ £4

to 1 best Saddle 90 4 10s

The opposite page appears thus :
"Contra" Cr.

s
1824 by cash from James Kent 10
1826 by cash from Robert Geddes 10
by my subscription 35/ by cash /16 £1 16/4
by Samuel Benvie 10
by James Higgins 7/6

1831
jan 3 by newspaper for 1 year 7/6 I have no receit for cash
paid James Deickman 15

1832 by newspapers for last year..........................7/6
by amount of assessment
for 1831..........................................................£2 15

I believe that Mr. Sprott was short and stout, a man of great physical strength and endurance. He walked with determination, coming down firmly on the heel, pushing ahead with energy from the toe—"his, heal lifts and topieces" soon wore out! He was a canny Scot.—Many stories are told of him to that effect. The items re James Deickman point to the same conclusion. S. F. A. had paid J. D. fifteen shillings but either had neglected to get a receipt or had lost the one he received. The account shows that he and Mr. Sprott had several "settlements" of their business affairs. On such occasions "Business was Business." When they came to settle in 1831 our great grandfather with some concern, discovered that a necessary paper was lacking. Very sorrowfully I think he wrote "I have no receit, etc." and gave Mr. Sprott credit for the amount! I have good reason for believing that the James Dechman mentioned above was James Dechman,
Senior, of Halifax, the ancestor of the Musquodoboit family of that name. I shall have occasion to refer to this man and to some side issues of the above transaction at another place. (V. Dechman Family).

But however this ended, S. F. A. had a nice working arrangement with the Minister regarding his newspaper. Mr. Sprott was probably the original subscriber, possibly to a paper from the Old Country. S. F. A. and Matthew had this paper after the Minister was through with it. They paid for it too, 7/6 per year! And they in turn sent the paper on up the Valley to Walwood Reynolds and thus had their own reading for nothing! There are many more items on both sides of the account than appear above but through the medium of those presented we get a glimpse of the early ministry in Musquodoboit of this famous churchman. He remained their minister for twenty-four years. He resigned his charge of the congregation in 1849 but continued to live in the Valley until his death in 1869 at the age of 90 years. He was much beloved and respected by his people. Around him there has grown up the "Mr. Sprott" tradition----cherished yet in Musquodoboit - and known far and wide. My grandfather, Adam Dean, knew him well. He admired and respected "Mr. Sprott" in a greater degree, I am sure, than he did any other man, and had a rich fund of stories concerning him, which he never tired of relating. — "The narrow pulpit door," "The worried bridegroom"; "The sick horse, the bottle of brandy and the scheming rogues—how the beast was cured and the rogues confounded" are few of the stories, but there were many more, and, more intimately of the man himself, his great common sense, his wise advice, his earnestness and sincerity, and power in prayer and eloquence in the pulpit. All these the writer knows are woven into the "Mr. Sprott" Tradition, and he believes that they will endure for many generations yet to come.

The following "Mr. Sprott" stories were related to me in Oct. 1934 by John McFetridge, Esq., of Elmsvale, Musquodoboit. As a boy he remembered Mr. Sprott very well and had often heard him preach. Re the Resurrection story my uncle John McFetridge remarked. "I heard him say these very words and I can see him yet as he stood there and said them."

Works of Necessity

The harvesting had long been delayed by storms but for several days at the end of the week the weather had been fine and in John Holman's field at the side of the Meeting House the "stooked" wheat was ready to be put in the barn. The Sabbath day had been fine and warm and the folk were-gathering for the mid-afternoon service. Away in the West great thunder clouds were rolling up.

The congregation assembled. Mr. Sprott came up the aisle; slowly he mounted the pulpit steps and edged carefully through the narrow pulpit door (on another day he had complained of that door—"like the eye of the needle" but he was not thinking of it on this occasion). Once in the pulpit
he stood looking about the congregation and then—"John Holman! Go home and put in your wheat!" and (pointing to one or two others) "You go and help him!"

One of Ourselves

Mr. Sprott travelled and preached in many places. On one occasion he preached in a place where there was a church of another denomination. (Since it was not their name we shall call them "Revivalists.") Their service began one half hour later than that in the church where Mr. Sprott was preaching and the two churches stood very near each other. Some of the Revivalists came in to hear Mr. Sprott for a time, but as the hour for their own service drew near they began drifting out, one and two, and finally quite a group got up and went out. Possibly Mr. Sprott was unaware of the cause of their departure but he was displeased. 'As the group was finding its way out he stopped in his discourse - "Ah! Well! The more fools that go the fewer there'll be left!" It is said that with the departure of those already on their feet, the exodus of the "Revivalists" came to an abrupt ending!

The 119th Psalm

Mr. Sprott disapproved of the music of instruments in the church service. In spite of his well known attitude in this matter, one of his congregation insisted on using the kirk fiddle. On a certain Sabbath, it was with growing irritation that Mr. Sprott endured the music of that instrument. When it came to the closing hymn he announced the 119th Psalm, and this is what he said: "We will fuddle and sing to the Glory of God in the 119th Psalm. Basil! Basil! Get my horse!" As the fiddle wailed forth the first of the one hundred and seventy six verses, Mr. Sprott descended from the pulpit and walked calmly out of the church!

This story was told me by Mrs. Thomas Notting, wife of Thomas Notting, K. C., of Dartmouth. Both she and her husband are of Colchester County origin and of Ulster Scot descent and are well acquainted with the Mr. Sprott traditions. Mrs. Notting was unable to tell me how long the congregation continued to "fuddle and sing" after the Minister and his man, Basil, had departed!

Reverence

The congregation of Upper Musquodoboit was at worship. It was a summer day but outside a great storm was in progress. Inside it was very dark and Mr. Sprott was in the midst of his prayer. There came a blinding flash and a terrific roll of thunder. After it had passed there was complete silence—the Minister had paused in his prayer. For a full ten or fifteen seconds he stood with upraised hand and then said very reverently —"When God speaks let man keep silent!"
Faith

Mr. Sprott had grown old. He was short and heavy and as he mounted the pulpit steps he leaned forward placing his hands upon his knees. On a Sabbath morn at Middle Musquodoboit, eighty years or more ago, a very small boy, John McFetridge, watched the Minister as he went up the steps. On that morning he had unusual difficulty. It seemed, almost, that he would not succeed, but after he had reached the pulpit he stood up. He looked all about at his people and then very earnestly he said, "I'll have a new set of legs on Resurrection Morn!"

In this old "Day Book" of Samuel Fisher Archibald there are over two hundred and thirty accounts and perhaps twice that many names of folk then living in Musquodoboit or in the nearby districts. They are all very interesting and recall many more stories than can be given here, but perhaps those given will answer the purpose, which is to reproduce in a small measure some of the conditions of life among our kinfolk and their friends in the Musquodoboits of over a century ago.
The Scott family, from which Olivia Scott, wife of Samuel Fisher Archibald was descended, had several of its members among the Grantees of Onslow Township. They came from Massachusetts to Nova Scotia probably in 1761 or '62. Their American experiences extended much further back than is known, at least, of any of the other families so far mentioned in this book, and it is, I think, a most interesting fact, that through our Scott ancestors we are descended from some of the oldest families of New England.

More than three hundred years ago now the ancestors of some of this group were living in Massachusetts. The earliest date that I can discover relating to our own ancestors was 1635. That was within fourteen years of the landing of the "Pilgrim Fathers". It is very likely, indeed that among the Grantees of Onslow were some who were descended from that "band of exiles" who arrived in the "Mayflower". (There were other ships famous, now, in New England story and tradition,—The "Mary and John" ; the "Elizabeth"—of about 1630. An if none of our own ancestors came on the first we may reasonably hope and claim that they were on, at least, the second or third of the ships just named!) The earliest settlers were of English origin. The Scottish emigration to America had not yet begun. The first group of any numbers of that race who arrived were "exiles" in every sense of the term. They were prisoners of war taken at Dunbar and banished to America by Cromwell after that famous battle. That was in 1650, probably in the late autumn of the year. A great number came to Massachusetts and it is quite possible that in the succeeding century some of our New England ancestry was derived from one or another of the Presbyterian Scotsmen whom Cromwell captured at Dunbar.

But however these things may be, we know that the earliest of our New England ancestors were pioneers in Massachusetts in 1635. In the succeeding one hundred and twenty five years they lived and worked there, cleared away the forests, built their homes and reared their families. In many parts of the country this was done under conditions of the most extreme difficulty and danger, and particularly so during the years immediately preceding, the emigration to Nova Scotia. In those later years "The Seven Years War" (known in New England as "The Fourth French and Indian War"), was raging and all the western and northern borders of New England lay open to attack, both to the assault of regular warfare and to the much more terrible onset of the Indian allies of the French. The American historian, Francis Parkman, describes the events of these years in the most vivid of terms. The story is an old one and is well known, but
because some of our own ancestors, as will later be shown, and many of their
friends, took an active part in those events, it seems necessary to make some
reference to affairs in New England in the few years which preceded the
settlement of Nova Scotia. There was a very intimate connection between the
events of the two countries in that period, but I shall attempt to indicate only
the nature of the events and the contacts which some of our people had with
them.

"Border War"

The above is the title of one of the most interesting chapters of
Francis Parkman's "Montcalm and Wolfe" and the following paragraphs are
based upon and selected from Parkman's subject as a whole.

When George Washington with a group of six or eight Virginian
Scouts and a few Indians, appeared before Fort Duquesne in-1755, and became
involved in a skirmish with the French, a series of events was started which
echoed around the world and, in America, precipitated a storm which had long
been brewing. Events moved rapidly and at first with disaster to the English
and English Colonial cause. A majority of the Indian tribes, previously friendly
with the English, became alienated and sided with the French. Nominally
these tribes were Christian ; in reality they were still barbarian. Their methods
of warfare have never been surpassed, perhaps never have been equalled, in
savagery by any other people at any time. Their participation determined the
nature of the whole campaign in New England, and gave to it every extreme of
brutality and horror. Far beyond the borders of New England, though in a
lesser degree, the same things happened in those years. In Nova Scotia in
various places—one of them within a few hundred yards of my own home —
the war whoop of the Indian was heard and English soldiers and settlers
were scalped and tortured under conditions very similar to those that prevailed
so commonly in New England.

Braddock met with overwhelming defeat in August 1755. ' Following that
disaster, in the words of Parkman, "the frontier was left unguarded and soon
there burst upon it a storm of blood and fire." In paragraphs of terrible import
he continues his story,—"To feel the situation, the nature of these frontiers
must be. kept in mind ... along the skirts of the colonies ... (were) the pioneers
of advancing civilization.... Their rude dwellings miles apart ... the settler
lived in appalling loneliness.... A low browed cabin of logs with moss stuffed
in the chinks ... roofs covered with sheets of bark, chimney of sticks and clay
and square holes closed by a shutter in place of windows; the matron lean with
hard work, the children in tattered garments eked out with deerskin.... The
scene around bore witness of their labours . . . the dismal "clearing" a chaos
of prostrate trunks . . . waiting for the fire that was to be the next agent of
improvement.... The owner of the cabin miles away hunting in the woods....
Towards night he returned and as he issued from the forest shadows he saw a
column of blue
smoke rising in the still evening air. He ran to the spot and there, amid the smouldering logs of his dwelling lay, scalped and mangled the dead bodies of his wife and children. A war party had passed that way. Breathless, palpitating, his brain on fire he rushed through the thickening night to carry the alarm to his nearest neighbour three miles distant." This was the scene that met the famous Captain Jack as he returned one evening to his cabin home in the frontier valley of the Juniata. He vowed vengeance, raised a band of equally desperate spirits and for years waged against all Indian foes a warfare of reprisal quite as relentless as anything that the savages could devise.

Such also was the fate of many an isolated family, but the larger settlements were not immune. Parkman goes on "... small farms with well built houses, cattle, crops of wheat ... were strung along some woody valley; yesterday a scene of hardy toil; today swept with destruction. There was no warning, no time for defence; sudden as the leaping panther a pack of human wolves burst out of the forest, did their work and vanished ... There was suffering that had no record—the mortal fear of women and children in the solitude of their homes, haunted, waking and sleeping with nightmares of horror—Here ... (were) Scotch Irish Presbyterians. ... They formed a rough border population. Yet they were a living rampart to the rest of the colony. Against them raged all the furies of Indian War."

As one reads the stirring pages of Parkman's history, it becomes very apparent how closely the people of Nova Scotia and New England were related. In the sweep of the great events of that time the old familiar family names of this Province keep recurring again and again: Robert Rogers, Israel and Ephraim Williams, Israel Putnam, Kennedy, Johnson, Reagh, Blanchard, Fry, Dunbar, Fraser, Innis, Campbell, Stewart and Scott are some of the names mentioned. George Scott was in command of one of the battalions at Beausejour in 1755. Major Scott was in a position of trust and command at Louisburg (His company was first ashore). Our ancestor, Joseph Scott (Lieutenant Joseph Scott) led a body of men known as "Scott's Rangers" in this war. He was with Israel Williams' regiment, marching in hot haste to the relief of Fort William Henry on Lake George in 1757. He and his three sons, Abijah, Joseph and Asa, all of whom came later to Onslow, N. S., were still in service in 1760, being enlisted in that year, "for the total reduction of Canada" and in this year possibly, they saw service in the final stages of the war about Montreal.

In the march to relieve Fort William Henry they arrived too late. A few days before, the garrison surrendered on terms which required them to give up their arms but stipulated that they might retire unmolested. They had hardly left the fort when they were attacked 'by Indians and in their unarmet state, the New England men could offer no effective resistance. With the retiring regiments were many women and children who had taken refuge in the fort when it was first invested. They were dragged away or murdered on the spot. At a given signal a concerted attack was made on
The whole force. A fearful massacre followed. From one New Hampshire company alone, eighty men were killed outright or dragged away for torture. The fort was torn down, the logs from the ramparts being added to the pile, and Parkman concludes the description of this dreadful scene—"The dead bodies were flung into the mass and fire was set to the whole. The mighty funeral pyre burned all night.... The (French) army re- The din of ten thousand combatants, the rage, the terror, the agony were gone, and no living thing was left but the wolves that gathered from the mountains to feast upon the dead."

Undoubtedly, on the muster rolls of these New England regiments would appear practically every family name in Nova Scotia. "Country villages far and near ... lent soldiers to the regiments.... Some are set down as farmers, "yeomen," or "husbandmen," others as "shopkeepers" and "fishermen", many as "labourers" ... . They mustered at Boston ... the crooked streets were filled with staring young rustics. It was with such material, largely, that New England replied to the challenge of savage warfare and massacre. These boys from the farm, the forge and the forest, knew that it was a war to the death, but they knew, too, that there could be no peace and nothing but the most terrible danger to themselves and their people until the French and their allies had been conquered. In heroic bands, in the forest mazes, they struck back, blow for blow, at the Indians. Raw and untrained, they hurled themselves in thousands against the strongest fortresses of the French, and did their full share in bringing about the final conquest of America.

**The Scott Genealogy**

With the exception of a few notes (in brackets) or where otherwise indicated, the remainder of this chapter is copied from a volume entitled "The Scott Genealogy—Descendants of John Scott, of Roxbury, Mass." This book was published in 1919. The author is Mrs. Mary Covering Holman, Life Member of the New England Historic Genealogical Society. It was loaned to me by Mrs. Theresa A. Le Ballister, of West Concord, Mass., who is a daughter of George and Martha (Reid) Scott, of Middle Musquodoboit, N. S. I wish to acknowledge my great debt to Mrs. Holman for the assistance derived from her records, and to express also my sincerest thanks to Mrs. Le Ballister for her courtesy. Mrs. Holman's records are based upon a very great number of official documents which she has examined,—parish registers, deeds, wills, military records, etc., etc., and I am convinced that her whole work is highly authoritative. Her records are very complete, but I shall copy in full only those portions that pertain to our direct line of ancestry.

John Scott, of Roxbury, Mass

(1) John Scott b. about 1650, perhaps in America. He probably died in Roxbury, Mass., between 1715 and 1722. Married in Roxbury May 29, 1672 Hannah Duncan, dau. of Samuel and Mary Duncan, b. in Boston, Mass.
Apr. 28, 1651, died before 1722, probably in Roxbury. John Scott, Probably, was not born in New England, although there is a chance that he was a son of Benjamin and Margaret Scott, of Cambridge, Mass. (See "Benjamin Scott—appendix) and was born in Cambridge July 2nd, 1646. He was living in Roxbury in 1672, the first mention found of him being his marriage record. He served in "King Phillip War" 1675-76. (There are many other official documents to identify this John and Hannah (Duncan) Scott).

John and Hannah (Duncan) Scott had ten children (their names and birth dates are given) "of whom only one lived to marry and perpetuate the name. This surviving child's name was Joseph.

(2) Joseph Scott.

Joseph Scott, only surviving son of John and Hannah (Duncan) Scott was born in Roxbury, Mass. Mar. 27, 1682, was baptized in Dr. Eliot's church May 7 1682, died probably in Sturbridge after 1753. Married (1) in Roxbury, Feb.8, 1705, Sarah Davis, who died in Roxbury without issue Jan. 1, 1706. He married (2) in Roxbury, Hannah Prior, dau. of James and Susannah Prior, who was born in Boston, Sept. 1, 1687, death unknown. This (2) Joseph Scott was a weaver. Lived in Roxbury until 1717 when he removed to Brookline, in Boston, 1724; returned to Roxbury 1725 removed to Dudley in 1733 where he lived for ten years; removed to Sturbridge in 1743. He is called "weaver", "yeoman," and "husbandman." Deeded land in Sturbridge to his son Benjamin in 1753. (There are many official documents in Suffolk County Registry, Dudley and Sturbridge Town Records to identify him).

(2) Joseph and Hannah (Prior) Scott had eight children

Samuel, m. Sarah Chamberlain.
Hannah, m. (1) Wm. Edmands, (2) Ephraim Brown.
James ----- (3) Joseph, b. Nov. 5, 1716, Roxbury. m. Mary Edmands.
Ebenezer, m. Mary Shapley.
John-----
Sarah, m. John Dresser.
Benjamin, m. Azubah Cheney.

(3) Joseph Scott.<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<<

This Joseph Scott was a resident of Ware 1753. He served in the French and Indian war commanding a body of men called "Scott's Rangers". Daniel Knowlton was his lieutenant. He was known as "Lieutenant Joseph Scott". For his services in the war he was given a grant of land at Onslow, N. S. and in 1760 went there to prepare for his family. He died either on the voyage or shortly after his arrival. Administration of his estate was granted to his widow, Mary Scott, in 1761. She married Daniel Knowlton in 1763 and removed to Nova Scotia where her sons had become grantees in the right of their father. She was living in Halifax in 1798.

(3) Joseph Scott was on a muster roll dated at Ware River Parish Jan. 1758, of Capt. Jacob Cummings' company, Capt. Israel Williams' Regiment, which marched to the relief of Fort William Henry in August 1757: Rank, Lieutenant. (Mass. Archives Muster Rolls 95: 452) (Other documents to identify him—Worcester Deeds 15 : 39;18:39; 28 : 49). He was also on a roll of men enlisted "for the total reduction of Canada, Mar. 24th, 1760."

(3) Lieutenant Joseph and Mary (Edmands) Scott had eight children. They were:
Abijah, b. 1739, m. Dorothy Olmstead.

(4) Joseph, b. 1741, at Sturbridge, Mass. m. Sarah Cutting.
Asa, b. 1742, m. Rebecca — Ephraim, b. 1744, m. Elizabeth Tackles.
William, baptized 1745 at Sturbridge. Lemuel, baptized 1747 at Sturbridge. Mary, baptized 1753 at Ware. Sarah, baptized 1760 at Ware.

(V. "The Scott Genealogy" Mrs. Holman.)

The Onslow Scotts

The above (3) Joseph and Mary (Edmands) Scott and their children emigrated to Nova Scotia at or about the close of the war, and were Grantees of Onslow Township. Mrs. Holman relates the history of Abijah, (4) Joseph, Asa and Ephraim Scott, but has nothing more than appears above concerning William, Lemuel, Mary and Sarah. If they were living in 1761 the ages of these four children would be from 16 years, for William, to mere infancy for Sarah the youngest child.

(4) Joseph Scott died in 1761, and in 1763 his widow was married to Daniel Knowlton. No doubt Mary and Sarah remained with their mother, but I am inclined to think that in later years, at least, William and Lemuel Scott resided with their brother Joseph. In the Census of 1774 for Onslow,


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Abijah, Asa, Ephraim and (4) Joseph Scott, sons of Joseph and Mary (Edmands) Scott all saw military service in New England in 1759-60. Their names appear on the muster rolls of companies at Ware River, Mass. in that year. They all became Grantees of Onslow, and married and had families in Nova Scotia. Abijah married Dorothy Olmstead in New England. Later on he sold his property at Onslow and moved to Windsor, N. S.; Asa married Rebecca_. He too sold his Onslow lands, removed to Sackville, Halifax County. He kept an inn "Scott's Inn" at Birch Cove near Bedford, and died, probably in Halifax, before 1818; Ephraim married Elizabeth Tackles, of Palmer, Mass. Their son William married Esther Whippey, of Onslow, N. S. and from William and Esther (Whippey) Scott the Scott family of Musquodoboit is descended; Ephraim, son of Ephraim and Elizabeth (Tackles) Scott, married Mary Coney. They returned to the United States, and have a large number of descendants in that country, who are recorded in Mrs. Holman's book.

Joseph Scott of Onslow, N. S.

(4) Joseph Scott, son of (3) Joseph and Mary (Edmands) Scott, was the father of Olivia Scott, wife of Samuel Fisher Archibald, of Musquodoboit. He was born at Sturbridge, Mass. in 1741 and died in Nova Scotia after 1798. He was married in Onslow, N. S. to his cousin Sarah Cutting, (Their mothers were sisters) daughter of David and Sarah (Edmands) Cutting; born at Oxford, Mass., Jan. 7, 1746, died in Nova Scotia after 1781. He saw military service in New England, being in Lieutenant Knowlton's company on March 24, 1760. In this muster roll his birthplace was given "Sturbridge" and his age "19 years". In Nova Scotia he resided first at Onslow. The whole family moved to Horton, Kings County, N. S. for a few years but they returned later to Onslow. Land records call him "of Onslow" 1771 to 1776). He removed to Truro in 1797. He was sheriff of Colchester County for many years, and before the County of Colchester was established, was "Deputy Prevost-Marshall of Halifax County." It was this Joseph Scott whose name appears as "Deputy etc." on the London-derry Writs of Partition referred to in another place in this book. The latest official record referred to him is dated Jan. 11, 1798, viz: "Joseph Scott of Truro as Atty. to Mary Knowlton, his mother, sells to W. H. 0. Haliburton of Windsor, Atty.-at-Law, 100 acres of land at Onslow, the original draft of James Wilson, being land adjoining lot 33 the draft of Mary Knowlton, Jan. 11, 1798." The date and place of his death are unknown. In the Truro Registry of Deeds there are many deeds. Joseph Scott, Sheriff, ta-----" which I have examined but so far I have been unable to find his will or papers of administration of his estate.
The following records relating to Joseph and Sarah (Cutting) Scott, of Onslow were obtained from the Nova Scotia Archives, Halifax:—

"Record of Births, Marriages and Deaths
Township of Onslow
1761 to 1834."

"Sarah Scott the daughter of Joseph and Sarah Scott was born at Onslow, Sept. 30, 1766."

"Hannah Scott, the daughter of Joseph and Sarah Scott was born at Horton, May 14th, 1768."

"John Scott, the son of Joseph and Sarah Scott was born at Horton, Jan. 13, 1770."

"William Scott the son of Joseph and Sarah 'Scott was born Apr. 15, 1772" "Olive Scott the daughter of Joseph and Sarah Scott was born August 31st, 1774."

"Lucy Scott, the daughter of Joseph and Sarah Scott, was born March 13, 1777.

"Joseph Scott, the son of Joseph and Sarah Scott, was born January the first, 1781."

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"Census Record for Horton Township, 1770."

Joseph Scott, family of 1 man, 2 women, 1 girl; total of 4 persons. Protestants, Americans."

"Census Record for Onslow Township, 1774."

"Joseph Scott, family of nine persons."

From the foregoing records, the family of (4) Joseph and Sarah (Cutting) Scott may be reconstructed as follows, viz: They were married in Onslow probably in 1765. Their first child, Sarah, was born in September, 1766. A year or two later the family removed to Horton where their second child, Hannah, was born in 1768. They were still at Horton in 1770 when the Census of that year was taken. It appears that this record must have been made early in January of 1770 for it does not include John Scott who "was born at Horton January 13th, 1770." From the Onslow Birth Record also, it appears that two daughters were born before 1770 but there was only "1 girl" living with the family at Horton in that year so that one of the daughters, Sarah or Hannah, must have died in early childhood. There were "2 women" in the family in 1770. They were Sarah, wife of Joseph and, probably, Mary 'Scott, sister of Joseph, then seventeen year of age, who was "baptized at Ware 1753." Within a year they had returned to Onslow and were living there when Census of 1774 was taken, viz: "Joseph Scott, family of nine persons". So far as the number of his own children at that time is concerned, this does not harmonize with the Onslow
Birth Record, for at that date only five children had been born and one of these had died before 1770. I imagine that three relatives, probably his brothers, William and Lemuel and one of his sisters, probably Mary, made their home with (4) Joseph Scott at Onslow.

**The Robertson Family**

"Thomas Robinson and Luise Scott were married December 17th, 1801. Their children were

<table>
<thead>
<tr>
<th>Name</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joseph Scott Robinson</td>
<td>born Oct. 25, 1802.</td>
</tr>
<tr>
<td>John Blair Robinson</td>
<td>born June 17, 1803?</td>
</tr>
<tr>
<td>Olivia Robertson</td>
<td>born Apr. 3, 1806.</td>
</tr>
<tr>
<td>William Robertson</td>
<td>born Feb. 11, 1808.</td>
</tr>
<tr>
<td>Sarah Robertson</td>
<td>born Dec. 24, 1810.</td>
</tr>
<tr>
<td>Mary Robertson</td>
<td>born Mar. 3, 1812.</td>
</tr>
<tr>
<td>Thomas Robertson</td>
<td>born Dec. 17, 1815.</td>
</tr>
<tr>
<td>Alexander Conkie Robertson</td>
<td>born Mar. 18, 1818.</td>
</tr>
<tr>
<td>Olivia Robinson</td>
<td>died June 22, 1808.</td>
</tr>
<tr>
<td>Mary Robertson</td>
<td>died June 13, 1816.&quot;</td>
</tr>
</tbody>
</table>

(Onslow Township Records, N. S. Archives.)

In the above the variations in the spelling of the family name no doubt arose on account of the entries having been made by different registrars. This would account also for the "Lucy"---"Luise" which appears. (She was Lucy Scott born March 13th, 1777.)

I have no further information concerning this Robertson or Robinson family. Mrs. Holman spells the name "Robertson" and states that Thomas Robertson died at Onslow June 20th, 1842. There was a Thomas Robinson living in Musquodoboit in 1852. His signature, in an excellent hand, appears on the Deed of Constitution of the Musquodoboit Congregation in that year. I have been told that he was the School Master in the community and think it possible that he was the son Thomas, recorded above, of Thomas and Lucy (Scott) Robertson (or Robinson) of Onslow.

The name "John Scott" appears in the call to Rev. Hugh Graham in 1799, (Musquodoboit and Stewiacke Congregations) and in Samuel Fisher Archibald’s Day Book, (Robert Logan’s Acct.) a "Joseph Scott" is mentioned in 1823. It may be that this John and Joseph, were the sons of those names (as above recorded) of Joseph and Sarah (Cutting) Scott of Onslow.

Olivia Scott the daughter of Joseph and Sarah (Cutting) Scott was born at Onslow, N. S. August 31st, 1774. She was married to Samuel Fisher Archibald, eldest son of Matthew and Janet (Fisher) Archibald of Bible Hill, Truro, N. S. in October 1797. She died at Deacontown, Musquodoboit, probably in 1829. Mrs. Holman’s record goes on to give the family
of Samuel Fisher and Olivia (Scott) Archibald and ends thus, "Mary Archibald b. 24 June 1815, m. Matthew Burris, Esq."

Ancestral Lines of the Onslow Scotts

The Duncan and Prior families of New England are briefly recorded in Mrs. Holman’s book. Our ancestry derived from those families has already been indicated.

The Edmands Family

Mary Edmands wife of (3) Joseph Scott, was descended from William Edmands of Lynn, Mass. The marriages of that family, in successive generations, concerned in our ancestry were:

1. William and Mary Edmands married 1635.
2. John and Mary Edmands married 1686.
4. Mary Edmands and (3) Joseph Scott married in 1738.

Joseph and Mary (Pratt) Edmands

Because it will explain some of the immediate relationships existing among our ancestors in Onslow the family of Joseph and Mary (Pratt) Edmands above will be recorded in detail.

"Joseph Edmands son of John and Mary Edmands was born at Lynn, Mass., Mar. 1st, 1687. He died at Dudley, Mass., about 1760. He married Mary Pratt of Charlestown, Oct. 25th, 1707, who died before 1745; and Mrs. Bathsheba (Sanford) Holmes, widow of David Holmes. His will dated June 20, 1751, gave to his son-in-law Joseph Scott; to his son-in-law David Cutting (Worcester Probate).

Joseph and Mary (Pratt) Edmands had seven children, they were:

- Hannah, born 1709, M Phillip Newell.
- John, born 1711.
- Joseph, born 1714.
- William, born 1716, M Hannah Scott.
- Mary, born 1719, M (1) Joseph Scott, (2) Daniel Knowlton.
- Sarah, born 1721, M David Cutting.
- Benjamin, born 1724, M Mehetable Trusdale.
Benjamin Scott

In an appendix, Mrs. Holman records the family and descendants of "Benjamin Scott of Cambridge and Rowley". She believes that he was the father of John Scott of Roxbury. The date and place of his birth are unknown. He died in Rowley, Mass., September, 1671. He was married before 1643 to Margaret Stephenson. She was executed at a witch in Rowley, Sept. 22nd, 1692.

Benjamin and Margaret Scott had seven children—Joseph, Benjamin, John, Elizabeth, Mary, Samuel and Sarah. Of the John Scott above, son of Benjamin and Margaret (Stephenson) Scott, Mrs. Holman writes; "John Scott born July 2, 1648, living in 1671, but no further trace of him anywhere unless he is identical with John Scott of Roxbury who was married in 1672 in Roxbury and named his children—Hannah (his wife was Hannah), John, Sarah, Mary, Margaret and Joseph. The probability is the two Johns are the same."

Among the descendants of this Benjamin Scott were some who became related by marriage to the Jewett and Pickard families of New England. The point is of interest because of the fact that William Coburn of Keswick, New Brunswick, husband of my sister, Florence Jean Burris, is a descendant of families of these names, (Jewett and Pickard) who were of New England origin. The Jewett family of New Brunswick retain the tradition that their first American ancestor came on "The Mayflower" and the family have an heirloom—a cane, I think, which is handed down through successive generations according to a rule of inheritance which was established in the family many generations ago, and is still carefully observed. As recorded by Mrs. Holman, the line of descent from "Benjamin Scott of Cambridge and Rowley" to the Jewett and Pickard families is briefly as follows.

Scott to Jewett

(1) Benjamin and Margaret (Stephenson) Scott M 1643.
(2) Benjamin and Susannah (Scales) Scott M 1676.
(3) Joseph and Mary (Barker) Scott M 1707.
(4) Joseph and Jemima (Jewett) Scott M 1736.
(5) Hannah Scott and John Jewett M 1742.
(6) Martha Scott and James Jewett M 1744.

Scott to Pickard

(1) to (2) above (Scott to Jewett).
(3) Samuel and Elizabeth (Bailey) Scott M 1717.
(4) Samuel and Bridget (Boynton) Scott M 1751.
(5) John and Mehitabel (Todd) Scott M 1784
(6) James Todd Scott and Lydia Pickard M 1828

Scott, to Northend, to Pickard.

(1) to (3) above. (Scott to Jewett).
(4) Susannah Scott and Samuel Northend M 1752.
(5) Susannah Northend and Joshua Pickard M 1787.
(6) Hannah Pickard and John Scott M -------

All the families mentioned in these lists appear to have been of Rowley, Mass. Members of the Jewett family of Keswick Ridge and Mouth of Keswick, York Co., N. B., have knowledge of their relationship with the New England family and on occasion return to Rowley, Mass., to attend reunions of the Jewett family at that place. The Pickard family of Keswick treasure a Bible which according to tradition "was brought to America on 'The Mayflower". 
Matthew Burris the eldest son of Samuel and Margaret (Peppard) Burris was born at Riverside, N. S., April 12, 1807. Following the deaths of his parents, as has already been related, he went to live with his Uncle Lawrence Peppard of the Londonderry District. At this time he was about six years of age. He remained with his Uncle Lawrence seven or eight years but was discontented and unhappy. It is said that "He did not get along well with his Uncle Lawrence". At any rate he ran away from him and went back to his relatives at Shubenacadie. I imagine that event took place when he was about twelve or fourteen years of age for before that time he would hardly have developed the necessary spirit and determination to adopt and put such a plan into effect. It appears that he had been apprenticed to learn the carpenter's trade and on this occasion ran away from his apprenticeship also. At this time Job Dartt owned and operated a small shipyard which was situated in the Cove just at the junction of the Burrows - Dartt properties. In this yard our grandfather continued for several years to work at his carpenter's trade. The yard itself is of historical interest, in that one of the vessels built there is said to have become famous as a British privateer in the war of 1812. For a year or two probably in his later 'teens he lived at Mr. John Colter's whose home was situated a mile or two further up the River. In the winters he was employed in lumbering, and for some time worked in a saw mill owned by a Mr. Archibald at Pleasant Valley. Later still he went to Pictou, N. S., and to Saint John; N. B., in both places working at his trade in a shipyard.

In those days ship yards were not "Saints' Rests". Often they were filled with hard drinking, hard fighting and swearing and hard working men, and it is said that our grandfather was adept in all these activities. When in Saint John he is thought to have worked in the yard of James Nevers who was a well known ship builder at that time. In that City, at any rate he underwent a sudden conversion and relinquished one at least of the bad habits which had been interfering with his progress and success. Spirituous liquors (principally West India rum of the most potent quality) were then to be had everywhere. There were few restrictions in the matter of legitimate sales and none at all in the amounts obtainable—save only the ability to pay for them, and it is a regrettable fact that when in Saint John our grandfather not infrequently found himself returning to work on Monday morning with a very big head and a correspondingly small and empty purse. But one day "All of a sudden" so the story goes, he made up his mind—"This won't do! It must stop right now!" He was yet to experience further conversion in other matters but from that moment so far as strong drink was concerned, he became and remained a very temperate
man, though, perhaps never a continuously total abstainer. A short
time after the above incident, he left Saint John and came back to
Nova Scotia.

In June 1933, in company with my cousin Norman Burris of
Shubenacadie I called upon Mr. Melville Sanderson of Green Oak, N. S.,
and talked with him for some time concerning our Grandfather's earlier
history. Melville Sanderson is a son of the Mr. Sanderson of Princeport
who built the "Truro", the "Colchester" and perhaps the "Harold" and
other Nova Scotian vessels. He is now a very old man. He remembered
Matthew Burris well and had had considerable business with him.
Among other things he told us that "Mattha" Burris had purchased a
ship from James Nevers of Saint John—"an old 3rd rater, traded five
hundred acres of timber land near the Big Meadow for the Ship." He was
not sure what was done with the ship but "understood that he sold her
again." "Mattha made a lot of money in Musquodoboit, I went out to see
him once about taking shares in the "Truro". He gave me his cheque for
five hundred dollars." According to Mr. Sanderson, Mattha was a good
business man and even as a small boy he was thrifty and very careful of
his pennies. When he was quite young, he had a hen given him. He had
a "setting" of eggs from this hen which were put to their natural use and
produced a flock of chickens, he sold the chickens and at once put the
money in a safe place. With a twinkle of his eye, no doubt meant to be at
our expense, Mr. Sanderson remarked, "I think he walked all the way to
Halifax to put the money in the bank." I have made careful inquiry
about the purchase of a vessel. The firm of James Nevers,
Shipbuilders, was well known in Saint John but I cannot find
any record of transfer of land to that firm either in the Halifax or
Colchester Registries. Mr. Sanderson's story of his visit to Musquodoboit
is confirmed in a letter which Matthew Burris wrote to his son, Capt.
John Burris, on April 11th, 1874. The latter was then Master of the
Barque "Truro" a new vessel which had been launched at Princeport in
the preceding December. Great difficulties and danger had been
experienced in getting the "Truro" launched and clear of the Bay of
Fundy. At the time of launching or shortly afterwards she had been in
collision with a tug which caused her to leak badly. In addition to this,
on her first voyage the "Truro" did not sail well. My grandfather is
therefore anxious concerning his investment and writes in part.

Musquodoboit, Apr. 11th, 1874.

My dear John,

Your letter of March 5th relating your difficulty in getting clear of
the Bay of Fundy is most distressing. I am pleased to see that you attribute
your preservation to the direct interposition of Providence.... It was a great
misfortune the Truro being so late in the season getting off, had I had the
slightest notion of her delay Sanderson would have gone as he came from my
hand.... George has just come home from Sam's and tells me of your letter
complaining of the ship leaking and also being so cranky. If it requires six
hours pumping out of the twenty-four to keep her clear nothing would induce
me to go to sea in her. It may be possible that when
she struck the tug her stern post was started. However, it may be, the 1st port where there are conveniences I would have the bottom thoroughly overhauled and if I could not find her leak that way I would have water pumped into her— that will truly tell. As for her being cranky, when her bottom becomes thoroughly soaked it will be equal to 100 tons of ballast or nearly so…. Please write me when you arrive at Philadelphia and tell me more how the ship acted on the passage out. If she continues unsatisfactory I will sell out…

Father.

The amount of his purchase is not mentioned, but when the "Truro" was still on the ways he wrote to Capt. Burris, "If you should take command of her I would invest two or three thousand dollars in her."

In the very interesting letters which he wrote to his son, Capt. Burris, during the years 1860 to 1874, Matthew Burris displayed an intimate knowledge of marine affairs and the experience gained in his youthful days in various ship yards is reflected in his comments on many phases of seafaring life.

This was the period of Nova Scotia’s glory and greatest prosperity—a prosperity which was widespread throughout the Province. Far back on the watersheds—at the head of the Musquodoboit and the Stewiacke—in every part of the Province, the forests rang with the axe and the sound of falling timber; oak and spruce and pine—all destined for the shipyards in the distant harbours or in the holds of Nova Scotian ships to be borne to the markets of the world. Many a modest fortune or competence was accumulated in this period. Ships were sold in shares and their voyages were subjects of interest and importance to thousands of Nova Scotians, many of whom had never been at sea and who, perhaps, knew little or nothing of its many charms or dangers. In every harbour almost and far up the many inlets' and arms of the sea were numerous shipyards and in each one of them ships were being built and launched (Eighteen in one season at Maitland alone!) Manned by Nova Scotian masters, mates, and men they sailed away, fresh paint and canvas agleam, down the harbour, out beyond the headlands, hulls down topmasts down beyond the curving horizon. All across the world, in all the Seven Seas our ships were seen and our men were known and admired, in some cases perhaps even were feared as the hardiest, most resourceful and daring of all the world’s seamen.

Shortly after his return from Saint John, N. B., Matthew Burris went to Musquodoboit. This was in 1827 or ’28. The folk of that community were planning to build a church and he hoped to get the contract as builder. Deacon Samuel Fisher Archibald, of Deacontown, was the Commissioner in charge of the matter, and from him my grandfather received a contract to build the Presbyterian Church at Upper Musquodoboit. This was the second church that was built there, the first one having been under construction some years before but was destroyed by fire before it was finished. The church which my grandfather built was located on -the road to
Stewiacke about three hundred yards from the Musquodoboit highway and just in the front part of the present cemetery at Upper Musquodoboit.

Matthew Burris is said to have carried everything he owned on his back when he went to Musquodoboit on this mission. This is not an exact statement, as other records will prove, but whatever may have been his financial status at that time he was wide awake and industrious. After obtaining the contract to build the church, he leased the Archibald Mills at the Mill Brook, bought logs and prepared timber and lumber and other building supplies. These were sold to the congregation and used in the building of the church. During a part of the year following his arrival in Musquodoboit, for some reason, the work of construction on the church could not be proceeded with and in those months he was engaged to build a house for Mr. Archibald (The Commissioner mentioned above). This was the "Old House" which was built on the site where Stanley D. Archibald’s residence now stands. I understand that while engaged on this house he lived at the Archibald home nearby and no doubt it was there that he came to know and admire Mary Archibald—the youngest daughter of his employer, whom he married some four or five years later.

Mr. and Mrs. Archibald were devout Christians and Presbyterians of the Old School, and quite properly disapproved of a habit of profanity which my grandfather had acquired in his somewhat checkered life up to that time. Regarding this the story is told that Mrs. Archibald reasoned with him earnestly and firmly but in a kindly manner, and so influenced him that he quite forsook his bad habit. It is a fact that for the rest of his life he never used profane language or was heard to utter an oath, and for this his descendants have commonly given the credit to Mrs. Archibald, but a century later one of them, his namesake and grandson, thinks it not unkind or disrespectful to suggest that in all probability approving glances from the blue eyes of the daughter were at least equal in power to the earnest evangelism of the mother in bringing about that young man’s conversion.

Once begun, the work of the Church went on successfully. The structure was completed to the satisfaction of the congregation, and continued in use as the place of worship in that community until 1886 when a more modern church was erected. Those were old days and the Church was old fashioned—high and square in outline, with a large double doorway in front, the double doors being fastened outside with a stout transverse bar of wood which fitted into slots on the door frame and on the doors themselves. Inside facing the door thirteen steps in all led up to the high pulpit, ten to a landing and three more into the pulpit. Above and behind the pulpit was a "sounding board". Below and directly in front of it was the precentor’s desk which was reached by three steps up from the floor. Two aisles led from the entrance or lobby to the front of the church between staid rows of square box pews, the pews had doors and uncushioned seats. Galleries were built around each side and across the end opposite the pulpit. These were supported by large round wooden pillars. The end gallery had
four such supports and on one of them in plain view, cut neatly and boldly into the wood were the Capitals "M.B.H." This description is supplied by my elder brother, Frank, who relates that when he was a small boy on one occasion he stood puzzling over the meaning of the letters on the pillar and on asking his father about it he was told that his grandfather, Matthew Burris, had built the church and when it was finished he had cut those letters there meaning "Matthew Burris' House," in order to show who had built it! After his marriage and settlement in that community he was a regular attendant at the church which he had built and took part in church activities but he did not become a communicant until over twenty years later. It is said that he believed his people to be adherents of the Church of England, and for that reason he deferred the matter of joining the Presbyterian Church. However this may be it is certain that from that high pulpit he heard the Gospel preached by men of the very greatest fervour and ability. From it for well on to twenty years Rev. John Sprott preached and after him Rev. Robert Sedgewick during the whole period of his pastorate there. It is doubtful if any community in Nova Scotia or elsewhere has ever been blessed by two more earnest, devout, or well beloved men of God. And it is fitting here, I trust, for a descendant of one who listened to these two great men to make acknowledgment of the debt which he knows not only his own family but also that whole community even yet owes to them.

The Covenanting Tradition

When Matthew Burris described the church which he had built as a "House" he meant no disrespect. It was always known as "The Meeting House" and not as we now would say "The Church." It was dismantled in 1888 after having served its purpose for about fifty-five years and the parts were sold at auction. The site where it stood is now part of the United Church Cemetery but even yet in Musquodoboit that building is spoken of as "The Old Meeting House." The hill on which it was built and the road which passed by it are called "The Meeting House Hill" and "Road," while people going to or returning from Church service are referred to as "The Meeting Folk." This use of the word "Meeting" suggests New England and no doubt there is some meaning of this order attached to it but it appears quite certain that it had a much more significant origin—one which sprang from days of stress and strain in the Old Country, and that as used in Musquodoboit it carried with it traditional meaning of the very highest order.

"The Meeting House" rendered in Latin or in Anglicized Latin, as it formerly was, becomes the very significant "Conventicle." In the case of our Scottish ancestors this meant generally or always an illegal meeting held in secret for the purpose of divine worship. The Ulster Scots seem consistently to have called their place of worship "The Meeting House," and
I find that this custom was retained among Presbyterians in Ulster until very recent times. In Scotland "The Kirk" was an equivalent but it is necessary to distinguish between the customs of the two peoples. Both were Presbyterian but in Scotland, for a long time, that had been the National Church Established by Act of Parliament, whereas in Ireland Presbyterians were "Dissenters," "Non conformists" or even "Recusants".

In that country they were imposed upon by the Established Church of England and Ireland, and severely frowned upon, and even persecuted by the Government. The historian, Green, draws attention to the great disabilities under which the Irish Presbyterians of the period of 1780 or thereabouts labored, and states that their lot was very little or no better than that of the Roman Catholics. It is not hard to imagine the resentment which these people felt. It may be that they adopted the term "Meeting House" as it were insensibly from more ancient times when they were forbidden to use the more dignified name of "Kirk" or "Church". If so, it appears quite possible that they retained it intentionally and with the determination that in this way they would distinguish their place of worship from that of the Church of England. Still enduring irksome restrictions and perhaps active persecution it can hardly be thought that the spirit of a century before had died away, and the scorn which these Irish Presbyterians felt for anything which even hinted of Popery or Popish ritualism was probably as great in 1780 as it was on that day when Jennie Geddes rose in her place in St. Giles Cathedral and with loud maledictions hurled her stool at the clergyman who was in the very act of imposing a hated ritual upon her. It will be recalled that when Anthony and Samuel McClean of Latterkenny, Ireland, were about ready to sail for America they obtained certificates of character from the "Rector" and also from their own "Minister". They were ardent Presbyterians (and, indeed, there is every reason to believe that years after they came to Nova Scotia they were militant Presbyterians as well!) One may conclude that it was necessary for them to go first to the Rector since he was the higher authority. No doubt they resented the necessity, but go they did. On the basis of this theory there is more than a touch of humour in the certificate which their own Minister subsequently wrote, for he certified not only as to the character of his emigrating communicants but also that the Rector had told the truth about them! It may be supposed that the Rev. Mr. Lyttle felt like underlining both "our" and "us" before he looked up from his writing and handed the certificate to our ancestral McCleans.

These differences on matters on religion survived for many decades in Nova Scotia. The laws governing the celebration of marriage especially were very irksome. It was not a matter of choice with the early Presbyterians of Nova Scotia that marriage by the publication of banns was the usual procedure. This was the only way in which any Dissenting Clergy-man was permitted to celebrate marriage and the disabilities and inconveniences suffered by both clergy and people, in this matter, were causes of much controversy and strife in Nova Scotia in the earlier days.
In tradition then, "The Meeting House" carries one back to the Covenanting Days of our ancestors and secret meetings amidst the Scottish hills. Two pictures are recalled—One of a group of men and women with their "Minister" gathered in the open in a secluded hollow. They are at worship. I think they are singing the 121st Psalm and they are looking towards the Eternal Hills from whence alone, for them, any aid might come, and their faces are alight with hope and joy for as yet they have not seen the grim figures riding across the neighbouring ridge and spurring fast against them —The dragoons of Claverhouse! Many of those folk were martyrs just as surely as were those other bands of men and women who faced both ravening man and beast in the arenas of Nero and Diocletian. But the Covenanting Church was disposed to fight for its freedom, and a second picture appears—The Covenanter reading his Bible—It is late at night and the light in that lowly cottage is very dim but fitful gleams reveal the serious patriarchal face of the reader bent reverently above the wide open Bible and underneath that Book, lying across his knees, the shape and sheen of a naked sword!

The British race has rightful claim to many proud traditions, but of them all there is none greater than that one which recalls Scottish Presbyterianism and the savage persecution which our ancestors endured in their determination to keep the Covenants of their Church.

For one winter while the church was being built my grandfather lived in Hutchinson Settlement at a house owned then by Mr. Thomas Hutchinson but in recent times by Mr. Lewis Holman where, on stormy days, and in his spare time, he built some mantels in the house, and a number of bureaux of mahogany, one at least of which is still in satisfactory use. The bureau to which I refer was among the effects which William Burris received from his father's estate. When he moved to Alberta he disposed of his household effects at Little River. The bureau was intended for his sister Janie (Mrs. John, McFetridge) but by some mistake it was put up at the auction and sold to a stranger. Aunt Janie arrived to find her bureau sold, but it was at once re-purchased and is still in Uncle John McFetridge's home at Elmsvale. In those days, I suspect, a carpenter was adept in many lines, for our grandfather also made chairs and tables. A table of his construction and eight chairs including a rocker, all of very creditable workmanship are still in daily use in his grandson's house at Upper Musquodoboit after having been so used now for almost one hundred years. The table has hinged side leaves and slots in each end of the table frame provide for the attachment of end leaves. These latter very considerably increased the seating capacity of the table and were brought into use when guests were present, or as the years went by when all of the family were at home. The table is still in good condition, and conceivably may serve useful purposes for another century.

Some twenty-five years ago on the occasion of a family reunion of the Burris clan the Old Table was laden with dainties and decked with flowers, and after forty years of absence the four sons and three daughters of Mat-
thew Burris and their wives and husbands met about it, and after the repast spent several hours in relating their experiences in the years that had intervened between that occasion and the time when it had last welcomed all of them in their childhood. It was quite apparent to us of the younger generation, on that occasion, that our elders were swayed by varying emotions. There was much laughter and happiness and many a rally at each other's expense over events so many years gone by—but the poet's lines were justified—"Our sincerest laughter with some pain is fraught" and in the hearts of those white headed men and women there was some laughter that was not far removed from tears.

The chairs have round legs of maple, curved across slatted backs, comfortable pigskin bottoms laced securely underneath with thongs of raw hide and, with the exception of the rocker, all of them appear to be as good as the day they were made. The rocker is still in use but it shows signs of wear, and its long period of usefulness is pretty nearly completed. For three generations it has been in use, the especial property and convenience of the mothers of the successive families but the comfort and delight of all the children as well. Perhaps our youthful preferences for that chair arose from forgotten experiences of infancy for it assisted in the rendering and in the effect of many a rock-a-bye song. At any rate we all wanted and claimed it and once or twice at least, in my own recollection when the rightful owner was not in the offing, we fought brief but quite fierce enough battles for its possession. When its time has come to retire from all usefulness may the old Rocking Chair be given an honourable position among other relics of pioneer days and long be preserved as an heirloom of the family.

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An Agreement of 1838

The earliest record, so far available, of any of Matthew Burris' activities in Musquodoboit is the Account in Samuel Fisher Archibald's Day Book. This began in 1831. The next record is dated March 15th, 1838. It is the more interesting since it was written by him and sets forth the work which he was preparing to undertake in that year. The following was copied very exactly from a document found among our grandfathers' papers and now in my possession, viz:

"Memorandum of an agreement Between Matthew Borris of the one part and Jonithen Archibald of the other, Witnesseth that I Jonithen Archibald due Leese unto Matthew Borris A farm. lying and being in Musquodoboit in the County of Halifax Province of Nova Sco--- for the term of one year on the halves that is J. Archibald shall find one half of all the seads Required for the farm and M. Borris shall find Half of seads and due the labour the thrashing shall be performed by said Borris and Each shall have a like share of the Proceeds arising from the sade farm and he the sade J. Archibald shall find buildings for housing the same and a part of the Dwell-

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ing houses during the time I the said Borris is performing the labour. Also A.
Saw Mill on the halves which the said Jonithen Archibald agrees to let for the
half years sawing Each Party having half of the proceeds—A. Gris Mill which I
Matthew Borris promises to tend and receive for my labour one half of the
Proceeds. possession." (old double S") "to be given at the pleasure of
the present proprietor J. Archibald for which we bind Ourselves to

March 15th, 1838.

Matthew Borris
Jonathan Archibald.

The above was written on a single sheet of soft, good quality paper. The
paper is well preserved, the writing quite legible. It was folded across the
length and on the back appears

"Agreement Matthew Borris
Jonithen Archibald,"

Matthew Burris himself wrote this very interesting document. There is
no doubt on that point since his signature and the handwriting in the
body of the document are identical, and very different from that of Jon-
athan Archibald’s signature. The writing is neatly done. There is some
evidence of haste, but throughout a very apparent effort is made to set
forth the terms of the agreement in concise form. I think even then he was
looking forward to the business career which he afterwards followed. It is said
that he was well satisfied with the Church contract and that his experience in
it introduced him to the opportunities of business in Musquodoboit. On one
occasion I heard the late William F. Redmond, who knew our grandfather well,
say, "He got his start from the Meeting House contract and he made good use
of it."

The most interesting thing in the document is his spelling of the family
name, i.e., "Borris". Undoubtedly he pronounced it in that way. This was, in
fact, one of the ancient forms of the name, but whether he was consciously
using that form or not is uncertain. I imagine it is to be explained by a certain
guttural mechanism of speech which he possessed. This will be referred to
again, but I feel sure that many of the settlers of that time had the same
characteristic of speech. I have examined many of our grandfather’s papers,
deeds, mortgages, etc. and from them I find that he favoured the use of
"Borris" up until 1842 (but occasionally in those years he wrote "Burris"). At
this later date he seems finally to have settled on "Burris".

He received a Commission as Justice of the Peace for Halifax County on
January 16th, 1845. It was issued during the term of office of Lord Faulkland
as Governor of the Province to "Matthew Burris of Musquodoboit." I believe it
was the name that appeared on this Commission that decided him against
adopted "Burroughs." In after years he believed this latter, i.e. "Burroughs", to
be the proper form of the family name.
The Agreement of 1838 was made three days after his marriage to Mary Archibald. It may be that they spent part of that year at Jonathan Archibald’s in fulfilling the terms of the lease. He had purchased his farm three years before and probably had work to do on his own lands. If the terms of the agreement with Jonathan Archibald were fulfilled Matthew Burris must have been a busy man in the summer of 1838!

Matthew Burris married Mary, the youngest daughter of Samuel Fisher and Olivia (Scott) Archibald, March 12th, 1838. They made their home at Upper Musquodoboit on the farm which he had purchased from Samuel Lydiard in 1835. This farm was part of the Alexander Henry grant of 1800. He built the house which they afterwards occupied, and in which all their children were born. This house continued in use as the dwelling on the Home place until 1911, when the present dwelling there was constructed and jointly occupied by his son and grandson and their respective families. The Old House suffered somewhat in its location and appearance some years after construction from the fact that the adoption of the "level" Road Building Policy in this Province transferred the highway from what had been the front of the house to some two hundred yards to the rear of it. The new road also bisected the cultivated field. For the damage and inconvenience suffered in this matter my grandfather received compensation from the Provincial Government amounting to One Hundred and Forty Pounds. The farm which he owned has in more recent times been enlarged by the purchase of adjoining lands until now it is one of the largest farms in the county.

Matthew Burris' first wife died in 1860; some years later he married Elizabeth Redmond, of Upper Musquodoboit, who survived him for many years. She died in July 1917. There were no children by this second marriage. He was appointed a Stipendiary Magistrate and in this and other capacities was for many years a very useful citizen of Musquodoboit.

Matthew Burris was born at Riverside, N. S. Apr. 12th, 1807. He died at Upper Musquodoboit on Dec. 15, 1874. He and his wife, Mary, and three of their children were buried in a little cemetery on the farm about three hundred yards east of the site of his house. The following is a press notice of his death: "At Upper Musquodoboit on the 15th ult. after a brief illness Matthew Burris, aged sixty-eight years. Mr. Burris was a man of great intelligence, of sterling honesty and integrity, and during his long residence of forty years was much and deservedly respected. To many he was a friend indeed. His end was peace."

Mary Archibald, wife of Matthew Burris, was born June 24th, 1815. She died July 4th, 1860. She was one of those devout women to whom the Rev. John Sprott referred when he wrote, in 1864, "I throw a flower on the graves of pious women in the Upper Settlement". . . . "I was always glad to meet them in the sanctuary. They kept their eye on the pulpit and the golden fires of affection flashed in their faces at the mention of our Saviour's name.... such as Nancy Reynolds, Janet White and Mary
"THE OLD HOUSE"
at Upper Musquodoboit, N.S. Built by Nathaniel Burris about 1835
(This picture was taken in 1905)

BURRIS HOMESTEAD
1835
My grandfather Burris died some ten or fifteen years before I was born. I had heard many stories about him but my impressions concerning him remained very hazy and indefinite. Recently, however, I have had access to a series of letters which he wrote in the last eight or ten years of his life, and by means of these I have been able to form a much clearer picture of the man himself than I ever had before. The letters were written to his son John in that period between the time when the latter first left home to go to sea (about 1865) up to within a few months of my grand father's death in 1874. He wrote in a small neat hand, and was a good penman. I imagine that he wrote rather slowly. Following a very obvious phonetic method he misspells quite a number of the short words — the longer more difficult ones are almost always correctly spelled. He seems to have had alternative spelling for certain of his proper nouns. "Douglas" is spelled variously, "Dugles", "Duglas" and "Douglas"; "Philadelphia" appears as "Philadelphy" and "Bristol" as "Bristle". His sentences are well constructed and his subject matter is presented in a concise form. He utilizes all the space on the sheet but never overwrites. He makes terse comments on current events, draws an occasional analogy from history. and, though not stated, from a lifetime of experience offers his son the most fatherly advice; advises great caution in all financial matters, and directs him along the pathway of honourable conduct, and devotion to" duty.

He kept himself well informed of matters in general. The "Alabama Claims," The Franco Prussian War, and other events of importance in the larger sphere come in for comment. In the former he rejoices that the claims of the United States Government are being settled in a friendly way, and of the latter he says—"Imagine 40,000 men falling in a single engagement. It seems to be a war of extermination--The Emperor is a prisoner in the hands of King William, but I doubt if the Powers will permit France to be crushed under the heel of the Conqueror."

In politics he was a Conservative, and at one time in his life apparently had some political ambitions. Among his letters is one from Mr. W. A. Gladwin, of Dartmouth, asking him to accept a nomination for election in the County of Halifax. This was in March of the year 1859. Other matters are discussed, among them the place of meeting for the nomination proceedings the Temperance Hall at Middle Musquodoboit is suggested. A new order of things had recently been introduced—"Now that the impediment of the Townships has been done away with we should be able to carry the divisions of the County according to our wish." The letter proceeds in a note truly modern pointing out the very great importance of Organization—only "an active and zealous Conservative" is to be entrusted with the management of that process but he is to select others "to go around the District and canvass every voter in it, Etc., Etc." Finally comes list the right note of excitement and inspiration—"Be up and doing! Act
decidedly! Depend upon we shall do the same here! All in all Mr. Gladwin's letter is a gem of purest party ray. I do not know what happened at the Convention, but I suspect that my grandfather with characteristic caution, declined nomination. At any rate so far as I know his political activities never extended beyond his own community.

The election was held on May 12th of that year and there was great excitement throughout the land. The result was in doubt and continued so for over a year. The Opposition, led by Mr. William Young, claimed the victory but this was disputed by the Government, led by Mr. Johnstone, on the grounds that five or six of the Opposition were disqualified by reason of having been in receipt of Salaries from the Crown at the time of their election. There were appeals and counter appeals to the Government and great constitutional arguments pro and con were advanced. In the end the Government was compelled to resign, and it was just too bad that our grandfather was a supporter of Mr. Johnstone's party!

In Musquodoboit the election would be fought with deadly earnestness, but probably not with deadly effect to anyone. For a time however some of the folk there "feared" that even this latter catastrophe had happened and in order to inform the community of their fears they posted the following "Notice" on the Public Notice Board at the foot of the Stewart Hill Road, near our grandfather's home.

"Notice of Death."

Nothing is known of the whereabouts of Matthew Burris and William Henry, electors of the district, since the closing of the polls on May 12th, Inst. It is reported that they died on the evening of that day—if so their demise is deeply lamented.

Musquodoboit, May 13th, '59.

The political complexion of the community of that time was very strongly Opposition and without a doubt Matthew and William had found it expedient to retire very completely from the vicinity of the polls on the evening of that fateful day!

There is another interesting anecdote relating to his politics. Just across the fields about one half mile away was the Armand House, where Joseph Howe spent several years of his life. Mr. Howe was a good neighbour and often called at my grandfather's home. At that time there were four or five half grown boys in the home, and on one occasion as the two men were chaffing each other somewhat over political matters my grandfather said—"Just look, Mr. Howe, at all these boys I'm raising to be good Tories!" To which Mr. Howe replied, "You may raise them up to manhood but then I'll turn them over to be good Grits," Perhaps Howe did not live long enough but during his lifetime not one of these boys ever doubted the wisdom of their father's political beliefs. Many years after Howe had gone to his rest, one of them, my father, saw a great light, the true light, as he at least thought, of political wisdom, and he became and remained an ardent Liberal to his dying day. But my grandfather remained unrepentant. He
was relentless in his scorn of all things Liberal. In 1867 his own party "The Loyal Party is gathering its forces" and he anticipates the complete annihilation of the Opposition. In 1869 he writes, "Let me now say a few words about the affairs of our country. It is found that during the past year Nova Scotia has not suffered financially by the union. That she has cost the Dominion fully as much as was paid by her into the general government. The great body of the people are now beginning to fear the men they elected to manage the local affairs of the country. There was once in England a parliament called the Mad Parliament and that is the title our parliament is fast acquiring. . . . They turned Mr. Blanshert out of the House on some frivolous pretext. You cannot get a word out of the poor dupes who put Martin Wilkes and Wm. Armand at the head of affairs in Nova Scotia. Some serious mistake in the wheel of Fortune brought up such men to rule over us. I have now done on this subject." In spite, however, of the purpose expressed in the last sentence of the above he returns to the attack in subsequent letters in a manner equally scornful and caustic.

His letters touch on many subjects. One may discern how very careful he was in all business affairs. He kept scrupulously correct accounts, knew the primary value of the pence and paid his own accounts promptly. He made loans only after careful consideration and on good "security". He invariably charged six per cent interest. In making a sale he was amenable to the usual methods of bargaining, would readily compromise on the price or take the first price offered, but if credit were involved in the matter, six per cent, no more, no less, he must have. Side issues to the main bargain were not neglected. On one occasion an applicant came wishing to borrow a considerable sum of money amounting to several hundred dollars. The man was in good standing and could probably have had the money elsewhere. His note of hand was quite good enough, but my grandfather thought of a yoke of oxen which he had standing in the barn. The oxen were not earning anything and in addition were "eating their heads off". It was time for something to be done about that! His neighbour had need of just such a yoke of oxen—the loan was arranged, the note at 6% duly signed and passed over but when the man went away he took the yoke of oxen with him all nicely arranged for at a price quite satisfactory to both parties—but without the oxen he would not have had the money! Those were careful days in Nova Scotia, and we of the present may be very thankful that such was the case. To the thrift, the industry, and prudent care in all things that characterized the lives of many of our ancestors in this country we owe much more than we can ever repay.

Throughout all his letters there runs the note of deep religious thought and conviction. There are frequent quotations from Holy Script, and many allusion to Immortality. Over and over again he enjoins "Remember now thy Creator in the days of thy Youth" and urges diligent reading of the Bible. "You speak of your silent Sabbaths—devote these to the reading of your Bible, the more you read that Book of Books the more
Will its beauty appear to you. Store your mind with the doctrine taught in that blessed Book, and You will then be provided with a shield against the devices of the Wicked One." To the wife of his youth and the mother of his children his mind reverts again and again and, he writes of her in terms of the greatest praise and affection—"Your dear mother spared no pains to instil into my mind and the minds of her children our obligations to God for His unspeakable Mercies, and I hope and trust tho' dead, she yet speaketh. There is not I am sure a day passes but my mind reverts to your mother. She had a well balanced mind stored with Christian knowledge" — and again — "I do hope all of us who are on this side of Eternity may be spared to meet once more and look on the evergreens around your mother’s grave. In my dreams I have the privilege granted me to see her. Alas! it is but a dream yet it is a great gratification. I did not know her value until she was taken from me. I underestimated her plain and unaffected modesty and her truly religious mind ... Her last words were "Prepare for Eternity". Do not forget them John May the God of our fathers bless you and protect you and your ship."

These things are written here for the sake of Matthew Burris’s descendants. From the facts which have been presented we may, I think, fairly appraise him. He was a man of medium stature. His photograph depicts a man possibly fifty years of age, with a strong, rather stern face, and he was of stern, unbending disposition. In his own home his word was law, with his fellow men he was just and honourable, and to the poor he was generous. His letters reflect the prevailing ideas of the time and place in which he lived, but in addition they reveal to me a man of strong character, one who was deeply religious and thoughtful. In spite of his stern exterior he reacted to fine emotion and was I think a loving and lovable old man. Long life and experience had revealed to him the true values of things, a kindly Old Age had preserved Faith and Hope, and brought to him happy dreams from long ago. Truly! "May the God of our fathers" so bless us all!!
CHAPTER 11

THE DAY BOOK

OF

MATTHEW BURRIS

This day-book is not as well preserved as that one of Samuel F. Archibald's, and many of the earlier pages are missing. Those that survive are quite legible and present current accounts with many individuals in the years 1853-1861. The entries are made neatly. The details of various bargains are set forth. These are signed and in some cases witnessed. As compared with a generation earlier there is much less of barter and currency (S.S.D.) has become a common medium of exchange. An occasional "cheque" is mentioned, but generally money is "sent by the hands of A. B." and paid by that person into the hands of" the party to whom it was directed. Receipts are religiously given and taken. Many "Settlements" appear most of which are signed by the parties interested. It was one of our grandfather's business maxims—"Short settlements make long friends", and so, once at least, and often two or three times a year, he made settlements with all the folk with whom he was doing business.

Most of the names that appear are those of people living then in Musquodoboit and nearby places. Some of the younger folk of that time I can recall as very old men and women but most of them are known to me only by hearsay. Here and there the names recall some very excellent stories but these cannot be given here. It does seem relevant, however, to give a few items from the Day Book since they will reproduce procedures in vogue and conditions as they actually existed at that time.

"1853 handed the collector for Schools Mr. J. McGonagle £ S. D.

Schoolmaster Clarkes account amounting to 1 15 6"

James McGunnigle was the ancestor of the McGunnigle family of Musquodoboit. He settled first at Glenmore, but later at Upper Musquodoboit. He came to Nova Scotia from Antrim, Ireland in 1824 with the McFetridges, Redmonds and McMullins. His wife was Janet Redmond of Ireland, daughter of John Redmond, Senior. From competent authority I learn that the family name, now spelled and pronounced "McGunnigle", more anteciently was "McGonigal". It is a name of very ancient origin in Galloway, Scotland. At the time of its first appearance in Musquodoboit the name appears to have been pronounced in its more ancient form.

"1853 Threshing Dr.

Oct. 22

Alex. Henry, John's son 1 day
Arch Stewart 1 "
Donald McDonald 1 "
Robert Henry 1 "

Cleaning grain Robert Henry 2 days

Oct. 24 & 25"

There is no entry for the hire of a threshing machine. I imagine the work was done with flails. A day or two later the grain was cleaned with hand sieves. On the above occasion probably only a part of the grain crop was threshed.

"1858 Dr. to Moses Henry
for mowing 1 day in new lands" i.e. with the scythe.
"Dr. to John Gaston
2 days reaping"

"1858 John Nelson, St. Mary's Rd. Dr.
Mar. 31 1 ton of Hay £
also oxen to keep by the month £ 1/7/6
or by the 100 100 wt. £ 2/9

Brought to barn Mar. 31.

May 4. John Nelson's oxen taken away
4th day of May having eat 16 and 1/2 cwt.
of hay at 2/9 £2,5/4"

John Nelson was mentioned in S. F. A. s Day Book. Through obvious suggestion the District where he resided on "St. Mary’s Rd. has long been known as Trafalgar.

"1859 Dr. to John Farnell
1 large firkin
3 butter tubs
1 wash tub."

The first two for the dairy. A "firkin" might contain 50 to 75 lbs."Tubs" were generally from 10 to 30 lbs. in weight.

"1853 Dr. to David Coulter
Nov. 1 barrel of Shad £ S
i.e. cured -or pickled shad taken earlier in the season from the immense numbers of these fish which once came up the rivers. These were taken probably in the Shubenacadie.
"1858 Molly Cope.
May 14  1 Bushel potatoes,  2/9 Paid."
Molly Cope was, an Indian woman, wife of Cope and a famous character in Musquodoboit. She died about 1905 at a very great age, reputed to be "about 110 years". She was buried at Sheet Harbour.

"1859 Dr. to --------- -----
May 7th 1 day harrowing and horse, charged 5/6
Stood talking to people as they passed
along the road will allow him but 4"8
Name omitted here. They remained good friends!

"1858
Nov. Rec'd from Mrs. Elinor Wilson £
on account of school house 1"

Mrs. Wilson was the wife of Thomas Wilson. Her father, Alexander Stewart, was the ancestor of the Stewart Family of Musquodoboit. On his tombstone at Upper Musquodoboit these words:

"In memory of Alexr. Stewart, a Native of Glasgow, Scotland. Died Mar. 23, 1853 at 100 years."

"1858
May 2 Received from Matthew Burris
five pounds on account of wagon."—
(and signed in really beautiful handwriting)
"John Sprott Stewart."

"1853
Oct. 24 Dr. to James Henry
Making pair of boots for self
I pair boots for wife.

"1858
Apr' 1 Making shoes. Pair for Olive
Pair for Sarah and a pair for George

1859
Nov 11 Making fine boots for William."

William was then 19 years of age and on occasion,, possibly, felt that "fine boots" were especially desirable. James Henry made boots and shoes for the whole family. In 1861 he made "A small pair of boots for Mary Jane" and this was quite appropriate for "Mary Jane was then a very small girl, hardly four years old.
James Henry’s home was in the next field. He was called “Little Jim.” Of him I recall only the day of his funeral, but I know some of his descendants very well. His son, Frank Henry, introduced me to the mysteries of angling in the days when the streams thereabout were filled with trout. He had many stimulating stories to tell concerning the wild creatures of the streams and forests.

"1853 Dr. to Susanah Farnel
  3 1/2 months at 12/6 £2-3-9"

"1860 Dr. to James Henry
  making shoes for Jane Diller"

Both these girls no doubt assisted our grandmother in her work.

"1860 Dr. to Elinor McDonald
  d weaving 118 yards of cloth at /5 per yard"

"1860 Dr. to Mr. McDonald
  Greek book for John 5-"

"1860
  Mar 13 Received of Matthew Burris in full for John’s Board.
  Angus Mel. Logan."

John was then fourteen years of age and had been attending school at Middle Musquodoboit, boarding for a period at Angus Logan’s. The "Mr. McDonald" mentioned above was I think a Schoolmaster at Upper Musquodoboit. He is reported to have been a very stern disciplinarian. He was Mr. John McDonald who braved the eloquence of Joseph Howe (and aroused the wrath of Mr. "Doe") at the joint political meeting in the Debating House. Nearly fifty years later this Mr. McDonald, then of Pictou County, came to call on my father at Upper Musquodoboit.

"1854

Jan Walter Oldmixon rented 2
  sittings in my Pew of Meeting House
  for Pr Year s 6

1861 Interest due on Walter Oldmixon’s place 21 day of
  December each and every year the interest thereon being £  s 1 1 6"
"1858   Dr. Pearson, Dr.
to 1 1/2 bushels Potatoes
1861   Dr. W. Pearson, Dr.
135 lbs Hay"

Dr. Pearson lived and practised in Upper Musquodoboit for many years
after this date. He was still practising in 1887.

"1861        Paid cash for 1/2 share in
Gold Digging Company  £ 2 "

"1858     William Richards, Dr.            £ 10 - 0- -0
Mar 27   Sold a small piece of land to said Richards lying
on the West side of Geddeses Mill Brook and between the
brook and the bank for the above sum, bearing interest
from this date."

"1860
Dec 4      This is to certify that I, William Richards, have
given up my purchase of land which I bought of Matthew
Burris being the field in which my house stands.

Balance due William Richards of all account to date
£   s   d
3  15   2 1/2

Witness,
Matthew Burris
John Burris            William Richards."
Musquodoboit

This land was on what is now called Gleason’s Brook. No Deeds were
given or registered in this transaction. Just across this Brook but about one
hundred yards further south and a generation earlier was the home of a Mr.
Henry. Here a true pioneer event took place. Among the prized possessions of
that farm yard was a fine young pig, which was kept in a pen by the side of the
barn. One day Mr. Henry was away from home. His wife heard the pig squealing
as if in mortal terror and running outside she discovered that a large bear had
entered the pen and, on her arrival, was backing out through the pen door,
pulling the pig after him. As Mrs. Henry ran to the pen she caught up the axe,
which was sticking in its block. It was sharp as a razor. There was no time to
be lost and she did not hesitate. Richard, the Lion Hearted, never struck with
more deadly aim! Before the bear could turn to meet her attack she struck him
between the shoulders with her axe and killed him with a single blow.
"1859          John S. Ogilvie, Dr.
Mar. 15        Writing Mortgage Deed
              Paying for Registry."

"1860          John Geddes, Dr.
              Sitting as an arbitrator
              Geddes vs Gaston"

"1861          Placed in my hands by David Lawson a note of hand of
               Henry's. Said Lawson received on said note the sum of Eleven Dollars to be
               paid in two months from this date

May 10, 1861
Matthew Burris
David Lawson."

This is the first date that Nova Scotian Dollars are mentioned. Spanish

"1861 Paid Alpin Grant for British Colonies by the hand of William
Geddes 7/ for the year '60, 7/6 for 1861."

"1860          Dr. to Timothy Archibald
July 2nd       2 bottles of Porter, one of wine.
              Also 2 bottles of porter before received."

Mary Archibald, wife of Matthew Burris died July 4, 1860.
However far it may be from the subject of family history it seems necessary to the writer, at least, at this point to pay his tribute to the old folk of the Musquodoboit and Stewiacke districts generally. They were one people, and the names of a great many from both districts appear: on these old Day Books.

From what I know from various sources of the earliest days in those Districts, and from a study of the Day Books referred to, one gets the impression that up to about 1825 the folk there were struggling for a bare existence, but from that time onward conditions were steadily improving until, at about 1860, they were thriving and comparatively prosperous communities. In the lands of their origins these folk sprang from a great people, and they or their immediate ancestors brought with them to this country many fine tradition and qualities. May neither of these things ever be lost!

All of these folk worked hard. They lived simply and within their means and almost universally, or so it seems, they discharged their debts honourably. In the whole list of accounts from both Samuel F. Archibald’s and Matthew Burris’s Day Books there are very few that remained unpaid, which speaks volumes for the honesty and independence of the people whose names appear on those books. Of such virtues as these Joseph Howe was thinking when he wrote "The Stewiacke". The inhabitants of Stewiacke like those of Musquodoboit whom they nearly resemble are off shoots from the Truro and Onslow stock. And in metre he goes on-

"Where all my Country’s features I can trace
Where life’s best feelings have their dwelling place
And hearts with conscious independence beat
These make me love, fair stream thy sparkling wave to greet."

In matters of education they were the first in the Province to go on record and to urge upon the Government the necessity of an improved school system, recognizing and declaring in their memorial that education must become a tax on the whole community rather than be left to the individual (V. Campbell’s History of N.S.) That was, I think, in 1832.

In 1865 Rev. John Sprott wrote of them, "Musquodoboit is now classic ground and distinguished by a love of literature." What was true of the community mentioned, was I believe equally true of the other and perhaps too of all the communities where this general group of people had settled. Of other things, I think it very appropriate to say of them, in words which were familiar to all and which I believe were among the great guiding lights of their lives—"Not slothful in business, fervent in spirit, serving the Lord."
Matthew and Mary (Archibald) Burris had ten children. Their first child, Samuel, was born in 1839, and died in 1840. The same name was given to another son, born some years later.

William, the second child of Matthew and Mary Burris was born Sept. 15, 1840. He was married four times. (1) Annie Lowe, April 14, 1864. She died about one year later and was buried in the cemetery on the Home Place referred to above; (2) Emma Jean McNab, of Brae Side Farm, Dartmouth, Oct. 3, 1871, who died July 25, 1883; (3) Isabel Fraser McNab, sister of his second wife Sept. 28, 1888. She died suddenly May 22, 1896; (4) Ann Elizabeth Cruikshank, of Elderbank, Halifax County, September 1900, who is still living in Lacombe, Alberta. (June 1934.)

William and Annie (Lowe) Burris had one child. The baby died at birth and the mother but a few hours later. There were no children by his marriages to Isabel McNab and Annie Cruikshank.

William and Emma (McNab) Burris had three children, Annie born 1875, died 1876; William and Olive.

William, the second child of William and Emma (McNab) Burris, was born in 1877. He was married twice. (1) Mae June Shiletto, June 1907. They had two children, William Richard, who was born March 11, 1908 and is now living with his grandmother, Annie (Cruikshank) Burris, at Lacombe; Mary Olive, born Nov. 26, 1909. Mae (Shiletto) Burris; died March 1914. Since the time of her mother’s death Mary Olive Burris has lived with a maternal aunt in Minnesota, U. S. A. She is a school teacher. In 1932 she travelled to England and the Continent as a British subject under her family name Burris. She has recently taken out papers of naturalization as an American citizen under her aunt’s name of Veltum. In August 1919 William Burris, son of William and Emma (McNab) Burris, married Mary Swanson. There were no children by this marriage. William Burris died Dec. 10, 1928. His widow, Mary (Swanson) Burris is now living in Lacombe, Alberta.

Olive, the third child of William and Emma (McNab) Burris was born 1879. She married Andrew Gilmour, of Lacombe ... They had no children. Andrew Gilmour died July 25, 1938. Olive (Burris) Gilmour is living at Lacombe.

Even as a boy, my Uncle William gave evidence of distinct originality. On one occasion he was set to hoeing a field of potatoes by his father who was engaged on another part of the farm. The work was irksome and
monotonous, and it was a welcome relief when his father asked him to go on an errand to the store at "The Corner" about two miles away. He was instructed to lose no time and to return at once, but he fell in with a chum, stayed to dinner with him and it was in the mid afternoon when he returned to his work. His father was in the field hoeing away with a business like determination that foretold of painful developments. He picked up his hoe and fell in line working furiously to make up for lost time. For a few minutes not a word was spoken. Then the father stopped and straightened up—"Its no use, Billy! Just as soon as we go home you're going to get it!" "Billy" thought this over for a short time but kept on working right—left and between! Then he dropped his hoe—"All right, Dad! It'll not be any worse for the whole day than for a part of it," and walked off to the house! His father did punish him for disobedience but not for the time lost from his work. Over seventy years later, when his hair was as white as the driven snow, I heard my uncle relate this story—"I got 'It' all right but no worse than I deserved," and he evidently regarded the event as one of the high lights of his life.

An even better story than this runs somewhat as follow - It was the time when brimstone matches were first coming into use. One day "Billy" was sent to the store to purchase some of these wonderful conveniences. He came back with them promptly enough and placed a rather untidy parcel on the table. His father was a bit dubious about this new fangled idea and as he took up the parcel he remarked—"I doubt if they're any good, anyway!" The small boy was all eagerness and before his father could proceed further he broke in—"Oh! Yes! Dad! they are for I tried everyone of them!"—but tradition does not relate what happened next.

During his earlier life William Burris was a blacksmith and worked at this trade in various parts of America. Later on after the wanderlust in his makeup had subsided somewhat, he returned to his home Valley and for a number of years engaged in farming at Little River. His farm there is owned now by Osborne Henry, Esq. He was a man of distinctly original ideas a determined and fearless spirit. Essentially, I think he was a frontiersman and many of the more active years of his life found him living and working in Western America. He walked and rode across the Continent dangerous experiences. To my mind "Uncle Bill" was the most colorful one of "The Burris Brothers." He knew the West of the Colt's "Dragoon" days, of "Buffalo Bill" and other striking personalities of that period, and, of course, he was the hero of my boyhood! On one occasion my grandfather was talking to Rev. Mr. Sedgewick and telling him of some of William's experiences as a police officer in Georgetown, Colorado. Mr. Sedgewick remarked, "Willie should make a good officer. He is fearless And he has an eye that would terrify a scamp." In 1892 he sold his farm at Little River and with his wife and children moved to Lacombe, Alberta, where he lived until his death in 1924.
The following sentences are extracted from an Article "The Late William Burris," which was published in a Lacombe paper at the time of his death ". In many regions he trod the wilderness before the advance of civilization. . . . During his residence in Georgetown, Colorado (1867-77) he served four years on the police force. At that time this town was the resort of such desperadoes as "The James Boys" and others of that class. He had several desperate encounters while in the performance of his duties and several times narrowly escaped death. He received two bullet wounds, one in the arm and the other in the thigh, and his hat was once shot through. His fearlessness gained him the high esteem of the citizens and he was a terror to the evil doers.... He was appointed Postmaster of Lacombe in 1895 and held that office for thirty years. He also served as Mayor from 1901 to 1906, and throughout his whole residence here has been a help citizen. . . . No Man in Alberta had more friends than William Burris.".

Sarah, the third child of Matthew and Mary Burris, was born May 19th, 1842. She was married to Edwin Archibald, of South Branch, Colchester County, Nov. 10, 1870. Mr. Archibald died in March, 1881, and in 1885 she was married to Allan J. McCurdy, of Musquodoboit. She died Jan. 3rd, 1927. By her first husband, Edwin Archibald, she had four children. There were no children by her second husband.

Matthew George the first child of Edwin and Sarah Archibald was born in 1873. He married Janie Mitchell, of Ship Harbour, N.S. He is a graduate in medicine from Dalhousie University (Class '98). For six or seven years he practised his profession at Upper Musquodoboit. During this period he married, and I think two of his children were born there. In 1905 he and his family moved to Kamloops, B.C. He and his cousins Dr. J. S. Burris and Dr. H. L. Burris, in partnership, established the Kamloops Clinic, and are well known and successful physicians and surgeons of that town.

Dr. Matthew George and Janie Archibald have five children, three sons and two daughters, Marjorie, their eldest daughter, married Dr. C. T. M. Willoughby, of Kamloops, some years ago; Edwina, their second daughter, married Harry Rand, of Cunard, N. S. They are now living in Montreal; Douglas, their eldest son is associated with Canadian Bank of Commerce in British Columbia and the two younger sons of Dr. Matthew George and Janie Archibald, John Stewart (named for the late Dr. John Stewart, of Halifax) and Walter Stanley are now students in Medicine, at McGill University, Montreal.

John Burris, the second child of Edwin and Sarah Archibald was born in 1875. He married Mary Reid, daughter of A. J. Reid, of Musquodoboit. Their home is at Brookvale, Halifax County. They have two children, Elizabeth and Douglas. Elizabeth married Mr. Orville Pulsifer in 1932. They live in Halifax. Douglas resides with his parents.

Ira, the third child of Edwin and Sarah Archibald was born in 1877. Following a family tradition he went early to sea. His first ship was the
full-rigged ship "Selkirk", Capt. James S. Crowe. The "Selkirk" was in Manila Bay on the occasion of Admiral Dewey's victory over the Spanish fleet in 1898. On her homeward voyage she was wrecked on an uncharted rock off the Phillipines. They spent many days in an open boat but finally were rescued after having suffered the severest hardships. The rescuing ship landed the survivors again at Manila where Ira joined the Barque "Calburga" as second mate. Capt. Jock Douglas, a brother of Capt. Thomas Douglas, was then in command of the "Calburga". This vessel was built at Maitland by A. McDougall in 1890, and is listed in Wallace's "Record" as the last Nova Scotian barque to remain in service. Some years later when bound from Rouen, France, to New York he was taken ill while at sea, with typhoid fever. The ship was long delayed by adverse storms, but finally he was placed ashore, very ill, at Liscombe, N. S. He was removed from that place to Hospital in Halifax where he died in 1902. On this last voyage he was 1st Mate on board the Ship "George T. Hay", built at Spencer's Island. Capt. George D. Spicer who died at Parrsboro, in 1937, was Master.

Mary, the fourth child of Edwin and Sarah Archibald was born Sept. 10, 1878. She trained as a nurse and for many years lived and practised her profession at Wellesley College, Wellesley, Mass, and was matron of them Waterbury Hospital, Connecticut for some years. She is now living at Middle Musquodoboit, N. S.

Samuel, the fourth child of Matthew and Mary Burris, was born April 16th, 1844. He married Mary, the fourth daughter of William and Ann (Simpson) McLachlan of Stewiacke, Oct. 3, 1871 (Her father was born in Stirlingshire and her mother in Banffshire, Scotland.) Samuel Burris and his elder brother William and Samuel Braden, all of Musquodoboit, were married on the same day—a triple wedding—in St. James Presbyterian Church, Dartmouth, by the Rev. Alex. Falconer—Samuel Burris to Mary McLachlan; William Burris to Emma Jean McNab; and Samuel Braden to Susan Braden. It is said that these were the first marriages in that church after it was opened. After the marriage the three couples went to Boston by boat where the party broke up, Samuel Burris and his bride returned to their home in Musquodoboit, while the others continued in company directly to Colorado.

The following record concerning the family of Mary McLachlan, wife of Samuel. Burris of Musquodoboit, was copied from the Truro Township Book. (N. S. Archives.)

"William McLachlan son of John McLachlan and Christina McLachlan, formerly McLaren, of the parish of Denny Shire of Stirling of Scotland, was married to Ann Simpson, daughter of John and Jane Simpson of West River of Pictou, on the 31st of December, 1830. Regd. by Alexr. Miller, T. Clk."

When a boy in his 'teens- Samuel Burris was apprenticed to learn the blacksmith's trade with Mr. William Fisher, of Upper Musquodoboit, Halifax Co. On completing his apprenticeship, he purchased the forge and
business of Samuel Green at Little River (now Elderbank), Halifax County, and for a number of years after his marriage continued to work at his trade there. He was a tall, strong man, full of energy and ambition and the forge business alone did not long content him. In those days most of the carriages, wagons, sleighs and sleds were made in the communities where they were used, and in their manufacture the services of wheelwright, carpenter and blacksmith were required. He decided to combine all three in one enterprise and to start a factory. Just at this time he had built a new house and the old one was utilized in his new venture. On December 25th, '79 he wrote to his brother:

"My dear John: . . . I spent the most part of this day in the forge although we had an invitation to go up to the Old Homestead for our Xmas dinner . . . We are now settled in our new house . . . I can hardly imagine how we managed so long in the old one although many a happy hour I spent in it . . . . I am preparing to start a carpenter's shop in the spring and now have the old house moved down beside the Forge which will make it very convenient for carrying on the carriage building business. I mean to give that business a fair trial. I have been so humbugged of late getting woodwork that I felt it to be a great loss and I think if I get good workmen and use good material that I cannot lose if the matter is carefully managed. . . .

Your affectionate brother

Sam."

I do not know how the carriage business prospered, but the next Spring, writing again to his brother he reports . . . "I sold five sleighs and five pungs; have one sleigh and two pungs on hand which I expect to dispose of shortly." Thus carefully and honestly—"good workmen", "good materials", and "careful management" his work progressed. He was but one of the thousands of Nova Scotians who then contributed to the needs and to the prosperity of their own communities. It is all changed and practically all gone now. The forge has lost its place of importance in the community, the wheelwright, the carriage shop, the tannery, and the grist mills are gone, and with the passing of these and other local enterprises of sixty years ago many of the skilled workmen also have departed to the very great loss of the Province as a whole! In those years Samuel Burris was in close business contact with his brother Captain Johan Burris who was then actively engaged in his calling in various parts of the world. They had investments in common—"Shares" in the "Truro" and other vessels. He attended to the insuring of their interests and was intensely interested in freight rates, charters, and cargoes. Some voyages were safer than others; some cargoes more dangerous; some seasons more precarious and apparently it was the custom for an "owner" to insure for the voyage only or take the risk himself regardless of the other owners. Constant alertness was therefore necessary. My uncles had much correspondence on these and other matters, which is very interesting, and, to me, instructive. Samuel Burris was then living in the inland valley of the Musquodoboit, but occa-
signally the sweep of wind and wave, fierce Atlantic storms and the dreaded vision of a good ship "clawing off" a wild lee shore or crashing through a blinding storm, broke in upon the quietness of his life! On Feb. 16th '81 he writes:

"My dear John: My pen utterly fails me to describe the joy we experienced on receipt of your note by last night’s mail. We were never so Anxious in all your sea wanderings as on this voyage. Such a storm as was reported, we could hardly believe any vessel could live in it at all! And we knew you were in it. Then the "Truro" was reported riding at anchor in Margaret’s Bay, and the gale became so severe that she had to slip her anchor with twenty-five fathoms of chain and run before the storm, had lost her jib-boom and head-gear. We knowing you had one anchor only had cause to be alarmed. It was reported all about that you were lost . . but thank God you have come safely to port.”

About '1882 he disposed of his forge and carriage business and opened a general store at Little River Corner. He carried this business on very successfully for many years. His house was situated a short distance from the Presbyterian church at Little River, and at that home all his children were born.

In the latter years of their lives "after John had come home from sea", the two brothers, Sam and John, came several times a year to visit my father at the "Old Homestead" at Upper Musquodoboit. Some times they were accompanied by their wives, but in the very lively discussions which followed the ladies, when present, took largely an amused part. The brothers were all Presbyterian, two of them were 'Tories" and the third, my father was a "Grit" and when they were not conversing in the most harmonious and philosophic manner over the mystery of Predestination, the awesome significance of that sentence about "Some" who were "Elected", the apparently obvious way in which Free Will might defeat even the Divine Purpose, and, in hushed voices, over the Means of Redemption, they would spend hours at a time, all talking at once, in very loud voices indeed, over the merits or the reverse of Reciprocity, Low or High Tariffs, and the characters and abilities of W. S. Fielding, Sir Wilfred Laurier, Sir Charles Tupper or ‘Sir John A. MacDonald. In this latter argument if the assertions of good and ill, that were there made were equally true, then the eminent gentlemen under discussion were certainly the greatest, and at the same time, most assuredly the least of all our public men. Far be it from me at this late date to award the Victor’s laurel to any one of these beloved old men but, after the brothers had departed, at times my father would assert (not too confidently)’ that he had had "the better of Sam and John."

Samuel and Mary (McLachlan) Burris had six children. William Norman their first child was born in 1872. He married Ann Kerr daughter of Matthew Archibald and Ellen (Ervin) Guild. (This. Matthew Guild was descended from the William Guild who was drowned in the Musquodoboit River near the high bluff at Upper Musquodoboit which is called after him "Mount William." Ellen Ervin was a daughter of Charles and Ann (Kerr) Ervin of Musquodoboit.) William Norman and Ann (Guild) Burris had
four children; Gordon Guild born 1903, now a 'Construction Engineer, New York City; Samuel Martin born 1904, now Dr. Samuel Burris, a physician and surgeon practising his profession in Huron County, Ontario. Robert Dudley their third son, born 1906, married Olive Flemming, daughter of Mr. and Mrs. J. M. Flemming of Shubenacadie, April 1936. They live in Santa Barbara, Mexico. Mary Eleanor (Polly) the only daughter of Norman and Ann (Guild) Burris graduated from Dalhousie University 1993. She is living in Montreal. Norman and Ann (Guild) Burris live at Shubenacadie, N. S. near the river bridge (Colchester County).

Estella Mabel, the second child of Samuel and Mary Burris, was born Feb. 14, 1874. She graduated from Dalhousie University (Arts Class 1904) and for a number of years was a school teacher in Nova Scotia and in British Columbia. She married Rev. Alexander Leonard MacKay, son of John and Jenny (MacKay) MacKay of Earltown, N. S., who was born April 6, 1866, and died Jan. 5, 1924. Rev. Alexander and Estella (Burris) MacKay had five children,—Samuel Alexander, born Aug. 4, 1908, now a student at Mount Allison University; Neil Stanley, born Jan. 4, 1910, now in the employ of the Bank of Nova Scotia, Pictou; John William, born April 11, 1911, a graduate in Science of Mount Allison University, and employed at Kirkland Lake, Ontario; Mary MacLachlan, born Oct. 25, 1912, a graduate from Toronto University (Class '34), and Jean Elizabeth, born May 18, 1914, a student at Dalhousie University.

Mary, the eldest daughter of Rev. A. L. and Estella (Burris) MacKay, was married, Dec. 14th, 1938, in London, England, to Frank Campbell MacIntosh, son of Rev. C. C. Macintosh and his wife of Antigonish, N. S. Mrs. Estella MacKay is now living in Montreal. (1939).

John Stanley, the third child of Samuel and Mary Burris, was born Dec. 11, 1876. He graduated in medicine from McGill University (Class '99) and is now a well known surgeon in Kamloops, B. C. He married Elizabeth Barker, of Calgary, Alberta Aug. 15, 1908. They had two daughters, Margaret and Nancy. His wife Elizabeth (Barker) Burris died in 1933 at Kamloops.

Howard Lester, the fourth child of Samuel and Mary Burris, was born April 16, 1879. He is a graduate in medicine from Toronto University (Class 1905). He served with distinction with the R.A.M.C. at Salonica and other places during the Great War and holds the rank of Lieutenant-Colonel. As before mentioned, he is associated with his brother Dr. J. S. Burris, and his cousin, Dr. M. G. Archibald, in the conduct of the Kamloops Clinic, B. C. He married Robina Stewart, of Winnipeg, May 3, 1919. She was a nurse and served several years overseas during the Great War. (Her ancestor — Stewart, came first to Canada from Scotland about 1850, arriving via Hudson Bay and in the employ of the Hudson Bay Company. He was an active participant in the Riel Rebellion and was taken prisoner by the rebels at that time. Her father was R. W. Stewart the owner and publisher of 'The Selkirk Record,' who was born at Winnipeg in 1857 and
died at Selkirk in 1932). Howard Lester and Robing (Stewart) Burris have five children—Donald Stewart, born July 13, 1920 Catherine Joan born Sept. 17th, 1921; Helen, born Oct. 6, 1923; William born Aug. 15, 1925 and died the same day; John born Nov. 27, 1926, and Elspeth born Oct. 27, 1928.

Alpin Roy, the fifth child of Samuel and Mary Burris was born Jan. 4, 1881. He married Isabella Stewart, a nurse, Sept. 20th, 1911. They had three children, Isabelle, Frederick and Allan. They lived for some years in Kamloops and later on in Vancouver. His wife died some years ago. Alpin Roy Burris died at Vancouver, May 2nd, 1939.

Edith Archibald, the sixth and youngest child of Samuel and Mary Burris was born Aug. 1890. She trained as a nurse in Vancouver, B. C. She married Augustus John Wilfred Morley, a Canadian, at Palm Springs, California, in 1928. They have one daughter, Patricia Jane, born March 11th, 1930.

Samuel Burris moved to Vancouver about twenty-five years ago, where he continued in active business until the day of his death. He died in his sleep in 1914. His widow returned to Nova Scotia to live with her son, W. N. Burris, at Shubenacadie. She died in 1917, three years after her husband.

John, the fifth child of Matthew and Mary Burris was born Jan. 29, 1846. When about eighteen years of age he went to sea. The first vessel on which he sailed was the Barque "Bluenose" of Princeport, Captain Rettie, Master. He made one voyage only on this vessel and then engaged on board the Barque "Alice Roy", a Maitland vessel, Captain William Douglas, Master. He remained on board this vessel for about four years, advancing from A.B. to Mate, meantime by experience and study fitting himself for the rank of Master. He received his Master's Certificate at Halifax, Aug. 2nd, 1872, and left immediately for New York to take charge of the Brig "Stella Lodge", bound for Liverpool, Eng. While Master of the "Stella Lodge", in a port of Cuba he was dangerously ill with Yellow Fever and was confined to a hospital there for several weeks. In December 1873 he took charge of the Barque "Truro" new vessel of about one hundred and seventy foot keel, launched at Princeport in Dec. 1879. John B. Dickie, Esq., of Truro, and others were the principal owners, and as previously mentioned, my grandfather had a minor interest in the venture. He sailed as Master for many years in the days, very aptly described by a recent writer, as those of "Wooden Ships and Iron Men"—and visited many parts of the world.

Mutiny on the "Alice Roy"!

On one occasion on a voyage from Liverpool, Eng. to New York a mutiny of serious proportions broke out and before order could be restored one man was shot and very seriously wounded. This event took place in 1869 on board the Barque "Alice Roy"--a Maitland vessel of which
William Douglas, then an old man, was Master, Thomas Douglas, son of the Captain, was Mate, and John Burris, 2nd Mate. At the time of the Mutiny the "Alice Roy" was off the Banks of Newfoundland.

The crew as a whole had not refused duty, and remained neutral in the fighting that took place, but they were being incited to mutiny by three of their number who had refused all duty and who had declared their intention to overpower the officers and seize the ship. The two mates had gone into the forecastle to seize the ringleaders and place them in irons. A terrific struggle took place, and the mutineers being three to two the odds seemed to be in their favour. Captain Douglas had come forward with a loaded pistol in his hand, and close beside him was his devoted admirer, the negro cook. They arrived in time to see one of the mutineers with an axe raised and just in the act of bringing it down on the head of John Burris who along with Tom Douglas had gone to the floor with the other two of the ringleaders.

The negro cook was pardonably excited and as Captain Douglas hesitated to fire he shouted,—“Give me dat pistol, Sah!” and snatching it from the Captain he fired at the man with the axe and brought him down with a bullet through his thigh. All resistance then subsided. The ringleaders were placed in irons, but the wounded man did badly and in order that he might have medical attention it was necessary to change the course of the ship, and bring her into Halifax. At the subsequent trial the Captain and officers were completely exonerated, the Court suggesting that the pistol should have been used sooner than it was. The cook was freed from all blame. The fate of the wounded man is not certain but his fellow conspirators were given appropriate terms of imprisonment with hard labour.

This account was given me by Parker Burris, son of the man who so narrowly escaped the mutineer's, axe. I have heard my father speak of the affair and that my grandfather went to Halifax to be present at the trial. My Cousin Parker states that his father always "made light" of the mutiny and spoke of it as being more laughable than dangerous. He centred his account of it about the doings of the negro cook, saying that the latter "grabbed the pistol, pointed it in their direction, shut his eyes, pulled the trigger and hoped for the best," and that it was a pure accident that the mutineer was shot rather than one of themselves. However, the decision of the Court is a surer index of the seriousness of the matter. My uncle's rendering of the story was quite in harmony with his well known diffident disposition. John Burris was not a "bucko mate". Those who knew him when he was in the hey-dey of his career as: a mariner and Master speak in highest terms of his friendliness and justice to his men. In this he had fine precept and example from both William and Thomas Douglas with whom he sailed for many years. They were men of the highest type and among the greatest of Nova Scotia's seamen. Mr. Melville Sanderson, of Greenock, who knew my uncle, said to me, "John
Burris knew his profession well. He made good voyages and was careful of his men. He was an A. 1 navigator and quick as lightning in an emergency."

Another interesting item of his experiences aboard the "Alice Roy" is taken from his "Diary"—

"Aug. 6th, 1870"

"Off the Isle of Wight. A pilot boat has just given us news of the outbreak of war between France and Prussia. The German boats in the Channel are shying off in all directions".

"Sunday, Aug. 7th,

This afternoon we were boarded and had our papers overhauled by an officer of the French man-of-war "Montcalm". The white cliffs of Dover were under our lee. Wind E."

The following letter written by John Burris is of special interest as reflecting sea-faring practices and conditions of the time. He was then 1st Mate aboard the Barque "Alice Roy" (Capt. Thomas Douglas, Master.)

Antwerp, Feb. 2nd, 1872.

Dear Brother George

We are now ready for another start to westward. The repairs on the bark are finished & she is now classed for seven years or for two years more than when she came off the stocks. The Captain is quite proud of her and expects to make almost any amount of money with her before she runs out this class ... If the same good fortune attends her as heretofore she will be a bonny ship for her owners. We are bound to Philadelphia with a cargo of iron & lead chiefly, about a thousand empty petroleum barrels, some glass in boxes etc. — We will probably have a long tedious voyage at this time of the year. The Captain thinks he will go to the South and make a fine weather passage but that will depend on how we have the wind when we get down Channel. If it holds from the North and Westward we will stand to the Southward until we strike the N.E. trade winds which will be in 25° or 26° N. Lat. On that parallel we steer until we arrive on the longitude of 60° or 65° W. then stand to the North'd again. .... This will probably be my last voyage in the "Alice Roy". I ought to be able to stand the test of a Master's Examination .... I am afraid we will have trouble with our crew this time. We have an ill looking set of scoundrels . . . . You see we have more to contend with than storms on a lee shore. The burden of their management will come on my shoulders . . . It comes pretty hard when a man's life is put in danger in the common discharge of his duty. There is much antipathy between crew and officers of vessels nowadays . . . there is no reconciling them . . . There are faults on both sides, the men are not wholly to blame ....

Your affectionate brother,

John.
After sailing as Master of the "Truro" for eight or ten years he decided to retire from a sea-faring life. He would "go West" and take up ranching! His letters of this period are very interesting. He is at Winnipeg in April, 1882. The City is full of activity. The settlers are coming in thousands and the Land Office is besieged from morning until night by people looking for land grants. Already the "real estate" bubble is shining and growing. There are many friends and a few relatives from Nova Scotia—William Archibald, Donald Archibald, George MacLachlan, Neil Curry, George Grant and his wife (Olive Burris) are among those mentioned. The Red River and the Assiniboine are in dangerous flood and still rising—"the water is lapping the stringers of the Louise Bridge—if it rises much higher the bridge must go;" There is great dissatisfaction with railway facilities. — "Just think! There are five thousand cars and over of merchandise, all for Winnipeg, lying between here and St. Paul's and no lumber to build with, no nails, no hardware of any kind in the City! Six million dollars worth of buildings under contract, over one thousand carpenters idle and not a blow can be struck because the country is denied the proper railway facilities. The road from St. Paul's here is owned by the company that controls the C.P.R. As they gain strength the people here talk louder and louder. I don't think they put much faith in Blake as a leader, but if Sir John had a strong opponent he'd go for it this time, . . . " Intensely interested in the life of a frontier country two thousand miles inland but before he ends that letter a vision of long Atlantic rollers and his old ship "The Truro" slanting across the world comes to him. "I don't know when T11 be home. I am sorry to learn that the "Truro" is faring badly since I left her. She is now, I dare say, bound for Harve with oil at 2/9 per bbl." A week or two later he is leaving Winnipeg "to locate". "Will Archibald and I are taking a tent 12 feet square to live in till we get a house built. We're going to live together. Our outfit consisting of tent, ploughs, wagons, stove, four months' provisions, and oxen, will cost us about $450.00. The oxen cost me $255.00 but they're a good pair — in Musquodoboit they'd bring about $130.00. There'll be some great cooking done in that tent this summer. I'm going to put up a porch—that will do for an ell to my mansion of the future, I'll make it 16x22 feet ten foot post." On May 16th all the cargo is "aboard" and he is ready for "sea" once more. "Will has gone on a week ago by freight to look after the team." Once clear of the headlands the course is set—"We go by rail to Flat Creek about 40 miles west of Brandon; from there we strike 'S. W. by W. till we come to Moose Mountain and at its foot select our lands." One can picture the two pioneers, the Captain at the wheel,—"Gee! Haw! Giddap!" watching the Sunrise and Sunset or at night peering aloft at Polaris as their praise wagon creaked and rolled "S.W. by W." to Moose Mountain and their future home! In the autumn of that year he returned as far as Montreal to meet his bride to be, Margaret Sutherland, of Gay's River, N. S. They were married there in St. Mark's Presbyterian Church, Dec. lath, 1882, and at once went West, spending the winter in Winnipeg and going on to their homestead at Wapella in the spring.
But their venture was destined to be short lived. The "Colchester", a rigged ship of Princeport was being refitted for a long voyage and since her former Master, Captain Samuel Rettie, was retiring it became necessary, for the owners to replace him. Mr. Jno. B. Dickie at once suggested that they secure John Burris for the position and word was sent to him on his Western ranch. The story runs "He dropped everything and came at once." Seafaring, I judge, was in his blood, and like many another Nova Scotian of that period who had wandered inland, no doubt, too, he felt:

"I must go down to the sea again
To the lonely sea and the sky
And all I ask is a tall ship
And star to steer her by."

He remained in charge of the "Colchester" for a number of years, and for a time after leaving her was Master of the Barque "Harold". Only retiring from his seafaring life he purchased a farm in Middle Musquodoboit where he spent the remainder of his days. He died there y 26th., 1924. His wife Margaret Sutherland, was born at Gay's River, N.S. June 8th, 1863. She died Sept. 20th, 1917.

John and Margaret (Sutherland) Burris had eleven children. Mary Olive, their first child, was born in Winnipeg Oct. 22, 1883. For a number of years she was a school teacher in British Columbia. She married Rev. G. Melvin, Presbyterian Clergyman, then of New Westminster, B. C., formerly from Ontario, July 27th, 1911. They had two children, Frederick John, born April 7, 1915, and Dorothy Jean, born Oct. 31st, 1920.

Olive Melvin died January 11th, 1922. Her husband and children now living in Vancouver;

Matthew, the second child of John and Margaret Burris was born in Gay's River, Sept. 26th, 1885. He was killed An accident in the Canadian West, Jan. 10th, 1908.

George Parker, their third child was born Oct. 16th, 1887. He followed the sea for about twenty years and in many parts of the world fell in with men who had known remembered his father. He is now a Nautical Instructor in London, England, and has made his home permanently in the land of his fore-fathers. He married Gwladys Lillian Watts, of Liverpool, England, Dec. th, 1914. They have one child, Joyce Claire Athya, born Dec. 29th, 1915.

Annie, their fourth child was born June 13th, 1891. She married Roy Sumner, of Virden, Manitoba, March 22, 1920. Their children are Douglas Burris, born Feb. 4th, 1921, and Donald Sutherland, born Aug. 4th, 1928.

William Douglas, the fifth child of John and Margaret Burris was born Oct 11th, 1892. He married Sarah Christina Butcher, (Sadie) of Musquodoboit (actually of Waltham, Mass.) in 1916 (July 13). They had no children. His widow is now living in Musquodoboit. He enlisted in the 85th Nova Scotia Highlanders and went overseas. For conspicuous coolness and courage in action, he was decorated by His Majesty the King (Military Medal) in 1917, and died in battle in the desperate fighting before Amiens August 10th, 1918. I remember him as sturdy bright eyed youth, in natty uniform just before he sailed with the
Regiment to his death “in Flanders Fields.” In his memory I would repeat, from Newboldt, the proud words inscribed in Clifton Chapel, England:

“...............yet be sure
Among the lights which gleam and pass
We’ll live to follow none more pure
Than that which glows on yonder brass
"Qui procul hinc" the legend’s writ—
The soldier’s grave is far away—
"Quid ante diem perit ;
Sed miles sed pro patria."

Jennie Parker their sixth child was born July 11th, 1894. She is a school teacher and is now living in Winnipeg.

Fannie their seventh child was born Sept. 10th, 1896. She married Charles Roy MacHeffey, of Gay’s River, Sept. 14th, 1920. They have two children, John Burris, born Sept. 6, 1921, and Mary Margaret born Oct. 8th, 1926. Their home is in Winnipeg.

Sarah Jane, the eighth child of John and Margaret Burris, was: born Aug. 16, 1899, and died Oct. 1, 1899.

Marion Deane, their ninth child was born June 22nd, 1901. She is a graduate nurse and is now living in Winnipeg.

Alice Blanche, their tenth child was born Nov. 4th, 1903. She is a stenographer and lives in Winnipeg.

Samuel Archibald, their eleventh and youngest child was born Jan. 25, 1908. He went early to sea. Some years ago he was very dangerously injured at Kingston, Jamaica. He is now retired from seafaring and is engaged in business in Winnipeg.

Ancestral Lines of Margaret Sutherland
Sutherland Family

Angus Sutherland, born in Sutherlandshire, Scotland, came to Pictou probably about 1790, settled at Six Mile, Brook, Pictou County, married Elizabeth McKenzie, about 1827. She is thought to have been a daughter of William McKenzie, of Six Mile Brook. Their children were:

(1) George, born 1828 m Mary Ann Taylor, 1 son and 3 daughters.
(2) William, the miller of Six Mile Brook.
(3) Daniel, died in Hawaii after 1850.
(4) Margaret, died unmarried, at Green Hill, N. S.
(5) Nellie, died unmarried, at Hopewell, N. S.
(6) Elizabeth m Robert Douglas, of Loganville, N. S. 7 sons.

George and Elizabeth Sutherland were the only members of this family who had issue.
George and Mary Ann (Taylor) Sutherland

George, the eldest son of Angus and Elizabeth (McKenzie) Sutherland, of Six Mile Brook, was born in 1828 and died in October 1895. He married Mary Ann, the daughter of James and Elizabeth (Twyford) Taylor of Taylor Settlement, Halifax County. She was born in 1833, and died March 22, 1924, aged 91 years. They lived at Gay’s River, Halifax County. Their children were:

1. Elizabeth, was married to Grant McDonald, of Green Hill, Pictou County; six sons and five daughters.
2. Margaret was married to Capt. John Burris. (v. Burris Family)
3. John D. Sutherland, born Oct. 18, 1868, died July 7, 1924. Married Minnie Cook; two sons and six daughters.
4. Annie was married to John Shaw, of Middle Musquodoboit, one son and one daughter.

Taylor Family

George Taylor, (known as "Captain" Taylor) and his wife Helen Simpson were born in Scotland. Came to Halifax in 1810 and to Taylor Hill, Musquodoboit in 1814. They had thirteen children, six of whom were born in Scotland. James, the fourth son of George and Helen (Simpson) Taylor was born in Scotland, and came to Musquodoboit in 1814. He married Elizabeth Twyford, of Fall River, Halifax County. They lived on the farm in Taylor Settlement owned in 1927 by Robert Jennings. Mary Ann, daughter of James and Elizabeth (Twyford) Taylor, was born in 1833. She was married to George Sutherland. They lived at Gay’s River. (V. Sutherland Family.)

Twyford Family

Mr. Twyford, an Englishman, married Miss Miller, of Fall River, Halifax County. Their daughter Elizabeth ("Betsy") married James Taylor.

George and Jane (Dean) Burris

George, the sixth child of Matthew and Mary Burris, was born December 16th, 1847. He married Jane Dean, eldest daughter of Adam Dunlap and Grizzel (Dechman) Dean of Dean, Halifax County, April 16th, 1872. They were married by Rev. Robert Sedgewick. George Burris died at Upper Musquodoboit November 4th, 1922. Jane Dean, his wife was born at Dean, Halifax County, April 14th, 1851, and died at Upper Musquodoboit, April 12th, 1914. They had eight children, all born at Upper Musquodoboit. Mary, their first child was born February 4th, 1873. She trained
as a nurse at McLean Hospital, Waverley, Mass., and at the Massachusetts General Hospital, Boston, and was engaged in nursing all her life. She served as a volunteer nurse with the American Ambulance Corps at Neuilly, Paris (1914-1915). She died October 12th, 1930 and was buried in the family plot at Upper Musquodoboit.

Frank Dean, the second child of George and Jane (Dean) Burris, was born October 19, 1874. He married (1) Florence Fulton, daughter of John Fulton and his wife of Lower Stewiacke, December 25th, 1900. She died December 22nd, 1910, and he married (2) Mrs. Tryphena Slauenwhite of Halifax February 8th, 1916. They live at Murray’s Siding, Col. Co.

Frank and Florence (Fulton) Burris had two sons, George Robert, their eldest son was born September 5th, 1902. He married Violet Stewart of Stellarton, February 14th, 1928. They have one son Donald Francis, born May 19th, 1931. They live in Truro. John Fulton the second son of Frank and. Florence Burris was born May 5th, 1907. He is a graduate of Acadia University. He married Ruth Elizabeth Wight of Aylesford, N. S., Dec. 6th, 1938. They live in Truro.

Frank and Tryphena Burris had one daughter, Matilda Jane, born December 4th, 1916. She was married to Eric David Whynacht of Truro, July 10th, 1935. They have one daughter Tryphena Lorena, born May 28th, 1936.

Grace Dean the third child of George and Jane Burris was born May 26th, 1877. She is a graduate of Dalhousie University (Class of ’99). For many years she was a member of the Staff of the King Edward High School, Vancouver, B. C. She has travelled extensively. About ten years ago she conducted a tour of Canadian Teachers to Great Britain and the Continent. On this occasion while in Rome the party was graciously granted an audience with His Holiness The Pope. She retired from teaching in 1936 and is now living at her new home at Upper Musquodoboit.

Annie Maude the fourth child of George and Jane Burris was born October 18th, 1881. She was married to Adam Dunlap Dean, eldest son of Timothy and Annie (Sedgewick) Dean May 25th 1905, and their record appears in that of the Dean Family.

Emma McNab, the fifth child of George and Jane Burris, was born November 6th, 1884. She was married to Hugh Campbell, son of George and Susan (Dunlap) Campbell, of Middle Stewiacke, September 16th, 1908. They live at Halfway Brook, Middle Stewiacke, Colchester County. They have eight children; Ralph Graham, born Aug. 24th, 1909; George Burris, born November 7th, 1910; Susan Dunlap, born December 21st, 1912, William Ross, born May 18th, 1914; Jane Dean, born February 29th, 1916; Ruth McNab, born October 17th, 1917; Marion, born September 21st, 1919, and Hugh Dunlap, born September 17th, 1925.

Matthew George, the sixth child of George and Jane Burris, was born February 28th, 1887. He is a graduate in Arts and Medicine from Dal-
Dalhousie University (Classes 1907 and 1910). He married Margaret Faye Rutherford, daughter of William Foster and Lelia (Gammel) Rutherford, of Upper Stewiacke, September 17th, 1913. They have one daughter, Margaret, born July 1st, 1914. She is a graduate (Arts) of Dalhousie University (Class 1934) and is now studying for her Master's Degree at University of Toronto. Dr. M. G. Burris is engaged in the practice of medicine and surgery at Dartmouth, N. S.

Adam Dunlap, the seventh child of George and Jane Burris, was born February 28th, 1887. He is a twin brother of Matthew George Burris mentioned above. He married (1) Jean Archibald, daughter of Adam Archibald, of Middle Musquodoboit, December 27th, 1911. She died a few years later leaving no issue; (2) Mary McCurdy, daughter of Watson McCurdy, of Middle Musquodoboit, January 23rd, 1918. Adam and Mary (McCurdy) Burris have five children: George Douglas, born December 17th, 1918; Donald Archibald, born December 21st, 1919; Grace Muriel, born May 4th, 1921; Adam Dunlap, born September 29th, 1922, and John McCurdy, born March 12th, 1927. Adam Dunlap Burris, son of George, lives on the farm which he inherited from his father and which includes the land purchased by Matthew Burris in 1835. The Old House which Matthew Burris built there in 1838 is still standing though not now in use as a residence. He is a worthy successor in that community of his parents and grandparents. He is an Elder in St. James Church and a Stipendiary Magistrate. He was elected to the Nova Scotia Legislature in 1920 and served in that capacity for five years.

Florence Jean the eighth and youngest child of George and Jane (Dean) Burris was born April 2nd, 1892. She married William Coburn the third son of William and Margaret (Jewett) Coburn of Keswick, York County, New Brunswick, October 30th, 1917. They have three children; Mary Burris born March 14th, 1919; Margaret Dean, born August 27th, 1922; and William Burris born December 3rd, 1924. By a previous marriage William Coburn had three daughters; Edna, Myrtle and Helen. William Coburn is descended from some of the oldest New England families and his people still return to New England on occasion to attend family reunions there. (V Scott Family).

Margaret, the seventh child of Matthew and Mary Burris, was born March 15th, 1850. She died January 11th, 1855. Another daughter, Susan, was born in 1854 and died in infancy.

Olive Burris

Olive, their eighth child, was born March 4th, 1852. She was married to George Grant on October 10th 1876. He was a son of Alpin and Eleanor (Braden) Grant of Green Hill, Pictou County, and was born at that place December 14th, 1852. In this Grant family there were at least two other children—a daughter and another son, the Rev. Edward Grant, who was for a number of years in charge of the Presbyterian Congregation at Upper Stewiacke.
George and Olive (Burris) Grant were married at her father's home at Upper Musquodoboit. After their marriage they made their home at Maitland, N. S. where they lived for three or four years. Mr. Grant was a contractor and builder and while in Maitland he was engaged in building houses. One of the houses which he built there is owned now by Mrs. Elizabeth Creelman, widow of the late Dr. Fredk. S. Creelman, of Maitland. The house was built for Dr. Creelman in 1876. It is a large house and of excellent construction, being an example of the many fine houses which were built in Maitland in that very prosperous period of its history.

During the year 1879-80 my Aunt Olive was in delicate health, and spent part of the year at her old home in Musquodoboit, and at her brother Samuel's home at Little River. Mr. Grant had meantime become interested in the Canadian West, and in 1880 he sold his property at Maitland and went to Winnipeg. His wife recovered from her illness and rejoined him at Winnipeg that same autumn. This was a "boom" period in the history of Winnipeg and one of great importance and activity throughout the whole Western country. Mr. Grant was engaged in a number of important contracts of that period. One of these was the construction of the Bank of Montreal Building at Winnipeg. In a letter dated February 12th, 1881, he states "we are now finishing a new building for the Bank of Montreal. It is a very fine building. "The Syndicate" have leased two floors of offices in it so they mean business. This bargain has been the topic of conversation and discussion this season. It is now nearly disposed of as it is going through the Senate. We are glad to see such good prospects of railway facilities in the near future. Our only wish would have been for a better bargain but the road is an absolute necessity. The prospects for business this summer are excellent. I don't think there is another city in Canada as full of rush and business as Winnipeg." The Syndicate to which Mr. Grant refers was an early appearance in Canadian history of that organization now known as the Canadian Pacific Railway Company. It was then just entering upon the task of building the first trans-Canada railway. In this period all Canada was astir with the project of consolidating the scattered Provinces into one Dominion—thus fulfilling the dreams of the Fathers of Confederation. Thousands of people from the Eastern Provinces, converting all their holdings into cash went to the "North West" as the prairies were commonly called to become citizens in those newer Provinces which the railroad was about to make possible. The extract from Mr. Grant's letter indicates the great optimism and faith which all these folk had in the "prospects" of the new country. In another letter he tells of the many Nova Scotians who were then in Winnipeg—"There are lots of Nova Scotians here. A goodly number came in this spring and secured lands. I have a great many old acquaintances here, some from Hants, Halifax, Pictou and Colchester." In the years 1881-82 Mr. Grant was in partnership with a Mr. MacDonald in various contracts—one of which was the laying of a sewerage system for the City. "Real Estate" held out glowing prospects. He and several of his Burris brothers-in-law invested heavily and lost a
major portion of their money in the venture. References to these investments appear in all the letters of the Burris family at this time. There were rosy dreams of great profits at first, but something happened—“the bottom fell out of real estate”—and their dreams were succeeded by gloomy reflections on the folly of “get rich quick schemes, etc.” They were left with “Broadway” and other properties on their hands, some of which they held for well on to a generation from that date before they were able to realize from them, the amounts of their original investments.

Some items of more intimate family interest appear in the correspondence of this period. In their Winnipeg home they were visited by many friends and by some of their relatives from Nova Scotia; among the former was W. F. Rutherford, of Upper Stewiacke, (now the writer’s father-in-law). He was returning to Nova Scotia from Minnesota, U.S.A. and went to Winnipeg to see the new City. Capt. John Burris and his wife spent the winter of 1883-1884 in Winnipeg, and Mary Olive, their first child was born at my Uncle George Grant’s home in the latter part of 1883. Samuel Burris and his sister Janie (the latter was then unmarried) were with them also in the autumn of 1883. On November 3rd of that year Samuel Burris wrote to his brother John at Wapella: “...Janie and I start East on Monday morning and I doubt if the North West will ever see either one of us again. . . . I have been gaining strength very fast since I came here, and by the time I get home they won’t know by my looks that I have been sick.... Maggie is getting along nicely. She is downstairs this p.m. for the first time and will have tea with us. Baby is growing fast and improving in appearance every day. Not very pretty yet but you could not expect anything else unless she took altogether after her mother "Baby" was Mary Olive, eldest daughter of Capt. and Mrs. John Burris. She was just eleven days old! The undiscriminating eye of a mere male could not be expected to appreciate the beauty which lay in the features of so youthful a lady! The rest of this letter was taken up with a discussion of their investment prospects. In closing he mentions that they will return to Nova Scotia via Boston. In the year 1885 or 1886 Uncle George and Aunt Olive removed from Winnipeg to Victoria, B.C. In December 1886 my Aunt Olive, writing from Victoria, tells of their experiences in that place. They had been there for some months. In the preceding summer Mr. Grant had contracted for and built three large houses in Victoria. One of these was for a Capt. Grant, formerly of Maitland, N. S. At the time of the letter Capt. Grant was at sea bound for some port in China. In his absence Uncle George was having his worries over the house. He wishes that Capt. Grant had remained at home, for he finds Mrs. Grant much more exacting than was her husband. Contracts are being keenly competed for and Uncle George does not expect to make much profit on this summer’s work.

Further information concerning George and Olive (Burris) Grant is contained in a letter which I received recently from Miss Janie Arthur, of Pasadena, California, a niece of Mr. Grant. The letter is as follows:
My dear Matthew:

Had a letter from Grace a few days ago. Also enclosing one she had from you dated April 2, 1935, asking for data on Uncle and Auntie's death etc. My knowledge in some respects is not complete—George Williams Grant—parents—Alpin Grant and Eleanor Braden; born Green Hill, Pictou Co., N. S. December 14th, 1852. Died Nov. 8th, 1925, at Bellflower, California, U.S.A. Interred at Riverside cemetery, Cal. (at foot of M, Rubideau) Riverside, Calif. I think they were married at the old home place in Upper Musquodoboit. They went to live in Selma, Hants Co., then I think to Truro, N. S. for a few years—do not know how long in either place. Then moved to Winnipeg. I understood that your Uncle John Burris and Aunt Maggie went there shortly before or somewhere near Winnipeg. Anyway Olive Burris (Mrs. Gordon Melvin) was born at Auntie and Uncle's home in Winnipeg—some of her family may be able to give you information. From Winnipeg to Victoria, B.C.—do not know date—from there to New Westminster, B.C.—do not know time, but in 1892 they were when I came West to live with them; moved to Vancouver, B.C. about 1896, moved to Pasadena, California, in 1912, and to Bellflower, Calif. in 1916.

Re Olive (Burris) Grant—born March 4, 1852. Do not know by married. It may have been Uncle Edward Grant (Rev. Edward G Uncle George's brother); died May 13th, 1928 at Bellflower, California U.S.A. Buried at Riverside cemetery beside her husband, George W Grant, at Riverside, California.

Auntie and I chose Riverside after Uncle was gone as there were various Grant connections buried there, among them Robert Grant (Rev. ward Grant's eldest son) and Austin Grant's wife's people. Since Edward Grant (Peter Grant's son) is buried beside Auntie and Uncle. married Robert Grant's widow, Bertha Grant.

When I can get away I go out to Riverside on Memorial Day, May 30 and many hundreds of others gather there in memory of departed ones and place flowers on their graves. Just across the driveway where Auntie and Uncle are buried is the World War Veterans Plot and the remaining veterans hold a most impressive ceremony while an aeroplane overhead scattering flower petals which fall all over that section of cemetery. The cross on Mt. Rubideau is plainly visible high above and one of the landmarks of that part of Southern California—where thousands hold sunrise services on Easter Morning.

Hope to meet you again some time. When I visited your father mother in 1897 at your home in, Upper Musquodoboit you and Adam were rather small boys, but, as I remember, very live wires—too much so your sister Jean's comfort.

Hope the information herein will help you somewhat.

Yours most sincerely,

Janie Arthur
In the above letter Miss Arthur states that George and Olive (Burris) Grant made their home at Selma, Hants County. I imagine they lived for a short time only. They were married in Oct. 1876. In June '77 wrote to her brother, Capt. John Burris, about her home in Maitland “I had no idea that Maitland was to be my future home." The letter was from "Maitland", and the envelope bears the stamp, "Maitland N.S.". I can find no record regarding their residence in Truro. George and Olive (Burris) Grant had no children. Mr. Grant's niece, Janie Arthur, to whom I am indebted for the above letter, lived with them in Vancouver for several years, and later on Miss Arthur lived near after they had moved to California. She was of great comfort and assistance to them in their declining years. I have a letter which my Aunt e wrote to my father from Bellflower on March 2, 1919. She wrote in part "We had a visit from Janie yesterday and today too. She is so good and always planning for our comfort. She is so cheerful and such good company for us — I would dearly love to go home at once but I feel hags it would be better to wait until later—I plan on going next Fall or Winter—I have a birthday on Tuesday-67, not 16 anymore
With love
Olive."

But she never saw the home of her childhood again. The children of the home had grown up and gone away to widely separated parts of America. After more than forty years of separation they all met only once again their own old home in Musquodoboit, but they never lost their interest in it nor their affection for each other. Friends used to remark on this and considered that they were a most affectionate and loyal family group. The writer is older now. Looking back on thirty or forty years ago he knows these observations were justified, and recalls that brotherly and sisterly affection as something not to be missed or mistaken—a phase of their which was very genuine and precious.

Mary Jane Burris

Mary Jane, the youngest child of Matthew and Mary Burris, was born May 24, 1857. Her mother died when she was three years, of age. About our years after her mother's death her father married Elizabeth Redmond, daughter of John and Sarah (Henry) Redmond of Deane, Halifax Co. For two or three years the family lived together in the Old Home. Matthew Burris then purchased a small farm nearby and for the rest of his life he and his wife lived at that place. This farm, which adjoined his own place, as bought from Alexander Gammel Henry. On the place was a half completed house. Matthew Burris finished this house, and after his death his widow continued to occupy it and to have the use of the whole farm until her death in 1917. The place was then purchased by my father from the Estate of Matthew Burris. The major part of it is now included in my brother Adam's property, but the house and several acres of land, including

"
The wooded gorge through which the brook runs, are now in my own possession, having been purchased from my father about fifteen years ago.

There are many references to Janie Burris as a child and young girl in the family letters, and many letters which she and her sisters themselves wrote. Most of the letters were addressed to John Burris, who was then at sea. Janie wrote frequently to him when she was a child, and continued the correspondence throughout her life. Her earlier letters begin very primly, "I now take my pen in hand" or "I now seat myself, etc." These were enclosed in the same envelope with letters which her father and others were writing. In her childhood I think that Janie made a practice of reading her father's letters before she began her own, and several of her earlier efforts show how deeply she was impressed by the matters which he had set forth. Her father was growing old, "I feel age creeping on me and in the course of nature it can't be long before I shall be gathered to my fathers," he writes. He draws John's attention to the uncertainty of life and exhorts him to be prepared. "Let us trim our sails and set our course for the Harbour of Eternity where all shall meet ... " Many expressions of a similar nature occur in his letters. Much impressed we find Janie (aged seven or eight) gravely closing her letters, "Hoping to be spared to meet again," or after relating the accidents, severe illnesses and deaths in the community—"So we see how uncertain life is, there are dangers on land as on sea." Her sister Olive shared in these letters. She was five years older than Janie but they grew up together, and extracts from their letters and notes referring to both will be included here. Their elder sister Sarah does not appear to have written many letters. She was sixteen years of age when her mother died. The mother had been in poor health for about two years before her death, and Sarah had from her earliest 'teens taken a very large share of the housekeeping and management of the home upon her own shoulders. After her mother's death in 1860 she continued to carry on these duties, looking well after her small sisters—being a "mother" to them and toe her brothers, and I suspect that she had very little time for letter writing. The boys in that family were strong and healthy, but the girls appear not to have been so fortunate. Their father refers to their poor health on several occasions. Sarah's health broke down more or less completely and she went to some place "on the Eastern Shore (I imagine Sheet Harbour) for a number of months to recuperate. Janie had a similar experience. She had to give up school on one occasion, and on another her father wrote, "She grows so fast she cannot be strong." However, they overcame these earlier weaknesses and developed as strong and healthy women.

In the years 1853-54 a serious epidemic sickness was prevalent in Musquodoboit. The sickness ran a short and very severe course. The symptoms were referable to the intestinal tract. I understand that all of the family were ill at that time and that the daughters, Susan, aged three, and Margaret, an infant, both died of it. The illness was called "Cholera" though whether it had any relationship to the Asiatic Cholera which rav-
at an earlier date (1834) is not known. At any rate vivid recollections of that illness in the home and is a summary of her description of it. The item is especially interesting to the writer and it is suggestive at least to know that in these very an epidemic of Asiatic Cholera "swept over most of Europe through both North and South America.

The extracts and references which seem relevant are as follows:

Musquodoboit, Oct. 12, 1865.

My dear son John,

I was glad to receive your letter.... My neighbours and friends are falling around me. Mrs. Ann Archibald is dead and Mr. Wm. Lemon buried y. We do not know the hour of our departure .... Enclosed you will see a letter of Mary Jane's. We keep her constantly at school. Olive was at Little River all last winter to school, there being none up here. George, Sarah and Olive farm at the old place. Janie and Eliza and I at the upper. Sam is making rich at Little River. Sarah was very unwell. George took her to the Eastern Shore.... Old Aunt Peggy, Uncle Jonathan's widow, was at our place a few days ago. I had a letter from William. He is doing well... I will now close this letter. It may be the last.. I am sitting writing at the sofa here all alone. Jane is, at school. Eliza and Sarah are at Mr. Lemon's funeral. George is putting up a yard fence. So you may see how things are going on here . My prayer is that God will bless you my son.M. Burris."

"Sarah is with the boys at Little River.... James Archibald, (Deacon Sam's son) died of Slow Fever in Cape Breton.... We. are very comfortable, the longer Elizabeth is in the house the better I am pleased with her management.... Sam is talking of going to Halifax to learn his Militia drill.

. There is some difficulty between the American and British Government.... After you left we had preaching at our house, and Mary Jane, Olive, George, Sarah and I myself were baptised. I take pleasure in telling you this in the hope that you will take the first opportunity to do likewise. It would be a great gratification to your dear Mother if she was living to see you u do so. As soon as convenient I will finish the house an the place I bought from Sandy.... I have Janie alongside me studying Geography. ... Elizabeth is making a frock for Janie. I will let the girls have the remaining space. M.B. to J.B. Dec. 12, 1866.

Enclosed with the above!

"Dear John:

I am well but am troubled with the tooth ache. I am glad to hear you was well but sorry you had a sore eye. I just left off knitting a mit for George . He lost one as usual and I had to knit a mate for the other one.. E.N. got his barn burnt and all that was in it. He was fixing his horse to go to get married. He is married to one of Sam Burris girls. . -Good bye John.

Olive Burris."
"Sam Burris", I think was a son of John Burris, Junr. and Mary Peppard of Shubenacadie District. Perhaps the above initials were E. N. In the cemetery at Greenoak there are tombstones with inscriptions. "In memory of Samuel Burris, died Feb. 19, 1887, aged 73 years and 10 months." "In memory of Mrs. Samuel Burris who died Aug. 17, 1880, aged 63 years and 8 months." And, just to the right of her father's grave—"Mary Maria wife of Edward Newcomb died Apr. 2, 1874, aged 32 years." It appears almost certain that in the above letter Olive was referring to Edward Newcomb and to his marriage to Mary, daughter of Samuel Burris of Riverside or Greenoak, Col. Co. The Samuel Burris above was our grandfather's double-first cousin.

"My dear Brother John:

I now sit down to write you a few lines, hoping that this will find you well. I had a letter all ready for you before, but they had the letter sealed before I got home from school .... There have been a goodly number of marriages since you left home .... This is all I can write. Good bye. Come home soon. From your affectionate sister,

Janie."

This letter was written in March 1868 but it did not reach her brother in her own handwriting. Her father had just completed a letter and when Janie presented her contribution he discovered that the letter was already overweight. So the old man sat down, took out the little ink bottle which he always carried in his vest pocket, picked up his pen and as a postscript added this note, "Copy of Janie's letter for mine is too heavy already," and then went on very carefully to write her letter in the small space that remained at the foot of his own. (That little ink bottle, by the way, is now treasured as an heirloom of Matthew Burris by Mrs. Olive Gilmour of Lacombe, his grand-daughter.).

On the same date( Mar. 26 '68) Olive wrote, "I came up from Little River on Saturday. They have a good school, over 90 on the roll—average of 70. We have a good school here, but I have to stay home and work. . . Father is moving up to government hall in about a month.... Sallie and I are staying with George. . . . Aunt Jennie and Uncle Matthew are not so well.... so good bye dear John, from your sister,

Oliver Twist."

"Oliver Twist" slipped her letter into the envelope when the old man's back was turned. He would not have been pleased at the description of his new home! The envelope was addressed in her father's handwriting.

Mr. John Burris
Barque Alice Roy Cap'n Duglas,

In his letters our grandfather refers very often to his children. He was pleased with them., They are doing well—"thrifty and industrious."
The girls are making good progress at school. William is "making money in Colorado; Samuel at Little River; George "manages the farm well." "The girls are my chief care I want them to get a good education." They go to the Normal College in Truro, it will be of service to them after I am gone." He approved of them all, but I think he was especially proud of John. — "I am much grieved that you cannot come home but might tell us more of your prospects and if you are likely to get behind the mast I think you might tell me. I will not make a blowing horn of it." This was written in '69. Two years later with much enthusiasm over John's progress he wrote—"Tell me all about the voyage, I have an idea I was to be a sailor but mistook my calling." He keeps an eye to windward to help John achieve-further success. "I was in Truro last week," he wrote .'/73, "I saw Mr. John B. Dickie. They are launching a barque at Princeport this fall. They want to secure your services.... If you should take charge of her I would invest say $2000.00 in her,". (It was just about this time that Melville Sanderson appeared on the scene and closed the deal regarding the investment in the Barque "Truro," which caused our grandfather some misgiving at a later date). John gets the vessel and takes her on her maiden voyage early in '74 and in April of that year in the last of his letters which Captain Burris preserved the good old man addressed John with an unusual flourish of capitals and in much bolder hand than was typical of his writing

"Capt. John Burris
Barque Truro,
Philadelphia"

In this same letter also, "Olive has been all winter at the Normal school--Janie has been all winter down at Sam's going to school and I intend to send her to the training school at Truro this :summer if her health permit—Our side in politics has gone to the wall, but that does not make me sick. What they call the government of Nova Scotia is beginning show symptoms of decay and I think will shortly have to be reclassified." Our grandfather died in December of that year. For several months preceding his death he gradually lost strength. The trouble was diagnosed Cirrhosis of the liver by the attending physician, but my father has told me that the real cause was thought to have been some form of internal cancer. He was an outstanding citizen of that community. He died many years before I was born, but in my childhood I often heard neighbours refer to him as the "Old Squire" or "Squire Mattha Burris."

Returning to 1870 to the girls and their interests, a letter of Janie's is selected which I think is amusing and interesting in every line. Janie was then just thirteen years of age.

"My dear John:

It is with much pleasure that I seat myself to answer your last letter, - although I see that there is not a line in it for me, but I expect that you have a great many letters to write. I saw one in the post office for a girl in your handwriting. Aunt Jenny is just but middling. Uncle Matthew is

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better. He has quit taking medicine. Mary Jane and Sandy are in the States. Sam has a congregation in Shelburne.... Willie thinks he will come home soon. I suppose it would be useless to ask you to come home, but I would like it so much John did not reckon on what one mischievous glance in the post office might divulge of his affairs! And sixty-five years. later the writer is suspicious of that item about Uncle Matthew Archibald, of Deacontown, and would like to know more definitely the sequence of the events which took place in his recovery! She goes on in judicial mood, "Sallie is making great preparations. I suppose you know what for. He seems to be a nice fellow and well worthy of her so far as I can learn. He is honest and industrious ...... "Sallie" was her eldest sister who was preparing for her marriage to Edwin Archibald of South Branch. A bright thought seized her at this point—something perhaps which would interest her susceptible brother—"He has some very pretty sisters." Fairly launched on the subject of marriages she writes, "Sallie thinks Will will be married when he comes home to Miss Emma McNab. She is a very nice girl I believe." Others of the family, apparently, are in the grip of the tender passion and hastening towards the goal to which it leads—"George is still paying visits up at the Squire's. You know more about yourself than I do"—so hard to keep track of a sailor! "I expect you have a nice girl picked out some place." Olive and I are still going to school. We will try school-teaching when we have enough schooling. We study Geography, History, Geometry, Spelling, Analysis, and Arithmetic. We have a splendid teacher. . . . John Fleming was killed by lightning and John Lemon was drowned in a mill pond. So we see how uncertain life is. There is danger on land as well as on sea. Good bye, dear Brother,

From your affectionate sister, Janie.

P.S. I send you a card for to remember me by."

Janie to John, Oct. 2nd, 1870.

The next letters which I have seen written by any of the sister appear about seven years later than the last one above. In the meantime many changes had taken place in their home. Sarah was married in November 1870. Olive and Janie prepared themselves for school-teaching, and I think both taught school for a few terms. Their brothers William and Samuel were married in 1871. William was living in Colorado; Samuel at Little River. John, unmarried, was at sea. Their brother George (my father) was married in 1872 and was in charge of their old home at Upper Musquodoboit. For a few years Janie and Olive made their home with my father and mother. As noted above their father died in 1874. Two years later in 1876 Olive was married to George Grant and went to live in Maitland. The old home was pretty well broken up and with all her brothers and sisters away or actively engaged in their own affairs I imagine that Janie felt somewhat out of the picture. But good times were in store. In the early spring of '77 Capt. Burris came home on a visit while the "Truro" was being loaded in New York. When he returned to take charge of the vessel Janie went with him as his guest. They were bound for Antwerp and probably
other European ports. The “Truro” left New York about the end of May and would with ordinary luck arrive at Antwerp about one month later. (In an old album at my home there was a souvenir of this trip—my Aunt Janie’s photograph taken in Antwerp—on the back of the photo “Janie Burris in Antwerp 1877. I imagine it was at this same time that Capt. Burris had the enlargements of his parents’ photographs made. These are now at J. B. Archibald’s home at Brookvale, N. S. I am under the impression that they were done in Paris. They were left at Olive’s home in Maitland, but in April 1879 Capt. Burris wrote to my father, “I am writing to Maitland to have those pictures sent to you. Will you ask Jane to hang them up somewhere.” The ‘Truro’ arrived again in New York Harbour, about September 1st, ‘77. Jane had a wonderful trip. She speaks of “seasickness” in subsequent letters in a jocular way and once I heard her tell of being becalmed for several days somewhere far out at sea. Such an event was commonplace in Nova Scotian families at that time, but with the changed conditions of the present it assumes more importance, and is I think an item worthy of notice. For two or three years after her return from Antwerp Jane made her headquarters with my father and mother, but spent much time in visiting at Maitland, South Branch and Little River. Very briefly some of the news items of her letters of this period were--

Maitland,

Joe Howe has been home. He has gone to take the "Amanda" from N.Y. John went with him—Mrs. O’Brien feels badly about Johnie going away—" Capt. Guild’s wife (Bk. "Hecla") died out in India." (July 8 ’78).

"Olive has been very miserable. She went to L.R. for a rest—Sallie has a daughter — calling her Mary. Great excitement about politics — change of government in the whole Dominion—Protection right straight through now !—

Mrs. Sedgewick died about a week ago."

From the Branch. Oct. 3rd ’78.

Was at Sallie’s for a fortnight, had a fine time . . .—Singing school, choir, prayer meetings. I had a beautiful time. I almost fell in love with a little fellow over there. I do like to stay at Sallie’s . . . Am making my home at George’s this winter.” (Musqt. Dec. 19, ’79). Thus in the autumn of ’79 but in the spring of ’80—”Winter has been very long. If you can live in Musqt. for six months and not, get lonesome you are made of different material than I am—no amusements, no entertainments, not even prayer meeting, except on Sunday and then we have nothing else . . . I Would as soon grumble as do anything else unless it was to fight (don’t you wish you were here)—Edwin Arch. has sold his half of the place at the Branch and bought another at Brookvale. He sold to his, brother.” (Musqt. Apr. 12 1880).
The above notes were taken from letters which Janie wrote to John at the times indicated. John was her favourite brother. They had many mutual confidences. "Certain lines very mysterious" as her father had noted in John's letters to George of an earlier period keep recurring in Janie's letters to John of this time. Something assures me that in the winter of 1880 there were matters associated with these mysteries which made Janie discover so marked a difference between the two very similar communities of South Branch and Upper Musquodoboit!

In the autumn of 1880 Olive went to join her husband at Winnipeg and I imagine that Janie went with her. At any rate she was in Winnipeg at her sister's home in January 1881 when she wrote

"Winnipeg. Jany. 10. '81.

My Dear John:

Words fail to describe my thankfulness when I heard of your safe arrival in Bristol particularly since we read the accounts of so many severe storms off the English coast and hardly dared to hope you would escape them all. I see you did encounter them but by the mercy of God and your clear head and brave heart you weathered them. Was Stephen afraid? How does he like the sea by this time? Ed's folks say they miss him very much . . . .

Your loving sister

Janie.

P.S. George and Olive will write soon."

A fuller description of Capt. Burris' experiences in those winter storms is contained in Samuel's letter of Feb. 1881. She remained with the Grant's for nearly three years, during which time John had given up the "Truro" and gone West to ranch. He and his wife also spent some time with the Grant's. Samuel was with them too in the autumn of '83 and he and Janie returned together to Nova Scotia about the middle of November of that year.

On June 10th, 1884, Mary Jane Burris was married to Adams J. Archibald of South Branch, Col. Co. They made their home at South Branch, Col. Co. on the farm which his father John Archibald had owned. Part of the home place had been transferred to Edwin Archibald, husband of Sarah Burris, but in 1880 Edwin sold out, his brother Adams and moved to Brookvale, Halifax County. The farm in Stewiacke lay west of the Harris Grant and near the junction of the South Branch with the Stewiacke River.

Adams and Janie (Burris) Archibald had one child, Emma. I have been unable to find her birth record but she was born in the autumn of 1885. On April 2nd 1886 her mother wrote, "Emma is getting her teeth but has none through yet. She can almost sit alone now." So that she was born probably in September 1885. The letter was written to Capt. Burris. He had given up his ranch at Wapella. His wife and family were then living at Middle Musquodoboit, Hfx. Co. where he had purchased a
farm. He himself was again at sea, Master of the "Colchester" a full rigged ship, launched at Princeport in 1875. (John Sanderson, builder). The letter goes on—"I had a letter from Olive. They are going to leave Victoria soon ... Ad is getting in a hurry to get rich or rather to get out of debt on the place. He is going to the States this summer. He has a place secured ... Quite a deal of excitement about the railroad here . . . Ad will tell you all about it ... If Emma is spared to grow up we intend to give her a musical education." The above was written on Apr. 2nd '86, but the letter was not mailed at once. It lay unfinished for over a week. Her brother had left New York bound for Dunkirk and there would be plenty of time for the letter to reach him on his arrival there. On April 12th she finished the letter——"This will be in time to reach you at Dunkirk. Ad started for Boston this morning with three others. He got word to go sooner than he expected and I have been very busy getting him ready. I don't know whether he is going with false hope or not but he did it for the best.

Adams Archibald was then just about thirty-two years of age. He never saw his home or family again. While in the United States (Mass.) he contracted typhoid fever from which he died on Nov. 10th, 1886. He was buried in Boston. I am under the impression that his widow taught school for a few terms in the years immediately succeeding her husband's death.

Descent of Edwin and Adams J. Archibald of South Branch, Col. Co.

(1) Samuel Archibald (Senr.) and Eleanor Taylor.
(2) John Archibald 2nd and Margaraet Fisher.
(3) Samuel Burke Archibald and Margaret Dechman.

They settled at Upper Musquodoboit about 1801, on the farm now owned by Samuel Archibald, Esq. This farm of 300 acres formed the western half of lands granted to John Archibald 2nd. The eastern portion was owned by William, a brother of Samuel Burke, and later on was acquired by the brothers William and James Annand ("The Annand Place").

(4) John G.D. the third and youngest son of (3) above was born at Upper Musquodoboit July 14, 1814. He married Janet, the daughter of George and Eleanor (Archibald) Hamilton, of 'Stewiacke, Feb. 18, 1838. They settled at South Branch near his brother Daniel and were both living in 1873 when the Miller Book was published. From statements in the Burris family letter I conclude that their farm was divided at a later date. Probably when their son Edwin was married they gave him a deed of one half of the farm, and it was there that he took his wife Sarah Burris as a bride in 1870. In 1880 Edwin sold his farm "to his brother and moved to Brookvale." (V. Janie Burris letter 1880) and no doubt it was his brother Adams who bought the farm. John and Eleanor Archibald were still living, apparently, in 1886 when Janie wrote, "Mr. and Mrs. Archibald have had bad colds but the rest of us are well."
An amusing note occurs in the above letter (1886). It appears that Eliakim Tupper of the community had on some previous occasion offered himself for election in the House of Assembly and that Mr. Archibald had worked very hard in his cause, but on a subsequent occasion he had changed his mind. In 1886 Mr. T. was again seeking election. Janie writes, "Eliakim Tupper is going to run for the Local House but I don’t think Mr. A. will vote for him or pray for him either this time." which certainly suggests that at the previous time Mr. A. had worked to elect his man, using every agency which he might command, or, in the last extremity, beseech! Most of the good folk of Mr. A’s generation took their politics in large red hot doses. I think the Archibalds were particularly susceptible to this medication. Over in Musquodoboit not so many years before Matthew Burris was writing "I saw Uncle Matthew at the election . . . but he has not been " at church for five years past. I therefore conclude that .he thinks more of politics than of religion."

John and Janet (Hamilton) Archibald had seven children, four sons and three daughters. In order of their births, George; Edwin, born Aug. 16, 1844; Alfred: Julia and Harriet, twins born June 5, 1849; Louisa; Adams J. born Aug. 28, 1854.


In 1892. Mrs. Janie (Burris) Archibald, widow of Adams J. Archibald was married to John McFetridge, Esq. of Elmsvale, Halifax County. They were married at Capt. Burris’ home in Middle Musquodoboit by Rev. Edward Grant.

Uncle John McFetridge

John McFetridge, whom I knew always as "Uncle John McFetridge," was descended from John and Mary (Marshall) McFetridge, who came first to Nova Scotia from Antrim, Ireland, in 1818. They were married before they left Ireland and several of their children were born in- that country. They were bound for South Carolina, U.S.A., but on October 2nd, 1818, the ship was wrecked off Cole Harbour, N. S. 'Some of. the people on board the vessel were lost but the survivors were landed at Halifax. It is said of this wreck that among the things cast overboard in order to lighten the ship was a chest of gold coin. The passengers lost most of their effects. On this ship also were John Redmond and his wife Rebecca Dunn, and their son Moses. Moses Redmond afterwards married Martha McFetridge, daughter of John and Mary (Marshall) McFetridge. This Martha McFetridge was a young girl when she came to Nova Scotia. She was on board the wrecked ship and in being rescued had a portion of two of her fingers torn off. The Redmond family Bible and an Account Book of Irish origin are still in the possession of James Redmond’s family, of Higgins Settlement, Halifax Co. These articles were damaged at the time of the wreck by being immersed in sea water, the marks of which are still plainly visible.
Samuel McFetridge, the eldest son of John and Mary (Marshall) McFetridge, was born in Ireland, and was a half grown boy when he came...Scotia. One of his memories of the wreck was that before they were rescued "he sat all night by the dead body of a child—" a vivid picture editions which must have obtained on that doomed ship! Crew and passengers alike helpless, cast ashore it may be, or drifting in a raging whatever fate might be in store. An old story in this Province and many a Nova Scotian family has similar tales to relate! The McFetridge and Redmond families came to Musquodoboit shortly after their arrival at "They came up the River in a canoe."

The McFetridge Family

John and Mary (Marshall) McFetridge had at least four children Samuel, (2) Martha, (3) Archibald, (4) the ancestor of the Chaswood family. They settled at Glenmore, Halifax County, so called from a place e same name Ireland. The site of the log cabin which John McFetridge, pioneer, built there may be seen yet on top of the high' mill in Glenmore west of the Hogan Brook. John Redmond and his wife settled on the t Harbour Road on lands now owned by David Weeks. They received ant of these lands in 1831. There is a small cemetery on the place e the earlier members of this Redmond family were buried.

Samuel, the oldest son of John and Mary (Marshall) McFetridge, married Ann Wyse, of Wyse's Corner, Halifax County. It is said that the family came originally from Southern Ireland. I have no information the date of their arrival in Nova Scotia. Samuel and Ann (Wyse) McFetridge had nine children, (1) John; (2) Archibald; (3) James; (4) Samuel; (5) Thomas; (6) Mary; (7) Annie; (8) Elizabeth; (9) Martha. Archibald married Belle Johnson and had children; James married Malinda Fisher—four children; Samuel died unmarried; Thomas died aged fourteen years; Mary married Mr. Squires, of Back Bay, Boston, U.S.A.; Annie married Mr. Cameron, of Colorado; Elizabeth married in the United States; Martha died unmarried in Boston.

John McFetridge, eldest son of Samuel and Ann (Wyse) McFetridge born April 16, 1849. He married Ellen Dickie, daughter of Adam and (Benvie) Dickie April 4, 1883. They made their home at Elmsvale, the farm owned formerly by Thomas Parker. They had four children, Edward, born Dec. 30, 1883; (2) Annie, born July 28, 1885; (3) Della, born March 16, 1887; (4) Ira J. born Dec. 25, 1888. Ellen (Dickie) McFetridge died January 2, 1889. In 1892 John McFetridge married Mrs. Jane Archibald, widow of Adams J. Archibald, of South Branch, Colchester County. There were no children by this marriage.

Edward McFetridge, eldest son of John and Ellen (Dickie) McFetridge married Edna Archibald, daughter of Peter McGregor and Mary (Dean) Archibald. They had no children. Edward died suddenly Dec. 12th, 1928. His widow is living in Musquodoboit... Annie was married to Fredk.
McFetridge, of Upper Musquodoboit. They live in Western Canada. They have one child; Della was marry to Henry Hollingsworth. They live in Truro, N. S. They have children. Ira married Grace Hanna, daughter of Samuel Hanna and his wife, of Middle Musquodoboit. They have children.

The information above relative to the earlier generations of the McFetridge family was given to me by Ira T. McFetridge, Esq., of Middle Musquodoboit, and by Mrs. Howard Pye, of Dartmouth, (nee Martha Redmond, daughter of John and Mary (Henry) Redmond, and grand-daughter of Moses and Martha (McFetridge) Redmond of Musquodoboit.).

There were five children in my Aunt Janie's new home. Edward, the eldest was about ten years, old. Then came Annie, Della, and Ira, the youngest, who was about four. My Aunt's own daughter, Emma Archibald, was then about seven. Uncle John McFetridge was a prosperous farmer. My aunt was a good housekeeper and mother, and they were very contented and happy.

Their home was at Elmsvale about ten miles "down-along" from my own home. The children of the various relatives up and down the valley visited back and forth, and I can recall several wonderful visits at "Uncle John's and Aunt Janie's". At one of them, perhaps forty years ago now, Eddy and Ira had a cleverly trained dog. We took him down the river, and selecting a small stone, which we first allowed him to "examine", we would throw it into the deep water. The dog knew what was expected of him. He would spring into the stream with a tremendous splash and diving down to the bottom never failed to bring back the stone which had been thrown in. We went swimming in the stream—the dog joined in the fun all agog with mischief and excitement! He had the advantage of us all and we had to be on guard against his onrushes in the water — our tender skins were no protection against his rapidly moving paws and playful teeth. Only boyhood can appreciate such a dog as that — only manhood regret that such happy days are gone! My father and his brothers passed up and down the valley on their occasions of business or pleasure and never failed to stop at "John and Janie's," some times remaining over night or again for a few hours only. The atmosphere of such occasions as those may, I think, be reproduced best in the following extract from a letter from Samuel to John. The letter was written July 2nd, 1909. Samuel was then living in Vancouver.

"My, it makes me homesick your invitation to an upriver drive. I take a pittance of satisfaction in thinking over our past experiences on these pilgrimages such as going from your place to Janie's, and after having a goodly portion of the good things there we start and on the way are hailed by my good friend—who has a lamentable story about "Mr.— for whom I was and I suppose still am security for some money" being 7 cents behind in his last year's interest.—Our calls on all the other good people, Big Will, Peter, Squire David, Fred and Jennie, and lastly we land at the dear old spot that gave us birth, where we were always sure of a hearty welcome.
and handshake from old and young. The senior member of that firm [should say never made a mistake except politically . . .
Sam.”
this way they made their pilgrimages from Little River "up-a-long" forty
years ago—the two old men, Sam and John, calling at Janie's, stop-
to talk to other relatives and friends, with much kindliness and amour
they made their way along, and were, indeed, welcomed by all.

"Little Emma."
"Little Emma” was the name by which we knew our Aunt Janie's only child
Emma Archibald. Her mother had persisted in her ambition to give her an
education in music, and I believe that "Little Emma” was considered to be
really talented in that field. She was a great favorite with all her relatives,
and throughout the community as a whole. She grew up 'straight and
tall, and in her 'teen years she grew very rapidly. Many years before her
grandfather had said of her mother, "She grows so fast she cannot be strong,"
and I think that this was true of Little Emma also. I recall the anxiety which
was felt by all the relatives when it became known that she was seriously ill.
The illness continued for several weeks. All that medical skill could accomplish
was done, and she had the most devoted a'tention from everyone in her own
home, but to no avail. As the weeks went by she came to know that she could
not recover, but she had been faithfully instructed and fully believed in the
tenets of Christianity and in that spirit of hope and trust she fell asleep.
She died Sept. 1908 "aged 23 years."

My Aunt Janie died Aug. 20th, 1923. She was buried at Middle
Musquodoboit. Uncle John McFetridge is still living at his home at Elms-vale. I
call on him every time I pass that way. He is now a very old man and is
confined to the house. He speaks of the days when he never knew what it was
to be tired, and of the good comrades and dear ones of his youth and
manhood "who have gone along and left me behind!" He is widely known
and respected. Throughout his life "Fair play!” was his motto. His word
was as good as his bond, and for nearly seventy years now in that
community he has faith fully discharged every obligation that honour and good
citizenship demand.

All of the brothers and sisters of Janie Burris are gone, and in the
Musquodoboit Valley of today only one man of the Burris name remains— my
brother Adam, who lives on the farm which Matthew Burris purchased just one
hundred years ago. They were fine men and women. Though each one
possessed distinctive traits yet there were other characteristics which they had
in common. Of these I think their high code of honor and their attitudes on
moral issues were outstanding, but preeminent over all other factors which
influenced their lives was their belief in God and in His Son, Jesus Christ.
They were sincere Christians and to the best of their ability they followed their
Master's teachings, and in the assurance of the Promise which Christianity
contains each one of them went forward
to the end and passed into the shadows, believing fully that on the farther side there would be reunion and happiness un-alloyed and Light and Life forever.

Since the above was written "Uncle John McFetridge" has gone to rejoin his friends and loved ones. He died March 28th, 1936, aged eighty-six years.
In 1932 I received a letter from Frank W. Simmonds, of Tarrytown, York, asking for information concerning "Hannah (or Burrows) of the Onslow District N. S. . . . the writer is her grandson, etc." This letter was the first of a long correspondence which been carried on between us since that time. "Hannah Burris" was the lost sister of my grandfather, Matthew Burris, of Musquodoboit, and nearly a century the Musquodoboit family had had no knowledge of her experiences or descendants. Mr. Simmonds had become interested in history of his family and in that of his relatives in Nova Scotia, and e course of his search had been referred to me by Mrs. Gideon Faulkenham of Parrsboro, who was a grand-daughter of Samuel Burris, my grandfather's only brother.

Frank W. Simmonds is a man who has the happy faculty of arousing in others some degree at least of that enthusiasm with which he himself pursues any subject in which he becomes interested, and so before I quite what was happening I found myself launched upon and struggling in a sea of genealogical mysteries. Cousin Frank is a tall, broad-shouldered, sandy haired freckle faced giant of a man. He is now about three years of age, and I am glad that when he was twenty-one he was not in competition with my more distant relative, George Burrows, in famous trial of strength at the Londonderry Fair. The prize would certainly have gone to the Simmonds clan and therewith much glory would been lost to the Burrows house.

He was born and reared on a Kansas farm and knows just as well as ova Scotian what is meant by grasshoppers, potato bugs and barley ". In his younger days he was a school teacher and I know that he was one. No boy or girl who came under the influence of his persuasive personality could ever have escaped from an interest in any problem which set. I am no longer a boy and I am as lazy as sin, but because of Simmonds, for seven years now, even for as long a time as Jacob for Leah the tender eyed (or was it Rachel?), I have spent hours and days in the long years of the past searching for great and great-great parents and their cousins and their uncles and their aunts. If ever the result of all this should get into print it will be Frank Simmonds' fault, not mine. We have exchanged volumes of notes and diagrams, copies of g certificates and tomb stone inscriptions, records and tables and not and have argued more fiercely over dates and names than -ever our Cobequid ancestors did over their marsh land and Township lines, but I that the process has been to our mutual advantage and pleasure. I that I could not have completed the account of the family of Samuel and Margaret (Peppard) Burrows without the records which were given to
me by my cousin Frank formerly of Kansas, U.S.A. He is immensely proud of
the Country of his boyhood, and strangely enough, maintains that "Kansas is
not a State but a state of mind!" This suggests to me that all typical
Kansanians are, like himself, full of energy and enthusiasm and as persistent
as Appolyon.

My father, George Burris, of Musquodoboit, and his brothers and
sisters had many near relatives living in Kansas, Iowa, and Illinois and in
other parts of the United States, but as far as I have ever heard they had no
definite knowledge concerning them. For this reason alone I know that the
following sections will be of great interest to the Musquodoboit sept of the
Peppard-Simmonds-Burris clan and in spite of the fact that cousin Frank
has spurred me so persistently I have quite forgiven him and am only too
pleased to include his records here.

In the summer of 1934, Col. Simmonds and his good wife, Blanche
Burns, came on a visit to Nova Scotia where they spent two or three weeks
renewing the family ties so rudely broken by death and separation four
generations ago and in visiting at the homes of many of their relatives here.
The writer had the pleasure of guiding them to Musquodoboit and Stewiacke,
Brookfield, Pleasant Valley, and Riverside, and of entertaining them at his
own home in Dartmouth. It was a very happy event—all the more so in that
the visitors and ourselves so quickly became a family group, talking of the old
days and people, and exchanging stories of their experiences.

Their visit was all too brief. They returned to their home in New York,
and no thought came to us then but that we should greet them perhaps
many times again. So little can we look into the future! Cousin Frank
Simmonds is hale and hearty, and is filling an important position in his
native land but, in Nova Scotia, we shall not see his gracious helpmeet and
wife again. In the autumn of 1937 she was taken seriously ill. In spite of
every effort on her behalf the illness increased and she died at her home,
Tarrytown, New York, April 30th, 1938.

Samuel Burris of River Phillip

Samuel, the second son of Samuel and Margaret (Peppard) Burrows,
was born at Riverside 1809. He died at River Phillip, N. S. 1855. He married
(1) Susan Peppard, his cousin, daughter of Anthony Peppard: (2) Matilda
Boomer, of River Phillip, 1847, who was born November 14, 1813, and died at
Marysville, Kansas, July 19th, 1898. Samuel and Matilda Burris had two
children. Sarah Jane their first child was born July 12th, 1849 and died in
1878. She was married to Henry Dykens, of River Phillip, July 5th, 1870, who
was born 1849 and died April 3rd, 1924.

Henry and Sarah (Burris) Dykens had three children. Ida Victoria,
their first child was born at River Phillip April 4th, 1871. She was married
to (1) Philip Legere May 21, 1895; (2) Gideon Faulkenham of Parrsboro, N. S.
Francis the second child of Henry and Sarah Dykens was born June 6th, 1874. She was married to Allen A. Bowes of St John, N. B. Sept. 4th, 1899. Their children were Edna, born Feb. 2, 1900, married W. Johnston; Ida, born June 15th, 1902, married H. Gaynor ; Robert, born August 5th, 1900; John, born November 8th, 1908, and Francis and Margaret, twins, born Jan. 6th, 1913.

James Percy, the third child of Henry and Sarah Dykens was born at River Philip November 6th, 1876. Went to Marysville, Kansas, in 1880 with his Uncle Samuel Burris and his grandmother Matilda (Boomer) Burris, and is living now at Gretna, Kansas. He married Laura Nonamaker, of Cedar, Kansas, August 14th, 1906. They had five children.; Laura, born June 11th, 1907, who was married to Reynold McGinnis of Gretna April 27th, 1933; Helen, born April 17th, 1908 and died in infancy Harold, born August 6th, 1911, married Eva Kern April 30th, 1933; Walter, born Oct.. 11th, 1914, and Charles Raymond who was born Jan. 20th, 1919.

Samuel, the second child of Samuel and Matilda Burris was born at River Phillip, N. S., in 1852. Removed to Marysville, Kansas 1880, where he lived for a number of years. He was unusually tall, being 6 ft. 5 in. in height. In the later years of his life he lived in Montreal, where he died, unmarried, November 18th, 1913.

Hannah Burris

Hannah, the only daughter of Samuel and Margaret (Peppard) Burrows, was born at Riverside Dec. 4th, 1811. Her father, Captain Samuel Burrows, died from an accidental fall from his ship a few days after she was born, and her mother, Margaret (Peppard) Burrows, died when Hannah was only two years old. Hence as she often sadly said she "never knew her parents," but always spoke in affectionate terms of the kindness and care bestowed on her and her brother Samuel by her Uncle William and Aunt Mary (McLellan) Peppard at Great Village, N. S. (The writer visited this home in 1934 and found it in a remarkably preserved condition. It is occupied by Mrs. W. W. Peppard a descendant of William Peppard). In this home she and her brother Samuel lived happily and were well reared. In 1830 Hannah married Charles Peppard, her cousin, son of Anthony Peppard. They had one child, Margaret Jane, born July 4th, 1832. She was married to Benjamin Leighton. They lived for a time in Halifax but removed to the United States in 1868. (V. Simmonds below). Charles Peppard died 1835. The widow, Hannah (Burris) Peppard married the writer's grandfather, William Henry Simmonds, Sept. 25th, 1838. The Simmonds' family bible states that "The wedding took place in the Presbyterian Church at Onslow, N. S. the Rev. John B. Baxter "disposing in the presence of a hundred guests consisting of the Burris, Peppard, Campbell and Simmonds kin folk."

Hannah Simmonds was devoutly revered by her children. My father idolized her. That she was a woman of outstanding character, industry, integrity, courage, and resourcefulness there is no doubt. She tempered
her affection for her children with traditional Scotch discipline that brooked no disobedience and tolerated no lack of industry in the performance of appointed tasks. Her Bible was her guide, and her sublime faith in its teachings supplied her with daily inspiration and comfort. She bravely and uncomplainingly experienced the trials and tribulation as a pioneer mother in Ohio, Iowa, and Kansas. She died at their homestead home four miles north east of Cedarville, Smith County, Kansas, November 12th 1879, and sleeps beside her husband in Cedarville cemetery.

William Henry Simmonds was born Nov. 15th, 1817 at Truro, N. S. and died April 11th, 1902, at Cedar, Kansas. He married Mrs. Hannah (Burris) Peppard, Sept. 25th, 1838, settled first at Truro, N. S.; in 1840 at London-derry; 1848 at Warren, Maine ; 1855 Augusta, Maine, 1857, Lagrange, Ohio; 1867 Buchanan County, Iowa ; 1872 Cedar, Smith County, Kansas. In earlier life he was a mariner and ship builder. He was a veteran of the American Civil War, and in later life a farmer near Cedar, Smith County, where he and his wife are buried.

The Simmonds Family

The following outline of the Simmonds genealogy was given to me by Col. Frank W. Simmonds of New York, U.S.A.

"John Simmonds was the pioneer of my Simmonds line in America. He was born at Whitby, Yorkshire, England, Oct. 14th, 1750, died at Clifton, N. S., 1840, buried in the Beaver Brook Cemetery. He was a cabinet maker. He sailed from Deptford on the ship "Recovery," Captain Jackson, Master; landed at Halifax, N. S. 1781; he settled at Clifton, N. S.; built the first frame house in that settlement. He died in 1840 aged 90 years. He married Susannah Campbell, daughter of John and Mary (Scott) Campbell, of Clifton, January 20th, 1785.


James Scott and Mercy Ann Simmonds

James Scott, the second son of John and Susan (Campbell) Simmonds was born at Clifton, Jan. 10th, 1794. He married Mercy Ann Freeman, Oct. 10th, 1816, marriage performed by Rev. John Waddell of Truro. (She was
a daughter of Elisha Freeman and Lydia Reynolds, his wife, who were married at Lubec, Maine, 1779, and settled later at Truro, N. S.). James Scott Simmonds was a mariner. He was killed by a falling timber at a barn raising in or near Truro in September 1817. His widow married Orange M. Stacey. They removed to the United States, settled at Gardner, Illinois where she died 1867.

James Scott and Mercy Ann Simmonds had one son, William Henry Simmonds, who was born at Truro Dec. 15th, 1817, a few months after his father’s death.

William Henry and Hannah (Burris) Simmonds

William Henry, only child of John S. and Mercy Ann (Freeman) Simmonds was born at Truro Dec. 15th, 1817, and died at Cedar, Kansas, April 11th, 1902. He married Mrs. Hannah (Burris) Peppard widow of Charles Peppard, and only daughter of Samuel and Margaret (Peppard) Burrows, of Riverside, Col. Co. They were married Sept. 25th, 1838.

Their children were:
1. Robert Lindsay, b. 6/7/1839, Truro, d. 1/15/1872. Buffalo Township, Iowa.
   m. Esther Anderson 7/14/1864.
2. Mercy Ann Freeman, twin sister of Robert. Abducted at Augusta, Mai
   m. Nelson Goddard of Kensington, Kans.
   m. Mrs. Eliza Bridges.
   m. (1) Amelia Phillips 1867.
   (2) Margaret Crosby 1870.
7. Harriet Maria b. 8/23/1850, Warren, Me.;
   d. 3/16/1930, Montrose, Cal.
   m. James Phillips 1874.
8. Angus Duncan MacDonald b 8/7/1852, Warren, Me.;
   d. 8/27/1927, Athol, Kans.
   m. Christina Tillman 4/14/1875.
Angus MacDonald, the youngest son of William Henry and Hannah (Burris) Simmonds, was born at Warren, Maine 6/7/1852 and removed with his parents to Lagrange, Ohio, 1857, where his boyhood days were spent on a farm. Following the Civil War in 1867 the family removed to Buffalo Township, Iowa, where they resided until January 1872, when they removed by ox team to Smith County, Kansas, arriving there early in March, 1872. Here Angus and his father and brothers George and John, and his brothers-in-law Nelson Goddard and James Phillips, and his widowed half-sister, Mrs. Margaret Jane Leighton (formerly of Halifax, N. S.) each took a 160 acre homestead upon which they resided until death.

Christina (Tillman) Simmonds was born in Marysville, Dodge County, Wisconsin 10/6/1855; died Athol, Kansas 9/17/1916. She was a daughter of William and Anna Marianna Tillman who came to this country during the exodus of German Liberals, of which he was one in July 1850; settled in Dodge County, Wisconsin, removed to Marshall County, Kans. early in 1861 by ox-team, and settled near Marysville.

Angus and Christina (Tillman) Simmonds had seven children:

1. Frank William b. 3/10/1876, near Cedar, Kans.
   m. (1) Margaret Dale Bougham 6/3/1900.
   (2) Clara Blanche Burns 6/8/1927.

   m. Ida E. Reed 9/25/1898.

3. Elmer Edwin b. 10/16/1880, d. 11/19/1884.

4. Ray Ellsworth b. 5/24/1887.
   m. Amanda Hecht 12/18/1908.

5. Clarence Lee b. 11/2/1891.
   m. Hattie Hudson 10/7/1918.

6. Virgil Clyde b. 8/16/1894; d. 7/28/1895.

7. Lloyd Tillman b. 4/7/1896.
   m. Elva Suchsland.

Col. Frank W. Simmonds
Tarrytown, New York

Frank William Simmonds, the eldest son of Angus and Christina (Tillman) Simmonds, was born on his father's homestead near Cedar, Smith County, Kansas, where he spent his boyhood days, and as a boy broke most of the prairie on his father's farm with an old-fashioned grasshopper breaking plow. Attended country school, Smith Centre High School, graduated
from Salina Normal University 1902, with degree Bachelor of Science, later Master of Science. He taught in country schools, was Superintendent of Schools Mankato, Kans. 1902, Superintendent of Lewiston, Idaho, Schools 1911-1920. In 1910-13 was a member of the Kansas State Board of Education. Organized and managed a circuit of summer Chatauquas throughout Kansas and Nebraska 1906-1916. Served as Conductor of Normal Institutes in numerous counties of Kansas. President of Kansas Teachers Association 1904-05. A member of Council of Defense, and was Federal Food Administrator in Idaho during World War. President of Idaho Teachers Association 1919-1920. Manager of Eastern District Chamber of Commerce of United States 1920-23.. Deputy Manager of American Bankers’ Association since 1923.

He was twice married. His first wife was Margaret Dale Boughman, who was born January 11th, 1879, at Cambridge, Ohio; removed to Smith County, Kansas 1883. Attended public school, was graduated from Cedar High School 1896; taught several school terms; was married to Frank William Simmonds June 3rd, 1900. She was a daughter of James Duke and Bell(Lloyd) Boughman, who were married 1875 at Cambridge, Ohio. Margaret Dale Simmonds died at Verona, N. J. Dec. 2nd, 1922. Her grave is in Smith Centre Cemetery, Kansas.

On June 8th 1927 Frank W. Simmonds married (2) Clara Blanche ns of New York. She was born at Cora, Smith County, Kansas, Nov. 1887; daughter of Theodore Scott and Mary (Armitstead) Burns. She a graduate of Columbia University, N.Y., and before her marriage was teacher in the Bently Private Schools, N. Y. Clara Blanche (Burns) Simmonds died April 30th, 1938, at Tarrytown, New York. Frank William and Margaret Dale (Boughman) Simmonds had three children:

1) Lillie Dale, born Dec. 4th, 1901. She was married to Daniel H. Moreau of Flemington, N. J. Sept. 25th, 1926.

2) Helen Francis, born January 9th, 1904, Mankato, Kas. She is living with her father at Tarrytown, N. Y.

3) Lois Christine born May 9, 1910, at Mankato, Kans. She was married to William T. Kinnamon of Easton, Md. April 8th, 1933.
CHAPTER 14

THE DEAN FAMILY OF MUSQUODOBOIT

John Dean, an English gardener, was the ancestor of the Dean family of Musquodoboit, and one of the earliest settlers of that district. "He was a native of London, England" and in that city was employed by a gentleman whose name was Kirke. In the Dean family tradition this Mr. Kirke was spoken of as "a rich nobleman." His wife was "a lady of rank." Her family name was "Kirkby." They had one child only, a daughter named Susan. Mr. Kirke kept a stable of fine horses with groomsmen and coachmen, had a garden of twelve acres and, in his home, a retinue of many servants. On this gentleman's estate John Dean was employed as the head gardener "with twelve men under him." He is described as "a handsome featured" man of quiet manner and speech. From his work afterwards in this country he is known to have been skilled in his calling.

In the conduct of his duties on the estate he frequently met the daughter of his employer. They "became enamoured of each other" and contrived to meet as often as possible. They were more and more together until one day the footman, knowing of their frequent meetings, went to Mr. Kirke and told him all he knew. When Mr. Kirke heard of the matter he "flew in a great rage." He forbade Susan ever again to meet with her lover for "he was beneath her station," and at once dismissed John Dean from his service. But in spite of this the lovers continued to meet, and eventually eloped. And were married, immediately afterwards informing her parents of the fact. The parents tried every inducement and finally threats in order to make the young bride forsake her husband but with no better success than before. Then they disowned her and although she and her husband, continued to live in London for some years, they were not forgiven and neither one of them ever again entered the Kirke home.

John and Susan Kirke Dean lived in London, England, for six or eight years after their marriage. In that city four of their children were born—James, Eleanor, John and William. The family then moved to Scotland, where two more children, Susan and David were born. From Scotland they went to Ireland where they had two children, Charles and Esther. (Since John Dean was a Presbyterian we may perhaps surmise that when in Ireland he lived in the Province of Ulster).

The above statements have been extracted from a story of the Dean family which was dictated by Adam Dunlap Dean in 1910 to his grandson, Arnold Stewart, and written verbatim by the latter. Adam Dean was a grandson of John and Susan (Kirke) Dean. He was (in 1910) aged 85 years, in perfect health of mind and body, with the exception that for a number of years he had been completely blind. From his point the story proceeds in his own words:
“After getting settled in Ireland there arose serious difficulties between the English and the French, and most of the Irish were in favour of the French, and John not liking to hear or to dispute the talk about his own countrymen, the English, resolved to sail for the New World—to New York where two of his brothers were residing. They set sail for New York in 1795 sailing in an American vessel which sailed by false pretense under a British flag for fear of being captured by the English. But during the voyage she was captured by the English and brought into Halifax. When John found out where he was he demanded of the British that they should land him in New York, but when he was told by the soldiers that he was their prisoner he was much crestfallen and was glad enough to get to shore in Halifax.

At that time he had been married eighteen years and had eight children, the oldest seventeen. After a time the family went to Musquodoboit. It is supposed they came up the river, as there were no roads in those days, only foot paths. They landed on Geddes Hill, where Charles Henry now lives. They lived there in a log hut for about a year. At the end of this time John Dean "spotted out—(i.e. with his axe)—the farm William F. Redmond now lives. He took his wife there one day on horseback to show her the place he had selected for their future home. She was so discouraged with the woods that when she was returning to their cabin she said she knew that she would never go there to live and in less six months from that day she died, so it was said, of a broken heart. She was buried either on Mount William or in the field 'where Arthur Fisher now lives.

After her death John moved with his family to Dean Settlement. He cleared the land and built up a fine garden and lived there until his death in 1834, or about that time. His grandson, Adam Dean, is yet alive, and was nine years old when John Dean died and he attended his funeral (Adam Dean's age is now 85 years)."

The remainder of this account of Adam Dean's is taken up with an outline of the Dean Family genealogy. The account was written many years ago but has only recently come into my hands. I had often heard this story more or less piecemeal and in an indefinite way, but as recorded by Adam Dean it becomes much more definite than I had previously realized. The pre-American experiences partake especially of this character.

The story of the Kirke-Kirkby family must be taken as it stands and, for what it is worth. Whatever may have been their status by reason of birth they were probably quite wealthy. The story goes on to relate that at the death of Susan Kirke's parents their property was 'placed in Chancery in London' where it remains to this day awaiting only the proof of Susan Kirke's identity and the proven identity of her descendants, to be distributed to the heirs. My grandfather, Adam Dean, was at least half convinced that there was such a fortune in Chancery and once or twice in his life time he corresponded with parties in London regarding its recovery, but the fees which these parties required in order to proceed in the matter were much more than he could afford or felt willing to pay, so the matter
was dropped. But the traditions of "The Kirke Fortune" persists. It is believed that Susan Kirke was related to people of the same family name who settled in Antigonish and Guysborough Counties. I am told that they too retain this tradition and, doubtless, they also have "claims." I imagine the Kirke fortune will never be distributed but that remote possibility may have served a purpose in keeping the family tradition as a whole more definite and detailed than it otherwise would have been. The Scottish experiences are indefinite. There is every reason for believing that John Dean was born in Dundee, Scotland. He had obtained employment in London, and no doubt it was to his home town that he and his family returned after leaving London, as the following would suggest: On the fly leaf of a book given to David Dean, a grandson of John Dean, Senior, by Rev. John Sprott, is written "John Dean, of Dundee, Scotland and his wife Susan Kirke, of England, came to Nova Scotia in 1796." This book was seen and examined by Ira Dean, Esq., a few years ago when he was visiting at the home of Sprott Dean, of California. At the same time, also, he copied from the book this note referring to John Dean, Junior,—"John Dean, born 1780, married Elizabeth Fulton March 22, 1815, daughter of David Fulton and Martha Ellis, his wife."

Their experiences in Ireland are so suggestive of events which were occurring there at that time that some mention of those events seems necessary. The most appalling conditions prevailed in Ireland at that time and the whole country, North and South alike, was on the verge of revolt. The historian Green dwells upon the various causes of this unrest, and among other things he states—"The landowners banded together and held the country down by sheer terror and bloodshed; ....... "poverty was, added to misgovernment and famine turned the country into a hell!" And a hell it was! Old hatreds, burning none the less fiercely for their age, religious intolerance and bigotry, widespread rioting and violence ; outrage and murder; landowner against tenant; Protestant against Catholic and the reverse, and both camps in treasonable alliance with France. These are some of the things which Green portrays, and probably the picture is not over-drawn. It is no wonder that the Dean Traditions of life in Ireland are definite. John Dean and his family lived there in the very worst years of the trouble and could not have had anything but vivid memories of that country. We can easily imagine that they were glad to get away from Ireland and begin life anew in some more peaceful surroundings.

John Dean built his home in the midst of the woods on lands owned now by Ernest Redmond and across the road from the site of Mr. Redmond's house. Some years ago while Mr. Redmond was ploughing over the old house site, he found a silver spoon with the initial "K" engraved upon it--one that Susan Kirke brought to this country. The only other relics of that woman which still survive are a glass finger bowl now owned by my sister Mrs. Adam Dean and a brass candlestick -owned by my cousin Miss Marion Ellis of Truro. The "Kirke Finger Bowl" was given to Susan Dean by her father when she was married to Michael Geddes. After more than
a century as an heirloom in the Geddes family it was, as it were, returned Dean family by Mrs. Orlo Geddes who gave it to my sister shortly her death. It is perfectly preserved and has many a-time stirred of the family with thoughts of days gone by but it was left to one to the Musquodoboit family to express some of the romance which clings to this old relic. The following lines were penned by Rev. Coburn, a native of York County, New Brunswick, but for several the clergyman in charge of the Presbyterian congregation at Upper Musquodoboit, and included in his modest volume of verse, "Life Songs". Having seen the relic and learned its story he wrote:—

The Finger Bowl.

___________________________
It was just a finger bowl,
But it told of days gone by
In a land no longer nigh
And the tale was joy and dole.

She was young and life was good
And she knew no stress nor care,
And the man she loved was fair
As the garden where he stood.

Should she choose her father's gold
Or the heart her lover gave?
0 ye wise! what would ye have?
But the maid was very bold.

They have crossed the deep blue sea
They have made a forest home;
And the lordly moose do roam
Through the valleys where they be.

And their children have that bowl,
It is full of sweat and tears
And a host of vanquished fears
And the tale is joy, not dole.

"The Kirke Candlestick" is of heavy brass and is beautifully proportioned and designed. Before her death my Aunt Annie Ellis told me that Susan Kirke brought two such candlesticks from London. They were in William Dean's home and Adam Dean (my aunt's father) had seen them in use in his father's home on many occasions; but at present only the one referred to above can be located.

The only relic of John Dean which survives today is an old musket which he brought with him to Musquodoboit. This was a flint lock weapon and is equipped with a bayonet, having an 18 inch triangular blade. The wooden fore end extends almost the full length of the barrel. It is a 12
gauge smooth bore. Perhaps seventy years ago now this weapon was given to Timothy Dean by his grandfather, William. My Uncle Timothy removed the flint lock and pan and converted the musket into a percussion hammer gun and used it as such for many years. It is now in the possession of Adam Dunlap Dean, of Dean, and is still in a good state of preservation. The bayonet is not so well preserved but can still be attached to the barrel. I am told by competent authority that the weapon is undoubtedly a French musket of military origin. Some years ago near the original John Dean home Mr. Ernest Redmond was engaged in removing a buried log from the ground. Using the back of his axe to knock away some earth he heard it strike some metallic substance and from under the log he pulled out a sword, the blade of which he had just broken with his axe. This broken sword and the silver spoon mentioned above were given to Mrs. John Power of Upper Stewiacke. She is now dead. Her family have moved to the United States and their present address is unknown. It is supposed that this sword also was the property of John Dean, Senior. The family have no tradition of John Dean having had military training or experience. The musket may have been acquired in Halifax and brought to the valley as a desirable item of pioneer equipment. No doubt it had been captured from the French, and as such may be looked upon as a token of the prolonged struggle which had just begun when John Dean came to this country and which was to finally settled fifteen or more years later on the field of Waterloo. As the merest conjecture the writer suggests that the sword was an heirloom of the Kirke family.

Recalling that John Dean was bound for New England, where he had two brothers living and only by chance arrived in Nova Scotia, it is interesting to know that thirty years ago my sister Mary Burris met a Mr. Dean, proprietor of a book store in Boston, U.S.A. who very much resembled my grandfather, Adam Dean. In 1775 or thereabouts among a list of names of residents of Londonderry, New Hampshire, were those of Adam Dean and Andrew Dean. It seems possible and even probable that these men were close relatives of John Dean, Sr. of Musquodoboit.

In Musquodoboit John Dean and his family shared in all the difficulties and experiences of a pioneer life. In many respects, probably, his difficulties were greater than those of most of his neighbours, and this in spite of the fact that he arrived ten years later than the first settlers. They were of the second generation of Nova Scotian pioneers and so were accustomed to the country and equipped to cope with whatever might face them. He was a new comer. I wonder if he knew how to swing an axe and to make it bite deep and fast into the side of a tree? His sons would acquire that art in a short time, but he himself must always have felt at a disadvantage in many of the prime necessities of pioneer accomplishments.

He did not remarry but lived and worked in Musquodoboit for forty years before his death. There in the primeval forests of ‘giant birch and maple, spruce and pine and hemlock, he cleared the land with unending toil. He and his sons felled the huge trees, "rolled the choppings", burning and
slashing, month by month fighting back the magnificent forests which covered the whole countryside; in springtime busy in the new lands with mattock and hoe, with rude plough and harrow, ox-team and man-team, tearing out the stubborn roots, levelling the land, sowing the grain, planting and weeding, and waiting with unbounded hope for the harvest which was to be; log cabin home, log cabin fare, no doubt, but with a heart and spirit which rose superior to all his difficulties. Here was no landlord to seize his goods, pillage his earnings and impose "terror and bloodshed" on the community! In Musquodoboit he was his own master, free to work out his own destiny, to possess his own land "himself and his heirs forever", and to enjoy in full the fruit of his own labour. We have come to accept all these things as primary rights but in the history of our race it was, not always so, and to John Dean and his fellow men of one hundred and fifty years ago, those privileges and that new found freedom must have been among the most inspiring things of their lives.

In the first years of the settlement it was a grim struggle for existence only. But they contrived:—Wheat and buckwheat, barley and oats, potatoes, and all the humbler fruits of the soil; cattle and sheep and pigs; wool for garments they sheared, carded, spun and wove into cloth. Flax was grown, gathered, broken, scutched, and finally appeared as, not too fine but very serviceable linen; hides from cattle and sheep, hides from wild animals, moose and caribou, bear and wolf, all these were treasured and put to profitable use, with many another pioneer device and economy which the writer, himself, has never seen but many times has heard talked about and described in his boyhood. There was not much time for recreation in that life. No reading except the Bible, no writing perhaps at all—they must first have food, and shelter and clothing. But as the years went by and these immediate problems became less urgent, John Dean's thoughts went back to the land of his youth, to a fax off garden in England with all the joy and pathos which these memories must have evoked and, so, about his home in Musquodoboit he made another garden of flowers, rose and honeysuckle, phlox and columbine, pansies and forget-me-nots. When the garden was completed he planted an apple orchard beyond it and enclosed the whole, buildings, garden and orchard with a hawthorn hedge. The hedge was laid out in the design of a building, the square being about the house while the "gable" ended perhaps two hundred yards away to the south and beyond the orchard. A small brook ran just west of the house and beyond it was a small plot of land which was kept planted with hop vines. The writer visited the house site recently. It lies in Dean Settlement a short distance south of the Back Road on the farm owned now by Ernest Redmond, Esq. A rod or two to the west a small never failing brook runs gurgling by. A depression in the ground about eighteen feet square marks the old house cellar. The surrounding land has been fanned for more than a century since John Dean's death but the sod in the immediate vicinity of the house site seemed greener than elsewhere. The thorn hedge has disappeared but remnants of it were there when William F. Redmond, father
of the present owner, purchased the farm from a descendant of John Dean, Senior. Of the whole orchard only one old fashioned apple tree remains.

I picked a few apples from the tree and as I came away I tried to picture the old man of long ago as he worked in his garden. It was without doubt a Garden of Memories. Here in the wilderness he had reproduced as faithfully as he could some similar scene which he had known in the Old Country. I wonder "Was it the Kirke garden of London?" I think John Dean preferred to work in that garden unaided but in so doing he was not alone for then in more intimate manner then at other times he could commune with the brave woman who had once stood beside him in that far off English garden. That was a long time before—in another era, almost in another life it must have seemed to him but there she had promised to go with him to the ends of the Earth and to the very end of human experience and she had kept her word.

Susan Kirke.

Some of the descendants of Susan (Kirke) Dean have sharp features, very black hair and dark eyes. They are quick in action and changeable in temperament. In general appearance they remind me much more of the French people of Nova Scotia than of those of English, Scottish or Irish ancestry. Other descendants have round faces, very fair skins, bright blue eyes and light or auburn hair. I imagine that the former inherited from their Kirke ancestors—the latter almost certainly from the Deans. I picture Susan Kirke as having been a woman of small or medium stature, with delicately moulded features, happy and vivacious—a handsome brunette—with dusky red cheeks. Although we have no likeness or photograph of Susan Kirke nor any account of her appearance or personality, yet the above is the picture I have of my ancestress when she was young and strong before her raven black hair had turned to silver and before the rising tides of memory had returned her in spirit to the scenes of her childhood.

For Susan Kirke it was a far call from the comfort of a wealthy home in London to the log walls and clay floor of a pioneer's cabin in the woods of Musquodoboit. She was too new to this country to have acquired the resourcefulness or to have developed the spirit of a pioneer woman. I think she feared the unending forests and felt within herself that they never could be conquered. She and her husband and children must die here and disappear forever in the shadows of that gloomy wilderness which surround them. Never again would she see the green fields and the neat hedge rows of England. Her devotion to her husband and family had so far sustained her, but she had borne many children and though still in early mid life, she had reached and passed the limits of her endurance. She saw her husband's lands only once. Perhaps she stood for a few moments, on the site beside the brook where he proposed to build their home and then they went back to their cabin on Geddes Hill. Her premonitions were only too true. She died on Geddes Hill in 1796 probably in the autumn of the year. and no one now is certain of the exact location of her grave. We have only
brief facts concerning Susan Kirke, but in the story of her life there are elements of romance, of bravery and devotion and, in the circumstances of her death a very considerable element of pathos. Grown dim now with age these all combine to form a tradition which the descendants of that pioneer woman may very well cherish and preserve.

The Kirke - Kirby Family.

The tradition which the Dean family hold regarding Susan Kirke’s ancestors is that they were Huguenots who came from Dieppe, France, to London in the reign of Elizabeth to escape religious persecution in their own country. The name is of Teutonic origin and survives, practically unchanged, in modern German as “kirche” i.e. “church”. In Normandy it was Kirtke. The accuracy of the above tradition is strengthened by various circumstances and facts of history relating to the savage persecution of The French Calvinists or Huguenots in the 16th and 17th centuries. It is recorded in English history that a certain Gervais Kirke was born in the County of Derby in 1588. At an early age he went as an apprenticed clerk to Dieppe, France, where he lived for many years. He married Elizabeth Gordon of Dieppe. They had five sons and three daughters. The sons were David, Lewis, Thomas, John and James. David, Lewis and Thomas afterwards became well known in English military and naval affairs, while John is referred to as “a wealthy merchant of London.” About 1604 the family returned to London. Gervais Kirke died at his home at Basing Lane, London, in 1624. It seems quite probable that Susan Kirke was a descendant of this Gervais Kirke. At any rate the tradition of Huguenot origin is interesting and very probably true.

I wonder about the Kirke heirlooms. Susan Kirke did not take them with her when she left her home to be married to John Dean. She did not receive them from her angry father on that day when she and her husband returned to inform her parents of their marriage. I imagine that her mother secretly sent those things to her banished daughter from time to time in those years when the latter lived in London. These were treasured beyond price and guarded by the daughter in all her wanderings—to Scotland—to Ireland amidst warfare and massacre and across the seas in time of war to Halifax and thence struggling seventy miles or more through the woods, by woodland trails or by boat or canoe up the Musquodoboit to then gloomy slopes of Geddes Hill.

Kirkby.

The family name of Susan Kirke’s mother was Kirkby. (She was probably Susan Kirkby). Families of this name were living in England in the reigns of the Plantagenets. They were of Norman ancestry. In Normandy the name was spelled “Carkebuf” or “Carkeboeuf”. The suffix “buf” or “boeuf”, meaning “village” was the Norman equivalent of the English “by”. According to the best of authority on such matters these suffixes indicate beyond doubt that in still more ancient times the name was brought to Eng-
land and Normandy by the Norse invaders from what is now Denmark and Scandinavia. These suffixes occur in place names practically only in those parts of England and France which were conquered by the Northmen, though by what long roads of history, life and experience, the name Kirkby came to Susan Kirke's mother is quite unknown to me.

Early Relatives and Friends.

It appears very probable that John Dean had some knowledge of the Ulster Scot settlers of Nova Scotia even before he arrived in the Province. He was a Presbyterian and had lived in Scotland and Ireland at a time when large numbers of people from those countries were emigrating to New England and Nova Scotia. He had two brothers living in New England who would keep him informed of affairs on this side of the water even before he had left Ireland. At the time of his arrival the Musquodoboit Valley was still largely unsettled, but lands there were being rapidly taken up and occupied by people of Ulster Scot origin. Almost certainly at that time these Nova Scotian valleys with their strange Indian names were talked about in many homes of the Old Country as letters were being received or sent from the latter to this country, and I imagine that John Dean's determination to go sixty miles and more through the woods from Halifax to Musquodoboit arose from definite knowledge he had of what was taking place in that district. He would be better content among people of his own race and church. Arriving in Musquodoboit in 1795 he spent about a year on Geddes Hill in the immediate vicinity of the earliest settlers.

The next spring he settled on his own lands five miles farther up the valley, but from the day of his arrival he and his family began their acquaintance and friendship with that group of people who already have been described as "From the Merrimac" and other parts of New England and all of his children married into one or, another of those earliest families who came first to the Truro, Onslow and Londonderry districts. A generation had gone by since these first families had come to Nova Scotia, and although Musquodoboit was still a wilderness, the settlements along the Cobequid shores had made rapid progress. Thirty years before, the people of Truro had complained to the Government that "the marshlands were not sufficient to subsist them as originally proposed" (Record Crown Land Grant Book, Hx.) but now the problem was much more acute. The time had come when the young men and women of those communities must find new homes. The earliest group of our ancestors had solved one problem of pioneer life,—their children must advance to another — and isle to that new generation, very largely, I think, must be given the credit of breaking into the forests and establishing the numerous settlements of the hinterlands. It was to this generation of Nova Scotian Pioneers that John Dean and his family belonged, and with that group they worked out their destinies.

Government Aid.

A document from the Archives which tells of pioneer efforts is partially copied below. In 1806 the Legislature voted a bounty for lands cleared by each settler. The list in part appears thus ;—
“Settlers, from Colchester District who cleared lands.”

<table>
<thead>
<tr>
<th>Name</th>
<th>Place</th>
<th>No. Acres, 1806-07.</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Dean</td>
<td>Musquodoboit</td>
<td>5</td>
</tr>
<tr>
<td>James Dean</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>William Geddes</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>Alexander Henry</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>George Farnel</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>Samuel Nelson</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>William Archibald</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>Samuel B. Archibald</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>David Archibald 8th</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>James Kent</td>
<td>“</td>
<td>4</td>
</tr>
<tr>
<td>Samuel F. Archibald</td>
<td>“</td>
<td>4</td>
</tr>
</tbody>
</table>

In this same document appears many other names from various parts of Colchester,—some from Londonderry and Onslow,—and many friends from Stewiacke. Among the last group are James Creelman, Fulton, William Johnson, Robert Gammell, George Rutherford, Fisher, Matthew Johnson, Robert Logan, William Ellis, Timothy and George Campbell of Gay’s River.

“Certified at the Court House, Truro, June 3rd, 1807.
James Fulton.”

The Dean Lands.

John Dean, Senior, and his sons, James, John and William Dean, re-their land grants on September 8th, 1810. At that date the younger sons Charles and David, were not of legal age and were therefore ineligible to become Grantees,. The following is the official description of the Dean lands granted on the above date “Know ye” etc., etc. “that we have granted” etc. “unto John Dean, James Dean, John Dean, Junior, And William Dean, all of Musquodoboit in the County of Halifax, yeomen, twelve hundred acres of land, in the several shares and proportions following. That is unto John Dean five hundred acres, a part of the said twelve hundred acres, situate lying and being near the head or rise of the said river on the main public road leading from Halifax to Guysborough, which is abutted and bounded as follows: viz. Beginning at the north angle of lands granted to Robert Geddes and thence to run South eighteen degrees East eighty chains thence North seventy-two degrees East twenty chains or until it comes to the West side line of lands granted to Julia McColla, thence North eighteen degrees West along the line of the said McColla land, one hundred and sixty chains or until it comes to the public road above mentioned. Thence to begin again at said North angle of said Geddes land and from thence to run North eighteen degrees West one hundred and two chains or until it comes to the rear line of the Upper Souiac Grant so called, thence North seventy two degrees East along the rear line of said Grant thirty-two chains, thence South eighteen degrees East, eighty-three chains until
it comes to the public road aforesaid, thence to follow the various courses of the said road south westerly to the place of beginning. And unto James Dean three hundred acres part of the said twelve hundred acres, unto John Dean, Junior, two hundred acres, part of the said twelve hundred acres, and unto William Dean two hundred acres part of the said twelve hundred acres, which said last mentioned three parcels of land containing seven hundred acres are comprehended within the following limits: viz, Beginning at the North side of said public road at a Beech tree marked J. D. being the upper bound of John Dean's land, from thence to run North eighteen degrees West eighty three chains to the rear line of the Souiac Grant thence along the said rear line North seventy two degrees East seventy five chains to lands granted to the late Mrs. Newton, deceased, thence along the line of th- said Newton's land, South eighteen degrees East eighty six chains, thence South seventy two degrees West thirty-three chains and two rods, thence North eighteen degrees West to the public road aforesaid, thence south-westerly by the several courses of the said road until it meets the place of beginning." This Grant was given on "the eighth day of September 1810", when Sir George Prevost was Governor of the Province. On the document appears a receipt for the fees charged. These were "five shillings per fifty acres of land for each person" and amounted to £ 6 : 0 : 0." (Registered Book A p. 91 No. 86, Hx. N.S.)

In 1828 John Dean, senior, received a further grant of two hundred acres comprised in two separate blocks of one hundred acres each, viz: "Unto John Dean that certain tract marked "F" on the annexed plan and containing one hundred acres.... Beginning at the south side of line of the Fisher grant on the South side of the Musquodoboit River about forty chains East from the North East angle of Edward Jennings' land, thence South eighteen degrees East forty chains, thence North seventy two degrees East twenty five chains, thence North eighteen degrees West forty chains, thence South seventy two degrees West to place of beginning; Also unto the said John Dean that certain tract marked V on the annexed plan containing one hundred acres ... bounded etc. Beginning at the North West angle of Richard Pace's lands on the South side of the Main road leading from Halifax to Musquodoboit thence South' eighteen degrees East one hundred and fifty-two chains, thence South seventy-two degrees West six chains, thence , North eighteen degrees West to the road aforesaid, thence by said road to place of beginning." (Grant No. 1653 Dec. 7th 1828). The plan of all the Dean Grants appears in that of the "Upper Musquodoboit and Upper Stewiacke Grants at another place in this book.

As already stated, Charles and David Dean, the younger sons of John and Susan Kirke Dean, were not Grantees of the District, but at a later date both of these sons became landowners and lived and reared their families in the immediate vicinity. Charles Dean purchased two adjoining blocks of land lying immediately to the south of the lands of William, John, Junior, and James Dean. The western block of 300 acres was purchased at Sheriff's auction at Halifax, July 11th, 1832. (V. Registry of Deeds Hx. Bk. 56, p. 130). This block had been granted to Daniel Spalding in 1811.
The Eastern and adjoining block, also of 300 acres, was purchased from “William and James Armand, Merchants of Halifax” on July 30th 1892. The consideration was £ 150 (Bk. 56 p. 216). On the death of John Dean, Senior, in September 1832 David Dean became heir to all that portion of his father’s lands which lay north of the old road to Guysborough.

In addition to the lands granted to him in 1810, William Dean acquired by purchase a block of 300 acres. This land had been granted to John Johnson in 1786. It is described as "Lot No. 6 of lands granted to James Dunlap and others". - It lay to the east of "Lot No. 5" granted to "John Gleason of the Township of Hillsborough, Westmoreland County, New Brunswick," and adjoined on the east the lands of John Dean, Senior. The Dean Grants (1810 and 1828) and the areas purchased later by one or another Dean family lay adjoining each other and comprised well over two thousand acres. The whole district came to be known as “The Dean Settlement”. Within the memory of the writer this name has been abbreviated to "Dean", and the shorter name is now the official (Post Office) address of citizens of that part of the Musquodoboit Valley.

John Dean, Senior, disposed of his lands in Musquodoboit in the following manner. The block granted in 1828 which lay south of the Fisher Grant was, sold to Jonathan Archibald on September 18th, 1829. The consideration mentioned in the Deed was "ten pounds of lawful currency". The witnesses to the Deed were David Dean and Margaret Dean. At a very early hour the document was "Proved on the oath of David Dean, Apr. 9, 1836 at 2 o'clock in the forenoon before me a Justice of the Peace, etc. (Signed) William Armand". Jonathan Archibald registered the Deed on April 15, 1836. The remaining block of 100 acres which was granted in 1828 to John Dean, Senior, lay in Dean Settlement immediately to the East of his first Grant of 1810 and extended from the "Road to Guysborough" to the southern line of the earlier grant. This whole portion of his lands, which lay south of the road was acquired by Michael Geddes, his son-in-law, (Husband of Susan Kirke Dean) but I have not been able to find any record of the Deed.

The explanation, no doubt, being that Michael Geddes neglected to have the document registered. This part of the original John Dean, Senior, lands is now owned, by Alexander Fleming. I am inclined to think that the latter does not own the whole area and that part at least of the farm now owned by Keith Ross was originally granted to John Dean, Senior. Michael Geddes must have purchased the lands referred to very shortly after the grant of 1828, for John Dean, Sr, died in 1832, and makes no mention of this part of his lands in his will. The only other official records of John Dean, Senior, which I have been able to find are his signature on the "Call" extended to Rev. Hugh Graham, and his last Will and Testament. The "Call" was extended by the Presbyterian congregation, as then constituted, of Stewiacke and Musquodoboit. It is dated August 26th, 1799 and is recorded in the Truro Registry of Deeds (Bk. 4 p. 444). There are about seventy names affixed to this document — all adult men of the district.
named. Among them we meet again our pioneer friends, Matthew Johnson, Eliakim Tupper, Senior, Eliakim Tupper, Junior, and Samuel Fisher, from Stewiacke, and Thomas Reynolds, John Holman, Alexander McNutt Fisher, Samuel Fisher Archibald, Samuel Burke Archibald, William Archibald, Alexander Henry, Alexander Stewart, Adam Dunlap, Robert and Michael Geddes, and John Dean, from Musquodoboit. Another name appearing on the list is that of John Scott. I imagine that he was, living in Musquodoboit and that he was a brother of Olivia Scott, wife of Samuel Fisher Archibald, of Deacontown (V. Scott family on Onslow). Rev. Graham accepted the call and continued to be the clergyman of the united districts until about 1812 when the congregation was divided. He retained charge of the Stewiacke congregation until his death in 1829. He was buried in the cemetery at Upper Stewiacke which is located on the "Glebe Lot" of the Crown Land Plan. He was succeeded in Musquodoboit by Rev. John Laidlaw. It appears possible that on his arrival there, Mr. Laidlaw was not a fully ordained clergyman. In Samuel F. Archibald’s Day Book he is mentioned as "Mr. Laidlaw" and in the Crown Land Records he is described as "John Laidlaw, Clerk." He afterwards left the Province (about 1823) and died while still a young man in Ohio, U. S. A. Both of these early clergymen were Grantees of Musquodoboit—Mr. Graham in 1811 and Mr. Laidlaw in 1816 (V. Plan).

The name of "John Dean, Senior," was entered upon the index page of Samuel Fisher Archibald’s Day Book, which began in 1819 and no doubt the name was transferred there from an earlier record. However no account was opened with John Dean in the book, but there is a long account with David Dean. This suggests to me that in these years John Dean had more or less retired from active life and had entrusted the management of his affairs to his son David. The latter was married to Margaret Archibald in 1815 and he and his family were living with John Dean, Senior, on the home place. David Dean’s account began in 1824 and ran on for several years. He appears to have been a careful tradesman and his account ends in 1837 with S. F. A. in his debt. Among other items for which David Dean received credit are the following:

"May 2, 1825, By 1 bushel of wheat. 7/6

Dec. 10, 1832 By 7 lbs. hops.
1836 Frait from Halifax.
1837 Freight of barel oil from Halifax."

I take it that in the year 1824 John Dean had raised some fine wheal and sold one bushel of it the next spring to S. F. A. for seed. In 1832 he had a number of hop vines in his "garden". In 1836 and ‘37 David Dean had a team of horses and was travelling the long road to Halifax and back engaged, perhaps, in hauling freight.
In the name of God, Amen. I, John Dean (Senr.) of Upper Musquodoboit in the County of Halifax, Province of Nova Scotia, in good health of body and of perfect mind and memory, thanks be unto God, calling to mind the uncertainty of this Mortal Life and that it is appointed for all men once to die, do make and ordain this, my last Will and Testament in the manner and form following, viz—I give and bequeath to my son David Dean whom I likewise hereby constitute make and ordain the sole Executor of this my last Will and Testament. I give and bequeath, I say, to my said son, David Dean; his heirs and assigns forever all and singular my Tenements with the appurtenances thereof and all and singular my moveable goods, and stock whatsoever I possess. And to each of my other children five shillings currency without any other claim whatsoever on the following conditions, viz—that He the said David Dean shall support me and supply me with necessaries during my life.

Secondly that I shall have the use of the garden and stock during my life and after that all I possess I devote to him and his heirs and assigns forever and, thirdly, that he shall pay to each of my children the above bequeathed five Shillings Currency. In witness whereof I have hereunto set my hand and seal this 9th day of July in the year of our Lord One Thousand eight hundred and thirty two.

L.S.

John Dean

Signed, Sealed, published, pronounced and declared by the said John Dean as his last will and testament and no other, in the presence of us, who in his presence and in the presence of each other have hereunto subscribed our names

James D. Archibald
Peter Robinson.

And I the said David Dean do hereby bind myself to fulfill my part of my said Father’s last will and testament. In witness I hereunto put my hand and seal this 9th day of July in the year of our Lord one thousand eight hundred and thirty two.

L.S.

David Dean

N.B. The words "Senr." and "hand and" were interlined before signing.

Saturday 8th day of September 1832.
Before James F. Gray Registrar the foregoing instrument of writing was duly proved as and for the last will and testament of the above John Dean upon the oath of James D. Archibald.

James F. Gray.
I think that John Dean made this will under the following conditions. He was at least seventy-five years of age (age at marriage 21; residence in the Old Country after Marriage 18; residence in Nova Scotia 36). His sons, James, John, and William had been Grantees with himself and by this time had homes of their own and were well established in the community. All of his daughters were married. Their husbands owned respectable areas of land and were independent. William Fisher had inherited a part of the Fisher Grant; Samuel Whippie was a Grantee, and Michael Geddes had purchased the southern part of the John Dean, Senior lands. No doubt he made such gifts to each of his daughters as his means would permit, but I have the conviction that Susan Kirke was his favourite daughter. She retained the highly treasured heirloom—the "Kirke finger bowl" which her mother had brought from her London home, and it is quite likely too, I think, that her husband Michael Geddes received special consideration when he purchased from his father-in-law the lands already referred to. The younger sons, David and Charles had yet to be established and this, I think, was a problem that engaged John Dean’s thoughts in the last year of his life.

Independence, not wealth or fame and certainly, not leisure, was the goal towards which all these pioneer men and women were striving. To own their own lands, build and maintain their own homes and provide for their families, to work hard, live clean good lives and then to die not owing one cent to any man—these were the things that animated them and gave strength and purpose to every phase of their characters.

John Dean knew that his hard working days were done. From now on he might work for brief periods in his garden and, perhaps, assist in caring for the stock but that would be all. Perhaps some symptoms of sudden weakness, growing more frequent and pronounced had assailed him; perhaps even more sudden pain in his brave old heart, paralysing and terrible as a knife thrust had warned him; we may only surmise, but he knew that the end was approaching and that the time had come "to settle his business".

In the days immediately preceding the signing of his will, as I imagine, he decided to give the home place to David and to assist Charles to purchase lands in the community. The will was signed on July 9th. Two days later Charles was in Halifax and bought the Daniel Spalding lot at the Sheriff’s sale held there on July 11th. At the same time too, in all likelihood, he purchased an adjoining lot from William and James Armand. Some little delay took place in this latter transaction but the deed was signed, delivered, and registered before the end of the month. By the purchase of these two lots of land, for which he paid apparently in cash the sum of two hundred pounds Charles Dean became a Landowner in the Dean Settlement.

The sum was a large one for that time and place and I imagine that in raising it he was assisted by his father, John Dean, Sr.
By his last Will and Testament John Dean, Senior established his son David on his own home place and the latter signed a formal "Bond" agreeing to maintain and care for his father for as long as he might live. But the old man retained the use of his garden and there I think he spent many hours in the last month or two of his life. His business affairs were settled but as he went slowly about his garden he was conscious of other and greater things than any affairs of business could bring to him. Through his mind were passing the words of the Preacher—"For man goeth to his long home" and ever and anon as he looked into the future the utter majesty of the 90th Psalm and the Promise of Immortality calmed and strengthened him as he prepared to go out on his journey into the unknown.

John Dean, Senior, was born in Dundee, Scotland about 1755. He died at Dean Settlement, N. S., probably on Sept. 1st 1832. His wife, Susan Kirke was born in London, England, probably about 1760. She died on Geddes Hill, Musquodoboit, N. S., in 1796. The exact location of their graves is unknown. Without a doubt he was buried beside his wife "either on Mount William or in Arthur Fisher's field." It is known that there were two graves placed side by side in Arthur Fisher's field, and Mrs. Orlo Geddes, a descendant of John and Susan (Kirke) Dean states positively that John Dean, Senior was buried in that field which would appear to identify these two isolated graves as those of John Dean and Susan (Kirke) Dean, his wife.

The First Dean Generation.

John and Susan (Kirke) Dean had eight children, of whom James, the eldest was seventeen years of age when the family arrived at Halifax in 1796. I Next in order of age were Eleanor, John, William, Susan, David, Charles and Esther. All these children lived to adult years and married in Musquodoboit or nearby districts. Regarding their history, Adam Dean's Record is very brief and indicates only a single descendant (where one was still living in 1910) of one or another of children of John Dean, Senior, mentioned above. (In the case of his own parents, however, Adam Dean names all his brothers and sisters). The statements in quotation marks below are --Adam Dean's Record and are all that appear in that part of it, but from other sources: such additional details as are available, concerning each one of that first family, will be given. With these additions, this portion of Adam Dean's Record is as follows..... "His son William married Mary Dunlap of Upper Musquodoboit who brought up a family of nine—Adam, William, James, John, Ruth, Mary, Jane, Eleanor, Susan..., Four brothers and five sisters who are all dead now but Adam." The history of this family will be given in detail in a succeeding chapter.

"James married first a Miss Johnson and after she died he married Elizabeth Henry, who brought up a large family all of whom are dead but
Mrs. Eleanor Matheson”. His first wife was Margaret the eldest daughter of Matthew and Ruth (Fisher) Johnson of Upper Stewiacke. Her parents were the first white settlers of that place having moved there from Truro in the autumn of 1783. Mrs. Johnson's sister Hannah married Stewtly Horton, and settling in Upper Musquodoboit in the spring of 1784, she and her husband were among the very earliest settlers of that place. It was Stewtly Horton who carried a bag of wheat on his back thirty miles through the woods to Truro and returning with the same load of flour and "middlings", sat down on the bank of the Stewiacke River for a moment to rest. It was then after dark, but from where he sat he could see the light in Matthew Johnson's house on the intervals south of the River. He intended to rest for a few minutes before crossing the river to go to his brother-in-law's house where he would spend the night. The river at this place is narrow but deep and a large tree which had fallen across the stream was the bridge. He sat down by the side of this tree easing his load back against the trunk but he fell asleep and did not waken until the sun was well up on the following morning. In the family of this James Dean there were thirteen children but I am unable to state by which of his wives these children were born. They had six sons and seven daughters. The names were Nelson, Matthew, John, Alexander, James, Morrison, of the sons; and Ruth, Susan, Betsy, Margaret, Eliza, Catherine, Eleanor, of the daughters. Thomas Miller states (p. 272) "Margaret Johnson, born Aug. 14, 1784, married James Dean, May 1805; two sons and two daughters; died Sept. 11, 1811, aged 27 years”. Apparently, four sons and five daughters were born of his second marriage to Elizabeth Henry.

"John married Elizabeth Fulton, of Stewiacke. They also had a large family who are all dead now but Charles Dean ("King")." Elizabeth Fulton was the second daughter of David, and Martha (Ellis) Fulton of Upper Stewiacke. She was born Dec. 15, 1789, and died in 1858. John Dean, Junior, died on or about July 21st, 1835. (The date of his death has been "estimated" by subtracting one week from the date on which his will was proved at Halifax. This date was July 28, 1836, probably within a week of the testator's death). I thought his will an interesting one. From it the following items and extracts were obtained, viz: John Dean, Junior, and Elizabeth Fulton, his wife, had eight children. Their names were Thomas Ellis, David Fulton, Charles, Alexander Fulton, John, Martha Fulton, Susan Kirke, and Jean Fulton Dean; at the date when the will was signed (Apr. 2nd, 1835) the testator was "very sick and weak of body"; all his children were minors; among other things the will directs "the paying all my just debts and my funeral expenses and also all my children's schooling, the boys to be taught reading, writing and arithmetic as far as 'the rule of three' and the girls to be taught to read and write a good plain hand; Charles Dean and John Parker to be executors, and Elizabeth my wife to be executrix". The witnesses were Alexander Stewart, Susan Kirke Geddes, and Jane Fulton. The will was in the handwriting, I think, of Alexander Stewart.
The name "King Charles Dean" was applied to Charles, son of John, Junior and had its origin when the former was a small boy. Coming from school one day with a number of his playmates, they met a tramp on the road. They were all afraid. They climbed onto the fence and Charles, paralysed with fear remained there crying as loud as he could while the others ran away through the field. The tramp came along, stopped in front of the child and addressed him—'Little King Charles come down from your tree!' The name stuck but it is only recently that the writer has come to know that the tramp was repeating the formula of a game which children played in England, and which in turn had its origin in the days of Cromwell and the Cavaliers. The writer remembers "King Charles Dean" as a very old man. He had the snow white hair of all the old Dean men. For many years he was the Post Master at Dean Settlement.

"David married Margaret Archibald. The only member of their family still living is Mrs. Susan Gaston." Margaret Archibald was the eldest daughter of David Archibald, sixth (or David Morris Archibald) and Rachel Archibald, his wife. Her paternal grandfather was James, one of "The Four Archibalds" who came to Truro in 1762. She was born in 1799; was married to David Dean, Apr. 4, 1815; she died March 1851. David and Mar- et (Archibald) Dean had four sons—Morrison, John (known as 'Big' John Dean), George, Isaac, and seven daughters, Becky, Rachael, Susan, Esther, Ruth, Robina, and Margaret. The David Dean of this paragraph was the son of John Dean, Senior, who inherited his father's farm. He afterwards sold the farm to William F. Remond. Ernest Redmond, son of William F. is the present owner. I have no knowledge of the subsequent history of this family, excepting that Robina, one of the daughters named above, was married to John Power, of Upper Stewiacke. It was to this "Mrs. John Power" (Robina Dean) I think that the sword and silver spoon, relics of the Dean family, were given.

"Charles married Jane Fulton, sister of John's wife. Their children are dead". This was the Charles Dean, son of John, Senior, known Charles "First", who purchased the Daniel Spalding and William Armand lots in Dean Settlement in 1832. He built his house near the north east corner of the Spalding lot on the South side of the Old Highway. Charles and Jane (Fulton) Dean has two daughters, Elizabeth and Kirk. Elizabeth was married to Alexander McKenzie and her sister Kirk made her home with them on the homestead. Alexander and Elizabeth (Dean) McKenzie had no children. The old house has disappeared along with all the folk whom it sheltered, but the farm or part of it is now owned by Norman McKenzie (a son of Alexander by his first marriage.)

"Eleanor was married to William Fisher—all their children are dead". William and Eleanor (Dean) Fisher had three sons, David, Charles and Gammel. Gammel Fisher, the third son, afterwards lived in Fisher Settlement on the road to the Caribou Gold Mines.
“Susan married Michael Geddes of Musquodoboit. All their children are dead”. Michael Geddes acquired the southern portion of the John Dean, Senior, Grant and had his house at about the site where Alexander Fleming’s house now stands.

“Esther married Samuel Whippie—two children living—Mils. Mary Jane Geddes and Esther Whippie”. The writer recalls both of these children as very old ladies. Mrs. Mary Jane Geddes, widow of William Geddes, and mother of Orlo Geddes, and her sister Esther, who died unmarried about 1910. Samuel Whippie was a Grantee of Musquodoboit, receiving his grant there in 1831. The Whippie homestead was on the high hill east of the site of the Indian camp at “The Landing” and on the Sheet Harbour Road. I believe that Samuel Whippie came from Onslow. His parents I think were William and Ruth Whippie who were Grantees of Onslow Township in 1765. They were related also to the Scott and Tackle families of that Township, and almost certainly Esther Whippie who married William Scott and came with him to South Section Middle Musquodoboit was a sister of the above Samuel Whippie.

John Dean was a pioneer of Upper Musquodoboit, but all his, neighbours of that period had similar experiences, and the group as a whole made rapid progress, so much so, that ten years or more before the date of his death (1832) the true pioneering days of that community had come to an end. Numbers of new settlers continued to come to the Valley for years after that time but they came to a community and not to a wilderness. Homes had been built, roads opened, schools and churches were in existence, and an orderly community life in general had been established. The older children of John Dean are also to be included among the earliest settlers. James Dean, John Dean, Junior, and William Dean, sons of John Dean, Senior received their land grants in 1810 at which date, necessarily, they were of full legal age and for some years previous to that time they and the older sisters of the family, Eleanor and Susan, had been doing their share of work among the earliest pioneer men and women of Musquodoboit. My grandfather, Adam Dunlap Dean concluded his story of the Dean family with the statement, “The descendants of these people are like the sands of the seashore—too numerous to mention”, and stopped right there! I wish he had continued his account for he had an excellent memory. He could remember John Dean, Senior, and a more detailed account from him would have made easy, a search which is now almost impossible. There are now very many descendants of that first Dean family and they are scattered all over America and perhaps in other parts of the world so that, here, I shall attempt to trace that branch of the family only, from which my mother Jane Dean was descended, namely the family of William Dean and Mary Dunlap Dean, his wife.
CHAPTER 15

CROWN LAND GRANTS OF MUSQUODOBOIT AND STEWIAKE

The first land grants of Upper Musquodoboit were given in 1786. They comprised all or practically all the lands from the River northward to the "Souiac back grants" and from the Newton Mill Brook on the east to well below the site of the Old Tannery at Deacontown on the west. In the order of the exact dates on which they were issued these grants were: The John Archibald and the Matthew and Robert Archibald Grants Jan. 20, 1786; The Dunlap, the Logan and the John and Matthew Archibald Grants of Oct. 6, 1786; the Fisher Grant Oct. 27, 1786; the Robert Geddes and Alexander Henry Grant July 8, 1800, and the Dean Grant Sept. 8, 1810. Somewhat more than the total areas outlined above were included in these grants. The wording of the Crown Land Records would lead one to suppose that they lay altogether on the north of the River. As a matter of fact the most of them extended for some distance across the River to the South. The Dean and Dunlap Grants extended about one half mile north of the County Line and lay partly in Colchester County. Later grants in Musquodoboit area, but which lay altogether in Colchester County, were Rev. Hugh Graham, 1811; James Dechman, Senior, and sons 1813; John Watson and Stewart grant 1825. These last named lay in the above order from west to east on the north of the Fisher and Dunlap grants. There were many other grants of smaller areas of this district issued in the years 1810 to 1825, and subsequently, but the above are mentioned here since they are the earliest on record, and also because the people who occupied them were the neighbours, and many of them were then or shortly afterwards became the near relatives of both the Dunlap and Dean families.

All of the Archibald, Fisher, Dunlap and Logan grantees were related in one way or another. They came from the Cobequid Townships, most of them from Truro. With the increase in population there, the lands in Truro and vicinity had become inadequate for the needs of those settlements. In these very years too (1783-86) the Loyalists were entering the Province in large numbers and vigorously urging their claims for free lands upon the Government. If the pre-Loyalists of Cobequid were not to be outdone in the race for lands they must act at once! These circumstances I imagine had much to do with determining the years in which the settlements of Musquodoboit and Stewiake began, and also for the appearance of many of the older men of the Cobequid districts among the grantees of the new settlements. These older men were looking ahead and planning for their sons, many of whom were not then of mature age and were therefore ineligible to be come grantees. At any rate I recognize among the grantees of Upper Musquodoboit the following men who were then well established in one or another of the Cobequid Townships, viz: John Archibald or John Archibald 2nd, known also as "Major John"; Matthew Archibald was Matthew "The
Tanner" of Bible Hill. He and John were brothers, and had their homes in Truro. Neither of them ever lived in Musquodoboit. "Robert Archibald" was the second son of David and Elizabeth (Elliott) Archibald, of Truro. He was almost certainly the same Robert Archibald named in that angry protest which Anthony Coverly and Samuel McClain of Londonderry Township forwarded to the Council in 1767. He settled in Musquodoboit in 1787 on the Eastern part of the "Matthew and Robert Archibald" grant, where his great-great grandson Aubrey Archibald now lives. Regarding the Londonderry argument, one cannot now take sides in it but without a doubt, while it lasted, it would be carried on with great earnestness and vigour by all concerned.

James, Dunlap, Senior, was a grantee of Truro. The Dunlap Grant will be described in detail below. William Logan, also a Grantee of Truro, headed the list of names in the Logan Grant of Musquodoboit with an area of six hundred acres. The others received two hundred and fifty acres each. The Robert Geddes and Alexander Henry Grant was issued in 1800. In the document the bounds are not defined. The area was "six hundred acres each ... to Robert Geddes and Alexander Henry all wilderness land." This grant comprised the major part of lands owned now by my brother Adam Dunlap Burris'. The Burris family became landowners first in Musquodoboit in 1835 when my grandfather, Matthew Burris, purchased a part of the Alexander Henry Grant. Robert Geddes was probably the same as -the Robert Geddes of the Fisher Grant. Alexander Henry came, I believe, directly from Scotland. He had two brothers, Daniel, of Musquodoboit, and Robert, who settled at Green Hill in Pictou County.

The Fisher, Dean, and Matthew Archibald grants have been mentioned elsewhere in this book and the grantees identified.

The Logan Grant lay to the north and west of the Fisher Grant. It contained one thousand acres and was granted in 1786 "unto William Logan, Hugh Logan and Edward Logan." The Logan family came first to Truro from Londonderry, Ireland, in 1760. The family then consisted of Janet Logan (widow) her two sons, William and John, and three daughters. Of these Janet Logan, the mother, William and John Logan became Grantees of Truro. John Logan was William's brother. He appears also to have become a Grantee in Musquodoboit. His name is not mentioned in the document, but at a later date perhaps he appears to have been granted a portion of the John Archibald Grant. In a plan of the district made apparently at a later date than the one which appears in this chapter, the western part of the John Archibald Grant is shown laid off to John Logan. The lands would include the farms owned in my recollection by Sidney Archibald, William Henry and perhaps also that of Frederick Henry. The present site of Henry Section School House is about in the centre of the lands laid off to John Logan. Margaret Logan, wife of John Dechman of Musquodoboit, my mother's "Aunt Margaret," was, I believe, a granddaughter of this John Logan.
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The original was not of good quality.
There were a number of giants in this district which might be classed as Clerical or Church Grants. The government of that time held it as part of its duties to assist in the maintenance of religion in the various Townships and Districts. Under this provision apparently the Established Church represented by "Windsor College" (now "Kings College") and many clergymen of the Dissenting Churches became grantees in various parts of the Province. There were three such grants in Upper Musquodoboit. "College Lake" on the St. Mary's Road perpetuates the memory of a large grant there to "Windsor College"; Laidlaw's Meadow on the Sheet Harbour Road recalls the Rev. John Laidlaw, while the grant to Rev. Hugh Graham, probably the earliest regular clergyman of this District, appears to have been forgotten.

John Archibald.

The John Archibald Grant was issued to John Archibald 2nd, brother of Matthew Archibald of Bible Hill. He divided this grant between his two sons Samuel Burke and William, the former owning the western and the latter the eastern half of the grant. Samuel Burke Archibald's house was on the west of the brook near the present house of Samuel Archibald, Esq. He and his brother William settled in Musquodoboit probably about 1795. Thomas Miller states that Samuel Burke Archibald married "Margaret Dickman." At another place in his record of the Logan family the same writer states that Margaret Logan was married to "John Dickman." This "John Dickman" of Miller's record was my mother's uncle John Dechman. It is now known that Miller misspelled both of the names Dickman and that the Margaret Dickman of his record, wife of Samuel Burke Archibald, was a member of the Dechman Family (V. Dechman Family below). From this Archibald family were descended Edwin and Adams T. Archibald, brothers, of South Branch, who became, respectively, the husbands of Sarah and Mary Jane Burris, daughters of Matthew Burris of Musquodoboit (V. Burris Family).

'Samuel Burke Archibald' was an uncle of Mary Dunlap and after the deaths of her parents she lived at his home in Musquodoboit (V. Dunlap Family). The present owner of the Samuel Burke Archibald lands is Samuel Archibald, Esq. He is a descendant of Robert Archibald, Grantee of Musquodoboit and through the latter is descended from David Archibald—one of "The Four Archibalds" of Truro. William Archibald, elder brother of Samuel Burke Archibald owned the eastern half of the John Archibald Grant. He married Susan Putnam, of Stewiacke. He had his home by the side of the Old Highway a short distance east of the site of "The Annand House." Some time in the early years of his residence in Musquodoboit he purchased about three hundred acres of land, which adjoined his own, from Robert Geddes or his heirs. In a Deed which he gave to William Annand on March 27th, 1823, his whole property is described - first his original holding of "260 acres, being part of a tract of land granted to John Archibald etc." "--Also a certain tract of land being part of a tract granted to Robert Geddes containing 260 acres etc." (Bk. 47 p. 301. Hx. Registry). At or about this time William Archibald removed from Musquodoboit, and settled at South Branch where he died, in 1850.
The Annand Place.

For about seventy-five years the lands which William Archibald first occupied and improved and the area which he purchased from the Robert Geddes grant were known respectively as, "The Lower" and "Upper Annand Place." The memory of the first boundaries persisted and gave rise to these names, and the lines of the Upper Annand Place as at present set up are the same as those defined in the William Archibald Deed of 1823. The new owner of William Archibald's lands was William Annand, Merchant, of Halifax. This William Annand died about 1828 and his Musquodoboit property came into the possession of his sons, William and James. They married respectively, Emily and Mary Evening, who were sisters...... William Annand afterwards became eminent in political affairs, and was friend and associate of Joseph Howe. He and Howe were elected to the Legislature first in 1836, the year following the famous "Libel Suit" which brought Howe so noticeably before the public. In 1875 William Annand was appointed Immigration Agent at London, but I am under the impression that he and his brother had ceased to occupy the farm for many years preceding that date.

During their occupancy they cleared large, areas, and among other things, on what is now a part of my brother Adam's farm they changed the course of the river, the old channel and the new surrounding what is now called "The Island." The area surrounded is about fifteen acres. But the Old Channel has disappeared due to my father's industry in ditching and draining away the series of pools which used to lie in that part. I had always supposed that the name was given after the course of the river was changed and used to think that it was somewhat imaginary "Island." This, however, was not the case.

The Deed "Wm Archibald to Wm. Armand" of 1823, previously quoted in part, is concluded as follows: "Also a small piece of land adjoining the first mentioned tract known by the name of "The Island" and containing four acres, etc." So it seems that "The Island" had its origin in the forcers, of nature rather than through the efforts of man and that when the first settlers arrived there was an area of several acres there completely surrounded by water channels. On an eminence overlooking the farm the Annands built a fine residence in the Colonial style with a garden enclosed by walls of cut stone and extensive thorn and spruce hedges about the place. The house was designed to accommodate two families and for a time it was thus used though for what period this continued is uncertain. Joseph Howe and his family came there to live in 1845 at which time, probably, one, at least, of the Annand brothers had taken up his residence elsewhere. The Annand house was probably the finest residence ever built in Musquodoboit. It was still standing and in fairly good repair in my childhood but has since fallen into ruins. For about a generation from 1870 or thereabouts onwards, the farm lay idle, the hedges ran wild, the fields grew up in a tangle of "cat" spruce and fir, and the house decayed. Some legal difficulty concerning the title made it impossible for the property to be sold or transferred. Had it been otherwise this historic old home might have been preserved.
The writer knew every nook and corner of the "Old" Annand House but can only imagine what it was like in the days of its youth and prosperity. It stood about three hundred yards from the New Highway, with gray weather-beaten exterior windows and doors boarded up,—bleak and uncompromising. Later the doors and windows fell open and disappeared, serving only to make it more than ever a scene of desolation and decay. In my day it was reputed to be the road house of wandering "tramps". It was haunted! There was a story of an old quarrel of a century before,—a dark curse has been pronounced against it and hung over the place forever! We visited it only in broad daylight. The echoes of our own voices and footsteps in the empty halls and rooms excited our liveliest fears and we were secretly ready, at a moment's notice to run away from the place at top speed. Later on, we were not so fearful. It became a community picnic ground, and I can recall several very pleasant hours spent at picnics on the grounds above the house. The property remained in the possession of the Annand family or their heirs until about 1899 when it was sold at Sheriff's Sale at Halifax. The eastern part (The Upper Place) adjoined my father's farm and was purchased by him at this time. The Lower Place on which the Old House stood was purchased by William F. Redmond, who sold it later to Samuel Archibald, Esq.

Joseph Howe.

Joseph Howe and his family came to live at the Annand House in 1845. They lived there for at least two years, during which time Mr. Howe wrote on various economic and political affairs, and also a number of poems. It is said that his poem "Our Country's Streams" was inspired by "The Chosen Water"—the "Muscadobit" of the Micmacs. It was to the Annand House that his family received him returning from Halifax at the head of a triumphal procession after the general election of 1847. I have been told that Colonel James Kent was the marshall of the procession and rode a white horse at the head of it. Howe, himself, and a few others rode in a waggon with a very high seat, drawn by six horses, and borne aloft, was a large banner with the words, "Welcome Howe! The Victory Is Yours! The procession was a half mile long. It met and formed up at the Red Bridge at Little River and accompanied Mr. Howe all the way to his home, about twenty miles distant, at Upper Musquodoboit. It moved past the Annand House and proceeded about one half mile up the road, turned about at the mouth of the Stewart Hill Road and then back to the house where a last general jubilation was held before it dispersed.

This must have been by all means the most notable sight ever witnessed in the Valley. My grandfather, Matthew Burris, sulked in his tent that day but as the procession neared his home he bestirred himself, so family tradition relates, and went to the road to see it go by. At a later date the people of the community presented Mr. Howe with a silver tray on which was inscribed, "To the Hon. Joseph Howe, presented by the inhabitants of"
Musquodoboit, August 1851. Of the years spent at the Annand House Mr. Howe wrote: "These were my happiest years... I learnt to plow, sow, reap, and cradle. Constant exercise in the open air made me as hard as iron". Most of the above was taken from a letter written by Mrs. E. G. Lewis, of Westbrook, Cumberland County and published in "The Morning Chronicle" in 1925. Mrs. Lewis was a grand-daughter of Samuel Burke Archibald and was acquainted with Mr. Howe and his family. My grand-father, Adam Dean was a life long Liberal and a supporter of Mr. Howe. He had many stories and anecdotes to tell of him. Among them was that one of the plowing lesson. It took place on "The Island" but I cannot recall who was the instructor. He claimed too, that Howe's, disastrous meeting with the Skunk was an incident of Musquodoboit, and not of the North West Arm, Halifax.

Then there was the joint political meeting in the Debating House at Upper Musquodoboit. Howe, and John MacDonald, the local schoolmaster, were the opposing speakers. At this meeting a certain Mr. "Doe" was present. He was a devoted Liberal, and, had it not been for the First Commandment, he would have worshipped Howe. Mr. MacDonald was speaking, condemning both Howe and his party in the strongest of terms. For Mr. Doe this was more than flesh and blood could stand! He began to scowl, and mutter, at first more in communion with his own angry thoughts than at any person, but some mischievous young men (George and "Sandy" Parker get the main credit) who observed his anger began to encourage him—"That's Right! He's no good! Speak louder!! Put him out!!" This last suggestion gave exact expression to Mr. Doe's own feelings and with the fire of battle in his very heart the old man sprang to his feet, waving his arms, and shouted at the top of his voice, "Put him out!! Pu-u-t him out!!!" But Howe stood up from his place on the platform and with a few words quieted his too enthusiastic friend. Much more serious matters than any of these I have heard my grandfather, Adam Dean, relate of Joseph Howe—The story of Confederation; Howe's fight for better terms, when the fight was lost how he made the best of it and entered sincerely into the new order of things; how former friends deserted him; and finally his appointment as Governor of the Province. In my Grand-father Dean's opinion that was Howe's vindication—his Governorship.

It is many years now since I last visited the Annand House. It was then a tumbled down ruin. The whole place was surrounded by a spruce forest and the large gardens had grown up in thickets so dense that one could hardly force a way through them. In one corner of the garden still uncovered, I picked a few forget-me-nots, hardy survivors from seventy years before. The place was always known locally as "The Annand House" and not, as some have written, "The Joe Howe House." The forget-me-nots no doubt have disappeared. Only a broken shaft in Camp Hill Cemetery, Halifax, marks Howe's last resting place, and very few people now, unaided, could go to that spot. But the fame of the greatest Nova Scotian needs no flower or artifice to ensure its survival. While British freedom and the
history of British institutions of government survive in this Province, the name and the fame of Joseph Howe will always be associated with them for he was, in Nova Scotia, their greatest interpreter and most fearless exponent.

The Dunlap Grant

The Dunlap Grant was issued on Oct. 6th, 1786—the same date as that of The Logan, and the John and Matthew Archibald Grants. The three Grants are, in fact, described in the same document. The bounds of the Dunlap Grant were “Beginning at the North East corner or angle of lands laid out to John Fisher at the head of the River Musquodoboit, thence North eighteen degrees West thirty chains, thence North seventy-two degrees East, one hundred and eighty five chains, thence South eighteen degrees East one hundred chains, thence South seventy-two degrees West one hundred and eighty-five chains to the Fisher lands, thence North eighteen degrees West to the bounds first mentioned, containing one thousand seven hundred and fifty acres, etc.” The grant was divided among six grantees. The lots were numbered from West to East—“No. 1” adjoining the Fisher Grant and ”No. 6” the land granted at a later date to John Dean, Senior. The names of the grantees, with the official number and the acreage of each lot were:

No. 1 500 acres to James Dunlap, (Sr.)
No. 2 250 “ Adam J. Dunlap.
No. 3 250 “ John Dunlap.
No. 4 250 “ James Dunlap, (Jr.)
No. 5 250 “ John Gleeson.
No. 6 250 “ John Johnson.

So far as the writer can determine these lands are now held as follows: Lots 1 and 2 by the Stewart family, part of Lot 3 by Roy Hutchinson, the remainder of Lot 3 and Lot 4 by my brother Adam Dunlap Burris, Lot 5 is divided between Walter Bezanson and Christopher Fisher, and the whole of Lot 6 is owned by Adam Dunlap Dean.

Adam Johnson Dunlap, John Dunlap, and James Dunlap, (Jr.) were brothers, and sons of James Dunlap, (Sr.) and his wife Mary Johnson, of Truro. John Gleeson appears to have been an acquaintance only. He is described in a later document as “John Gleeson of the Township of Hillsborough, Westmoreland County, New Brunswick.” The Gleeson Brook and the two lakes from which the brook takes its origin were so named from this grantee. His grant lay alongside this brook, largely, I think, to the East of it. John Johnson was, I believe, a brother of Mary Johnson, wife of James Dunlap, Senior. His lands (Lot No. 6) were acquired by William Dean, probably about 1815. This Lot with the lines existing as originally set up in 1786, is now owned, as stated above, by Adam Dunlap Dean, a great grandson of William Dean.
Stewiacke Grants

There is a tradition concerning the lands of Upper and "Middle Stewiacke to the effect that these lands were all included in one of the very earliest grants of the Province, that this grant had an area of over two hundred thousand acres and that the first settlers of Stewiacke purchased their lands from the earlier grantees. Such records as I have been able to find cannot be advanced to prove the correctness of this tradition, but they do suggest that a part of the story is as has been stated. It seems very likely that this account had its origin in the history of the Philadelphia Grant, which included a large part of Pictou and ~Colchester Counties. This famous grant was given on Oct. 15th, 1765 "To James Lyon and his Associates." The bounds of "The Philadelphia Grant", as given in the official records would not have included Middle and Upper Stewiacke, but it seems probable that, there was a great deal of latitude (in this case extending southerly) permitted in these early grants and that at the time of the survey the areas referred to were so included. At any rate, practically all the large areas in various parts of the Province which had been granted to the Philadelphia company were escheated.

The process began in 1770 and was completed about mid-summer of 1783 (V. Escheat Book, Crown Lands Office, Halifax). It is perhaps of some significance that John Harris, the agent of the Philadelphia Company was prominently associated with the Upper Stewiacke grant which was issued in the autumn of 1783 only a month or two after the lands of the Philadelphia Company had been escheated.

The Harris Grant

"The Harris Grant" of Upper Stewiacke was given on October 28th, 1783. It contained twenty thousand, two hundred and fifty acres. There were fifty grantees. At the head of the list were John Harris, Joseph Brewster, and John Smith, with grants of seven hundred and fifty acres each. Next came a group of well known Stewiacke names, with five hundred acres, and finally a third group with areas of two hundred and fifty acres each. The Grant was surveyed and laid off by Thomas Harris, Junior. The plan which he made is much like that of a Township grant with front, wood, and marsh or meadow lots, but the word "Township" does not occur in the deed. Locally, however, this grant was called a Township for a long time. (In a Deed "Daniel Webster to Hon. A.G. Archibald" dated Nov. 1st, 1867, the word Township is used several times to indicate The Harris Grant). The Townships of Nova Scotia were abolished about 1860, but if the early affairs of Upper Stewiacke were conducted as in other Townships, the records of such may be still in existence.

In the document the name "Wilmot River" appears, ie to designate the Stewiacke River. This name was so given on account of a large grant which lay near Fort Ellis at the mouth of the river and which was granted

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at an early date to Governor Wilmot. But: streams of any importance all over the world have a destiny; of their own and go on their ways in majestic indifference to the doings of man. Among other things they cling to their earliest names, and so for a long time now the Stewiacke (or Souiac) has resumed its rightful title and continues as for ages past, whimpering and winding on its way down the broad valley to the Shubenacadie and the sea. The Harris Grant was so called from John Harris, the former agent of the Philadelphia Company. It is stated that it was the intention of that Company to establish a landlord or rentals system in the Province, and perhaps it was in this way that the tradition of land purchases in Stewiacke arose. But it seems quite certain that the first settlers escaped that injustice. They were bona-fide grantees. The terms of tenure as set forth in the deed required the yearly payment of quit rent of a farthing an acre the erection of a house on the grantee's property twenty by sixteen feet in size, certain works of cultivation and improvement, and subscribing to the Oath of Allegiance.

In the copy of the plan which appears in this chapter, only a few oaf, the grants are named. Attention is called to the grant marked "Glebe Lot which lay south of the river and immediately west of the Newton Mill Brook. In the centre of this lot is a small area marked on the Plan, "Meeting House Lott 20 acres." No mention is made of either of these in the Deed. This document was written in 1783, but the Plan was not prepared until 1789. It would appear that these church lots were modifications of the original grant. The area marked "Meeting House" is now the United Church Cemetery at Upper Stewiacke. In this cemetery Rev. Hugh Graham was buried, and I understand that the earliest Meeting House of the community was built on this lot.

The following note from Miller's Record (p 101) appears to establish the exact date on which this area was set aside as a cemetery — "John Archibald, eldest son of Thomas and Janet (Orr) Archibald, born 1758, married Mary Hamilton 1784 was one of the eight who settled in Stewiacke in 1784 . . . Their twin sons were the first deaths in Stewiacke. At this early date was the place fixed upon for a public cemetery and these were the first who were buried in it. The funeral took place March 8th, 1786." From Miller's Record also I learn that this pioneer was known as "Long John". In the Harris Grant his name appears "John Archibald, (Tertius) ". I suggest that he was a descendant and probably a grandson of John Archibald, Senior, of Londonderry, New Hampshire (V. Mrs. Janet Hart's Account of Archibald Family). The designations "1st", "2nd", "3rd", etc., by which the early Nova Scotian pioneers were often known did not necessarily point to direct line of ancestry, or descent. They seem to have been adopted for convenience sake in communities where there were others in the same Christian and family names and had their origin in the successive or relative dates of birth. Thus John Archibald, 2nd, son of Samuel, was born 1747, while John Archibald, 3rd, son of Thomas, was born 1758. It is quite evident, also, in the case of the Nova Scotian

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pioneers that the series of numbers, itself had been; recently adopted and probably referred back, no farther, at most, that the first American ancestor or individual of that name.

Adjoining the Harris Grant in its Eastern boundary and in the district now called Eastville, a grant of 1,300 acres was issued in 1786 called Eastville, a grant of 1,300 acres was issued in 1786 to Rev. Daniel Cock and John Logan. The former was at that time the Presbyterian Clergyman of Truro and the latter, I think, was the same as the John Logan already mentioned, Grantees of Musquodoboit.

On the official Plan the Daniel Cock and John Logan Grant is flanked on the east and north by an area of 600 acres marked "Parish of Sackville". A peculiar situation developed in the history of this latter grant. In the first place it was intended to have been included with five or six other grants, situated in various parts of the Province and which were given to the Established Church in 1813 as "Glebe and School Lots". The Windsor College Grant of Musquodoboit was one of the areas described in the deed of 1813. By some oversight the Stewiacke area was not mentioned in the Deed, although it was laid off on the Plan attached to the Deed. In 1860 the Bishop of Nova Scotia memorialized the Government drawing attention to the error of nearly fifty years before and after some correspondence and investigation the lot was then conveyed to its proper owners. Among the reports submitted in this matter was a careful study of the original lines of the area and details of a survey—signed by "Isaac N. Archibald". Up and down the Stewiacke and Musquodoboit there are many other names of grantees which appear in the official records. They are the same names, generally speaking, as those of the Ulster Scot settlers of the Cobequid Districts, and most of them were descendants of that earliest group. I should like to know more of their history, but for the present purpose the above must be sufficient.
William Dean, the second son of John and Susan (Kirke) Dean was born in London, England in 1783. He came with the family to Upper Musquodoboit in 1795. He died at Dean Settlement in 1862. Mary Dunlap, eldest daughter of Adam Johnston and Eleanor (Archibald) Dunlap and wife of William Dean was born at Upper Musquodoboit in 1796. She died in 1867. They were married April 27, 1813. William and Mary Dean were buried in a small cemetery on their own farm where tombstones with inscriptions mark their graves. This cemetery lies by the side of the high-way (The Back Road) on land owned now by their great grandson Adam Dunlap Dean. Several of their descendants also are buried in this Cemetery. The small plot is neatly walled and the graves have always been carefully tended by descendants of the family.

William and Mary (Dunlap) Dean had eight children, four sons and four daughters, their eldest son John was born in 1817. For a number of years, from about 1845, onward to the time of his death he lived on the farm owned at a later date by Kidston Henry. This was the James Dunlap Grant (Lot No. 4 Dunlap Grant) of 1786. - He died unmarried Oct. 6th, 1855, and was buried in the Old Cemetery on the Fisher Grant, where a stone from which the above date was taken, marks his grave.

James, the second son of William and Mary Doan married Eleanor Parker of Upper Musquodoboit. They lived on the farm which is owned now by Guy Perrin, Esq. This place formed part of the lands granted to William Dean in 1810, and it was deeded by the latter to his son James D. Dean, on July 4, 1848 (Hx. Deeds). James D. Dean and Eleanor Parker died at Dean Settlement, about 1895. They had three sons and five daughters. One son died in early life. The surviving sons were Henry who married Edith Ellis, of Stewiacke, and Frank, who married Nancy Horton, daughter of William Horton of Musquodoboit. The daughters of James D. and Eleanor (Parker) Dean were Elvira, married William Archibald, son. of David Archibald (“Squire David”) of Upper Musquodoboit. Annie unmarried, Jennie, married M. Malcolm of P. E. Island; Emma, married W. K. Murray, Esq., of Truro; Bessie, unmarried.

Adam Dunlap Dean, the third son of William and Mary Dean was born March 6th, 1824. He died March 5, 1912. His wife, Grizzel Dechman, daughter of John and Mary (Creelman) Dechman, of Upper Musquodoboit was born Sept. 15, 1822, and died January 31st 1887. They were married July 16th, 1846. They had four sons and five daughters. They were my mother’s parents, and the record of their family and descendants will be given in detail below.
William A. Dean, the fourth son of William and Mary Dean was born March 22nd, 1825. He married Jane Gammel of Upper Stewiacke, on February 22nd, 1885. They were married, by Rev. James, Smith. He died March 20th 1868. His widow survived him for some years. They had seven children: Mary Ellen, Martha Jane, Melissa, Alice, Isaac N., Hugh D., and Ira. The last named, Ira Dean, Esq., of Dean, Halifax County is now the only survivor of the children of William A. and Jane (Gammel) Dean.

Ellen the eldest daughter of William and Mary Dean was married to Samuel Henry, of Upper Musquodoboit. Their home was just west of the Henry Section school house. Samuel Henry was a farmer and merchant. He died many years before I was born, but I can remember his widow, my mother's "Aunt Ellie." She died about 1894, falling dead on morning in her garden. The next day I went with one of my sisters to see her as she was lying in her coffin. There were darkened rooms and flowers, and we looked for a moment on the still strong face of a very old lady lying quietly asleep.

Samuel and Ellen (Dean) Henry had four sons and two daughters. Their sons, were Matthew George (Rev. M. G. Henry), Frederick W, Sidney (Dr. Sydney Henry) and Edmund. Their daughters died in childhood.

Susan, the second daughter of William and Mary Dean was married to Daniel Henry. Their home was at Parker's Corner on the farm owned now by their grandson Joseph Henry. They had two sons James Dean and Harrison.

Ruth, the third daughter of William and Mary Dean was married to John Geddes (John Geddes, 2nd.). They lived on Geddes Hill. They had one son and six daughters:—Herbert, Mary Jane, Julia, Theresa, Melissa, Blanche and Emma.

Theresa, daughter of John and Ruth (Dean) Geddes was married to Frank Fraser. They lived on the Geddes Homestead and had sons and daughters.

Mary Jane, the fourth daughter of William and Mary (Dunlap) Dean was married to George Parker. They lived for a time on the farm owned in later years by Gordon Farnell, Esq., and later moved to the place owned now by Dougall Archibald. George and Mary Jane Parker had five children. They were: John, who died in childhood, Louis, Adam, Mary Jane and Elizabeth. Their daughter, Mary Jane was married to Orlo Geddes, of Dean, who died a few years ago. Mrs. Geddes is living at Dean, Halifax County. (1938).

William and Mary (Dunlap) Dean

William Dean and his wife lived all their lives in the Dean Settlement. It seems likely that they settled first on the lands granted to him in 1810, but if so, they did not remain there for many years. About the time of his marriage William Dean has acquired Lot No. 6 of the Dunlap Grant, an
area of two hundred and fifty acres, granted in 1786 to John Johnson. They built a new house on this lot on the site now occupied by the house of Adam Dunlap Dean, their great grandson. For the time and place this house was considered a very fine one. I am not certain of the date, but it must have been finished before 1824, for my grandfather Adam Dean was born in it in that year. Today perhaps that house would be thought modest and old fashioned, but they were very proud of it. When they were married the lands which they shortly afterwards decided to occupy were all woods. The story is told that one day as Mary Dunlap surveyed the farm, new home and all, and recalling the unbroken forest which she had first seen there she exclaimed, "Who would have thought it!" Now they had fields and pastures, cattle and sheep, barns, and last and dearest of all to her woman's heart, a fine new house! It was an exclamation of pride in an honest and very worthy achievement. It was, too, I know, a prayer of thanksgiving that their toil had been productive—that poverty had been driven away and that they might face the future unafraid. That moment of exaltation made a deep impression on William and Mary Dean for they then and there decided that their home must have a name and from that day onward they called their cottage "Whodothotit." William Dean was not a strong man and for many years had poor health, but his wife had health and strength and ambition, and qualities of leadership sufficient for two. When her husband was ill she took charge of the farm, engaged men to operate it, and saw to it that they performed their duties well. 'She herself worked early and late at spinning, weaving, dairying, and all the many tasks of house-keeping, and I have been told that in the whole community there was no one more energetic or industrious than "Aunt Polly" Dean. Her children were trained in her own habits of industry and thrift. In after life they all became fine, honourable men and women, and a credit to the communities in which they lived.

In religion, like all their neighbours, William and Mary Dean were Presbyterians, and without a doubt they "sat under" every one of the pioneer clergymen of that Church in the Valley. Almost certainly too, on occasion they had listened to Brown and Waddel of Truro, and James McGregor and Duncan Ross, of Pictou. In Musquodoboit, Hugh Graham, John Laidlaw, Mr. Blackwood, and their own beloved John Sprott, were their regular clergymen. In one of his letters, in 1864, the Rev. John Sprott spoke of "William Dean's widow" in terms of great affection. She was still living, but soon "she must join the innumerable multitude." He includes here with several other "pious women of the Upper Settlement— their hearts were ever open to hear something good—the golden fires of affection flashed on their faces at the mention of our Saviour's name".

Mr. Sprott was pleased with the manifestations of religious belief which he found in the lives of his people. Without a doubt he was a man of the most profound sincerity and singleness of purpose. Quite unconsciously he displays these characteristics in his letters. There is one letter which I think is of especial significance in this respect. It was written in
May 1865, when he was old and feeble and almost daily was expecting his dissolution. He speaks very feelingly of his shortcomings and hopes of salvation., of his physical weakness and disabilities and then in a most significant sentence, and quite without design he says . . . "and generally I get sleep after pleasing dreams that I am far from home preaching the Gospel to great multitudes." One thinks of St. Paul and his boundless energy in the same cause and of the compelling power of the Spirit that animated the Great Apostle —"Ah! Woe is me! If I preach not the Gospel!" Mr. Sprott’s account of "The Holy Communion, N. S." an event which took place in Musquodoboit in 1844, is a masterpiece of descriptive writing as well as a noble memorial to the days and people that are gone. In dignified terms he describes the Preparatory Service on Saturday afternoon—"In preparation for the sacrament which is observed here with much devotional feeling;" the arrival of groups from a distance to be in readiness for the services of the next day—"The" (Sabbath) morning was lovely, fresh and bracing. The arisen Sun had gilded the summits of the mountains and tinged every tree and flower with gold. The grey mist soon rolled away from the river and the sloping hills appeared mantled with wood down to the water’s edge. The weary horse stood in his stall and the working ox reposed on the heath. It was unusually still…. As the day rose, the stillness was broken by the tread of footmen and riders issuing from their forests and streaming away to the house of God. At the wood fence at the church door there were more than a hundred horses tied, with waggons and gigs of every description. Pride and poverty must have fought a hard battle before so many could be mustered in a young settlement; but the Nova Scotians are like the Arabs of the desert—they will never walk when they can get hold of a horse, and you may some time see seven girls stuck in to a gig, and driving on like Jehu.

At an early hour the minister appeared at the Church.... At his back a staff of grey headed elders, men of grave appearance with deep reflecting foreheads. They had not been at Pentland or Bothwell Bridge, but they had studied the writing of John Calvin and Thomas Boston. "Holiness to the Lord" seemed to be the motto that regulated all their movements. "I was pleased and surprised with the magnitude and decorum of the congregation". The account portrays a climax of inspiration and devotion with the words, "The minister read the 102nd Psalm from the 13th verse. The service commenced with a storm of music in which the whole congregation stood up and united. It was loud as the sound of many waters, for the Nova Scotians cultivate sacred music to a passion. It is to them a source of perpetual delight, and in their journeys by land and water you often hear them lightening the fatigues of the way by singing the solemn dirge of the Old Hundred or some favourite Psalm.

One pictures the unveiling of the elements of that Communion of a century ago—The old, old ritual so full of meaning and devotion; the partaking of bread and wine; the words of the Christ—"This do in remembrance of me;" the address by the minister in concluding the sacrament. In it he
refers to "the five young women" who were "the flower of the community and the flower of the Communion Table but alas! the fairest flower often fades the soonest. Their Sun went down at noon." — One wonders who they were. Then in the order of the service at that time, came the "intermission of twenty minutes after which the assistant minister resumed the Service preaching a good sermon from the words, "Arise, let us go hence." The service was continued on Monday with two discourses "one on family worship and the other on the duty of educating children and bringing them up in the fear of God. We were reminded that no education could be good unless it was bottomed on divine revelation and prepared children for a holy life and a happy eternity."

This account, somewhat condensed, was taken from "The Memorials of the Rev. John Sprott," edited by his son, Rev. George Sprott, and published at Edinburgh, Scotland, in 1906. To this source grateful acknowledgement is made. Such an account may well be incorporated in the annals of Musquodoboit and Stewiacke, and retained among their most valuable traditions.

William Dean's Lands

William Dean owned about seven hundred acres in Musquodoboit, composed of three separate lots. These were—The land granted to him in 1810 —about 200 acres; the John Johnson Grant (Lot No. 6) and the James Dunlap Grant, (Lot No. 4) of the Dunlap Grant. He disposed of these lands as follows, viz : The original William Dean Grant was deeded to his son, James D. Dean on July 4th, 1848; the consideration mentioned was £100. The John Johnson Grant which he himself had occupied and improved, was deeded to his son Adam D. Dean on June 1st, 1848, "for and in consideration of the sum of one hundred pounds currency" and "the fulfillment of a certain Bond "under the hand and seal of the said Adam Dean to the said William Dean for maintenance". The James Dunlap Grant (Lot No. 4, Dunlap Grant) has the following history. It was, I believe, occupied first by James Dunlap, Junior. A small part of it was cleared at a very early date, (possibly before 1800). When I was a boy there was a clearing, partly grown up, in the woods near the south east corner of the lot which was known as the "Old Dunlap Field". It may have contained one or two acres and on one part of it there was, some evidence of a building site. From the name which it retained it seems probable that one of the Dunlap men made this clearing. The lot was deeded to "William and Mary Dean by James Dunlap, Junior, and the heirs of Adam Dunlap of Truro". On May 3rd, 1855, William Dean sold a part of this lot to Matthew Burris, my grandfather. The area described in the Deed lay on the South Eastern part of the lot—"being one fourth part of a lot of land deeded to the afore William and Mary Dean by James Dunlap, (Junior) and the heirs Adam Dunlap of Truro, Deceased". The area mentioned in the deed to Mat-
the Burris was "100 acres more or less". The remainder of the lot was held in William Dean's possession until about 1850. In his "Last Will and Testament" made in 1848 (but not admitted to Probate until 1864) William Dean bequeathed this remaining part of the lot to his wife Mary, but before this later date the land had been sold. John Dean, eldest son, I think, of William and Mary Dean, built a house on the property and occupied it for some years, about 1850. He died in 1855. The land was transferred to George Grant before 1864. It later was purchased by Kidston Henry, who occupied it until shortly before his death about 1912. There have been one or two other owners since that time, but the whole of the original James-Dunlap Grant is now owned by my brother, Adam D. Burris, who purchased it about 1920.
The Dunlap family of Colchester is descended from James Dunlap, who was a Grantee of Truro Township. It is probable that he came to Truro from Londonderry, New Hampshire, and not directly from Ulster. Miller’s “Record makes no statement on this point but there are a number of facts which, point to the above inference, viz : In the year 1721 among others “of the North of Ireland” who signed a memorial to Governor Suite of Massachusetts, informing him of their intention to emigrate to New England were, ”Alexander Dunlap, M. A.,” ”Thomas Dunlap” and ”Andrew Dunlap”. Whether or not these men came to America at that time is unknown. They did not become Proprietors in Londonderry, New Hampshire, but they may have settled elsewhere. In 1776 Thomas Dunlap, of Londonderry, N. H. signed the Association Test and the next year enlisted in the Colonial forces for service against the British at Saratoga. There was a Thomas Dunlap who was a Grantee of Truro, but he remained there for only a short time, perhaps a few years, The Census for Horton Township, N. S., for 1770, records : ”Thomas Dunlap, family of eight, Americans.” I imagine he was the same as the Thomas Dunlap of Truro but who in the meantime moved to Horton.. Miller’s ”Record” (p. 118) -says -of Thomas Dunlap of Truro ; ”He got discouraged, with the new country and returned to the United States.” The word ”returned” indicating, perhaps that New England was his Pre-Nova Scotian home. It seems probable that he was a near relative, perhaps a brother, of James Dunlap, of Truro, and that he return; ed to New England before the Revolution, as the presence of a Thomas Dunlap in Londonderry, N. H. in 1776 would suggest. Both Thomas and James Dunlap and their families were recorded ”Americans” in the Census of 1770, which suggests they and their wives had been born in New England or at least had lived there for some years before coming to Nova Scotia.

The variations of this family name are interesting. In Nova Scotia we now have ”Dunlop” and ”Dunlap”, which -of these was the more ancient spelling is uncertain but it seems to me that the former (i.e. Dunlop) more nearly approximates the older pronunciation. I believe that these first settlers of our blood had a more guttural quality in their speech than we now possess. Having such, the name ”Dunlap” spoken from near the base of the tongue, would become ”Dunlop”. There are many instances of this same thing to be found in the account books, etc., of these earlier settlers, many of them pointing, I think, to a different method of speech. I recall some of the older men of Musquodoboit who spoke in that way. On starting to speak the point of the chin was tipped up as if to give the throat more room, the parts beneath the base of the tongue were depressed and the resulting words were uttered in a distinctly lower tone than is the average case today.
James Dunlap

James Dunlap, known as James Dunlap, Senior, came to Truro about 1760, was a Grantee of that Township, married in Truro, Mary Johnson, daughter of Lieut. Johnson and Sarah (Hogg) Johnson, Dec. 6th, 1763. This was the first marriage celebrated in Truro. Their children were:

Sarah, m William Fulton, of Truro.
James, m Jane Kennedy. They settled on the East side of the South Branch, Stewiacke.
John, m Martha Putnam, settled West of South Meadow, Stewiacke.
Adam Johnson, born June 20th, 1771, married Elinor, daughter of John Archibald, 2nd, and Margaret Fisher.
Hugh, m Susannah Gourley, settled at Otterbrook, Stewiacke.
Rachael, m Samuel Tupper of Upper Stewiacke.
Thomas, lived in Truro, unmarried.
Samuel, m Mary Miller, lived and died in Truro.

James Dunlap, Senior; James, (Jr.), John and Adam Johnson Dunlap, his sons, were all grantees of the Dunlap Grant of Upper Musquodoboit in 1786. Of these only one (i.e. Adam Johnson Dunlap) is known certainly to have lived in Musquodoboit. It may be that James Dunlap, Jr. lived on the Dunlap Grant (Lot No. 4) for a time. On a part of that lot when I was a child there was an old field in the woods a short distance west of the Glee-son Brook which was called "The Old Dunlap Field". "John Dunlap" signed Rev. Hugh Graham’s call in 1799, but it may be that he was then living in Stewiacke.

Adam Johnson Dunlap

Adam Johnson Dunlap the third son of James and Mary Dunlap was born in Truro, June 20th, 1771. He married Elinor, daughter of John Archibald, 2nd, and Margaret Fisher, his wife, 1795. He settled first on the west part of the Dunlap Grant in Upper Musquodoboit in 1795, on the place owned now by Samuel and Fenwick Stewart. He removed from Musquodoboit, and settled west of the road between Brookfield and Truro near Johnson’s Crossing. This must have been subsequent to the year 1800, for Adam Dunlap was living in Musquodoboit on Aug. 26th, 1799 when he signed the call to Rev. Hugh Graham, which would indicate that he did not intend to leave that congregation for at least one year. Elinor (Archibald) Dunlap died in 1803. Mr. Dunlap married again, Mrs. Elizabeth Dickey, widow of James Dickey, Sept. 28th, 1805. There were no children by this second marriage. Adam Johnson Dunlap died May 25th, 1808, aged 37 years.

Adam Johnson and Elinor (Archibald) Dunlap had four children, Mary, born 1796, married William Dean, third son of John and Susan (Kirke)
Dean of Upper Musquodoboit, April 27th, 1813. John, born 1798 married Jane Cock. He purchased and occupied the famous inn formerly owned by Eliakim Tupper in Truro.

James, born 1800, married Hannah Gourley. They lived on the farm at Johnson's Crossing.

Ruth, born 1802, married Timothy Putnam, of Stewiacke. It was for ..this Timothy Putnam that my uncle, Timothy Dean was named.

After the deaths of the parents this family was broken up. John, James and Ruth went to live with their grandfather James Dunlap, Senior, in Truro, while Mary returned to Musquodoboit.

Mary (called "Polly") the eldest daughter of Adam Johnson and Elinor (Archibald) Dunlap, was born at Upper Musquodoboit in 1796 before her parents had removed to Johnson's Crossing. She first met her future husband at that home, when she was a mere baby. One day William Dean, then about fifteen years of age, came to the Dunlap home on an errand. Mrs. Dunlap was holding her baby daughter in her arms. Instead of putting the baby in the cradle, as she got up to give the boy his errand, she handed the baby to him, saying, "Here! William! Hold my baby for me, she may make a wife for you some day." She went with the family to Johnson's Crossing but when her parents died she returned to Musquodoboit to live with her Uncle Samuel Burke Archibald. She was married there to William Dean, third son of John and Susan (Kirke) Dean, on April 27th, 1813.

Ancestral Lines of Mary Dunlap.

Hogg.

Sarah Hogg was born in Ireland, probably about 1715. She was married in Ireland to John Johnson in 1737. The writer has no more definite knowledge than this regarding Sarah Hogg's family, but the following items are suggestive—There was a family of that name living in London decry, New Hampshire, in the decade or two preceding the settlement of Truro, N. S. In 1718 "Robert Hoog" was one of the "Inhabitants of ye North of Ireland" who, along with many others, signed a memorial to Colonel Samuel Suite, Governor of New England, signifying their intention to emigrate to New England. This Robert Hogg did not become a Proprietor in Londonderry, N. H., but in 1750 "Widow Hogg" then of Londonderry, N. H. was assessed for the Minister's "sallery" for that year, and the names, John, James, Joseph and William Hogg appear in records of that town at later dates from 1750 up to and succeeding the Revolution in 1775. R appears likely that Sarah Hogg was closely related to this New Hampshire family. The name does not occur in the list of Grantees of Truro, Onslow or Londonderry Townships.
Johnson

John Johnson was born in Ireland in 1711. He married, in Ireland, Sarah Hogg, 1737. Came to Truro in 1761. He was a brother of James Johnson and both were Grantees of Truro. In Nova Scotia he was known as "Lieutenant Johnson." Probably all his children were born in Ireland although in Truro (Census of 1770) out of a family of seven, two are recorded "Irish" and five "Americans" which suggests a period in New England before coming to Truro. He died Dec. 2nd, 1793, aged 82 years, and his wife died in 1796, aged 84 years. John and Sarah (Hogg) Johnson had five children—Mary, John, James, Sarah and Adam.

Mary, the eldest daughter of John and Sarah (Hogg) Johnson was born in 1738. She was 23 years old when she came to Truro. She was married in Truro in 1763, to James Dunlap. This was the first marriage celebrated in Truro.

Fisher
(1) William Fisher m Eleanor Archibald.
(2) Margaret Fisher m John Archibald, 2nd.
(3) Eleanor Archibald m Adam Johnson Dunlap.
(4) Mary Dunlap m William Dean.

In (1) above William Fisher was a brother of Deacon Samuel Fisher, of Londonderry, N. H., and an uncle of Janet Fisher, wife of Matthew Archibald, the tanner of Bible Hill.

Eleanor Archibald, wife of (1) William Fisher, is thought to have been a daughter of John Archibald, Senior, one of the Proprietors of Londonderry, N. H.

In (2) John Archibald, 2nd, (known also as "Major John" Archibald) was a brother of Matthew Archibald of Bible Hill.

Archibald.
(1) Samuel Archibald m Eleanor Taylor.
(2) John Archibald, 2nd m Margaret Fisher.
(3) Eleanor Archibald m Adam Johnson Dunlap.
(4) Mary Dunlap m William Dean.

Mary Dunlap's maternal grandmother was Margaret Fisher, and so, through the latter she was descended from another branch of the Archibald family, viz:-

(1) John Archibald, Senior, of Londonderry, N. H. m (wife's name unknown).
(2) Eleanor Archibald m William Fisher.
(3) Margaret Fisher m John Archibald, 2nd.
(4) Eleanor Archibald m Adam Johnson Dunlap.
(5) Mary Dunlap m William Dean.
Adam Dunlap, the second son of William and Mary Dean, was born at Dean Settlement March 6th, 1824. He married Grizzell, daughter of John and Mary (Creelman) Dechman of Upper Musquodoboit March 31st, 1842. She was born Sept. 15th 1822 and died January 31st, 1887. They lived on his father's farm (Lot No. 6 Dunlap Grant) in the house which William and Mary Dean had built and all their children were born in that house. The old cottage was taken down about 1905 and a modern house, built on the same site, is now occupied by a grandson Adam Dunlap Dean, Esq.

The deed which my grandfather received from his parents is dated April 18th, 1848, but he had been in virtual control of the farm for some years preceding that date. During his life time he greatly extended the original clearings—cutting down the forests, working early and late, in summer and winter, with all the energy and enthusiasm of the earliest settlers, improving the older fields, ditching, ploughing and fertilizing until the farm became the largest and the most productive in that vicinity. In the home the same industry and thrift prevailed. My grandmother Dean was well versed in the methods and skilled in the arts of the pioneer housewife. By such methods, starting with practically nothing, they became first independent and later they were well-to-do and prosperous. Timothy Putnam was the only one of their four sons who reached adult years. About 1880, I think, he built his home near by and he and his father continued to operate the farm together. It was the house that Timothy Dean built that was later moved on to the site of the old cottage and remodelled to its present form. I can remember the occasion very well and helped at the moving working for several days with jack screws and hard wood rollers, crow bars and windlasses, with much perspiration and under a constant barrage of shouted orders from the master of ceremonies, Murdoch Henry; with some moments of real excitement but with everyone in good humour we finally moved the house about three hundred yards up the hill and set it down straight and true on its new foundation.

It must have been about 1885, as I have heard my grandfather tell the story that one bright day as he was at work a sudden shadow passed across the field and although the sun continued to shine as, before the day became dark and overcast. This was the beginning of the old man's blindness. From that time his vision progressively failed until he became totally blind. My grandmother died in 1887 and for a number of years, after her death he continued to live in his home with his only unmarried daughter, Marion, as housekeeper.

She was married to Edson Cox, Esq., in 1890 and went to live in Stewiacke. Grandfather Dean then gave up housekeeping and for the rest of his
life made his home with his daughter Isabel. (Mrs. Thomas Stewart) at Deacon town. Once or twice a year he made the rounds of all his children visiting at each of their homes for several weeks at a time. My own memories of him are from that period when he came to visit at our home. As children we all looked forward to those visits and were greatly pleased when we knew that he was soon to arrive. He was then nearly eighty years of age but was still tall and straight, a well preserved and powerfully built man. He had a full round face, bright blue eyes, which, strangely enough, gave forth no evidence of the darkness in their depths, and his hair was as white as snow. His upper lip and the whole lower part of his face were kept clean shaven. He was a rather stern looking man and I have heard it said that when he was younger it was not wise to provoke him too far but I never knew that side of his character. As I knew him he was a dignified and very kindly old man beloved by all his descendants and highly respected wherever he was known. He lived to a great age and retained his faculties unimpaired to the day of his death. He had an excellent memory. His own experiences went back nearly three generations and through his contacts in youth he had intimate knowledge of affairs in Musquodoboit from its very earliest days, and could give the most interesting accounts of people and events in the vicinity covering that whole long period.

As I write those old stories come trooping back and I can see the old man as he told them! Many anecdotes of "Mr. Sprott" and "Joe Howe", Church squabbles, political events, long before Confederation, Confederation itself and Howe's experiences in that event; the Stewiacke Railway in which fiasco he lost several hundred dollars of hard earned money. (The road is not yet constructed although contracted for and actually begun about seventy years ago.) Then too the stories of going to market in Halifax; crossing Halifax Harbour on the ice with square riggers and barques frozen fast at their anchors; "Wags" and "Characters" of the community—Arch Fisher and John Gaston and their remarkable experiences while shooting the moose or angling for trout; how Dr. Tupper (Sir Charles) once nearly lost his life on the Tantramar Marsh and how depressed a fierce old Liberal of Musquodoboit became when the Doctor escaped! Aleck Steele of Stewiacke whose practical jokes have become legendary; how John Lemon was drowned in the river; how "Becky" Langley was murdered in her cabin in the St. Mary's woods, how her two children in mortal terror watched the deed of the maniac slayer from their hiding place under the bed, how they jumped out of the window and hid in the woods, watching him leave the cabin and take the eastern road to Guysborough while they fled nearly twenty miles along the western road, to the nearest house at the head of the Musquodoboit—that story might have kept grown people awake and for small boys it was positively terrifying. It ended in a conviction in the Court at Halifax on the dramatic evidence of a very small girl—the elder of the two children who witnessed the crime. This was the only murder ever committed in the community. The slayer was a stranger—an insane tramp—who attacked and killed Mrs. Langley when her husband was away. Then there were accounts of hardships and, hunger among the, early set-
tlers; how women would go to the river and gather fresh water clams, using them for food; more interesting still! how even women would go fishing and return with baskets full of the largest trout; how Mrs. Fisher shot the moose and Mrs. Henry killed the bear with an axe; how the Annands quarried their building stone; why the Armand House bore a curse; how Joe Howe met, and failed, until too late, to recognize a skunk; the use of the sickle, the cradle and scythe—what it meant "to cut a man out of his swath"; winnowing the grain, the use of sieves, the first grain separators, the first fanners, the first mowing machine; the year of the mice; The cold year; The great drought; The Saxby gale—and the list could be extended indefinitely, but because it was a family event I shall end with the story of the last wolf pack seen in Musquodoboit.

This event took place in 1844. My grandmother Grizzel Dean had spent the afternoon visiting at her father’s home, six or seven miles down the valley. She was returning after dark riding on horseback, alone. Her horse became restive and frightened and made off at a gallop. A pack of ten or fifteen wolves broke out of the forest and gave chase. The animals made no direct attempt to attack her but raced alongside and behind the galloping horse. The chase kept up for about two miles and until my grandmother came near to her own home, when the pack disappeared. That night the wolves killed twenty seven of my grandfather’s sheep,—“nearly the whole flock” so my grandfather told me. The next evening the wolves began to howl in the woods to the north of their home. This kept up for some time and gradually died away as the pack retired, going as it seemed across the mountain toward Stewiacke. Several accounts of the destruction caused by this wolf pack appeared in The Halifax Chronicle in October 1844. The side saddle in which my grandmother rode that night is still well preserved and is owned by my sister Annie Maud—Mrs. Adam Dean.

I have many other memories, which relate to my grandfather himself. He was a devout Christian. By long descent he was a Presbyterian and he lived in a period when creed was jealously guarded, but I doubt if creed or dogma had much attraction for him. I have often heard him say when such matters were being discussed "The Sermon on the Mount holds all that is necessary. If a man follows that he will not go astray." One of my most vivid memories of him is the picture he presented when offering the morning prayer at family worship.

The last verse of even the longest chapter, save one; having been read, the Bibles were closed. My father would ask "Grandfather, will you lead us prayer? The old man had taken no part in the reading—he could only sit with bowed head and listen. He would move his chair somewhat apart from the family group and bowing on his knees but with his body and head erect, with his hands resting on the chair bottom before him, would begin--- "Holy! Holy! Holy! Lord God Almighty!" and with this invocation would proceed with his, prayer—that aged man, his snow white hair, his deep toned and very reverent voice which proclaimed his conviction of an Unseen Presence. His eyes were old and blind but I am sure that at such
times he saw things which were beyond his power to describe. Young eyes in that family circle were supposed to be as reverently closed as were those of the suppliant but I am glad now that sometimes they remained open for otherwise we should have missed much of that patriarchal and truly impressive picture.

Adam Dean was the first County Councillor chosen for the district of Upper Musquodoboit. He was appointed a Justice of the Peace and for many years was an Elder of the Presbyterian Church.

Adam Dunlap Dean died March 5th, 1912 aged eighty-eight years. He and his wife were buried in the family plot on the Dean Homestead. In this same plot William and Mary Dean and other members of the Dean family were buried.

Adam and Grizzel (Dechman) Dean had nine children, four sons and five daughters. Three of their sons died in early life. They were Samuel their eldest son who was born April 11th 1847 and died April 11th, 1862; Andrew their third son born June 25th 1853 and died June 16th 1866; and, Francis their fourth son born October 5th, 1857 and died August 5th, 1861.

Jane the eldest daughter of Adam and Grizzel (Dechman) Dean was born April 14th, 1851. She was married to George Burris son of Matthew and Mary (Archibald) Burris of Upper Musquodoboit, April 16th, 1872. They had eight children whose names appear in the record of the Burris family. Jane (Dean) Burris died April 12th, 1914. Her husband George Burris died November 4th, 1922.

Mary the second daughter of Adam and Grizzel Dean was born Sept. 17th, 1855 and died Sept. 25th, 1935. She was married to Peter Gordon, son of Matthew and Jane (Grant) Archibald of Deacontown, Dec. 25th, 1877, who was born March 12th, 1855 and died Nov. 19th, 1930. He was known far and wide as "P. G." Archibald and was an outstanding citizen of Musquodoboit. They lived at Centre Musquodoboit (formerly known as "Deacontown"), where they conducted a general merchandise business. This business under the name of "P. G. Archibald and Son" is now owned by their son Stanley.

Peter and Mary (Dean) Archibald had four children. Dean Stanley their eldest son was born Dec. 15th, 1878. He married Ethel, daughter of Rev. Edwin Smith and his wife, of Middle Musquodoboit May 18th, 1910, who was born Sept. 1st, 1873 and died March 4th, 1936. They had no children.

Harry West the second son of Peter and Mary Archibald was born Oct. 21st, 1880 and died a bachelor Sept. 22nd, 1935.

Raymond the third son of Peter and Mary Archibald was born Feb. 9th, 1882. He married Jean McPhee, March 11th, 1914. They live in Saskatoon. They have one son Raymond Douglas born March 11th, 1922.

Edna Jane, the eldest daughter of Peter and Mary Archibald was born 1885. She was married to Edward N. McFetridge son of John

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and Annie (Dickie) McFetridge of Elmsvale. Edward McFetridge was born Dec. 30th, 1883 and died Dec. 12th, 1928. They had no children. His widow Mrs. Edna (Archibald) McFetridge is living at Centre Musquodoboit. (1938).

Grace Dechman the youngest daughter of Peter and Mary (Dean) Archibald was born Feb. 12th, 1887 and died unmarried May 19th, 1927.

Timothy Putnam Dean the second son of Adam and Grizzel Dean was born March 4th 1849. He married Annie daughter of Rev. Robert Sedge-wick and his wife of Middle Musquodoboit, Dec. 17th, 1873. He inherited his father’s farm at Dean Settlement and lived there all his life. Timothy P. Dean died May 20th, 1908 and his wife died July 10th, 1932; they had eight children, four sons and four daughters.

Agnes the eldest daughter of Timothy Putnam and Annie (Sedgewick) Dean was born Sept. 22nd, 1874. She was married on Nov. 7th, 1895 to Alexander Fulton, son of Adam Dickie and Janet (Power) Fulton of Upper Stewiacke, who was born May 28th, 1864. Their home is at Upper Stewiacke near the head of the North Meadow. Alexander and Agnes (Dean) Fulton have five children.

Annie Middleton Fulton their first child was born Nov. 1st, 1897. She was married to Frederick Hibbert Ratcliffe on August 2nd, 1929. Their home is in Vancouver, B. C.

Adam Dickie Fulton the second child of Alexander and Agnes Fulton was born May 18th, 1900. He is living in Vancouver.

Muriel Dean Fulton the third child of Alexander and Agnes Fulton was born January 14th, 1902. She was married to Stanley Hibbert Murray of Truro on November 14th 1828. They have two children, Elizabeth born August 20th 1929 and Louise born April 11th, 1933.

Arthur Putnam Fulton the fourth child of Alexander and Agnes Fulton was born Nov 4th, 1903, he married Lola Belle Tibbits of Truro Nov. 1st, 1927. They live at Upper Stewiacke. They have three children,— Kenneth, born January 23rd, 1929, Madeline born October 1st, 1931, and Barbara born Aug. 17th, 1933.

Thomas. Sedgewick Fulton the fifth child of Alexander and Agnes (Dean) Fulton was born August 16th, 1905, he is living with his parents at Upper Stewiacke.

Samuel the eldest son of Timothy and Annie Dean was born April 16th, 1877 and died June 5th, 1879.

Adam Dunlap the second son of Timothy and Annie Dean was born Feb. 28th, 1879. He married Annie Maud, the third daughter of George and Jane Burris of Upper Musquodoboit May 25th, 1905. They had three children, Mary Ross born June 10th, 1907, died June 25th, 1907; Grace Middleton, born January 7th, 1911 and Timothy Putnam, born Feb, 13th, 1913. Their daughter Grace was married to George Peterson of Eastville,
Colchester County on March 15th, 1938. They have one daughter, Mary Louise, born April 13th, 1939 at Dean. When the baby was, about six weeks old she had her first journey by airplane as she was returning with her mother and grandmother Dean to her home at Pickle Crow, Northern Ontario. Timothy only son of Adam and Annie Maude Dean lives with his parents at Dean. Their farm was originally part of the Dunlap Grant and was first occupied and cleared by William and Mary (Dunlap) Dean.

Robert Sedgewick the third son of Timothy and Annie Dean was born May 4th, 1881. He married Louise Taylor. They have two daughters, Kathleen Ann and Mary Lavinia. They live in New Hampshire, U. S. A.

Jessie the second daughter of Timothy and Annie Dean was born June 7th, 1883 and died about two months later.

John Thomas the fourth son of Timothy and Annie Dean was born July 24th, 1884. He is living, a bachelor, in Manitoba.

Mary Sedgewick the third daughter of Timothy and Annie Dean was born May 29th, 1886. She was married to John Morrell Allen, January 28th, 1920. Her husband was born at Lisbon, North Dakota, U. S. A. August 10th, 1888. He is a son of William and Annie (Kirkby) Allen. John Morrell and Mary (Dean) Allen have four children; William Dean born Dec. 9th, 1921; Marjorie Sedgewick born May 8th, 1924; Edith Rand born August 24th, 1926 and John Douglas born April 5th, 1929. They live at Wilcox, Saskatchewan.

Marjorie M. the fourth daughter of Timothy and Annie (Sedgewick) Dean was born Nov. 6th, 1889. She was married to Norman Hollis, McLeod at Moose Jaw, Sask., on June 1st, 1921. Norman Hollis McLeod was born at Moose Jaw, Sask., July 11th, 1896. He is a son of Norman McLeod who was born in Londonderry, N. S., and Mary McDonald his wife who was born at Port Elgin, Ontario. Norman Hollis and Marjorie (Dean) McLeod have one daughter, Mary Sedgewick who was born Nov. 24th, 1926. They live in Vancouver, B. C.

Isabella the third daughter of Adam Dunlap and Grizzel Dean was born Feb. 9th, 1860. She was, on Feb. 22nd, 1888 to Thomas E. Stewart, son of John Sprott and Sarah (Archibald) Stewart of Upper Musquodoboit, who -was born Nov. 12th, 1860 and died Nov. 7th, 1924. Isabella (Dean) Stewart died Sept. 24th, 1932. For a number of years after their marriage they lived on the farm at Deacontown owned now by Frank Kent, Esq., and all their children were born at that home. Later they removed to the farm which their son Arnold now owns where they continued to live until their deaths.

Thomas and Isabella (Dean) Stewart had three children.

Louisa Farley Stewart their eldest child was born Jan. 15th, 1889. She was married to Norman Benvie son of James Benvie and his wife of Greenwood Section (June 27th, 1917. They had four children.
Donald Stewart Benvie—born July 14th, 1919, died June 13th, 1939. Marion Isabella Benvie—born April 22nd, 1921.
Dorothy Agnes Benvie—born July 20th, 1922.
Douglas Grant Benvie—born July 20th, 1922.

Norman Benvie, Esq., and his family live near Middle Musquodoboit on the farm. owned sixty or seventy years ago by George McLeod, Esq.

Edmund Arnold Stewart the second child of Thomas and Isabella (Dean) Stewart was born Nov. 28th, 1890. He married Ethel McKeen Reid daughter of John and Elizabeth (Cunnabell) Reid of Elmsvale on July 16th, 1919. They have six children.

Frances Lilla --born Jan. 21st, 1921.
John Thomas—born Aug. 30th, 1922.
Seymore McKeen—born Mar. 9th, 1925.
Shirley Margaret—born July 18th, 1929.
Frederick Leslie—born Sept. 18th, 1935.

Timothy Putnam the third and youngest child of Thomas and Isabella (Dean) Stewart was born Feb. 17th, 1892. He is unmarried and is employed as an official of the Federal Customs Department at Halifax, N. S.

Annie West the fourth daughter of Adam Dunlap and Grizzel (Deck man)Dean was born Dec. 12th, 1865. She was married to Willard Ellis the fourth son of Alexander D. and Elizabeth (Rutherford) Ellis of Eastville, Col. Co. They were married on Dec. 25th, 1884 by Rev. Samuel C. Gunn. Willard Ellis was born April 27th, 1858. In his earlier adult life he was a carpenter and builder. The Presbyterian Church at Dean was built and finished by him in 1883. He also built the Riverside Presbyterian Church in 1887. Some years after this he opened a hotel at Brookfield, Col. Co., and about the year 1900 he moved to Stewiacke where he built the "Osborne House". He remained the proprietor of this hotel for about twelve or fourteen years when he sold it and removed to Truro. In partnership with his son, Hugh, he established a farming machinery and implement business which he carried on for twenty years. On the death of his son Hugh in 1934 he retired from business and he and his wife are now living at Bible Hill.

Willard and Annie (Dean) Ellis had three children. Marion Dean their eldest daughter was born Dec. 8th, 1885. She trained as a nurse and is engaged in that profession in New York City.

Hugh Dennison Ellis their only son, was born Oct. 12th, 1887. He served with the Canadian Forces overseas as an artilleryman. After the war he was engaged in business with his father in Truro. He died suddenly on November 25th, 1934.
Marjorie Florence the third and youngest child of Willard and Annie (Dean) Ellis was born at Stewiacke, Sept. 17th, 1904. She is a graduate of Dalhousie University and is now employed by Eastman Kodak Co. at Rochester, N. Y.

In 1936, my Uncle Willard Ellis told me that he was descended from John Ellis and his wife who were among the earliest settlers of Upper Stewiacke. He believed that they had come to Nova Scotia from Northern Ireland. His descent from John Ellis was, (1) John Ellis (2) William Ellis Alexander and Elizabeth (Rutherford) Ellis. He was not certain of the relationship but believed that John Ellis was of the same family or closely related to the Ellis family who settled at Fort Ellis at the mouth of the Stewiacke River.

Marion the fifth and youngest daughter of Adam Dunlap and Grizell (Dechman) Dean was born March 28th, 1867. She was married to Edson Cox only son of Charles and Mary (Dunlap) Cox of Upper Stewiacke, Oct. 15th, 1890. They made their home at Upper Stewiacke on the farm owned in later years by Norman Hamilton. Edson and Marian Dean Cox had four children, all born at Upper Stewiacke.

Charles Wendell their first child was born Sept. 2nd, 1892. He is now living in Vancouver, B. C. Norma Jean their eldest daughter was born May 1st, 1894. She is living in Regina, Sask., in the employ of the Federal Government in that province. She is unmarried. Amelia Jordan the second daughter of Edson and Marion (Dean) Cox was born Dec. 25th, 1895. She was married to Malcolm Neil MacKinnon at Regina, Sask., July 12th, 1927. They had one daughter, Sheila Jean, who born at Sept. 25th, 1933. Malcolm Neil McKinnon, husband of Amelia Jordan Cox was born at Priceville, Ontario, May 11th, 1899. He is a son of Hugh MacKinnon of Priceville (formerly of Scotland) and his wife Catherine, who was born in Canada.

Annie Ellis the third and youngest daughter of Edson and Marion (Dean) was born Oct. 29th, 1897, she died at Upper Stewiacke July 15th, 1909. Marion Dean wife of Edson Cox died at Upper Stewiacke August 29th, 1900.

Edson Cox was married a second time to Mrs. Agnes Jane (Cox) McFetridge. There were no children by this second marriage. Edson Cox died at Upper Stewiacke Dec. 14th, 1923, aged 60 years. His widow Agnes Jane Cox is living at Upper Stewiacke, (1938).

Edson Cox was descended from Charles Cox and his wife Eleanor Steward who came first to Truro in 1762. Charles Cox was a Grantee of Truro and the record of his family and descendants down to 1873 is given in detail in Miller's "Record".

Edson Cox's descent from Charles and Eleanor Cox is:

(1) Charles and Eleanor (Stewart) Cox.
(2) William and Mary (Smith) Cox.
(3) Daniel Smith and Amelia (Smith) Cox.

(4) Charles the 3rd son of (3) Daniel and Amelia Cox married Mary Dunlap, daughter of James and Christian Dunlap 1853. They had one daughter Amelia Margaret born March 10th, 1855, who was married to Wendell S. Jordan of Waltham, Mass., July 22nd, 1884, and one son Edson born Feb. 27th, 1863.

(5) Edson Cox only son of Charles Cox (known as Charles Cox 3rd) and Mary Dunlap of Upper Stewiacke was born Feb. 27th, 1863. He married, Marion Dean October 15th, 1890.
CHAPTER 19

THE DECHMAN FAMILY

James Dechman, Senior, of Halifax, N. S., was the ancestor of the Dechman family of Musquodoboit. He was the James Dechman whose name appears among the Grantees of Upper Musquodoboit. The lands granted lay to the north of the Fisher Grant, and had an area of six hundred acres. In the official plan now in use this grant appears under the names "John G. and Richard Dechman", but an early record shows that it was surveyed and laid out first to "James Dechman, Senior and Sons." A detailed report is among the official records of this grant and is signed as follows: "Musquodoboit 29th, January 1813. Surveyed by order of Government by Alexander Henry, Depty Surv." About this same time James Dechman purchased a part of the Fisher Grant, the area so acquired being the extreme western part of the Grant from the river northward to the back line of the grant. He appears to have disposed of his interest in the Dechman grant. At any rate the plan of the land which he bequeathed to his sons John G. and Richard does not include any part of the area granted in 1813.

In his "Last Will and Testament" made and executed January 31st, 1822, James Dechman, Senior bequeaths as follows: to my eldest son James, my Family Bible, it being the only mark of my affection which he requires of me; .. . to my sons Richard and John Grant the whole of my real Estate in Musquodoboit now in their occupation as the same is divided according to the plan annexed to this, my last will; .. . to my beloved wife Grizzel the sum of thirty pounds currency per year during her natural life to be paid to her by my sons Richard and John Grant; .. . to my daughters Margaret and Agnes; to my grandson William Lydiard, son of daughter Jane deceased; to my grandson James, Ellis, son of daughter Grizzel, deceased; .. . to the Rev. Robert Knox my friend and relation my spectacles, and case as a mark of my affection .. .

Witness
Robert Knox. (Sgd.) James Dechman
George Craigen.
Errol Boyd."

Other information concerning this James Dechman appears in the "History of St. Matthew's Church, Halifax" (V. Prof. Walter Murray, N. S. Historical Society, Vol. XVI). In his "History", Prof. Murray states that the congregation was composed of two elements, the Congregation lists and the Presbyterians, the former from New England, the latter direct from Scotland. A controversy between them, over the form of service, had progressed for three years" .. . the Congregationists insisted on Watts hymns .. . the Presbyterians demanded a minister from Scotland." At
the end of this period, as I imagine, everyone had had his say and an Agreement -was reached and duly signed on January 10th, 1787. Various signatures appear and Prof. Murray goes on "... among these James Dechman another Scotsman ... Rev. Robert Knox a native of Halifax was sent out from Scotland as assistant minister and later to a good Scottish charge he returned."

A summary of the family of James Dechman, Senior, of Halifax, appears in a book written by the late William Charles Archibald, of Wolfville, and published in Boston in 1910. This book is entitled "Home Making and Its Philosophy" and is to be had from the Library of Acadia University, at Wolfville. I recall the above mentioned William C. Archibald and his brother George R. Archibald, of Lower Stewiacke. Forty years ago the older people of Musquodoboit distinguished them respectively from others of the Archibald family as "Billy Bishop" and "Geordie Burke". They were sons of Wallace Archibald, Esq., of Upper Musquodoboit who lived on the farm owned now by Samuel Archibald, Esq. and which was part of the John Archibald, 2nd, grant of 1796. Wallace Archibald was a grandson of James Dechman, Senior, of Halifax as the following extracts from the above mentioned book will establish, viz:

"Grandmother died in 1861. She was born in Edinburgh, Scotland, May 26th, 1777. Her father's name was James Dechman, who was born in Edinburgh in 1742 and was married there Dec. 17th, 1769. They had ten children. Two of their children (including grandmother) were born in Edinburgh. The younger children were born in Halifax, N. S. Her father, James Dechman, died at Halifax at the age of 87 years, a man respected in life and honoured in death. Two of his family lived in Musquodoboit—, Uncle John Dechman and Mrs. Welwood Reynolds, ... It was in 1825 that the Presbyterian Church at Lunenburg was remodelled and grandmother's brother was the architect. He was then living in Halifax."

At another place in Mr. Archibald's book the following record: "Archibald Samuel Burke the second son of John Archibald, 2nd, was born at Truro, Nov. 12th, 1776, married at Musquodoboit Nov. 26th, 1801, Margaret Wallace Dechman, eldest daughter of the late James Dechman of Edinburgh, Scotland, born May 26th, 1781, died 1861." The children of Samuel and Margaret Dechman Archibald were:—,

(1) James Dechman, who died young.
(7) John G. D. born July 14th, 1814, married Janet Hamilton. Settled at South Branch (V. Burris Family, "Mary Jane Burris").

William C. Archibald, of Wolfville, was a son of (9) Wallace and Ann Archibald above. His book is an interesting volume. Among many other things it establishes the origin and identity of James Dechman; Senior, and some extent, perhaps, explains the controversy mentioned by Prof. Mur-
the Londonderry ‘Argument’ which lasted for a whole generation. It appears that the group of our ancestors, who came direct from the Old Country did not approve of the business methods or the particular religious beliefs of the New Englanders. The two groups or their descendants inter-married with happiness and success, but to change the boundaries of lands or to alter the tenets

From the sources already quoted and from other information at hand, the family of James Dechman, Senior, may be re-stated as follows: James Dechman, Senior, born in Edinburgh, Scotland, 1742, married in Edinburgh, Grizzel ----- Dec. 17th, 1769. He died in Halifax, July 1830. His wife Grizzel died about the same time. They came to Halifax, N. S. probably about 1782. He was recorded a member of the North British Society of Halifax in 1783. At that time they had two children, James and Margaret. Their other eight children were born in Halifax. James Dechman was an Elder of St. Matthew’s Church in 1787 and for many years after that time. In a Deed dated May 27th, 1788 he is described as a "House Carpenter" (V Bk. 26 P. 136 Hx. Deeds). For some years he was caretaker of the Town Clock, and lived in the Clock Building. He died in July, 1830. The date of his wife's death is unknown. She was living January 31st, 1822. From the fact that they named their eldest daughter Margaret Wallace I surmise that Wallace was the family name of James Dechman's wife. This daughter married Samuel Burke Archibald, of Musquodoboit, and named one of her sons Wallace. Some time after the above was written I was told by Frank Reynolds, Esq. of Upper Stewiacke, that the family name of Grizzel, wife of James Dechman, Senior was Brenton; that she was born in Edinburgh, etc. I still believe that there was a close relationship with the Wallace family, although it may have been that it was James Dechman, Senior rather than his wife, who was descended from that family.

I imagine that the relationship with Reverend Robert Knox mentioned in James Dechman’s will was that of brother-in-law. The name of Robert Knox’s wife was Jane and I believe that she was Grizzel Dechman’s sister. The Knox and Dechman families of Halifax at that time were very closely associated. It is doubtful if James Dechman lived in Musquodoboit at any time, although he was a Grantee of the district. He may have visited there on occasion as the following would suggest: On August 29th, 1829, Samuel Fisher Archibald, of Musquodoboit made this entry in Rev. John Sprott’s account—"To cash paid James Deickman s15" (This was the item referred to in my story of the Archibald Family, q. v.) The money was paid either to James Dechman, Senior, or to his son James Dechman, Junior and probably had to do with some church business. I think it was paid to James Dechman, Senior who died in July 1830, for nothing else will account for the pathos of that entry made to the credit of Mr. Sprott's account when the latter and S. F. A. were having their ‘settlement’ on Jan. 3rd, 1831. ‘I have no receit for cash paid James Deckman s15." Too late to get a
receipt then and nothing remained but to write off his. loss! There may have been more than a casual connection between that matter and the sale of the minister’s third hand newspapers to Walwood Reynolds. The latter deal had netted S. F. A. a really nice profit. He had at worst kept even with the Dechman family for Walwood was James Dechman’s son-in-law, but the minister’s demand for that “pesky receit” when he knew very well that no receipt could be had was very disturbing. As at 1937 it looks as if the main profit of those deals went to Mr. Sprott.

James Dechman, Senior, of Halifax, and his wife Grizzel (Brenton) had ten children. Of these, three were not named in their father’s will and probably died in childhood or in early adult years. In 1934 John Dechman, Esq. of Musquodoboit, told me that there were “Three boys of the first Dechman family who died in early life.” This would appear to confirm the record of Wm. C. Archibald and to account for the lesser number (7) mentioned in James Dechman’s will. In the order named in their father’s will these children were: (1) James, (2) Richard (3) John Grant, (4) Margaret, (5) Agnes, (6) Jane, (7) Grizzel. (1) James and (4) Margaret Dechman (i.e. Margaret Wallace Dechman of the above were born in Edinburgh. The others were born in Halifax. (9) John Grant Dechman was, the writer’s great grandfather, (maternal). A record of his family and descendants to within my own memory will be given below and where known, I shall name a descendant now living and briefly identify each of the other members of this first Dechman Family.

James, the eldest son of James and Grizzel Dechman lived in Halifax. He was the "grandmother’s brother" mentioned by Wm. C. Archibald above and described as the "Architect" who remodelled the Lunenburg Presbyterian Church in 1825. The following refers also to this James Dechman, viz: "Deed Robert Knox of Halifax, Minister of the Gospel, to James Dechman, Junior of Halifax, Carpenter . . . May 27th 1823," (Bk., 48, p. 108 Hx. Deeds). His wife's name was Helen Cassels. She died before 1850. They had four children who lived to adult years, married and reared families. In his will dated 1850, James Dechman, “Junior” bequeath to all his children then living and apparently to all his grandchildren, so that a fairly complete record of his family can be had from the will. W. Bk. 6 p 176 Hx Probate) He bequeathed also to St. Matthew’s Church to establish a Grammar School and gave very definite instructions as to the conduct of the School: "To St. Matthew’s Church, my violin-cello”. Prof. Walter Murray gives some details of these bequests in his "History of St. Matthew’s". Other bequests were "To my brother John Grant Dechman of Musquodoboit; to my nephew "Andrew" Dechman and to the two youngest children of John Dechman of Musquodoboit,"and finally a codicil . . . "Whereas in contemplation of marriage between myself and Margaret Collins of Liverpool, N. S. . . . 7 settling £50 per year upon her during her natural life, etc. So that it appears that this James Dechman was married again, late in life, to the above named Margaret Collins. In later life he, too, was known as “James Dechman, Senior,” and on this account may be confused with his father, James Dechman, the Pioneer.
Richard Dechman, the second son of James and Grizzel Dechman of Halifax, lived and reared his family in Upper Musquodoboit. His lands lay in the western part of the Fisher Grant, north of the River, and adjoining on the west the lands owned by his brother John Grant Dechman. His wife's family name is unknown to me. It may have been Cook, (I believe that William Cook Dechman who lived on the farm east of the Greenwood School was a grandson of Richard Dechman. He and his brother John of Elmsvale were known as "the Cook Dechmans." They were sons of William Cook Dechman (know as "Cook Dechman") of that district who died I think about 1895. Wm. C. Archibald does not mention Richard Dechman in his record but the latter was living and transacting business in Musquodoboit for many years from 1820 to 1840 or thereabouts. Richard Dechman's will, drawn June-20th, 1835, is recorded at the Halifax Registry and from it the following details are established, viz:—His, wife's Christian name was "Agnes". They had six sons and four daughters. In order of age the sons were, James, William Cook, John, George, Wallace and Richard. In the same order the daughters were Leah Caramel, (Campbell?), Grizzle, Jane Susan and, as the words of the will appear, "the young infant not yet named". Of these the sons George, Wallace and Richard and all of the daughters were minors in 1835. In this will Richard Dechman describes himself "farmer of Upper Musquodoboit."

Margaret Wallace Dechman, eldest daughter of James and Grizzel Dechman married Samuel Burke Archibald of Upper Musquodoboit, in 1801. (V. Wm. C. Archibald record above).

Agnes, the second daughter of James and Grizzel Dechman, married Walwood Reynolds of Musquodoboit. Her husband was I believe a son of Thomas Reynolds who came to Musquodoboit in 1784 and who was a grantee in "the Fisher Grant." I have been told that this Thomas Reynolds came from Yorkshire, England. The late 'Squire John" Reynolds and his sons, Dr. William Reynolds, deceased, Frank Reynolds, Esq., of Stewiacke, and Welwood Reynolds, Esq., of Musquodoboit are descendants of Walwood and Agnes (Dechman) Reynolds.

Jane, the third daughter of James and Grizzel Dechman married Mr. Lydiard,. She died before 1822. They had one son William. There was a William Lydiard, of mature years in 1825, who lived in Musquodoboit or possibly :Stewiacke in the years from 1825 to 1838. In his account in S. F. Archibald's Day Book this item appears:

"Nov. 11th, 1825. To upper leather for 1 pr buzkins
Delivered to John Dechman, 3/9"

which suggests to me that he was a relative of the Dechman famliy, and may have been the husband or the son of the Jane Dechman of this paragraph.

Grizzel, the fourth daughter of James and Grizzel Dechman, of Halifax married a Mr. Ellis. She died before 1822. They had one son, James,
and there may have been also one daughter. I imagine that this Mr. Ellis, husband of Grizzel Dechman, was of the Shubenacadie family of that name who settled first at Fort Ellis. That family became related to the Parkers of Upper Musquodoboit, and later to the Creelmanns and others. Among those who almost certainly were of the Shubenacadie Ellis family the following are mentioned by Thomas Miller, viz:

"Mary Creelman, born 1817, married James Ellis. 1839."
"Samuel Creelman born 1819, married Grizzel Ellis 1843." (V. Creelman family Miller's Record p. 374.) It is I think very probable that this James and Grizzel Ellis of Miller's Record were brother and sister, and children of the Mr. Ellis and Grizzel Dechman, his wife recorded above.

John Grant and Mary Creelman Dechman

John Grant, the third son of James Dechman, Senior (i.e. J. D. the pioneer) and his wife Grizzel, of Halifax, N. S. was my mother's maternal grand-father. He was born in Halifax probably between 1785 and 1790. He came first to Musquodoboit about 1812 and was a grantee of the district (V. Dechman Grant). He inherited other lands in the Fisher Grant which were owned by his father, the same lands I think as those upon which his grand son John Dechman now lives. He was married, probably in Stewiacke, to Mary the sixth daughter of Samuel and Mary (Campbell) Creelman of Upper Stewiacke in 1815. She was born in 1796, and died April 8th, 1864. John Grant Dechman died April 30th, 1864. They were buried in the Old Cemetery at Upper Musquodoboit where a headstone from which the above dates were taken, marks their graves.

Of this John and Mary (Creelman) Dechman, Rev. John Sprott wrote.
"John Dechman and his wife went away like a gallant ship with all sails set and under the care of the Good Pilot would enter the harbour in safety ... with him the ruling passion was strong in death. A few minutes before he died he gave his violin to one of his sons and told him where he would get new strings. Some people have asked me what John Dechman would do in Heaven if there were no music ..." Long ago their ship sailed down the harbour and out beyond all earthly headlands; but in Musquodoboit some of their descendants still live and in his early childhood the write remembers John and Andrew Dechman sons of the man mentioned above. For many years the former lead the singing in the Old Meeting House. The violin was I believe given to his son Adam of Sherbrooke, N. S. who in turn gave it to his, son Andrew - the late Dr. Andrew Dechman of Bridgetown.

John Grant and Mary (Creelman) Dechman had six sons and six daughters. Of these, three of their sons, Samuel, William died in early life, unmarried. The remaining sons were:

(1) Andrew M 
(2) Marion Wier, lived in Upper Musquodoboit.


Their daughters were:

Mary M Joseph McLane-6 children. Lived in Sherbrooke, Guysborough County.


Grizzel M Adam Dean-9 children. Lived at Dean, Halifax County.


Bella M James Rutherford-2 children. Lived at Rutherford's Corner, Upper Stewiacke.


(Not known to be in order of age. I believe Mary was the eldest daughter).

Dechman to Dean

James Dechman (Senior) M Grizzel Brenton in Edinburgh, Scotland 1769.

John the third son of James Dechman, Senior, and Grizzel Dechman, his wife, married Mary Creelman of Stewiacke, in 1815.

Grizzel, daughter of John and Mary (Creelman) Dechman of Upper Musquodoboit, was married to Adam Dunlap Dean, the second son of William and Mary (Dunlap) Dean of Dean Settlement, Halifax County, in 1845.

Ancestral Lines of Grizzel Dechman

Creelman Family.

Samuel Creelman, Senior, was the ancestor of the Creelman family of Colchester. He was born in Ireland in 1728. He married Isabella Fleming in Ireland about 1748. They came first to Halifax, N.S. in 1761 and went to Lunenburg that Autumn but returned to Halifax in the Spring of 1762. He was a cooper and spent the summer of 1762 in Halifax working at his trade. He removed to Cumberland in the Autumn of '62 denouncing the Town of Halifax as "the most wicked place that he ever beheld." The above is from Thomas Miller's "Record" which gives no explanation for Samuel Creelman's, condemnation of the fortress city, but the conditions which prevailed in Halifax in that year, though very unusual, probably justified the remark. In the summer of '62 a British fleet under Lord Albermarle had captured and sacked the City of Havana, Cuba. Immense treasures of gold and silver were captured. The fleet sailed at once to Halifax where it remained all winter. There was a great deal of dissipation and
Disorderly conduct. Another writer describing Halifax of that year states "It was more like a pirates rendezvous than a, quiet British city."

Samuel Creelman remained in Cumberland until the year 1772 when he and his family removed and settled on the east side of the Shubenacadie River, in the section now called Princeport, where some of his descendants still live. Samuel Creelman, Senior, died at Princeport about 1810. His wife died some years before that date.

Samuel and Isabella (Flemming) Creelman had six children, three sons, and three daughters. They were:

1. Samuel (born in Ireland 1751, was ten years old when he came to Halifax, he married Mary Campbell, of Londonderry Township) about the year 1775. From this family Grizzel Dechman was descended and their record will be given in more detail form below.

2. Francis born in 1759. He married Esther Campbell, of Londonderry Township, about the year 1782. They lived on the farm near Black Rock until about 1792 when he exchanged farms with Robert Forbes and removed to Debert. They lived in Debert until 1806 when he traded farms again with James Johnson, Junior, of Otterbrook, and removed to the latter place. He died at Otterbrook 1836, and his wife died in 1833. The farm at Otterbrook on which they lived was owned in 1873 and onwards by James Thomas Dunlap. (This was the same Francis Creelman mentioned in the earlier part of the Burris family history who traded farms with Robert Forbes; etc.)

3. Matthew, the third son of Samuel and Isabella Creelman was born in Cumberland in 1762. He married Nancy Knox, of Londonderry in 1791. They settled at Princeport.

4. Margaret, the eldest daughter of Samuel and Isabella Creelman was born in Ireland in 1749. She was married in Nova Scotia to Samuel Smith in 1791. They lived in Middle Stewiacke. They had no children.

5. Nancy, the second daughter was born in 1761. She was married to William Pollock of Lower Stewiacke in 1781.

6. Ann, the third daughter of Samuel and Isabella Creelman was born in Cumberland in 1765. She was married to Robert Wilson. Their only child, Isabella Wilson was married to Murdock Frame in 1808. Robert Wilson died and his widow Ann was married to Joseph Marshall, of Middle Stewiacke.

Flemming

Isabella Flemming, wife of Samuel Creelman, Senior, was born in Ireland about 1730. She was married in Ireland about 1748 and came to Halifax with the family in 1761. She was probably related to James Flemming, a grantee of Londonderry Township.
Samuel, the eldest son of Samuel and Isabell (Flemming): Creelman was born in Ireland in 1751. He came with the family to Halifax, N. S. when he was ten years of age. He married Mary Campbell, of Londonderry Township, N. S. in 1775. They were among the earliest settlers of Upper Stewiacke and settled there in 1786. He built the first mill on the brook south of the river, now known as the Newton Mill Brook. Their children were:

1. Isabell born 1777. She was married to Rev. Duncan Ross, of Pictou in 1796. Rev. Duncan Ross came to Pictou from Scotland in 1795. He was an outstanding figure in the religious and educational life of Nova Scotia. For many years he and Rev. James McGregor were associated as the only Presbyterian clergymen of the early settlements of Pictou County. Mr. Ross also ministered to a section of the people of Upper Stewiacke, and in all probability he preached in Stewiacke within a very short time of his arrival in the Province.

2. James born 1781. Married Margaret Graham, of Pictou, 1803. They lived on the farm near the present site of Springside church.

3. William born 1784. Married Hannah Tupper. They lived in Upper Stewiacke on part of his father's farm.


5. Samuel born 1788. Married Margaret "daughter of James Fulton, Esq., and Margaret Campbell, of Bass River" 1810.

6. John born 1790, married Margaret Rutherford 1812.


9. Mary the sixth daughter of Samuel and Mary (Campbell) Creelman, of Upper Stewiacke was born in 1796. She was married to John Dechman, the third son of James Dechman, Senior and Grizzel, his wife, of Halifax, in 1815. They had six sons and six daughters (V. Dechman family). She died April 8th, 1864, and John Dechman, her husband, died April 30th, 1864. They lived at Upper Musquodoboit.


11. Andrew born 1802, married Susan Johnson of Middle Stewiacke 1824. They lived at Newton Mills.
James Campbell of Londonderry Township was the pioneer ancestor of that Campbell family of which Mary Campbell, wife of Samuel Creelman of Upper Stewiacke, was a member. There are several individuals named by Thomas, Miller who were, I am convinced, members of this same family, but Miller does not so identify any of them. He names Margaret, Mary and Esther Campbell whom he describes as "of the Folly River" or "of Londonderry", but he does not state their relationship to each other or give the names of their parents, and so far as I can discover, James Campbell, the pioneer, is not named anywhere in Miller's "Record". This is not a reflection on the very painstaking work of Thomas Miller. He was concerned, primarily, with the Grantees of Truro Township and their descendants, and where others appear incidentally in his "Record" he did not make his usual effort to give their genealogy in detail. His statements concerning this Campbell family, however, are important, and taken along with other information which is available, will completely establish the identity and origin of Mary Campbell, my mother's great grandmother. Since this family was among the very earliest of the Cobequid settlers, and because the passing of time has rendered them very indefinite in the story of my own family I consider it necessary to go into detail in re-establishing their record here.

Census Record, Londonderry Township, N. S. (N. S. Archives)

"1770
James Campbell, family of 3 men, 1 woman, 4 girls, total of 8, one female born since last year, one female died since last year, Protestant, Irish." In this year James Campbell was assessed on 1000 acres of land and on "1/3 schooner." In 1770 also Robert McLellan and David Miller both of Londonderry were assessed, each, on "1 1/3 schooner" so that it appears that these three men, Campbell, McLellan and Miller were associated in a sea faring venture of some sort, and if so, it must have been one of the earliest partnerships of that kind in the Province.

"1774
James Campbell, family of 3 men, 4 women. One male arrived in the preceding year, total of 7; Protestant, Americans." In this year he was assessed on 1000 acres of land, but apparently had disposed of his interest in the schooner. I searched the record for any further mention of this vessel, but none appears. She had either been sold outside the Township or had been
lost at sea. Note also that the none too welcome designation of "Irish" which James Campbell and his family bore in 1770 has been changed very completely to "Americans" in 1774!

In attempting, from the Census Records, to reconstruct the family as it was in 1770 and 1774, it is important to note, first, that James Campbell was the only man of that family name recorded in Londonderry in those years, second, that the name "Campbell" does not occur in the Census Records of Truro, Onslow and Horton in those years, and, third, there was no man of that name in Pictou in 1770. A James Campbell came to Pictou on "The Hector" in 1773. He will be referred to again. In other words it seems practically certain that any man or woman of the Campbell name resident in the Cobequid Townships, at least in those years, was a member or a very near relative of the family of James Campbell, the pioneer of Londonderry and, as will be stated below there are reasons for believing that the James, Campbell of Pictou was also of the Londonderry family.

The Census of 1770 was taken in January. One girl baby was born in James Campbell's family in the preceding year—probably the same as the "female" who died "since last year." At first sight it would appear that the family of 1770 was composed of James Campbell and his wife, their two sons, then over 18 years, and their four daughters, all of whom were "girls" (i.e. under 16 years), but there are several reasons relating to the history of the Campbell family of Colchester which makes one think that the above was not the case. I believe that the "one woman" of 1770 was James Campbell's wife, and that the "4 girls" were their daughters, but that the two remaining "men" of that year were near relatives of James Campbell, the pioneer, but not his sons.

In 1774 the family has changed. There are still 'T men" but "one adult male arrived in the preceding year." There are now "4 women" and no deaths are recorded. With one new arrival in 1773 and the number remaining the same as at 1770, the inference regarding the men is that one of the males of the earlier census had gone outside the Township, and, regarding the women, the "4 girls" of 1770 had become mature and one of them had married and left the home, leaving the "4 women" of 1774, i.e. James Campbell's wife and three adult daughters.

Miller's "Record".

The following extracts from Thomas Miller's "Record" refer, I believe, to daughters of James Campbell, (The pioneer) of Folly River.

Margaret Campbell

"James Fulton, Esq., married Margaret Campbell, of the Folleigh River in 1771. She was born in Ireland and came with her parents to Nova Scotia in 1762." (V. "James Fulton Esq."). In an article entitled "History of
Bass River”, written by J. C. Creelman, of Bible Hill, and published in the Truro "News" in 1935 it is stated that James Fulton and Margaret Campbell were married Nov. 1st, 1770. The James Fulton of this paragraph was known as "Judge Fulton." They settled at Bass River and had a family.

The last Will and Testament of James Campbell, the pioneer, of Londonderry, extracted below, proves that there were five daughters in his family. The Census of 1770 records only four. Margaret was the eldest daughter. It may be that she was married and had left the home at an earlier date even than that given by Mr. Creelman—possibly on Nov. 1st, 1769. This explanation would account for the difference between the number of daughters recorded in the Census Records and those of James Campbell’s Will.

Mary Campbell

Samuel Creelman, eldest son of Samuel and Isabel Creelman married Mary Campbell, of Londonderry about 1774. "(V. Creelman Family, Miller's 'Record.') This Samuel and Mary (Campbell) Creelman were Grizzel Dechman’s grand parents (V. Dechman Family).” Mary Campbell, I think, had left her father’s home (i.e. was married) preceding the Census of 1774.

Esther Campbell

"Francis Creelman, younger son of Samuel and Isabel Creelman, married Esther Campbell, of Londonderry in 1782”. (V. Miller’s "Record"). I believe that Margaret, Mary and Esther Campbell, mentioned as above by Thomas Miller were sisters, and that they were daughters of James Campbell, the pioneer, and his wife of Folly River. Francis Creelman above was the man mentioned in the early part of the Burris Family history, who traded farms with Robert Forbes, etc. He and his wife, Esther Campbell finally settled at Otterbrook. Miller mentions other men and women of the Campbell name who were either descendents of James Campbell of Folly or more distantly related to him, but so far as I can decide the above are the only individuals to appear in his 'Record' who were this James Campbell’s children.

Campbell to Dechman

(1) James and Esther Campbell of Folly River.
(2) Mary Campbell M Samuel Creelman c 1774.
(3) Mary Creelman M John Grant Dechman of Upper Musquodoboit in 1815.

"Last Will and Testament of James Campbell of Londonderry”.
In the name of God, Amen. I, James Campbell, of Londonderry, District
of Colchester in the County of Halifax ... do make and declare this to
be my last will and testament.

1st. I give my soul to Almighty God.... my body to the earth nothing doubting
that I shall receive it back again at the Great and General Resurrection.

2nd. . . . to Easter, my well beloved wife during her natural life one ... Right of
land . . . at her decease the stock and household furniture to be equally divided to
and among my five daughters, Margaret, Mary, Hannah, Esther and Jane.

3rd. To my son James one right of land free and clear forever ... at my wife's death
he is to have and enjoy the right in her possession—all my land being one
thousand acres, to him and his heirs forever, he paying to my daughters as follows
to my daughter Margaret . . .; to my daughter
Molly ... ; to Hannah ; to Esther ... ; to Jane ... ; and if any of my
daughters should be unmarried at my wife's decease he is to give or allow them a
Genteel living in the house until they are married.... I do nominate my well beloved
friends, John Morrison, James Fulton and John Mahon, Esq. sole executors of
this my last will etc.

In witness whereof I have set my hand and seal this Seventh day of May in the Year
of Our Lord one thousand seven hundred and seventy six and in the sixteenth
year of His Majesty's Reign.

James Campbell.

Witness etc.
James Campbell
Robert Corbet
Susanna Campbell

Proved before David Archibald, J.
P. at Onslow Feb. 3rd, 1778.
on oath of James Campbell and
Robert Corbet.

This is beyond doubt the will of James Campbell, the pioneer, of the Campbell
family of Londonderry Township. In succeeding generations of that family since
1762 there have been many James Campbells. (On this point Judge S. D. McLellan,
of Truro, said to me in 1937, "there has always been a James Campbell in
Londonderry !") So that I shall designate the first comer as above, i.e. "The
Pioneer", in order to avoid confusion.

The proof of his identity rests on :

(1) The Census Records of 1770 and 1774, assessed on 1000 acres of land, etc.
(2) he statement in his will "all my lands being 1000 acres."
(3) here was only one family of that name in all the Cobequid or Minas
Township in the years mentioned above.
The Will was recorded in the Halifax Registry of Probate. From it and from the other records presented it is, possible to summarize the history of James Campbell, The Pioneer, and his wife Esther of Londonderry as follows:

They came first to Nova Scotia from Northern Ireland in 1762. They led on the Folly River in Londonderry Township. They had at least one son, and six daughters. One of their daughters was born at Folly River, remaining children were born in Ireland. Their children were:

1. James, probably an only son (but see John Campbell, of Clifton, below) He married Margaret?
2. Margaret m James Fulton, of Bass River, probably in 1769.
3. Mary m Samuel Creelman about 1774.
4. Hannah, history unknown.
5. Easter (or Esther) m Francis Creelman 1782.
6. Jane, history unknown.
7. One daughter born in 1769 at Folly, possibly the same as the female who died the same year.

James Campbell, The Pioneer, died at Folly River on or about January 8th, 1778. His wife, Easter, died after 1776. The history of Margaret, Mary and Esther Campbell of the above family and subsequent to their marriages, is well known, but I have no knowledge of their sisters, Hannah and Jane, nor have I any completely established facts concerning James, the son of James Campbell, The Pioneer. There are, however, a number of records which I believe concern this man and which I shall give immediately below.

"James Campbell, Senior, of Londonderry."

I believe that the man who, in his last Will and Testament, described himself as "James Campbell, Senior, of Londonderry" was James, the son of James Campbell, The Pioneer of Folly River. To recount some of the circumstances pointing to this man's identity we must go back to the Census "of 1774 and to other items of recorded history which I believe refer to him. "Census 1774 James Campbell, etc.

1. One male arrived in the preceding year."
2. In Rev. John Murray's List of Passengers of the ship "Hector" (1773) a James, Campbell is recorded as having gone on board at the Clyde.
3. On Aug. 28th, 1775, James Fulton, John Fulton and James Campbell were listed among the settlers of Pictou County (Petition to Govt. signed by John Harris, N. S. Archives.)
4. In 1783, in a list for Pictou County of "men capable to bear arms" (N.S. Archives) none of the three names mentioned above appear,-- the inference being that the two Fultons and James Campbell had left
that County. The "Hector" arrived at Pictou Sept. 15th, 1773. The village or vicinity was poorly prepared to house so large a number of newcomers and many of them removed to Londonderry Township that same autumn ("Highland Village" in the latter District was so called because of these Scottish settlers), and it was in that same year (1773) that "one adult male arrived" at James Campbell's home on the Folly River. As we progress in this theory the plot thickens for two years later we find James Fulton, John Fulton and James Campbell living in Pictou County! "James Fulton" was undoubtedly the James Fulton who had married Margaret Campbell in 1770 and had his home at Bass River. He was a land surveyor. John Fulton was his younger brother. The two Fultons, and James Campbell, brother-in-law of James Fulton, were probably carrying out some work of surveying and only temporarily lived in Pictou County. In 1783 none of them were to be found in that county. The Fultons had returned to Colchester, and James Campbell had returned to Folly to take charge of the properties there to which he had fallen heir in 1778 at the death of his father, James Campbell, The Pioneer.

The James Campbell, companion as I believe, of James and John Fulton in Pictou, was known in after years as "James Campbell, Senior" and will be so distinguished in subsequent notes concerning him. To anticipate part of my theory and story of this man I may add that he appears to have maintained throughout his life a lively interest in the affairs of the Pictonians, for in his last will written and admitted to probate in 1829, among many other bequests, he left ten pounds "to the Trustees of Pictou Academy."

His father, James Campbell, The Pioneer, died on or about Jan. 28th, 1778, leaving one share (i.e. 500 acres) of his lands to his son James and the remaining share to fall to him on the death of his (i.e. testator's) wife, Easter.

In the first Writ of Partition for Londonderry Township issued on July 28th, 1779, and which summoned all the grantees and land-owners of the Township to attend, "James Campbell" was among those who attended. This would be James, son of James, The Pioneer. No settlement was arrived at and the second writ was issued July 28th, 1780. In this writ "James Campbell" was not named. This session of the court was no more successful than the previous one. The matter dragged on for nearly twenty years when the third and final writ was issued July 23rd, 1799. "James Campbell" was not named in it. The inference being, I think, that he was not in that period (1780 to 1799) a landowner in Londonderry—he had sold his lands there and possibly had removed elsewhere. (In the history of James Campbell, Senior, it is relevant to recall at this point that he was only to possess the whole area of his, father's lands after the date of his mother's (i.e. Esther Campbell) death. The fact that no one of the Campbell name was summoned in the second and third writs would indicate that he had come into full possession and had disposed of the whole area before
the writs were issued. In other words his mother, Esther Campbell, was deceased. She was living in 1776 when James Campbell, The Pioneer, wrote his Will, but apparently was deceased in 1780).

In the year 1793 there was a James Campbell appointed assessor for the Township of Truro. (Truro Township Book, N. S. Archives). I believe this was James Campbell, Senior, so called, who was then living in Truro. In 1800 "James Campbell of Truro' called in the document, deeded 500 acres of land in the Clifton District to Matthew Creelman (Hx. Deeds). In this Deed "Margaret Campbell" wife of James, signed away her dower rights. The writer's great grandfather, Samuel Burrows, of Shubenacadie, knew this James Campbell. Among the estate papers of Samuel Burrows is the following:

"Samuel Burrows to James Campbell, Senior:

May 1811
To 6 bushel of potatoes at 2/6 0-15-0

James Campbell, Senior, appeared and made solemn oath that the above account is just and true.

Sworn at Londonderry the 30th Jany 1813 before me

Daniel Morrison, J. P."

This is the same James Campbell, I think, whose name appears also in Lawrence Peppard's account-book, (May 27, 1781) and, again as a witness to the 'Deed' Samuel McClean of Folly River to Francis McClean (Nov. 20, 1790). In neither of these records is he styled "Senior" the reason being perhaps that his son James was still a minor and it had not become necessary to so distinguish between them. The writer recognizes in this James Campbell a distant relative of his own and a near neighbour and friend of several of his ancestors of the Cobequid Districts of one hundred and fifty years ago.

James Campbell, Senior, probably lived in Truro for some years, but if so the Samuel Burrows' account indicates that he had returned to Londonderry before 1813, and if he had sold the homestead there at an earlier date, he appears to have come into possession of it again before his death. The words in his will "out of the farm, etc.," as extracted below, point to this conclusion. Note also the bequest to Pictou Academy.

"Last Will and Testament of James Campbell, Senior, of Londonderry."

He bequeaths

(1) to my son John Campbell my seat in the Meeting House.
(2) to my son Samuel Campbell.......my seat in the gallery of the Meeting House.
(3) to my daughter Margaret Hill £10 to come by a note from my son James Campbell.
(4) to my grand-daughter Elinor Yuill
(5) to my grand-son James Campbell son of David . . . and to the said James Campbell and his brother George Campbell £140 to be equally divided among them, which money is to come out of the farm by a bond . . .
(6) to my grand-daughter Margaret Miller
(7) to my grand-daughter Maria Stevens
(8) to the Trustees of Pictou Academy £10
(9) to Susanna Campbell, my son David's widow. after the payment of all debts I do bequeath all the other notes of hand or property belonging to me.

Witness :
John Wier, Esq.       James Campbell, Senior.
Rev. John Brown
Thomas Morrison, Senior."

The bequest to Pictou Academy is interesting. In these very years the affairs of that institution had reached a crisis. The Academy had been founded about 1816 largely through the efforts of Rev. Thos. McCulloch, and in the intervening years had been kept alive through his untiring zeal. But its finances were in a very bad way. Time and again the governing body of the Academy had applied to the Government for a permanent grant of money but, while yearly grants of variable amounts had been given, permanent support was refused. In 1828 an appeal was made to the Presbyterian Synod of Scotland. This body recommended the Academy to its congregations there. A considerable sum was raised by them, but not sufficient to guarantee the future. It appears quite certain also that the Presbyterians of Nova Scotia had been canvassed in the same cause and that the above bequest of James Campbell, Senior, was in response to that canvass.

This will was dated March 5th, 1829. It was proved at Truro May 20th, 1829, and is recorded in the Truro Registry of Probate.

From the various records presented above and which I believe refer to James Campbell, Senior the following summary of his family may be made:

James Campbell, Senior, so called, of Londonderry Township, son of James Campbell, The Pioneer and his wife Easter of Folly River, came first to Nova Scotia probably in the ship "Hector" in 1773. He married Margaret ----?— probably in Nova Scotia about 1775 ; his wife Margaret died after 1800 and before 1829. He died probably at Folly River on or about May 15th, 1829. James Campbell, Senior, and his wife Margaret had four sons:

John, Samuel, David and James. His son David married Susanna _?_. David was deceased in 1829. The other sons were living at that time ; and four daughters:—

Margaret m Mr. Hill
---------- m Mr. Yuill
Their daughter Margaret, wife of Mr. Hill, was living in 1829. Their other daughters, whose names are not given, were deceased in 1829. (i.e. they are not named in the will), I believe that the name of the daughter who married Mr. Yuill was Jane. Thomas Miller makes this statement (p. 286) "William, the second son of James and Elinor Yuill born 1781, married Jane Campbell, of Londonderry. They settled at Great Village. She died in 1818."

The Ship "Hector" Sept.15th, 1773.

There is little or no doubt that a James Campbell came on the "Hector". He was recorded officially in Pictou in 1775. Most of the "Hector" passengers were of Highland Scottish origin, and sailed from Loch Broom. The ship called at the Clyde where James Campbell came aboard. If he were, indeed, of the Londonderry, N. S. family he was from Northern Ireland, an Ulster Scot, but knowing that an emigrant ship was sailing nothing is more likely than that he would meet that ship at the nearest port at which she would call before setting course for America, i.e. at the Clyde.

John Campbell, of Clifton

John Campbell, who settled in the Clifton District in 1775 or thereabout, was, I believe, a member of the Campbell family of Londonderry. He purchased his lands in Clifton from William Nesbit, of Halifax, viz:

"Wm. Nesbit to John Campbell"

"I, William Nesbit, of Halifax... for the sum of £50... do grant etc. unto John Campbell of the Township of Truro that Share of land... 500 acres which was formerly granted to Alexander McNutt... which was sold to me by the Provost Marshall of this Province... and obtained by David Miller and assigned over to me by a Deed dated Aug. 22nd, 1774... bounded eastward by Alex. Miller's lot, northward by Samuel Creelman's lot and the Bason of Truro and now in the possession of John Campbell.

William Nesbit

November 1st, 1776."

(Halifax Deeds Bk. 14 p. 352.)

The Crown Lands Plan of Truro Township shows this 'grant to William Nesbit lying at the mouth of the Shubenacadie. The present road to Black Rock Ferry runs across the original grant at about its central part.

I do not know the exact relationship of John Campbell, of Clifton with James Campbell, The Pioneer, of Folly River. Since the latter did not mention him in his will, I doubt that he was his son, and think it more probable
that he was a younger brother. In any case, I think he was one of the "men" recorded in the Campbell family in the Census of 1770, and the same as the man who left the home in Folly before 1774. The deed above suggests that he had gone to Clifton. He was "in possession" of land there possibly for a year or two before he received his Deed from William Nesbit in 1776.

Part of this block of land purchased by John Campbell in 1776 was owned in later years by "James, Campbell of Truro"— (the same, I think, as "James Campbell, Senior")—and was deeded by the latter to Matthew Creelman in 1800. John Campbell, of Clifton, retaining possession of the remaining part until the same year, when he deeded it to Susan Simmonds. John Campbell, of Clifton, is of interest to our family because I believe he was the ancestor of my brother-in-law, Hugh D. Campbell, of Middle Stewiacke. The following outline is, I believe, my brother-in-law's descent, viz:

(1) John Campbell, of Clifton m Mary Scott. (V. Harold Davis' Record).

(2) George Campbell, of Gay's River (named in a list of settlers in 1806, (V. Dean Family). He married Mary Reynolds. They were married at Eastport, Maine in 1777.

(3) John Campbell, of Musquodoboit, was drowned in Musquodoboit River. Married Miss Miller, of Sackville, Halifax Co.

(4) Henry M. Campbell came to, Stewiacke first about 1833. Married
   (1) Jane Creelman 1835, she died 1835, leaving no issue.
   (2) Elinor Rutherford, of Stewiacke.

(5) George Campbell of Middle Stewiacke m Susan Dunlap.

(6) Hugh Dunlap Campbell of Middle Stewiacke m Emma McNab Burris, of Musquodoboit, my sister.

Simmonds

(1) The "Susan Simmonds" named above, to whom John Campbell deeded his land in 1800 was I believe Mrs. Susan Simmonds wife of John Simmonds. They were married on January 20th, 1785, at Truro. She was a daughter of John Campbell and his wife Mary Scott (V. Harold Davis' Record). John Simmonds came from Yorkshire. He and his wife Susan settled at or near Clifton. He died 1840, aged 90 years. John and Susan (Campbell) Simmonds had children. (V. Col. Frank Simmonds Record).

(2) James Scott Simmonds the youngest child of John and Susan (Campbell) Simmonds was born 1794. He married Mercy Ann Freeman of Worcester, N. Y., at Truro in 1816. James Scott Simmonds was killed at a barn raising in Truro or vicinity in 1817. His wife Mercy Ann had a brother living in Nova Scotia at that time probably at St. Andrew's River, Colchester County. Their only child William Henry Simmonds
was born a short time after his father's death in 1817.

(3) William Henry Simmonds, only child of James Scott and Mercy Ann Simmonds, married Mrs. Hannah (Burris) Peppard, only daughter of Samuel and Margaret (Peppard) Burrows of Shubenacadie and widow of Charles Peppard, in 1838. They removed to Ohio and later settled in Kansas, U.S.A. Hannah Burrows was a sister of my grandfather, Matthew Burris of Musquodoboit.

My beliefs concerning John Campbell, of Clifton, and his family are based on the following records, viz Census 1770 & 1774 (Londonderry); the will of James Campbell, The Pioneer, and on a record relating to this family which was prepared in 1935 by Mr. Harold Davis, of Washington, U.S.A.

Census 1770 and 1774

There were four men, all told, recorded in the family of James Campbell—"3 men" in 1770 with one additional who "arrived in 1773". One of them had left the home before 1774. He was, I think, John Campbell who had moved to Clifton—leaving still the "3 men" of 1774 to be accounted for. Two of these men of 1774 were James Campbell, The Pioneer, and his son James, leaving now one man whose identity is up to this point unknown.

Two of the witnesses to the will of James Campbell, The Pioneer, which was drawn in 1776, were "James Campbell" and "Susanna Campbell." It does not seem probable that James the son and principal heir of James Campbell, The Pioneer, was a witness to the will which would benefit him so largely hence there must have been another James Campbell living in that home or in the nearby vicinity in that year, but as already noted only the one Campbell family appears in the Census Record; hence James Campbell the witness to the will was a member of the family. This process of deduction makes one conclude that his man was the third of the three men mentioned above who were living in the Folly home in 1774. I think he was a son of John Campbell, of Clifton and that "Susanna Campbell" the second witness to the will was his sister—the same woman who married John Simmonds on January 20th, 1785.

Harold Davis' Record

This record also came to me from Col. Simmonds, of New York. He had obtained it from Harold Davis, Esq., of Washington, U.S.A., whom I knew well at Dalhousie University many years ago. Mr. Davis is a descendant of John and Susan (Campbell) Simmonds, of Clifton, N. S. The record is in the form of a diagram but is reproduced in part as follows:

Susan Campbell was one of a family in which there were five other sisters. No brothers are recorded, nor are the name of her parents given. The sisters were:

Leah Campbell m Cronk
Rachel Campbell m Whorl.
_______ m Church.
Margaret Campbell m _________
Susan Campbell m John Simmonds in 1785.
Elizabeth Campbell m Miller.

In Mr. Davis' record Susan Campbell is described as "from the North of Scotland" and John Simmonds "from Yorkshire".

The place of origin of Susan Campbell as given above seems improbable to me. She was almost certainly the same as "Susanna Campbell" the witness to James Campbell's will, i.e. she was probably a very near relative of a family all of whom were described officially as "Irish" in 1770 and "Americans" in 1774. The other sisters of Susan Campbell were not living in James Campbell's home, though I suspect that one of them—Elizabeth was married and living in Londonderry in 1770 and possibly at Clifton in '1774. Her husband was a Mr. Miller, probably the same as David Miller who was assessed in "1/3 schooner" in Londonderry in 1770, and the same also as the David Miller who had "obtained" Alexander McNutt's grant of land at Clifton and sold it again to William Nesbit in 1774. It seems possible that the sisters, Leah, Rachel, Margaret and were married in the Old Country and perhaps never came to America.

From the records presented, and from circumstances which concerned this Campbell family as a whole, I imagine that John Campbell's history was somewhat as follows:

____ John Campbell (afterwards of Clifton) came first to Londonderry Township between 1762 and 1770, probably from Ireland; he was accompanied by one son James. After 1774 they were joined by one of his daughters, Susanna or Susan. He is believed to have had a family of six daughters, Leah, Rachel, , Margaret, Susan and Elizabeth, and two sons, James and George. His "wife's name was Mary Scott. It may be that she died in Ireland, or if she came to Nova Scotia she did not arrive until after 1774. In his earlier years in Nova Scotia, John Campbell and his son James lived in the home of James Campbell of Folly River. His daughter Susan also lived in that home for a few years after her arrival. About 1775 he settled at Clifton on lands which he purchased from William Nesbit, of Halifax. He died after 1800, probably at Clifton.

I have little knowledge of the later history of this Campbell family. I am told that one of the Folly family, George Campbell, emigrated to Australia perhaps sixty or seventy years ago now.

There are reasons also for the belief that this family was related to Alexander Campbell, the founder of the Disciples Church, (Campbellite Church) of the United States. One of the stories told to William Henry Simmonds by his grandmother Susan (Campbell) Simmonds was that Alexander Campbell, the founder of the Disciples or Campbellite Church, was her cousin.
A very interesting document relating to another one of the family is the Will of James Campbell of Londonderry, admitted to Probate at Truro in 1843. I imagine that the testator was a son of "James Campbell, Senior". He left all his property at Londonderry and Folly to his wife Elizabeth during her lifetime. After her death the whole estate was to go to the minister of the congregation at Folly River—"he being in communion with and in subordination to the Presbyterian Synod of Nova Scotia". The minister was to have the use of the properties during the period of his pastorate there, to be succeeded in that privilege by the next minister and the property was, in the words of the will "so to pass from the one minister to the other to the end of time, forever." Nearly a century ago now, that James Campbell was gathered to his fathers, but on inquiry I am told that the minister and congregation at Folly River still enjoy the privileges conferred by his will.

In concluding these notes of the Campbell family of Colchester I wish to make special mention of the many aids I have received from my friend George Campbell, Esq., Principal Sydney High School, Sydney, N. S. Mr. Campbell is a descendant of the Campbell of Londonderry Township. He is interested in genealogy, and has given me a great deal of assistance in preparing many of the records of this book.
CHAPTER 21

CONCLUSION

The story of my pioneer ancestors and their descendants has been completed. The purely genealogical details are, I believe, accurate and reliable, although in some instances exact dates are lacking. I have made use of the works of various writers on subjects related to my own and have drawn upon my reading and interpretation of standard authorities for events of concurrent history. Of the latter I wish to acknowledge especially the information derived from Rev. Ian Mackinnon’s "Settlements and Churches in Nova Scotia (1747-1775)" This book is, I believe, regarded as a very valuable contribution to the history of the Province, and was of the greatest assistance to me in some phases of my subject. I am also indebted to many people for letters received, and in other ways for their interest and assistance. All of these I think are mentioned in the narrative and here, again, are gratefully acknowledged.

The story was written primarily as a record of my own people and their experiences since the earliest days in this Province or in America, but throughout it I have tried to keep in touch with their past history and traditions and with the changing conditions in which they and their friends and neighbors lived, to recall some of the problems which were common to all and how they reacted to them. My hope was to make some small contribution to the history of the pioneers of Nova Scotia, as well as to establish the facts which relate only to the family from which I come. For this reason I have mentioned individuals who had nothing to do with my own ancestry and introduced many subjects and events that do not belong genealogical tables, and if any worthwhile flavour of pioneer history in general has been attained I shall be well rewarded for my efforts.

The pioneer settlers of Nova Scotia were people of sterling character and abilities. Perhaps not nearly enough credit has been given to them for the part they played in the development of the Province. Their lives and experiences contain much that is of interest and value, and which might well be of inspiration to people of the present. The pioneer groups of this story, at least, had difficulties almost beyond the conception and certainly very much beyond the experience of any one of us. Their homes were primitive and in them hunger was by no means unknown; poverty, according to our standards, was almost their common lot; they had very few of those comforts and safe guards which we enjoy. Churches were few and far between—the infrequent religious services were often held, perforce, in the open air. Schools were unknown, or at best, few in number and poor in quality. An itinerant "school master" who taught "the three R's" in the homes themselves was the best that many of them could have; medical diseases, of whatever type, progressed unopposed by any such service as we.
know; surgical diseases and cruel accidents went largely or altogether unrelieved and untreated by such skill as even those times could afford. Diphtheria, for instance, deprived many a pioneer home of its last child, and smallpox might annihilate a whole family; no surgical operations of the magnitude or importance which we know could be performed in those early days. "Inflammation of the bowels" so called among our pioneer ancestors, the probably most often originating in a diseased appendix, was regarded as sure death. Children with those diseases, even the strongest of men and women when so stricken had small chance of recovery. In the more serious complications of childbirth there was no help—"No balm in Gilead". Surgery had not yet advanced to the point where it could help, and then as now, except it be as they devoutly believed, by the grace of God, there was no other way. They had only the most primitive means of transportation - men of Musquodoboit carried grain on their backs through thirty miles of unbroken woods to the grist mills in Truro; men of Stewiacke poled and rowed rude boats and rafts down the river and up the Bay to the same town or many leagues by lake and portage and stream across country to Halifax. As compared with modern experience, communication was unbelievably slow—the bare news of Waterloo reached Musquodoboit only after several months had elapsed—a rider on horseback, so tradition relates, was the bearer of those glad tidings. Today we might easily have known, almost as soon as they had occurred throughout the long summer afternoon and evening, every detail of that epochal event. The display of valour, the agony and the slaughter and the final triumph of British arms on that dread field had many far reaching effects, not the least of which was the century of practically uninterrupted peace which it ensured for the struggling settlers of Nova Scotia and other Canadian provinces. The meaning of such events was appreciated in the most isolated homes, and it is interesting to note in that period the appearance of such Christian names as "Horatio" and "Wellington" among families of this pioneer group—echoes as it were of the great conflicts on land and sea which took place in the Napoleonic Wars.

The lot of women in those days must have been particularly hard. Consider their many household duties—the spinning and weaving of wool and flax, making garments for themselves and their families making butter and cheese, "curing" hams, bacon and beef, "rendering" the tallow and lard, neatsfoot oil and glue from the feet of animals—nothing was wasted; making tallow candles, wooden and paper "spills"—there were no matches—the kerosene lamp, despised today, was then an unknown marvel of the future; baking and cooking in the open fire place, with the crane and "fire-pots" or in brick ovens—how many people of to-day know the meaning of "giving" or "borrowing fire?" And to all these and many more duties the bearing and nursing and training of many children, with all that such things mean—How many tragedies that must have occurred during pregnancy and confinement in those days, only a physician of today, perhaps, may judge. But despite all their difficulties (or, as I some times think,
made stronger because of them) they carried on, they and their husbands and people laying safe and sure foundations of a new and better order of things. One may well pause to admire and wonder "How did they do it?"

There is a story told of a man, some of whose descendants I know, who on one occasion carried his little farm produce on horseback by bridle paths and across unbridged streams to the market in Halifax. One of the prized treasures which he purchased with the proceeds and brought back with him was a large Family Bible ... I have had the privilege in recent years of reading a correspondence between one of the earliest settlers of Musquodoboit and his relatives in Northern Ireland. Many quaint, old fashioned forms of expression occur in these letters, and in conclusion the writers commend each other to God, and never fail to remind each other of their constant prayers to that Being for their mutual welfare. Old days! Old customs! Old methods of thought! But one cannot escape the fact that these Nova Scotian pioneers had implicit belief in the Supreme Being, and also that He was a very imminent and personal reality in their lives. It may be that the secret of their strength and fortitude lay just in that conviction!

Whatever the explanation may be, there is no doubt that these pioneer settlers and their descendants made steady progress and achieved real success. In the working out of their common problems I believe that my own people have contributed their share of helpful effort, and so here my story maybe concluded. It is now more than one hundred and sixty years since John Burrows, the first ancestor of my own name, came to Nova Scotia, and about twenty years less than this since John Dean, my mother's ancestor, and his family arrived. Concerning these men not much more than their names, the names of their wives, and children, and the location and extent of their properties is definitely known, and their history has now merged almost completely with that of the group of Ulster Scot pioneers to which they belonged. It may be that some other descendants of these families—Burris and Dean, or others, of my ancestral group — will one day become curious about his lineage and the experiences of his people in the early days, and, should this story so long survive I trust he will find in it something of interest and of value.

Dartmouth, 1939.

On a few occasions since completing the story of my pioneer ancestors I have written in more general terms on matters which were dear to the hearts of all those generations of people among whom my own ancestors lived since the earliest days in this Province. In spite of repetition in some parts I have thought it worth while to have two of these papers published herewith as being relevant addenda to the main subject of this book.

Matthew G. Burris, M.D.
July, 1948.
Mr. President, Ladies and Gentlemen:

I trust that the title which I have chosen for my subject will not disturb you. I do not propose to discuss the ballads which I shall present either from the standpoint of their literary qualities or from that of their musical possibilities.

The first ballad is entitled "Nova Scotia : New Ballad 1750 A.D." It came to my knowledge in February 1946 from a column of the Halifax Chronicle where it had been reprinted from "The Gentleman's Magazine" of London, England of February 1750. A headnote intimates that it was sung to the tune of "King John and the Abbot of Canterbury". I know the ancient ballad of the Angevins and Plantagenets but I have never heard it sung ... nor shall I inflict any song upon you tonight. But, bet-cause it appears to have particular significance I think that this ballad might well be included among our folk songs by those interested in collections of that order.

The second ballad, written within the present generation is entitled "Hawke". The author was Sir Henry Newbolt whom some of you must have met and heard when he addressed a Halifax audience about ten years ago. It would be sheer presumption on my part to comment upon that spirited composition unless it be to say that I believe it is an historically accurate account of a very great event and to add it is with more than a little pride that we may associate it with the history of Nova Scotia. It is probable that the victory which it describes had quite as much or even more effect upon the destinies of this Province than had the fall of Louisburg or Quebec. Both of these ballads will then be presented as narratives only and with the purpose that they may furnish "texts", as it were, for mentioning various circumstances and events of the Seven Year's War ... As it appeared in the Chronicle the first balled was....

"Nova Scotia: New Ballad"

Let's away to New Scotland where
Plenty sits queen.
O'er as happy a country as ever
was seen,
And blesses her subject's, both little
and great
With each a good house and a
pretty estate.

..........Derry Down

There's wood and there's water
there's wild fowl and tame
In the forest good venison, good
fish in the stream,
Good grass for our cattle, good land
for our plow
Good wheat to be reaped, and
good barley to mow.

............... Derry Down . .

No landlords are there the poor
tenant to tease
No lawyers to bully, nor
stewarts to seize;
But each honest fellow's a landlord
and dares
To spend on himself the whole
fruit of his cares.

.......... Derry Down.

They've no duties on candles no
taxes on malt
Nor do they, as we do, pay
sauce for their salt;
But all is as free as in those
times of old.
When poet's assure us the
age was of gold

... Derry Down
(From the Gentlemen's, Magazine Feb. 1750)

It may be that I mistake the interpretation of the words "Derry Down" at
the end of the verse. I think that they are intended to convey more meaning than
that of a conventional jingle or to serve some purpose of rhythm. They suggest to
one that the author was an Ulster Scot or that he was directing his appeal
especially to the people of Northern Ireland. Other items of internal evidence seem
to strengthen this theory — The mention of various restrictions and disabilities
being experienced by people in the old Country would appeal particularly to
North Ireland. At that time they were chafing under many restrictions both
economic and religious. At that time, too, Ulster was probably the most likely part
to the Old Country from which any great number of emigrants to the New
World could be recruited. The ballad seems to have been written by someone who
was interested in agricultural affairs and is certainly directed to those who had
knowledge of the methods of farming. It is interesting to note the oblique
references to "venison of the forest" and "fish in the stream" and the more direct
complaints about "landlords" and "stewarts" and the annoying duties on various
domestic commodities. I compare the first two of these with wording of the Crown
Land Grants made to the first settlers of Nova Scotia. In the Old Country the
taking of 'venison from the

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forest" or "fish in the stream" was a privilege of the landlord only. If the
tenant took them he did so generally or always by "poaching" and while this
must have been exciting it was not too pleasant to be caught in the act. In
Nova Scotia the privileges of "hunting, hawking, and fishing" were
specifically mentioned as rights which the humblest settler might enjoy on
the lands granted to him. More serious than any of these were the facts, that
the exportation of cattle and the weaving of woolens were prohibited in
Northern Ireland and their shipping was treated in their ports as if it had
belonged to a foreign country. No mention is made of religious freedom and if
the ballad were, indeed, intended for North Irish consumption, that was an
important defect. Most of the Ulster Scot emigrants were Presbyterians. In
Ulster they were Dissenters and Non-Conformists. They would not conform
to the rites of the Established Church, but for all that they had to pay
tithes for its maintenance. In Nova Scotia in 1750 they would still have been
Dissenters, but here the situation would probably have been found more or
less of a formality. It was considered of sufficient importance to receive official
attention and on January 11th, 1759. Governor Lawrence's Proclamation re
Meeting Houses and Dissenting Congregations removed this grievance. As
indicating the source of the demand, it is significant to note that the
Proclamation came in response to a letter received from Thomas Hancock, at
that time agent of the affairs of Nova Scotia at Boston, to the effect that people
'in New England were desirous of settling in Nova Scotia but wished first to
know the conditions upon which lands would be granted; as to taxes etc. etc.
and "whether they will be allowed the free exercise of their religion". On this
matter the Proclamation assured "liberty of conscience to Protestant Dis-
senters whether they be Calvinists, Lutherans, Quakers or what denomination
soever"; the right to build meeting houses for "publick worship"; to choose
Ministers etc. and concludes "And all such Dissenters shall be excused from
rates and taxes, to be made or levied for the support of Established Church of
England." This is a ballad of peace. Though worded in rather rosy terms it was
an invitation to those who would be free to seek new homes in a far off country
but one where they and their descendants might work out their destinies.
But as had too often happened, both before and since 1750, it was a case of
crying "Peace !Peace ! When there was no peace" for at that time the continents.
of Europe and America were something with plans of war and conquest. On
the borders of English and French America an undeclared war was even then
in progress. It was soon to be formally declared and with heightened fury, in
the above areas, was to involve combatant and non-combatant alike in a
prolonged and horrible conflict.

Nothing less than "the complete conquest of America" was being planned
in those years. This plan was, being developed quite as much by the French
as by the British, each nation hoping to overcome and drive its competitors,
from the continent. Nova Scotia would be involved. Then as now it was a
strategic outpost. The British government considered that
the complete possession of the Province was a primary necessity in the general campaign which it had undertaken. A naval and military stronghold must be established in that Province which would neutralize Louisburg and facilitate the final attack on Quebec. Boston and New York were too far away to permit any effective naval patrol or concentration from these ports against the French approaches to Canada. The harbour of Chebucto was selected and Halifax was founded in 1749. In his, classic volume "Montcalm. and Wolfe" the historian Francis Parkman comments on the events . . . "Alone of all the British settlements on the continent it (Halifax) was founded not by private enterprise but by royal authority."

It seems necessary here to refer to the Expulsion of the Acadians. "Moved more by the voice of New England then by the Imperial Council, this event was decided upon in the early summer of 1755 and was put into effect following the capture of Beausejour, in August of that year. Up to that time no Acadians had been removed by the English and so far as New England was concerned it is very relevant to keep in mind the conditions which had prevailed in that country for more that a decade and had arrived at the very climax of savagery and horror in 1755. But, strange as it may seem, the forced removal of the Acadians from their farms and villages began several years before Beausejour was captured.

The first act of this tragedy of war was staged by the French and not the English and, in the midst of a desperate struggle, it was the "first act" which made the Expulsion of 1755 inevitable. Several thousands at least of the Acadians were compelled to leave their homes in various parts of the Province, and to go to Beausejour, Louisburg and Quebec where they lived in great distress and were forced to assist the French in constructing forts and in other military activities and even to bear arms and to take part in attacks on the English settlements. Parkman estimates the number of Acadians thus forced from their homes by the French authorities between 1748 and 1752 to have been between four and five thousand and that the number expelled by the English in 1755 was about six thousand, men, women and children. The tragedy of the Expulsion has, for many generations, been acknowledged and lamented, but many people appear to have based their judgment on the matter more upon the romantic story of "Evangeline" than on the calm record of the historian. Francis Parkman devotes a most instructive chapter to the problem and concludes as follows—"New England humanitarianism melting into sentimentality at a tale of woe has been unjust to its own." He places the responsibility upon "the agents of the French court. They conjured up the tempest and when it burst upon the unhappy people they gave no aid. The, government of Louis XV began with making the Acadians its tools and ended with making them its victims."

The ballad of 1750 was published about six months after Halifax was founded. It may have aroused interest but it does not appear to have had any immediate effect in securing settlers for this Province for the Ulster Scot emigration to Nova Scotia was delayed until after the war was over.
In the year 1760 the Townships of Truro and Londonderry were granted to settlers of that origin. The grantees of Truro came mostly from Londonderry and vicinity in New Hampshire where they and their families had been for periods varying from fifteen to twenty years in some instances, to a year or two or perhaps less, in others. The earliest Grantees of Londonderry came directly from Ulster. They arrived in Halifax Harbor in 1761 on board the ship "Hopewell". This is reported in the "Minutes of the Council" N. S. Archives, as follows:

10th October, 1761.

"Col. Alexander McNutt attended the Council and informed that he had arrived yesterday in a ship from Ireland with upward of three hundred settlers for this Province. That he proposed to set out in a few days with a number of said settlers to view lands at Cobequid and the River Chibbenacadie, after which he was to return to Ireland with their report of the country and expected in the spring to bring ten thousand persons to settle in the Province. The Commander in Chief and Council gave assurances of all possible assistance." However it appears that only a part of the "Hopewell" emigrants settled in Londonderry. Ten years later the Census Records showed the total population of the Township to be 253, of which 151 were recorded as "Irish", the remaining 102 being "Americans". These latter it seems had in the meantime arrived from New England, from New Hampshire probably. Alexander McNutt was very active in bringing out settlers from Ireland but it is very doubtful if his efforts ever became as successful as he had "expected" in 1761.

Situated between the Township of Londonderry and Truro was Onslow which was settled at the same time. The settlers of Onslow were apparently of the older New England stock. They are recorded as having come from "Massachusetts Bay" and some of them, at least, were descended from the earliest English settlers of America. I have seen genealogical records of a few of the Onslow settlers in New England where their descent is traced from as early as 1650 and, at a later date, where their names appear as soldiers and rangers in the Seven Years War. Many other settlements from New England were established in Nova Scotia in this same period. Professor Harvey, Provincial Archivist, has rendered a distinct service to this Province in clarifying the origins and extent of the early settlements and pointing to the importance of the Pre-Loyalist settlers in Nova Scotian history in subsequent years.

Thus it was that the closest of blood relationships, and of human sympathies existed between a majority of the first British settlers of Nova Scotia and the people of New England. The New Englanders came here when there was no question of revolt against British authority in their own country. It was immediately after British armies and navies had vanquished their enemies in a conflict which had extended more widely throughout the world than had any war in history up to that time. But, more relevant to this part of my subject, perhaps, than either to the above
circumstances the New England settlers must have come to Nova Scotia with their minds shocked and enraged by the events which had taken place in the preceding ten years of savage warfare in their own country. If we may judge from the writings of Parkman, the Ulster Scot settlers of New England (and their friends and relatives who came later to Nova Scotia) must have experienced the Indian attacks and atrocities to a great or extent and in a more virulent form than any of the other people of the American Colonies.

The story of the Ulster Scot emigration to New England differed from that of Nova Scotia. They had been coming to the former country in tens of thousands for more than a generation preceding 1750. Among the first of these were the sixteen men with their wives and families who settled in New Hampshire or West Running Brook - a tributary of the Merrimac River, in 1719. They called their town Londonderry from the name of their ancestral home in Ireland and among them were several men who had fought in the old Irish city in the siege of 1688. The Township increased steadily in population, as fresh settlers arrived, so that by 1750 it contained about two thousand people and this was but one of many settlements of Ulster Scots which were formed in New England in that period. In the New Hampshire town in 1750 were the family names: Anderson, Archibald, Baird, Burrows, Campbell, Clark, Cox, Duncan, Dean, Dunlap, Fleming, Fulton, Graham, Henry, Hogg, Morrison, McCurdy, McKeen, Moore, Orr, Kennedy, Rogers, Simmonds, Stuart, and others of the now well known names of Colchester County, N. S.

Those people had grown tired of the economic and religious prohibitions which had been imposed upon them in Ulster and had come to New England hoping to escape such things forever. But in New England they were comparatively late arrivals. The best lands of the older colonies were already occupied. There, too, they found landlords and "Proprietors" who were only too eager to extract rentals from them which were as hard to pay as had been those of the Old Country. In order to avoid these they moved into the interior, beyond the older settlements, north and west and south, into the wilderness of the primeval forests and made their homes, on the very frontiers of the Frenchmen and Indian. Parkman says of them "There they formed a living rampart for the rest of the colonies against them raged all the furies of Indian warfare."

The French held Quebec and from this great fortress they dominated the St. Lawrence Valley and the Great Lakes. They claimed the Ohio Valley and were pushing down that highway to the Mississippi and The West hoping to hem in the English between the Alleghanies, and the sea and finally to drive them all from America. Most of the Indian tribes of the North and West were in alliance with the French. They were hostile to projects of English colonization beyond the coast areas. Some of the tribes were nominally Christian but all of them were barbarians at heart and their methods of warfare were unbelievably relentless and
cruel. Parkman gives the French officers and soldiers credit fox the best of intentions in this matter but they, the French, had little control over their Indian allies. "They kill all they meet" writes Rev. Claude Coequard, a French priest, "and after having abused the women and maidens they slaughter and bum them". It was not a healthy country for isolated log cabins and straggling settlements peopled by men, women and children of British origin.

Francis Parkman does not include many passages of lurid composition in his "Montcalm and Wolfe" but his description of the experiences of our New England ancestors on those lonely frontiers is one of terrible import. One or two of those accounts used to be included in text books of Nova Scotia schools but more recently they appear to have been forgotten. But here extracted from Parkman, is a typical picture of tragedies which took place here and there over the whole length, of the English frontiers.

"Along the skirts of the colonies for six or seven hundred nines loose fringe of population . Scotch, Irish Presbyterians and Celtic Irish Catholics ... Their rude dwellings often miles apart The owner was miles away hunting in the woods. Towards night he returned and as he issued from the forest shadows he saw a column of smoke arising in the still evening air. He ran to the spot and there among the smouldering logs of his, dwelling lay, scalped and mangled, the dead bodies of his wife and children. A war party had passed that way. Breathless, palpitating, his brain on fire he rushed through the gathering night to carry the alarm to his nearest neighbour three miles distant. Such was the fate of many incipient settlements, of the utmost border. Farther east they had a different aspect. Here were small farms. Well built houses and barns, cattle and crops of wheat were strum aloe some woody valley. Yesterday a scene of hardy toil; today swept with destruction from end to end, There was no warning, no time for concert, perhaps none for flight. Sudden as the leaping panther a pack of human wolves burst out of the forest did their work and vanished....There was suffering that had no record...the mortal fear of women and children in the solitude of their wilderness homes, haunted, wakin& and ing with the nightmares of horror."

In anticipation, which was soon to be realized, a climax of horror must have swept over all the frontier settlements in the early summer of 1755. Braddock met disastrous defeat in June. He, himself was killed. His force of regular troops was practically annihilated and all the survivors fled. The very roads which Braddock had opened in his advance across the Alleghanyies became easy highways for the scalping parties of the Indians. Parkman concludes this chapter in "Braddock" with impatience and scorn at the management of affairs after the battle and writes " frontier was left unguarded and soon there burst upon it a storm of blood and fire".

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(In Nova Scotia in these same years that inveterate enemy of the English La Loutre was inciting the Indians, of this Province to similar deeds. Moved by what appears to have been a spirit of insane hatred, he was as relentless, almost, towards his own countrymen, the Acadians, as he was towards the English. Parkman states, "More than any other man in the Province he was answerable for the miseries that overwhelmed it." He employed the Indians "on the one hand to murder the English, and on the other to terrify the Acadians.")

This was the situation which had prevailed in New England for more than ten years and, as related by Parkman, these were some of the atrocities which set the New Englander's soul on fire. At the beginning of the conflict they were farmers and artisans. Most of them were unarmed and had no knowledge of warfare. But they must conquer this foe or perish. There could be no other ending. They took their lessons from the Indians. As best suited to their purpose they adopted his method of warfare and formed "ranger" bands of their own. ("New Hampshire alone had a dozen or more of such bands"). They were not always in uniform. The rangers of one famous band at least were painted, and dressed as savages. Each one of that band had a personal score to settled. Clad often in homespun or deerskin, with coon skin caps, on their heads, with their long barrelled muzzel loaders in their hands, with hatchet and knife in their belts. All terrible weapons for close fighting such they sought ... carrying knapsack and powder horn and bullet pouch, they too, disappeared into the forest. With a greater intensity, perhaps too, with a greater ferocity of spirit than had ever before animated British hearts they ranged far, and wide, through all the frontiers, seeking the barbarous foe, to the banks of the St. Lawrence itself. Summer and winter alike they outfought and outwitted the savage in. anything that the latter could devise. From the rawest of recruits New England trained her men to be soldiers without equal in the type of service required in that conflict. Before the war ended they could and did engage the best troops of the French on equal terms. Dieskiew, the French commander whom they defeated and took prisoner at Lake George in 1755 said of them. "In the morning they fight like good boys; about noon like men; in the afternoon like devils."

So far has, the ballad of 1750 served me! The remaining part will be brief, with a few preceding remarks presenting Sir Henry Newbolt's "Hawke" as a narrative more in harmony with the spirit and events of the period.

The events of The Seven Year's War were not confined to America. The campaigns and battles of that struggle were fought on the plains of India, through the Mediterranean, in the heart of Germany and all across the Atlantic from the shores of England and France to those of Nova Scotia and Quebec. At the battle of Plassey in 1751; Robert Clive with a
few thousand British troops defeated the Indian forces of ten times their number and ended the French power in India. At Minden in Germany, British infantry unaided defeated the whole of the French cavalry and drove them from the field. Of this event Contades the French general said: "I have seen today what I could not have thought possible. A single line of infantry break through three lines of cavalry in order of battle and tumble them to ruin." The British had learned how muskets should be used! They stood their ground as, time after time, the French squadrons rode down upon them and with withering volleys at close range they emptied the saddles, tumbled down horses and horsemen together and compelled their retreat. Green relates that when the battle was joined the English infantry mistook their orders, advanced when apparently they had ordered to retreat but were only with difficulty restrained from continuing the pursuit and that, if this had been done, they probably would have turned the French retreat into a rout. In 1759 there were three decisive victories, Minden, Quiberon Bay, and Quebec. The French were ambitious! Like others before and after the Seven Years War, they planned the conquest of England. At Quiberon Bay, the French fleet sailing out of Brest to accomplish that plan was attacked and destroyed by a British fleet under Admiral Hawke. Newbolt’s "Hawke", in ballad form, is an accurate account of that victory.

"In seventeen hundred and fifty nine
When Hawke came swooping
from the West
The French King’s Admiral with
twenty of the line
Was sailing forth, to sack us, out
of Brest.

The ports of France were crowded,
the quays of France ahum
with thirty thousand soldiers marching
to the drum,
For bragging time was over and
fighting time was come
When Hawke came swooping
from the West.

’Twas long past noon of a wild
November day
When Hawke came swooping
from the West.
He heard the breakers thundering
in Quiberon Bay
But he flew the flag for battle
line abreast
Down upon the quicksands roaring
out of sight
Fiercely beat the storm wind, darkly
fell the night.
But they took the foe for pilot
and cannon's glare for light
When Hawke came swooping
from the West.

The Frenchmen turned like a covey
down the wind
When Hawke came swooping
from the West;
One he sank with all hands, one he
caught and pinned,
And the shallows and the storm
took the rest.

The guns that should have conquered
us they rusted on the shore,
The men that would have mastered us
they drummed and marched no more.
For England was England, and a
mighty brood she bore
When Hawke came swooping
from the West."

Victory after victory which, as Green states, "determined for ages to come the
destinies of the world." "We are forced to ask every morning what victory there is" laughed Walpole "for fear of missing one". The armada in Halifax harbour; Wolfe and Montcalm in command of well disciplined troops; the fall of Louisburg and Quebec; Admirals Boscawen and Saunders; ships of the line hidden in the smoke of their own broadsides as the regiments went ashore. The beaches of Normandy in miniature, in America, two hundred years ago! Volley of musketry and charging columns on the rocky shores of Cape Breton and on the heights beyond Quebec. These strokes of doom broke the French power in India and foretold the peace to come. For several years more a confederacy of the Indian tribes of the interior of the continent led by the famous Pontiac continued a ferocious assault upon the American frontiers. In those areas peace was delayed until 1765.—About two years after the Treaty of Paris was signed but in Nova Scotia the Indians were better advised and here the Seven Year's War was ended practically with the capture of Quebec in 1759. The road thenceforth was opened for British settlers to establish themselves in this Province in safety and in peace.
In the interest of local history it is, perhaps, opportune to call the attention of this Society to a fact which seems to have escaped all of the major historians of the Seven Year's War. It has to do with the signing of the Peace Treaty with the Indians of Nova Scotia. So far as I can discover the last area in Nova Scotia to become officially pacified was the Musquodoboit Valley as the following Minutes of the Council will prove ....

"10th March 1760

Treaties of Peace with the three following Chiefs of the Micmac Tribes were this day signed in Council Paul Laurent, Chief & the Tribe of LaHave; Michael Augustine, Chief of the Tribe of Richibucto; Claude Renie, Chief of the Tribe of Chibenacadie and Muscadoboit, and they received the usual presents."

References.
Montcalm and Wolfe. Parkman.
The Conspiracy of Pontiac. Parkman.
The Life of Thomas Pichon. Webster.
Minutes of the Council. N. S. Archives.
History of Londonderry, New Hampshire. Parker.
Scots and Scot's Descendants in Amerim McDougaU.
First Settlers of Colchester. Miller.

This paper was read at a meeting of the N. S. Historical Society, in the Autumn of 1946.
OLD TALES AND TRADITIONS OF THE CHURCH
IN
UPPER MUSQUODOBOIT

I consider it a very great privilege to be present at this celebration and to speak to you of some matters which are of historical interest to the congregation. Like most other people who have Scottish blood in their veins and to whom a sprig of purple heather is more than a hillside shrub, my thoughts go back on such occasions as this to the old folks who have given up their tasks and long ago have fallen asleep. They are not altogether forgotten but, as the generations succeed each other, their history grows dim and the achievements and meanings of their lives tend to lose that clear cut outline which is warranted, I think, by their importance. From this standpoint I have chosen to spend very little time on events which lie within my own memory, but propose to confine myself largely to the old tales of the Christian Church as it came into being and progressed through the earlier generations of the people of this place. I shall attempt to present this story under two general headings—1st., the clergymen who have been your leaders and 2nd, the Churches and Church properties in which your congregations, have worshipped and conducted their affairs.

We are meeting here in St. James Church of Upper Musquodoboit. This congregation is now part of the United Church of Canada, but no account of this Church or of this place can be prepared without first recalling that from the earliest days, until very recent years this was a Presbyterian congregation, and that therefore we must go back to far off days, and other events which have led us up to the present. I think it not amiss to review as briefly as I can that great tide of events which has been flowing for centuries in the realm of religious thought and of which we are but one of the most recently arrived waves.

The most distant origin of the Presbyterian Church (and therefore in proper degree, of the United Church of Canada) reaches back over nineteen centuries, and some of the beliefs and practises which we retain were held among the earliest of all Christians. I know that the Westminster Confession of Faith and the "Larger" and "Shorter" Catechisms had not then been printed, John and Charles Wesley had not yet been born, nor was the Presbyterian Church of Scotland or the United Church of Canada then a factor in the religious life of any country. Imperial Rome was, yet to last for five hundred years. From the fall of Rome one thousand years more passed before that outstanding figure of French Protestantism, John Calvin, appeared at Geneva. (Strange as it may seem, there are people in this community and in this church today whose traditions carry them
directly back to the days of Calvin. Their ancestors in France knew well the meaning of 'The Evening of St. Bartholomew!' and, when later the Huguenot cause was lost, others of that belief fled to England and Germany. Their descendants came to Nova Scotia with the earliest settlers and some of them found their way even into the backwoods of Musquodoboit. John Knox was a pupil of Calvin’s. For his belief he was condemned to the galleys, but he escaped and with fiery zeal instilled the Presbyterian creed into the very souls of our ancestors in Scotland.

Three hundred and one years ago almost to the day Jennie Geddes made herself forever famous in St. Giles Cathedral in opposition to the ritualistic form of service which the government of that time would have imposed upon Scotland. Six months later the National Covenant was signed amid scenes, of the greatest fervour at Greyfriar’s Church — Some of your ancestors and mine saw those scenes — that is why the story of Jennie Geddes is still coin of the realm among the traditions which we have retained to this day in Musquodoboit; that is the reason, too, why so many selections in the Book of Praise are marked "From the Scottish Psalter 1650." Our ancestors of that period sang those Psalms with a depth of feeling and conviction which none of us, probably, have ever experienced.

Ten or fifteen years later the persecution of the Covenanters began. That was the period known grimly, as "Killing Time" in Scotland, when men and women of our blood were hunted down and slain wherever they could be found. From the persecution of 1660 or thereabout the ancestors of many people of this valley and elsewhere in Nova Scotia fled to Northern Ireland and across the seas to some haven of safety in America, but many more remained in martyr’s graves in Scotland. Then came the Revolution of 1688 — William of Orange and his assent to the Scottish Claim of Right, and in 1690 by Act of Parliament the Presbyterian Church became the National and Established Church of Scotland.

Among the most notable events of the Revolution of 1688 were the Beige, the heroic defence, and the long delayed relief of Londonderry. Our own ancestors held that city against fearful odds and when, afterwards they came to America, many of them bore scars on their bodies, as evidence of their valor. At a church celebration held in Stewiacke about fifty years ago this honourable tradition was stressed by the late Rev. Dr. Patterson of Pictou who was of the opinion that the successful defence of Londonderry was one of the outstanding events of British history.

Almost one hundred and fifty years, had passed since the days of John Knox. In the meantime there had been countless dark days in the lives and homes of our Scottish ancestors. They had indeed emerged triumphant, but a century and a half of struggle and hardship had left its mark on those people. They were stern. Strong feeling had engendered strong conviction and differences of opinion among them were much more obstinately maintained and more fearlessly fought out, perhaps, than they
Would be today. Divisions arose in that old Scottish Church. In November 1733 a group of four clergymen whose names seem strangely familiar in this community seceded from the Church of Scotland. They were Ebenezer Erskine of Stirling, William Wilson of Perth, Alexander Monereif of Abernathy, and James Fisher of Kinclaven. They formed themselves into what was known as the Associate Presbytery. During the next ten or twelve years they made rapid progress. Their congregations increased in number and strength, and in 1745 their first Synod was assembled. At this stage an unforeseen difficulty arose. The Scottish heather was aflame with the Jacobite Rebellion of '45. An oath had been devised which was aimed at this event rather than at any religious body but which required every full fledged citizen of Edinburgh, Glasgow, Perth, and perhaps other centers to affirm his attachment, so the words ran, "to the Church presently established in this realm." This was the famous "Burgess, Oath" and on that rock the first Synod of the Secession Church divided, Some were prepared to subscribe, others, claiming that the Church "presently established in this realm" meant the Established Church of Scotland, from which they had seceded, would hot subscribe. The former became known as the "Burghers," the latter as the "Antiburghers." As we shall see their completely conscientious but conflicting opinion became of intimate importance to the beginnings of Presbyterianism in Nova Scotia, and in this, congregation. Twenty years later the first Presbyterian Clergymen were coming to Nova Scotia and it was from the Secession Church, either from its Burgher or from its Antiburgher Presbyteries that all those earliest clergymen were selected or commissioned to preach and to labour in this then wilderness country.

The differences which divided these groups of warring saints, came to Nova Scotia with their respective advocates and adherents and survived in this province for nearly sixty years. They were of very real meaning to our ancestors in Stewiacke and Musquodoboit at the beginning and early years of the last century, but in 1817 the two bodies composed their differences and united to form the Presbyterian Church of Nova Scotia. In its earliest days Musquodoboit was connected with Stewiacke and Onslow in Church affairs, but some years before the Union of 1817 it had become a separate congregation, and in the new system it was included in the Presbytery of Truro. That Presbytery was composed of nine congregations With the names of the clergymen in charge of each in 1817 these congregations were:

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Hugh Graham</td>
<td>Stewiacke</td>
</tr>
<tr>
<td>Rev. John Brown</td>
<td>Londonderry</td>
</tr>
<tr>
<td>Rev. John Waddell</td>
<td>Truro</td>
</tr>
<tr>
<td>Rev. John Laidlaw</td>
<td>Musquodoboit</td>
</tr>
<tr>
<td>Rev. Thomas Crowe</td>
<td>Douglas (Maitland)</td>
</tr>
<tr>
<td>Rev. Robert Blackwood</td>
<td>Upper Shubenacadie</td>
</tr>
<tr>
<td><strong>Rev. Robert Douglas</strong></td>
<td><strong>Onslow</strong></td>
</tr>
<tr>
<td>Vacant</td>
<td>Economy</td>
</tr>
<tr>
<td>Vacant</td>
<td>Ramsheg</td>
</tr>
</tbody>
</table>

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The first Presbytery to be constituted in Nova Scotia convened at Truro, on Wednesday, Aug. 2nd, 1786. There were present Messrs. Daniel Cock, of Truro, David Smith, of Londonderry, Hugh Graham, of Cornwallis, James McGregor, of Pictou, and George Gilmore, of Windsor, ministers; and John Johnson, of Truro and John Barnhill, of Londonderry, Elders; Rev. James McGregor attended the Presbytery but declined to join it, and Rev. George Gilmore, of Windsor, was admitted as a corresponding member. I shall mention some of these ministers again and may identify here the two Elders who were present at that notable event. John Johnson was the same man described by Thomas Miller when he wrote, "Rev. Daniel Cock and John Johnson were the only men in Truro at that time who owned and wore boots." He has at least several descendants in this meeting. John Barnhill and his wife Letitia DeYarmond, came to Nova Scotia from Donegal on the ship "Hopewell" in 1761. They were closely related to the DeYarmonds of Stewiacke, and through that family with the Ellis and Parker families of Musquodoboit.

In its relation to the earliest days in Nova Scotia it is relevant here to refer to the tablet which was unveiled today. I am glad to see the words "Public Worship of God" inscribed so bravely there. They point to one of the victories of our past, and derive their peculiar meaning from days when it was, not lawful for Dissenting congregations to build churches or to meet for public worship. This state of affairs existed in the earliest days of this Province. Finally in 1759 Governor Lawrence issued a Proclamation on the matter which gave to all Protestant Dissenters many of the rights which we now enjoy. This Proclamation has been called "The Charter of Nova Scotia". It is an old story now and well nigh forgotten but it is very fitting that those words should appear on your ancestral tablet.

Musquodoboit and Stewiacke

The parents of many of the first settlers of Musquodoboit and Stewiacke came to Nova Scotia about 1760, and settled in the Truro, Onslow, and Londonderry districts. The grantees of Truro came largely from New Hampshire, those of Onslow from Massachusetts, and among the Onslow group were some whose American traditions began with the earliest settlers of New England. The pioneers of Londonderry Township came directly from Ulster on the ship "Hopewell" in 1761. 'One of the first things which these people did after their arrival was to build a log Meeting House. Within two or three years they had organized the first congregation and extended the first formal call to come from Presbyterians in the Province. The call was decided upon in the early months of 1764 and directed to Rev. Francis Peppard of the Presbytery of New Brunswick, in New Jersey. It was received by him in April 1764, but he had recently been married and had just accepted a call from Basking-ridge, in New Jersey, and so he declined the call to Nova Scotia. The Cobequid congregations extended another call in the same year to Rev. James Lyon, also of New Jersey. He accepted the call and came to Nova Scotia that autumn.
I can find very little relating to his ministry among our ancestors. He was a member of the ‘Philadelphia’ Company and Lyon’s Brook, near Pictou Town, was called for him. He remained in the Province for five or six years but returned to New England before the Revolution broke out.

In the spring of 1765 a petition signed by sixty names was sent from Truro to the Associate Presbytery of Glasgow asking for a minister to be sent to them. As a result of this petition Mr. Samuel Kinlock was appointed. He arrived in Truro in the spring of 1766, where he remained until 1769, when he returned to Scotland. While in Truro he was not an ordained minister. He was ordained at a later date in Scotland, and died at Paisley. Mr. Kinlock was succeeded in Truro and vicinity by Rev. Daniel Cock, Rev. John Waddell, and Rev. David Smith, who were well known among the earliest settlers of this place, and probably each one of them preached on occasion in this valley and in Stewiacke.

But before any of these last three named clergymen, a man who is of especial interest to Musquodoboit had come to this Province. This was the Rev. James Murdock who lived for many years and died at Meagher’s Grant. He was born in Ireland, and was an ordained clergyman of an Antiburgher Synod in that country. He came to Nova Scotia in 1766, and for the next twenty years was the minister of Horton Township. In those years he travelled far and wide throughout the province,—across the Bay to Parrsboro, Fort Lawrence and Economy, and to Windsor and Noel, and up the Shubenacadie, Stewiacke and Gay’s Rivers. I imagine he came first into Musquodoboit by way of Gay’s River and Cook’s Brook and over the height of land to this valley. He settled at Meagher’s Grant, in 1787. He was drowned in the river there and was buried in the cemetery near the Church where a tombstone with an inscription marks his grave. It is not known that he preached in this section of Musquodoboit but I have every reason to believe that there are people in this congregation and up and down the valley whose ancestors were ministered to by Rev. James, Murdock in other parts of Nova Scotia about one hundred and seventy years ago. (Among these are the descendants of Joseph Scott, of Onslow, and Samuel Fisher Archibald, of Musquodoboit.)

This section of Musquodoboit was first settled in the spring of 1784 by seven families who came here from Truro. With their wives and children these were, Thomas Reynolds, Stewtly Horton, John, James and Samuel Fisher, sons of William Fisher, John Holman, and Robert Geddes. They all settled in the vicinity of this Church on what is known as the Fisher Grant and within a few years from that time the whole valley was opened up and occupied. Rev. James Murdock arrived in Meagher’s Grant three years later, in 1787, but the people of Upper and Middle Musquodoboit of that time were largely from the Townships of Truro, Onslow, and Londonderry, and seem to have maintained close church associations with those places. The older settlements had organized congregations and settled clergymen who were diligent in extending aid to those less fortunately situated, and because of the well known zeal of all those earlier
congregations and clergymen I believe that Services of the Presbyterian Church were held in this place in its earliest years but from the years 1784 to 1792 these services were probably at irregular periods and few in number.

In 1792 regular services were instituted in this place for the first time when Rev. James Munro was appointed by the Presbytery at Truro to supply in Onslow, Middle and Upper Stewiacke and in the Musquodoboits and to give one fourth of his time to each of those communities. The late Watson McCurdy, Esq., of Middle Musquodoboit, is my authority for the above statement regarding Mr. Munro's duties, and also for the following: that Mr. Munro ministered to this and the other communities named "For several years until Onslow was set apart as a separate congregation, and Stewiacke and Musquodoboit were united, also as one congregation." Rev. James Munro was born at Orbiston in the north of Scotland. He was ordained minister of Pluscardine Chapel of Ease on June 18, 1781. In 1785 he sailed for Maryland, where he was received as an ordained minister by the Synod of New York and Philadelphia. In 1786 he had charge of a frontier congregation in Maryland. He removed to New Brunswick, and later to Nova Scotia, where he was received as a member of the Truro Presbytery in 1792. He spent some years as an itinerant missionary, and finally was settled at Antigonish in 1807, where he continued to minister until his death, May 17th, 1819 in the 72nd year of his age. In his travels about the province he often went afoot and it was not uncommon to have to spend a night in the woods. It appears that his only worry about such an incident arose over the numerous bears that roved about, seeking, perhaps, for whom they might devour. His weapon of defense against these raving beasts was an original one. On all such journeys he carried with him a coil of rope. When night overtook him he climbed into a branching tree and tied himself there so that he could not possibly fall out and then feeling quite secure against bears, wolves and "lucifers," he spent the night either asleep or awake as best he could manage! My authority describes Mr. Munro as "a faithful and laborious minister strict in discipline and irreproachable in general conduct He had good literary acquirements and accurate knowledge of Gospel doctrines. In the pulpit his manner was serious and impressive, and he was a popular preacher. His temper was quick, and became more so through the difficulties and privations of his life. He was an man of about middle size. He was never married." My author seems to pause at this point in his description and then goes on as if his concluding remarks were to be taken as a comment on Mr. Munro's unmarried state, for he says "And he contracted a considerable degree of negligence with regard to dress and personal appearance." I do not know about that but the thought came to me of another poorly dressed preacher of long ago, and in memory of Rev. James Munro, the first clergyman of this congregation I shall repeat "Then began John the Baptist to preach the Gospel in the wilderness," and I imagine that Mr. Munro preached without fear or favour just as did his prototype of
nineteen centuries and more ago, and perhaps a fervid call to repentance was just what those stiff necked old Presbyterians needed!

It is probable that Mr. Munro resigned his charge of the Stewiacke-Musquodoboit congregation in 1796. At any rate the congregation had no minister in 1797 and in that year extended two calls—the first to Rev. John Waddell, the second to Rev. Matthew Dripp both of Truro Presbytery, but neither one accepted. A period of two years vacancy occurred and in 1799 a call was extended to Rev. Hugh Graham, then of Cornwallis. Mr. Graham accepted the call, and was inducted at Upper Stepiacke in August 1800. He had his home at Upper Stewiacke and was thus the first Presbyterian Clergyman who actually lived among the people of this congregation as it was then organized. The record of the induction which I have consulted reads: "The Rev. Daniel Cock as the mouth of Presbytery did by prayer constitute Mr. Graham’s pastoral relations over the united congregations, of Stewiacke and Musquodoboit." And it goes on to say that Mr. Graham preached his first sermon from the text (Jeremiah 1-8), "Be not afraid of these faces for I am with thee." Me call to Mr. Graham was dated August 26, 1799 and is on record at the Registry of Deeds Office at Truro. It was signed by about sixty names of people then living in Stewiacke and Musquodoboit. The whole list appears also in Miller’s "First Settlers of Colchester” page 238. So far as I can determine the following belonged to Musquodoboit:

<table>
<thead>
<tr>
<th>Robert Archibald</th>
<th>Adam Dunlop</th>
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<tbody>
<tr>
<td>Alexander Stewart</td>
<td>James Dunlop</td>
</tr>
<tr>
<td>Alexander Stewart, 2nd</td>
<td>William Archibald</td>
</tr>
<tr>
<td>Adams Archibald</td>
<td>Samuel B. Archibald</td>
</tr>
<tr>
<td>Matthew T. Archibald</td>
<td>David Archibald 8th</td>
</tr>
<tr>
<td>Samuel F. Archibald</td>
<td>Elizabeth Dickey</td>
</tr>
<tr>
<td>Margaret Ferrell</td>
<td>Alexander Henry</td>
</tr>
<tr>
<td>John Nelson</td>
<td>James Guild</td>
</tr>
<tr>
<td>Robert Nelson</td>
<td>John Higgins</td>
</tr>
<tr>
<td>Johnson Kaulback</td>
<td>David Archibald 5th</td>
</tr>
<tr>
<td>John Moore</td>
<td>George McLeod</td>
</tr>
<tr>
<td>John Dean</td>
<td>Michael Geddes</td>
</tr>
<tr>
<td>Alex McNutt Fisher</td>
<td>John Geddes</td>
</tr>
<tr>
<td>Robert Geddes</td>
<td>John Holman</td>
</tr>
<tr>
<td>Thomas Reynolds</td>
<td>Samuel Fisher</td>
</tr>
<tr>
<td>Edward Bryden</td>
<td>John Scott</td>
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Rev. Hugh Graham was educated at Edinburgh University and was licensed to preach by the Presbytery of Edinburgh in 1781. In the early summer or spring of 1785 he received a call through the Presbytery of Glasgow from Cornwallis, Nova Scotia, and accepted it in preference to another call which he had received from South Shields, England. After a tedious voyage of nearly two months he arrived at Halifax and went at once to Cornwallis where he preached his first sermon on Aug. 29th, 1785.
He remained there until 1799, when he was called to Stewiacke and Musquodoboit.

While at Cornwallis he did a great deal of missionary work in various other parts of the Province, sometimes under conditions which entailed great exposure and hardship. Mr. Graham was a man of scholarly type, and his executive abilities were recognized by the fact that he was appointed Clerk of Presbytery even before he had left Cornwallis. He is known to have written on a number of subjects. One of these was entitled "The State of the Church and Religion in Nova Scotia." He had completed this account down to the year 1800, or perhaps later, but his manuscript along with another one of the same subject by Rev. Mr. Munro was lost in a fire which occurred in Stewiacke, and which destroyed the greater part of his records and papers. Some of his letters written to friends have been recorded in the Church history. In a letter written

Stewiacke in 1811 he tells of his work in the congregation. He had the young people called to his own home for weekly meetings at which it seems that the subjects discussed were of a general nature. He says, "I read interesting pieces, give advice, and ask questions, and examine them on the subject. I have arranged them into classes." He was impressed with the importance of religious education for the young. "The young people are like our sheet anchor." "I consider it one of my main duties to visit such schools as I have any connection with." In the winter of 1811 they met every Wednesday evening in the school house in Stewiacke.

Mr. Graham took an active part in community affairs generally, and was particularly interested in the building of new roads. He became a grantee of this District in 1813 when he received a grant of 500 acres of land (Lot No. 209) which lay on the northwest corner of and adjoining the Fisher Grant.

Rev. Hugh Graham was born at Slatcheuch, West Calder, Scotland, Oct. 16, 1758. He was the son of Hugh and Agnes (Allan) Graham of that place. My authority states that he was twice married. His first wife died in 1785, probably in Scotland and without issue. He was married at Cornwallis to Elizabeth Whidden in 1792. They had four sons and two daughters. One of their daughters died in childhood, and one of the sons died a bachelor but the other children married and had descendants.

Rev. Hugh Graham died at Stewiacke April 5, 1829, aged 75 years, and his wife Elizabeth Whidden died June 12, 1816, aged 42 years. They were buried in the cemetery south of the river in Upper Stewiacke where a large gray slab resting horizontally on four pillars marks the graves.

The following is inscribed on the stone: "Sacred to the Memory of Rev. Hugh Graham, first pastor of this congregation commissioned by the Secession Church. He was first settled in Cornwallis and thence translated to Stewiacke where he laboured with fidelity and zeal for 30 years and greatly endeared himself to his people. He was a man of peace, and an
eminent example of meekness and piety. As a pastor he was sound in doctrine, earnest in teaching, and truly devoted to the spiritual welfare of his flock. He died April 1829, in the 75th year of his age."

Upper and Middle Musquodoboit

The united congregation grew rapidly in size and strength in those years, and by 1815 there were enough people in Stewiacke and Musquodoboit to make two congregations. Accordingly in 1815 Presbytery separated Musquodoboit and it an independent congregation. Mr. Graham remained in charge of Stewiacke and in June 1815 the new congregation of Middle and Upper Musquodoboit called Rev. John Laidlaw. He was inducted in that same month and year.

Rev. John Laidlaw came from Scotland. In the earlier years of his ministry in Scotland it appears that he did not belong to the Secession Church. In a book entitled "The History of the Mission Secession Church in Nova Scotia," which was written by Rev. Mr. Robertson and published in Edinburgh about 1850, I find the following: "Rev. Mr. Laidlaw before joining the Secession Church was a Relief Minister at Dunning, Scotland. This writer goes on to say of Mr. Laidlaw’s experiences in Musquodoboit, "The connection was unhappy and short lived. A few years later Mr. Laidlaw removed to the United States, and died at Pittsburg in October 1824" This brief account does not appear, to be of a complimentary nature, but the Rev. John ‘Sprott who succeeded Mr. Laidlaw was more favourably impressed. In 1853 Mr. Sprott wrote "Mr. Laidlaw and Mr. Douglas were appointed by Synod Meeting in Truro in 1819 to visit and preach at Tatamagouche, Wallace, and the North Shore." He appears to have known Mr. Laidlaw before he left Scotland. He said "Mr. Laidlaw was esteemed a good preacher at home and was admired for the beauties of his style, but he was not so well suited for the colonies, where rough work must be done by rough, men. He soon left the country and found an early grave on the Ohio." Whether or not Mr. Laidlaw had already resigned his charge of Musquodoboit in 1819 is uncertain. It may be that he remained here for several years after that time, and that his work on the North Shore was in addition to his duties here. His name appears in Samuel Fisher Archibald’s "Account Book as follows:

Wm. Hay

S June 1824 by Mr. Laidlaw’s order 20”

which suggests that he continued to live in this valley until the early months of 1824 and that he went to Pittsburg some time during the summer and died there in October of that same year. While he was in charge of the congregation the two first churches of Musquodoboit were built, at or about the same time, one at Middle and the other at Upper Musquodoboit.

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We have drifted far, perhaps too far, from the strict "Sabbath Day" of our ancestors, but in any case it was on this matter that Mr. Laidlaw came to grief. Ladies and gentlemen! That was a real fight! The thunders of Waterloo had hardly died away in Europe when Musquodoboit reverberated with others equally great! Mr. Laidlaw was accused before Synod of "incautiousness towards the Sabbath Day." "He had carried home a pound of tea in his pocket! He had said to the local blacksmith "Be sure to send me up the harrow teeth tomorrow," and "He had known of a tub of butter having been delivered from his house to a carrier between 11 and 12 o'clock in the evening." So ran the charges and all of those incautious acts had taken place in Musquodoboit on the Sabbath Day! Mr. Laidlaw was ably defended before Synod by Rev. Thomas McCulloch of Pictou and, as I understand, was acquitted, but no mortal man could hope to arrive at such an absolute, degree of caution as Musquodoboit demanded,. and so he resigned.

Rev. John Laidlaw was married, about 1800, to Agnes Scott; daughter of Rev. James Scott of Jedburgh, 'Scotland. They had three daughters. Their daughter, Jessie Scott, was ten years old when she came to Nova Scotia. She was married to her cousin, Adam Laidlaw, and has descendents living today in Dartmouth, N. S. I obtained this record of the Laid-law family from Mrs. Douglas McCulloch of Dartmouth. She was Miss Ida Chittick and is a great-great-granddaughter of Rev. John Laidlaw. Her husband, Douglas McCulloch, Esq., now deceased, was a great-grandson of Rev. Thomas McCulloch, the famous minister-advocate who defended Mr. Laidlaw against the wrath of our ancestors of the 1815, period. Among the heirlooms of the Laidlaw family which Mrs. McCulloch retains are documents which relate Mr. Laidlaw to his college days in Edinburgh and to the years of his ministry in Scotland. There is also a letter which Agnes Scott received from her milliner regarding a "bonnote" and a "vail" which she was purchasing for her wedding outfit in Scotland.

Mr. Laidlaw became a landowner in this district shortly after his arrival. On Feb. 15, 1816, he received a grant of 500 acres of land situated "on the road to Sheet Harbour." In the Crown Land Records he was described, "John Laidlaw, Clerk." This tract of land on the Sheet Harbour Road or part of it is still known as "Laidlaw's Meadow."

All of the clergymen so far named who ministered in Musquodoboit may be included in a class by themselves. They were in every sense of the term the pioneers of the Gospel in this valley. From the time of the earliest settlers up to the departure of Mr. Laidlaw about forty years had passed. The days of extreme hardship, months and years of back-breaking and perhaps, only too often, of heart-breaking privation and toil both for ministers and people were over. A congregation had been organized and had been twenty-five years in existence. Two churches and at least as many schools had been built and passable roads led into every part of the province. It remained for others to carry on the good work which had already been started.
In church affairs the Districts of Upper and Middle Musquodoboit and the outlying sections were to remain united for fifty years more. This fact seems naturally to establish the 2nd period of church history in Musquodoboit. In this long period only two Presbyterian clergymen ministered to the congregation. The Rev John Sprott from 1824 to 1849, and the Rev. Robert Sedgewick from 1849 to 1875. When the congregation was divided Mr. Sedgewick remained in charge of Middle Musquodoboit, and this congregation called a minister of its own. Both Mr. 'Sprott and Mr. Sedgewick were great men. Their characters and abilities, and the results of their labours seem also to set that half century of Musquodoboit apart for separate consideration. So greatly I think have the ministries of John Sprott and Robert Sedgewick impressed themselves on this valley that both of these men have become almost giant figures in our traditions and memories. I shall not attempt to portray them intimately. That has already been done by more skilful pens than mine, but I should be negligent, indeed, if I did not stop to pay tribute to them respectively for their outstanding abilities, their great faith and life-long devotion to the cause of the Gospel and in the interests of their fellowmen. So long as Musquodoboit has people of our blood to occupy or remember it, the names of John Sprott and Robert Sedgewick will always take prominent place among her foremost citizens and benefactors.

Rev. John Sprott was admitted to the pastoral charge of Musquodoboit in 1825; probably in the month of March. On the day of the induction Rev. John Waddel, Rev. Hugh Graham and Rev. Robert Blackwood were present and took part in the induction ceremony.

The items below were selected from Samuel Fisher Archibald's Account Book. They tell of events in this congregation in the earliest years of Mr. Sprott's ministry here:

"Robert Geddes"

``Oct. 20, 1824, To cash paid Rev. John Sprott.........................10"

"James Benvie
Feb. 10, 1824, By your horse to Windsor for Mr. Sprott ............£1 5 0
Oct. 9, 1827, to your subscription for a supply of preaching ..........3
March 16, 1831, By cash by Andrew and getting wood for school....16"

Samuel Benvie

July 1, 1824, By fetching wine from Halifax....................1
(i.e. wine for a communion service).
March 9, 1825, By fetching Mr. Sprout's things from Windsor £2-0-0

May 7, 1825, To your subscription in fetching Mr. Sprott's things from Windsor 1 3

George S. Fisher

May 12, 1825, To his subscription in fetching Mr. Sprott's things 2 6
Nov. 16, 1829, by digging a grave, by fensing the burying ground 15

James Kent

July 2, 1828, To his subscription for a supply of preaching in Mr. Sprott's absence not charged at our settlement 2 6

Jan. 1830, By making a coffin 4

Mr. Sprott himself had a long account at the tannery. It paints a vivid picture of the struggling economic conditions of the community of that time, and one or two of the items have not yet lost their humour even though they were recorded over a century ago! There are many stories told of Rev. John Sprott. Every old timer of this place knew some of them. Among them were the stories of "The Sick Horse," "The Worried Bridegroom," "The Narrow Pulpit Door," "The Sabbath Harvesting of John Holman's Wheat," "The Thunder Storm at the Meeting House," "Kirk Fiddle and the 119th Psalm," "The Interrupted Service," and "New Strength on Resurrection Morn." All these and many more no doubt are woven into the "Mr. Sprott" tradition, and finally this community has commemorated its old minister in the name given to the crystal clear spring of water that runs summer and winter-on the roadside about half way to Sheet Harbour. Mr. Sprott himself called that place St. Mary's Spring." I am told that the late John Sprott Stewart, Esq., was responsible for the name being changed to "Sprott's Spring" in memory of the minister, and by that name I trust it will always be known.

In 1875 the increase of population in the valley made it necessary to divide the congregation. On Oct. 1, 1875, Upper Musquodoboit became an independent unit. Mr. Sedgewick remained in charge of Middle Musquodoboit until the year 1882, when he resigned. He was a man of outstanding eloquence and ability. On one occasion he delivered an address to a Halifax audience on "The Antagonisms of the 19th Century," which won for him the title "The Old Man Eloquent." It was shortly after this, I think, at any rate, in 1876, that Queens College conferred upon him the degree "Doctor of Divinity."
In a letter written in Upper Musquodoboit in 1873 find Mr. Sedgewick referred to as follows: "Our Good Old Priest has gone to Scotland to visit his native land, I suppose for the last time. We made him up a purse of $300.00, "and nearly fifty years after his death another Musquodoboit man, who had known Mr. Sedgewick, wrote, "He died in 1885, being translated, as it were, going from good health to his eternal reward full of works and labours."

A record from the earliest years of Mr. Sedgewick's ministry presents an interesting picture. It appears in the following form:

£1-7-6
£5-8-9
£6-16-3

Collectors for 1853
Ward No. 1—Adam Dean.
  "  "  2—Moses Henry.
  "  "  3—John Dechman.
  "  "  4—Samuel Archibald.
  "  "  5—Samuel Hutchinson.
  "  "  6—Alexander Higgins

The sequel to this record appears in the Minute Book:

"At a Missionary Meeting held at the Meeting House 16th December., 1853. Collected for Home and Foreign Missions, £6- 16-3.

Forwarded the above £6- 16-3 to Synod held at Truro, by Rev. Robert Sedgwick Jan. 10th, 1854. (Signed)

..............................JOHN PARKER"

By name, "wards 1 to 6" were Dean Settlement, Henry Section, Greenwood, Deacontown, Hutchinson's Section, and Higgins Settlement, and in practically every home of these sections today the names of "The Collectors for 1853" arouse memories of good men long since dead. John Parker -was then, think, well past mid-life but with that exception each one of "the others was in his prime in 1853, but most of us can recall them only aged men and-to those so privileged their forms and faces and characteristic gestures are as vivid almost as if they were in their well-known places among us today.

From 1875 up to the present time the following clergymen have ministered in succession to this congregation:

Rev. Isaac Simpson, 1876-1879,
Rev. Valentine, 1889-1892 (?).
Rev. F. W. Thompson, 1895-1901
Rev. F. W. Murray, 1902-1906.
Rev; David Coburn, 1907-1914.
Rev. David Coburn, his second pastorate in the congregation, 1916-1926.

Since 1929 Rev. William MacDonald has been the well beloved minister of this congregation and it was with general regret that his resignation was received a short time ago. He and his good wife and his whole family will long be remembered in Musquodoboit. In response to a call extended a few weeks ago, Rev. D. C. McKenzie, now of Presbytery of St. Stephen, will become your new minister.

All of the above ministers were good and faithful men and, in the things which count most, Musquodoboit has been very much richer and better because these men lived and have ministered in this place.

Church Properties

Five churches have been built in Upper Musquodoboit since the earliest days. They were the first Meeting House, the second Meeting House, which was always referred to in my recollection as "The Old Meeting House." Sharon Church was completed at Dean in 1884, and St. James Church in which we are meeting today was completed in 1888. Ong Methodist church was built about 1896 on the east side of the Meeting House Road where it joins the main highway, but when that congregation became fused with this, their church was taken down. Two fine church halls have been built. The hall on this property was built in 1901 or 02 It owes its existence largely to the generosity of the late John Archibald, Esq., of Montreal, who contributed about twelve hundred dollars towards its construction and at a later date Mr. Archibald’s widow most generously established an Endowment Fund of an equal amount, the proceeds of which were directed to be used for the maintenance of the Hall. John Archibald was a grandson of Matthew Taylor Archibald, one of the pioneers of Musquodoboit, and because of the interest which he and his family have taken in this country of their ancestors this hall was called for him; and is known officially as "The John Archibald Hall." Sharon Church Hall was completed in 1903. So far as my knowledge serves me it was built altogether through the efforts and the contributions of the Dean congregation itself. The first manse in Musquodoboit of which I can find record was built at Elmsvale. The house is still standing in the field, to the north and east of Mr. Stewart Archibald’s home. It was occupied first by Rev. Robert Sedgewick and was built within a year or two of his arrival, probably in 1851. It was still unfinished in 1852, and in that year, the united congregation voted "175 to be expended for the ornamenting and completion of the said manse." John Parker, Samuel L. Henry and Matthew Archibald were chosen to represent Upper Musquodoboit on the
committee in charge of the matter. In 1866 apparently this manse was
renovated. The record reads "Sept. 5th, 1866, Money received for manse." Then
follow these names: "Mrs. Matthew Archibald, Mrs. Samuel Henry, Mrs.
Pearson, Miss Mary Archibald, Mrs. Samuel L. Henry, Miss Elizabeth
Hutchinson, Mrs. Stewtly Horton, Miss Eliza Reynolds," with varying amounts
credited to each, amounting in all to $93.00. Ladies only on the bridge in that
enterprise! They gave an "Agricultural Dinner" in October which does not
appear to have been a financial success. I know that there was enough food on
that banqueting table to satiny a regiment — roast beef, and spare ribs, stacks
of pan cakes, dozens of Washington pies, and innumerable doughnuts and
'Scotch cakes,—but when all of it and all of the "agriculturalists" with it had
disappeared, only a sickly "$7.75" was left as a balance. There are probably
very few here who can remember all of the good ladies who worked so hard to
provide that dinner, but seventy years later we can still sympathise with
them over its disappointing results.

The first Manse and the "Manse Property" so called at Upper Musquodoboit
were purchased from Mary Jane Burris -on January 10, 1884. The house which
was on the property was renovated and enlarged, and this church was built on
the property at a later date. The manse was occupied first by Rev. J. A. Cairns
and his family and continued in use as a manse. until about 1920 when it was
taken down and the present manse was built on the same site. The new manse
was finished in 1921 at a cost of about $3500.00. The contractor and builder
was Prescott Holman, Esq.

The first Meeting House was built about 1815 on the site of the old
highway about 300 yards north from the place where Mr. Albert Holman's
house now stands, and on the south west corner of the old Cemetery. That at
least is my belief for there is a place levelled off which has all the
appearances of a building site at that corner. There are also a few lilacs
and I think some old fashioned rose bushes still growing on the site'. It
appears to have been the site of a building perhaps thirty by thirty-five feet in
size. A small brook runs down the west side of the cemetery and passes the
building site. The lines. of the old highway can be made out along the south.
side of the cemetery and running somewhat to the north in the direction of
John Dechman's home.

'According to some accounts this meeting house was burnt down before
it was completed. In all probability the fire originated. from live ashes which
makes me conclude that the building had progressed to the point where it
could be heated, and the presence of the lilac and rose bushes would argue
for the theory that it was in use for a number of years before it was,
destroyed. I like to think that some thoughtful individual or group of
women of long ago had planned to relieve the bareness of their Meeting House
by having some shrubbery planted about the entrance. I like to think, too, of
all those old ancestors of ours as they came from their scattered homes. up
and down the valley to worship in their Meeting House,
Among them were James Guild, Samuel Fisher Archibald, Thomas Reynolds, Stewtly Horton, John Deckman, Sr., Alex. McN. Fisher Samuel and William Fisher, John Dean, Senior, James, William and John Dean, Junior, Michael Geddes, Robert Geddes, Alexander Henry, William and Samuel Burke Archibald, David McKeen, Alexander Stewart, John Geddes and John Holman,—all these with their wives and children came to the Meeting House and no doubt there were other whose names I have been unable to discover. Very often I think they must have walked, and some of them must have been on the road fairly early in the morning in order to be in time for the service.

Most of those old people and many of their children who remained in the district are lying asleep in the plot of land which once surrounded their Meeting House, and it seems relevant at this point to enquire when this now deserted plot came to be first used as a cemetery. I think this was subsequent to 1806. My first Dean ancestress, Susan Kirke, died on Geddes Hill in the autumn of 1796. She was buried in the field owned now by Frank Fisher. Her husband John Dean, Senior, was buried there beside her in 1832. William Guild was drowned in the river about 1800. He was buried some place on the hill called for him "Mount William." And I am told that there were a number of other burials at that place. In 1806 the land on which the old cemetery is located was sold by Alexander McNutt Fisher to John Geddes, Second. These facts indicate that in 1796 no definite area had been selected for a cemetery; that in 1800 a plot on Mount William was selected and so used for a number of years, but later it was abandoned and, probably at the time when the site of the Meeting House was settled upon, an area there was laid aside for the community cemetery.

I visited this pioneer cemetery some years ago. The lines of the building site are yet to be made out. Some evidence remains that a fence was once about the whole cemetery. There are fifteen or twenty tombstones with inscriptions. Some of these are standing but others have fallen and are lying in fragments on the ground. Some graves, are marked by unhewn stones with no inscriptions and many more can now be detected only by oblong depressions in the ground, but I think there may be as many as one hundred graves in the cemetery. These were the men and women who came first to this valley when the whole country was one great unbroken forest and who did much to make it the place of beauty which we know and love so well. They laid the foundation of the community life of today which is immensely more pleasant and prosperous than anything which they experienced, but of which I think they often dreamed. But they had strength and endurance and faith! Let me tell you of one or two of the inscriptions on those lonely stones up there on the hillside — On Mary Stewart's stone are the words "I know that my Redeemer liveth"; and on Mrs. C. Newcomb's that whole verse, "For I am persuaded that neither death nor life nor height nor depth, nor any other creature can separate me from the love of God."
Some years ago at the fiftieth year celebration of Sharon Church, Mr. Ira Dean spoke with fine feeling of this first cemetery of Upper Musquodoboit. To all that he said on that occasion I most heartily subscribe. In the greatest things that make ancestral memories, worth while this cemetery is one of the most sacred and perhaps the most historic area of the whole valley. I should like to see that plot of land enclosed and set apart. A cairn in memory of all our pioneer settlers might fittingly be erected on the site of the first Meeting House. We might repair those stones, decorate and beautify the graves, and in other ways do honour to the memory of our ancestors as well as to ourselves.

I have heard it said that after the burning of the first Meeting House another one was begun on the site east of John Holman's but that it too was burnt before it -was finished. Whether or not this is a correct account I do not now but if so the second fire must have taken place before August 1826. On August 24, 1826, Samuel Fisher Archibald made the following entries in his Account Book:

Aug. 24, 1826 “William H. Fisher
Dr. To cash paid as arbotrator in settling where the Meeting House should be 1 3
"Matthew Archibald, Junior

Aug. 24, 1826 To cash paid as arbotrators in settling where the Meeting House should bee s d for yourself and John Thompson 2 6

These entries prove I think that on the date given there was no Meeting House standing in Upper Musquodoboit but that the congregation was planning to build one. A difference of opinion as to the site had arisen And an arbitration board of three members had the question under consideration. I think Matthew Archibald Junior represented the Deacontown section, and William H. Fisher stood fast for this section. It even appears possible that Matthew and William had failed to agree and that John Thompson was selected as a neutral. The one shilling three pence which each one received must be looked upon strictly as an honorarium for without a doubt their true recompense came from the solid argument which had ensued before the matter was settled!

As a further development of their building plans two commissioners were appointed. These were Samuel Fisher Archibald, of Deacontown, and Alexander Stewart of this section, And from them my grandfather Matthew Burris, who had just recently arrived in Musquodoboit, received the contract to build the Meeting House. I think this contract was given in 1828, for my grandfather was born in 1807, and I doubt if either Samuel or Alexander would have given an important contract to anyone under years of legal responsibility, so that it appears that the Meeting House was begun not earlier than the summer of 1828. Solomon’s Temple was seven years in the building but the Old Meeting House being smaller and somewhat less pretentious took

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about two. Solomon purchased this timber from Hiram, King of Tyre; the builder of the Meeting House bought his from Jonathan Archibald and used Jonathan's mill to prepare it! The following items from the Account Book will I think establish the date when the Meeting House was completed:

"Jonathan Archibald

May 4, 1829
By cash paid Belsher for Bible 100 5-0-0

Walwood Rynndles

Aug. 18, 1830
By use of your house for meting in winter -5 -0

Eliakim. Tupper

Nov. 6, 1830
By amount of your account for sacramental cups 19 6

These items, being interpreted, mean that Jonathan had purchased a fine Bible for the congregation from Belcher and Company, Publishers and Booksellers of Halifax. It was intended to be used as the pulpit Bible. Probably services were held in the Meeting House during the summer of 1829 but it was still unsuitable for winter use, and during the succeeding winter the congregation met at Walwood’s house; but when the winter of 1830 came around the Meeting House was completed and in anticipation of the first communion which would be held in it, Eliakim Tupper was commissioned to purchase the communion or “sacramental” vessels.

The Meeting House was built on the North side of the Old Highway and faced towards the South. The lot was deeded by “John Holma and Agnes, his wife” to Matthew Archibald, Samuel L. Henry, and George Parker, Trustees of the Congregation, on July 1, 1853, “for and in consideration of the sum of six pounds all that piece of land whereon is situated a House known as the Presbyterian Meeting House for the Publick worship of God, etc., etc.” The lot measured six rods by ten. The highway had been changed before the above date and the deed conveyed “Also a road leading from the Guysborough road, thirty feet wide ‘along line of John Geddes’ land to the aforesaid Meeting House.” The Meeting House had been standing there more than twenty years before this deed was given, the explanation being that the Act of Incorporation relating to Church properties was not passed until 1852. At that time congregations all over the province proceeded to have their titles confirmed and their business affairs brought up to date. The House was old fashioned in appearance, high and square in outline, with many windows having small panes of glass in them. It had a large double doorway in front. On either side of and above the doorway was a double sized window. The doors’ were fastened on the outside with a transverse wooden bar which fitted into slots on the door.
frame. Inside facing the door, at the North end, thirteen steps in all led up to a high pulpit—ten to a landing and three more into the pulpit. Above and behind the pulpit was the "sounding board," below and directly in front of it was the Preceptor's desk which was reached by three steps up from the floor. Two aisles led from the entrance or "lobby" to the front of the House between rows of square box pews. The pews had doors and uncushioned straight backed seats. Galleries were built around each side and across the end opposite the pulpit. These were supported by large round wooden pillars. The end gallery had four such supports and on one of them cut deeply into the wood were the large capital letter "M. B. H." The ceilings were of "grooved and tongued" boards and the walls were finished with wainscotting. The House was heated by two large stoves from which "Russian iron" pipes led into the interior to the flue which passed through the ceiling at about its centre.

Most of the above description was given to me by my elder brother Frank, who tells me also that on one occasion he stood before the marked pillar puzzling over the letters which had been inscribed upon it, and on asking his father, he was told that his grandfather, Matthew Burris, had cut those letters there meaning "Matthew Burris' House" in order to show who had built it! In justice to the builder I must add that he did not even dream of disrespect when he placed his trade mark on that pillar. The Meeting House was his first contract of any importance and he was very proud of it.

The Meeting House served its purpose for fifty-eight years from the time when the jack-knife work was done upon it. In the summer of 1864 it was renovated and repaired, the sum of 85 pounds being expended for that purpose. The money was raised by "assessment on the proprietors of the said House according to the property owned by each pew-owner," and it was resolved "that John Geddes, Esq. John Holman and David Reid shall be a committee to complete the repairs of the aforementioned Meeting House."

Some of the younger here may think it strange that our ancestors called their place of worship a "House" or a "Meeting House" but there is no doubt of the fact. In the strictest official sense that building was properly designated The Meeting House; the hill on which it stood and the road which ran by it were the Meeting House Hill and Road, and people going to or from services were called "The Meeting Folk." These terms sprang from days of stress and strain in the Old Country and, as used in Musquodoboit and in many other parts of Nova Scotia, they carried with them traditional meanings of the very highest order.

The Meeting House, rendered in Latin or on Anglicized Latin, as it formerly was, becomes the very significant "Conventicle" of several centuries ago. Many so called Conventicle Acts were put into effect in days gone by, all designed to suppress what was then thought by the governing classes to be dangerous freedom of thought and action. So far as our
Ancestors were concerned the Conventicle Acts of British History were
directed against the meetings which they held for the purpose of Divine
Worship. But those far off people could not be frightened or subdued.
Conventicle Acts or not they held their meetings—very often far out on the
moors or in some secret glen in the hills. The dragoons of the enemy hunted
them out and rode among them and trampled and shot them down, but the
meetings went on! Sometimes every man came to the meeting armed to the
teeth to worship as he saw fit at one moment and, if need be, to fight for his very
life the next. All these stern deeds and more are in the history of the
Scottish Covenants and of the Meeting House! The name was taken to
Northern Ireland almost a century before the Presbyterian cause triumphed in
Scotland. The Presbyterians of Ireland always-used that term and their
descendants in Ulster retained it until very recent times. It was transported
to New England, where it is still in use. It came to Nova Scotia with the Ulster
Scot settlers of this Province both from New England and directly from
Ireland. In Scotland "The Kirk" was an equivalent, but our Scottish and
Ulster-Scot ancestors had very different experiences in the matter. Both were
Presbyterian but in Scotland that had become the National Church,—
established by Act of Parliament, whereas in Ireland Presbyterians continued to
be frowned upon and suppressed, and even persecuted by the governing classes.
The quarrel was in full strength when our Ulster Scot ancestors came to Nova
Scotia. They brought "the Meeting House" with them and their descendants in
Nova Scotia continued to use that term for more than a century after the first
arrivals.

The intolerance and the bitterness of those old, days have passed away,
we hope never to return, but Musquodoboit should never quite forget, the
greater meaning of the Meeting House and of the Meeting Folk, for no small part
of the story of our civil and religious freedom is bound up in that of these
plain old names.

The Meeting House sheltered its last congregation in the spring of
1888, probably in the latter part of February. On March 7th of that year an
auction—was held, I think in the building, at which all the parts and materials
which could be salvaged and removed were partitioned off, so to speak, and sold
to the highest bidder. The record of the auction and the sections, which each
one bought would make a story in themselves, but I shall give only a list of those
who purchased. They were William Holman, James Butler, George Burris,
Charles Fisher, William Henry, George Fisher, J. H. Holman, James
McFetridge, David Reid, Layton Burnett, John T. Watson, Alexander Clark,
and Neil Archibald. They were the parents and grandparents of many and
possibly the great-grandparents of some who are here today,—all but Layton
Burnett and Neil Archibald. I am surprised to see their names on the list. They
must then have been boys in short trousers, for they are young fellows yet and
that was fifty years ago! But all the others have disappeared. I think, Nay!
I believe that they have been translated to another House, to a "House, not
made
with hands, but which stands Eternal in the Heavens." And as we say goodbye to the shades of that old building up there on the hill we may be sure that the men and women who built and occupied it were thinking in terms of Eternity as well as of Time when they persisted in calling their place of worship "The Meeting House."

Sharon Church at Dean was finished in 1884. At the 50th year celebration held in that church four years ago its history was given by Ira Dean, Esq. and I need not do more than direct your attention to his record, and remarks on that occasion. J may say, however, that the Church and hall and the whole property are kept in a way which makes them a distinct credit to the congregation.

The Presbyterian Congregation of Upper Musquodoboit, as such ceased to exist in 1925. At that time the St. James Church section decided merge with the United Church of Canada, while the Sharon Church section voted to remain with Presbyterian Church.

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ST. JAMES CHURCH

The earliest record I can find which refers to this Church is as follows:

"Dec. 12th, 1885."

Church Subscriptions.

We, the undersigned, being desirous of erecting a place for the Public Worship of God in connection with the Presbyterian Church of Canada, do and each of us doth, for the above named purpose, promise to pay to the Treasurer of the Building Committee the sums annexed to our respective names. The said place of Worship to be on the Manse Grounds, so-called, in Upper Musquodoboit. The above sums to be paid in four equal half-yearly installments, viz.,

1st payment ...................................... July 1st, 1866
2nd payment ..................................... Jan. 1st, 1887
3rd payment ..................................... July 1st, 1887
4th payment ..................................... Jan. 2nd, 1888"

The subscription list, apparently, was circulated in sections. Charles Stewart headed the list with the largest subscription of any one in the congregation. George Stewart came next with the second largest subscription. Then followed the names of every property owner in Stewart Hill and in the same way "down-along to Deacontown, on the Benvie and the Butcher Hills, the Meeting House Road, through the Fisher and Hutchinson Settlement, all the people at The Mills on the Sheet Harbour and Pleasant Valley Roads. I doubt if there was a man in the congregation who shirked his duties on that occasion, and, some of them, I think, subscribed very generously indeed!
A total of $2,381 was subscribed. After events in the financing of the Church, suggest that this subscription list was opened for the purpose of a guarantee against accident happening to the building before it was completed. At any rate, when the Church was finished, a careful appraisement was made of the relative and absolute values which might be placed on each pew in the Church. As I picture it, a very dignified and cautious committee of wise men and women went one day into the Church and set to work. By that time, they knew just what the Church would cost and the pews must bring that amount in any case, but there must be fair play. Standing now here, and now there, they put a price on every pew in the Church. I think every now and then, some two or three of them even ascended to the Pulpit to note just how some particular pew appeared from that all important location, and if that pew had a pillar obstructing part of the view either from or to the Pulpit, down came the “appraisement” and that was all there was to it! The Committee did its work well, and according to the record when the auction of the pews was held on March 15th, 1888, the congregation showed its approval as follows:

"Appraisement Total .........................$2694.00
Sale of Pews Total ............................ 2975.50
Balance in favour of Committee ........... .281.50"

The plan of the building was prepared by John (?) Sutherland, who was, I think, the late John Sutherland of Gays River; he received five dollars for his services. Active construction began about June 1st, 1886. John Jeffers built or supervised the building of the foundation walls. Contracts were given to David Reid to build the frame and outside, and to J. H. Holman to complete the inside of the Church. Barry Hamilton and William Holman were engaged to paint the Church inside. The fine graining, varnishing, etc., was done by Mr. E. L. McElhenny. To assist in the financing two large tea meetings were held. One in September, 1886, and another in July, 1887, and apparently one or two indoor events were held at other times. About $350.00 was realized in this way.

The ladies of the congregation are to be given credit for the proceeds of the tea meetings, but in addition their Sewing Circles were not idle.

"Dec. 16th, 1887, received from Mrs. Charles McGunnigle Sewing Circle money to buy furnishings for new Church, $70.00
Dec. 21, 1887, received from Mrs. George Burris Sewing Circle money, $38.50

The treasurers of the other Sewing Circles are not named in the Record but similar amounts were raised from all other parts of the congregation. This account shows many items which were purchased with the money so raised and among them is the item,

"One Baptism Bowl ...... $3.50."

"David Reid was given credit for
"One Baptism Post, $2.00," and so was provided that piece of furniture before which all the children of this congregation, for fifty years now, have been baptized. The writer and his young (twin) brother Adam are not of this number. I do not know what Adam thinks about it but I have always been pleased that I was baptized in the Old Meeting House.

The Cut Glass for the window in the Church tower was presented by the minister, Rev. J. A. Cairns, at a cost of $23.50 for the glass and $10.00 for the work of putting the window in place.

On the same day that the auction of pews was held accounts were opened with each buyer.

Sixty-nine pews in all were sold, and the accounts on this matter fill about eighty closely written pages. My father, George Burris, was the Commissioner for the building of the Church and Charles McGunnigle was the Treasurer. The Account Book shows the extreme care which they excised and the great amount of time which they devoted to their duties. It shows, too, that with equal zeal practically every man and woman in the congregation worked at or for the New Church, in one way or another, and through services rendered, materials furnished and cash contributed the Church was completed free of all debt and at a total cost of $2807.79. I suppose that such a building would cost three or four times as much today, but in any case the value to the community of the enterprise which resulted in this Church can never be estimated in dollars and cent. The spirit of co-operation which was so evident, the interest and the enthusiasm of all participants and finally the motives which prompted the undertaking and which carried it through to the end, are matters which are beyond any system of ledger keeping.

The first service was held in this Church on March 3rd, 1888 on which date the building was dedicated to the worship of God, and, in that Holy Service bearing it's present name "St. James Church." I know this name was selected only after careful thought. In the Commissioner's Account the building was referred to always as "The New Church" or "The Church," and one wonders why the name of St. James was preferred above any other which might have been chosen from that great array of Christian saints and apostles and martyrs, but I think the explanation lies in the teachings and the character of St. James himself, for that disciple dwelt much on the necessity of a religion which expresses itself in practical things—in works and not in faith only, "Even so faith without works is dead, being alone." This and other admonitions of a similar nature prove that St. James was a man of action and of practical applications and because of that he would appeal to the men and women of Musquodoboit, just as he has appealed to so many other ages and peoples, and thus it was, I believe, that this Church was called by his name.

I have finished my story. It has taken too much of your time, but I could not do it in less and give proper credit to those who have preceded
us in this place. That has been my central thought throughout and I trust that I have not fallen too far short in that purpose.

In conclusion, I would speak to the boys and girls, and to the young men and women; I say to you, with all the earnestness at my command, cherish these grand old traditions of your race and people. They are pure gold, and among the most precious things that you can ever possess. Know them by heart, and in your hearts learn to feel something of the fire that surged in the breasts of your own ancestors in that great panorama of our past, and be diligent and wise in applying that rekindled flame to the problems of your own lives. Of your ancestors I dare to make this assertion—that no more worthy, diligent or independent people ever lived! They achieved greatly, and if you will take a lesson from their lives, as you go onward you will be strengthened and inspired and you, too, will achieve beyond your fondest expectations. And as my last words to you I would quote from one who was perhaps the greatest of all Nova Scotians. He was not of our Church but when he lived in Musquodoboit he must have been a well-known figure at services in the Old Meeting House, and he understood and knew our ancestors as it was given to few men so to do. In return he had from them a greater measure of loyalty and support than any other public man has ever received in Musquodoboit. He lived up there on the Annand Place on the farm which William and Dorothy Archibald first claimed from the forest, and the tradition of his years in Musquodoboit is one of our proudest possessions. This in part, is what "Joe" Howe wrote in his poem entitled "Our Fathers":

"Look up! Their walls enclose us
Who spanned the streams? Tell me whose works they be.
Whose sturdy hands the noble highways built
Through forests dense, o'er mountain moor and lee?

If fitly you'd aspire, honour the dead
Recount their virtues in your festal hours
Higher still and higher nourish the patriot flame that history
dowers,
And o'er the old men's graves
Go strew your choices flowers."

Read at the 50th anniversary of St. James Church, Upper Musquodoboit, on June 19th, 1938. The writer is much indebted to the following, viz.:

"History of the Mission Secession Church to Nova Scotia" (Rev. Mr. Robertson); "Settlements and Churches of Nova Scotia (1749-1775) (Rev. Ian Mackinnon); "Presbyterianism in Musquodoboit" (a manuscript by Watson McCurdy, Esq.); "Firs Settlers of Colchester" (Thomas Miller). I have verified many items by reference to official records of the Nova Scotia Archives, Registry of Deeds and Crown Lands Offices and have had access to the "Minutes of Congregation" and "Session Records" of Musquodoboit, all of which sources are hereby acknowledged.

MATTHEW BURRIS, M.D.,
June 19th, 1938. Dartmouth, N. S.

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