

# **LAMBS OF THE LOWER OTTAWA**

**SCOTLAND TO CANADA**

**1623-1936**



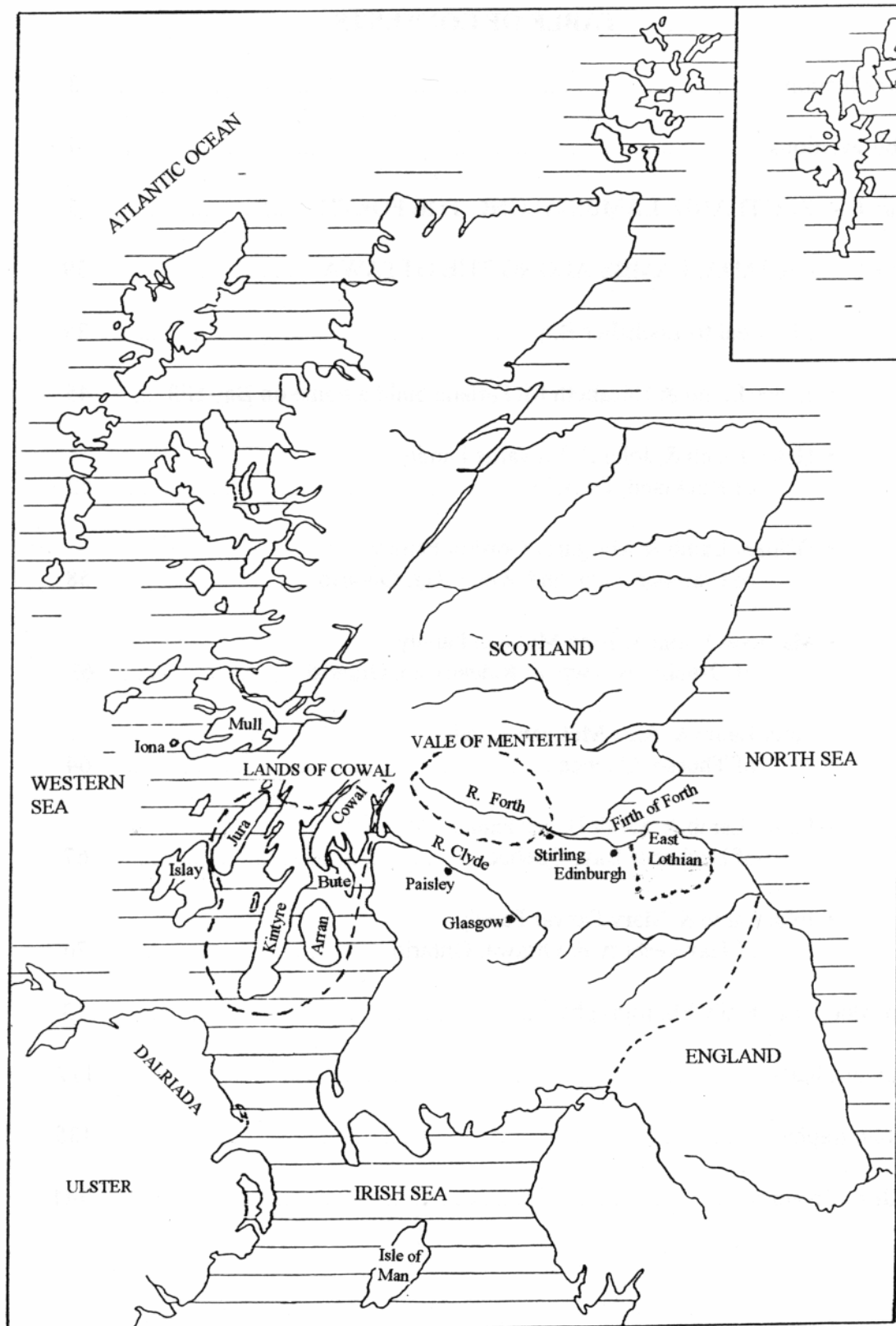
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**2001**

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Map of Scotland showing the Lands of Cowal and the Vale of Menteith.

## INTRODUCTION

In the 1960s when the Lamb home on Carling Avenue in Ottawa was sold, my brother, Bill, saved several boxes of old photos and family documents. These roused his curiosity about the family and he began to gather other information about the Lamb family. Along the way he met and exchanged family information with several Lamb cousins including, Percy Campbell, then living in Sunderland, Ontario; Gladys Ferguson, a descendant of James Lamb (1828-1914) and Sarah Baker; and Leone Robertson, a descendant of William Lamb and Margaret Gordon.

About this time, Bill wrote to the Scottish Ancestry Research Society (SARS), of Edinburgh, Scotland, requesting them to search the records in Scotland for the family of James Lamb (1778-1855) who lived near Thornhill, in Perthshire, and came to Canada in 1831. SARS found a James Lamb born in 1776 at McOrriston/Mackaurostoune, in the Parish of Kilmadock, the son of John Lamb and Mary McArthur. Although the date of James' birth differed from our information in Canada, we accepted the SARS report that his parents were John Lamb and Mary McArthur. About 1970, Bill published a summary of his findings which he called, *James Lamb and His Canadian Clan*.

More recently I read the SARS report again and wondered why there were no daughters called Mary among the children of James Lamb and Elizabeth McFarlane. According to the almost sacred tradition in Scotland of naming their children, the second daughter should have been named after her paternal grandmother. James and Elizabeth Lamb's second daughter was named Helen, not Mary. I decided to order the microfilm copies of the original Old Parochial Registers (OPRs) for the parishes around Thornhill, Kilmadock, Kincardine and Port of Menteith.

The OPRs begin in the 17th century and almost immediately I found Lamb families in the Parish of Kilmadock; then a family of Lambs living at Bridge End of Goodie. In the next generation, this family appeared to have moved to Borland in Ruskie, in the adjoining Parish of Port of Menteith. Here was the baptismal record of a James Lamb born in 1778, the son of John Lamb and Helen Burn. The date was right and the grandmother's name was Helen!

In Scotland, a person's name not only told his/her family or clan but what position that person held within the family.

The naming of children nearly always followed a simple and almost sacred rule:

- The eldest son was named for his paternal grandfather; the second son for his maternal grandfather and the third son for his father.
- The eldest daughter was named for her maternal grandmother; the second daughter for her paternal grandmother and the third daughter for her mother.

Over time, this custom led to nicknames, which in turn often became proper names in the next generation. Helen might become Ellen, Nell or Ella; Elizabeth, Eliza, Lizzie, Beth or Betty; Margaret usually was called Maggie and Mary, Minnie. Among the sons, William became Will, Willie, Bill or Billie/Billy; James might be Jamesie, Jim or Jimmy. While this custom of naming in Scottish families, has largely died out, it was very important in earlier generations.

The family surname might be a well-known clan name such as Campbell,

McFarlane or Stewart/Drummond. During the years of clan strife and massacres, and the Jacobite Rebellions of 1715 and 1745, many took safe surnames such as Lamb, Black, Brown or White; others took the name of the river or community where they found refuge.

These safe names account for many of the septs of the various clans or great families. Our Lambs in Perthshire lived in Stewart or Drummond country, yet they brought the story of the Campbell massacre of the Lamonts in 1646 with them to Canada in 1831. It was told to succeeding generations as late as 1935. Oral history may take many twists and turns, but truth is at the heart of it.

As well as family oral history, we also had three letters from Scotland mentioning family members and their relationship to Canadian Lambs. These names and relationships confirm that our Lamb family descends from the Lambs living at Borland in Ruskie. This research lies behind the Lamb family story in Scotland described in Part I - LAMBS ALONG THE FORTH.

Many cousins shared their family information that helped shape the Canadian story in Part II - LAMBS ALONG THE OTTAWA. More recently Elizabeth Waymann, a descendant of Helen Lamb and John S. Edwards, contributed much of the Edwards family story. Alvin Gallagher and Norman Macoy provided the Gallagher and Porter-Ewen-Gervan-Macoy genealogies, which added more detail to this family history. Other contributors and sources of information will be found listed in the bibliography. To all I offer my thanks.

Most of all, I want to express my appreciation to my husband, John, who has encouraged me again and again, and brought the finished product out of his computer.

Helen Lamb Shearman  
Oakville, Ontario  
2001

\* \* \* \* \*

## ABBREVIATIONS

- b. In Scotland, refers to date of baptism in Old Parish Registers (OPRs).  
In Canada, refers to date of birth in Family Bibles or other family records.

m. Date of marriage.                      d. Date of death.                      c. or abt. : about.

Twp. : Township.                      Co. : County.

U.C. or Upper Canada became C.W. or Canada West in 1840 and Ontario in 1867.

L.C. or Lower Canada became C.E. or Canada East in 1840 and Quebec in 1867.

A name following a slash, as in William/Willie or Mary/Minnie, was the name usually used for that person.

## PART I - SCOTLAND

### LAMBS ALONG THE FORTH

#### **EARLY CONNECTIONS: *The Lamonts of Cowal.***

In the 6th century, the western Highlands of Scotland, which reach southward to the northern shore of the Firth of Clyde, were settled by Celts from the northern part of Ulster, called Dalriada. These early inhabitants of the peninsulas and islands of Kintyre, Jura, Arran, Bute, and Cowal, were known as "Clann 'ic Fhearchair," or Mac'erachar/MacKerracher. They claimed descent from the Great House of O'Neil, kings of Ulster in earlier times.

The name of Lamont appears to date from the middle of the 13th century when Lauman, a grandson of Fhearchair, was named in a charter granting lands in Kilmun and Kilfinnan to the monks of Paisley. In time the name Lauman became Lamont, the accent on the first syllable.

William F. Skene in his book *The Highlanders of Scotland* says of the Lamont Clan:

*There is one peculiarity connected with the Lamonds (Lamonts), that although by no means a powerful clan, their genealogy can be proved by charters (legal records), at a time when most other Highland families are obliged to have recourse to the uncertain lights of tradition and the genealogies of their sennachies (oral history) ....*

The antiquity of the Lamonts could not protect them from encroachment by the powerful Campbells of Argyll to the north. Gradually over several centuries, the Lamont lands were reduced to the lower part of the Cowal peninsula.

When Robert the Steward/Stewart became King Robert II in 1371, one of his first acts was to make a Campbell the hereditary keeper of the royal castle at Dunoon. From that time on, the Campbells used every opportunity to increase their lands in Cowal.

#### ***From Lamont to Lamb.***

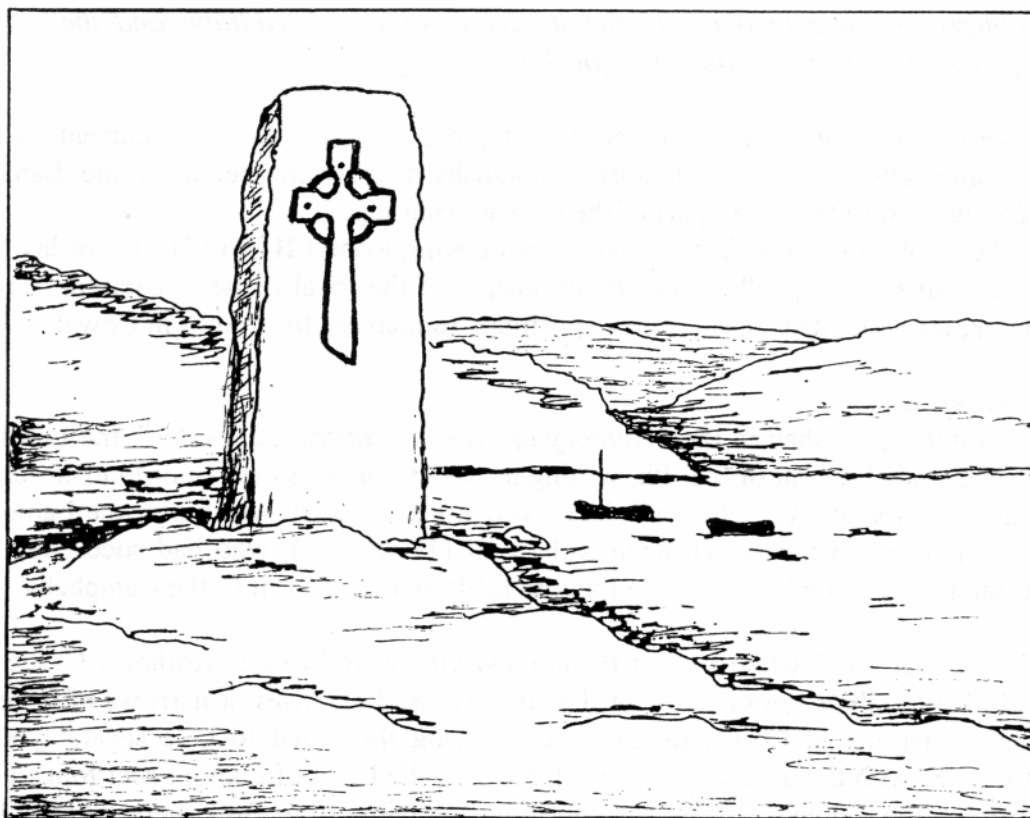
In a letter published in the *Inventory of Lamont Papers, 1231-1897*, the Laird of Lamont, Archibald Lamont of that Ilk, writing in 1699 to his kinsman, Bourdon/Burden of Feddal, in the parish of Ardoch, Perthshire, recounts an incident which saw the Lamonts lose more of their territory when King Robert III (1390-1406), who had succeeded his father as king, confiscated some of the Lamont lands and gave them to the Campbells.

In the year 1400 when Robert III and his court were living at Rothesay Castle on the island of Bute, three young lairds of the court crossed the kyles or narrows of Bute to the Lamont territory of Cowal to hunt. On leaving they tried to take several young Lamont women with them. Hearing of this treachery, the Laird of Lamont sent four of his sons to rescue the women. In the ensuing fight, the lairds from Bute were killed. The Lamont sons were forced to flee for their lives and change their names to conceal their identity.



Left - The Lamont clan badge. The motto,  
*Ne parcas nec spernas* means  
*Neither spare nor dispose.*

Below - A sketch of the memorial at Dunoon  
 commemorating the massacre of  
 the Lamonts in 1646.



The eldest son fled to Perthshire, seeking the protection of the Earl of Perth/Perth and taking the name of Bourdon/Burden, eventually obtaining land in Feddal, in Perthshire. The second son took the name of Lamb as being nearest his own of Lamont. The third son went to Paisley, in Ayrshire, where the abbot of Paisley gave him a small piece of land. The youngest son became the originator of the McTournors/ McTurners of Luss, a small glen on the west side of Loch Lomond. About two centuries later, families by the name of Lamb are found in the earliest records of the Parish of Kilmadock, some thirteen miles south-west of Feddal.

### ***A Massacre Remembered***

During the Civil War in Scotland (1642-49), the Campbells harried the Lamonts, sacking and burning the home of the Lamont chief, Toward Castle, in early 1646. Later that year, the Campbells called the Lamonts to a peace talk at Dunoon. It was agreed that the negotiators on both sides would come unarmed. Two hundred Lamonts including thirty-six of the clan's *special gentlemen*, those who were closely related to the chief, came without weapons of any kind. The Campbells arrived heavily armed and began slaughtering the Lamonts, first by hanging the *special gentlemen* on a tree, then burying all two hundred of the Lamonts in a pit, some still alive. This dreadful massacre shook all of Scotland.

Finally in 1661, the Marquis of Argyll, chief of the Campbell clan, was executed for his part in the Lamont massacre and other crimes. The lands in Cowal taken by the Campbells were returned to the Lamonts. By this time most of those of the Lamont clan who were left after the massacre, had scattered, many seeking safety in Ayrshire. To protect themselves from the vindictiveness of the Campbells, most adopted concealing or safe names, such as Black, Brown or White.

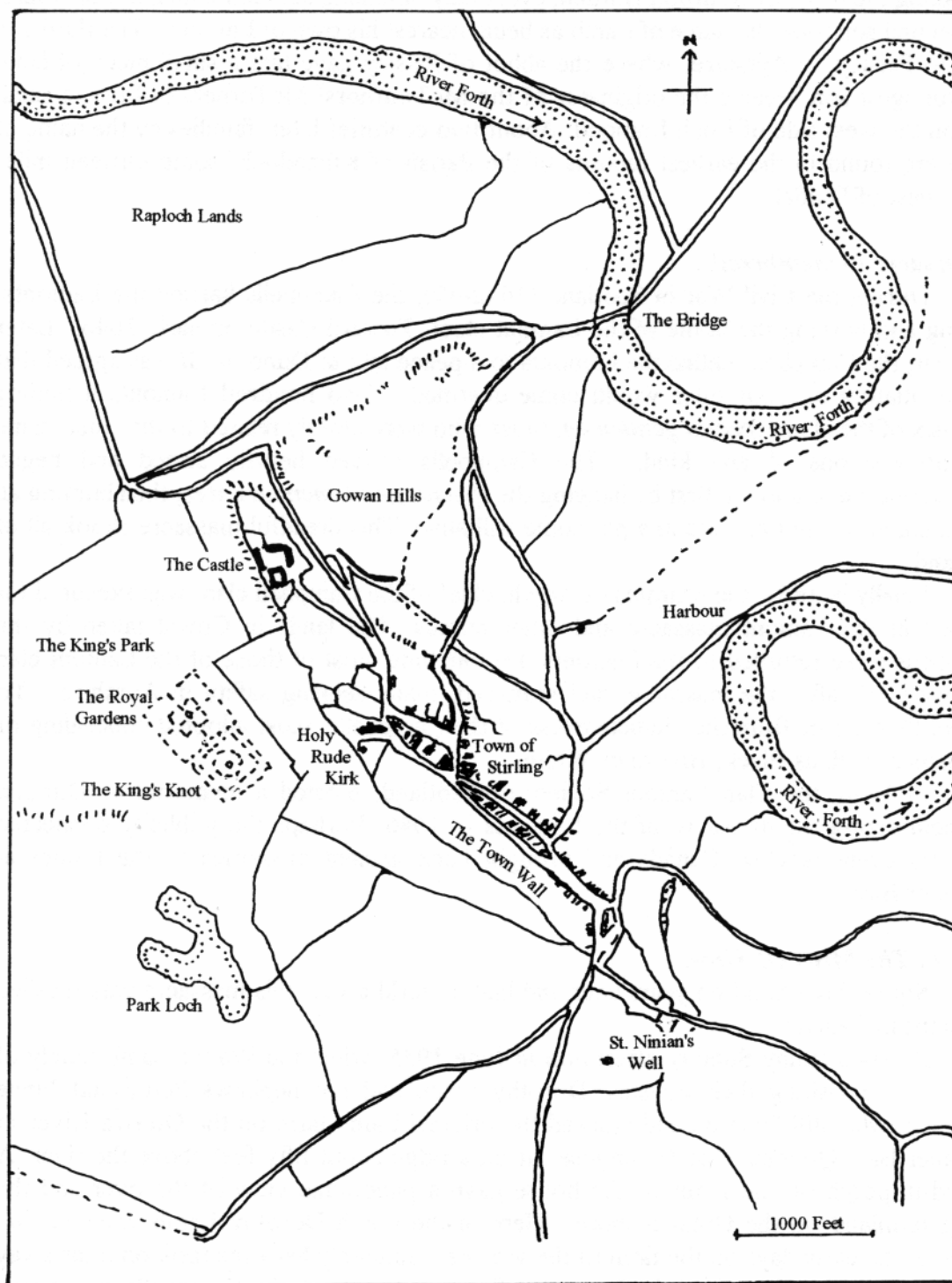
In 1906, the Clan Lamont Society of Scotland, erected a memorial at Dunoon commemorating the massacre of the Lamonts in 1646. Perhaps the publicity connected with this event reached Canada and brought back ancient memories to the Lambs at Lochaber Bay.

### ***Back In The Mists Of Time.***

Some three hundred years later and half a world away, this massacre was recalled by Lambs in Canada.

It was a sunny Sunday afternoon in June 1935, when the Walter Lamb family of Ottawa were visiting their cousins, Dorothy Lamb and her nephews Percy and Jamie Campbell, who still lived on and worked the original Lamb farm on the Ottawa River at Lochaber Bay, Quebec. The farmhouse sat on a ridge about fifty feet above the river. A glassed-in porch on the front of the house gave a panoramic view of the river and the rolling farmland on the Ontario shore. Here in the porch Dorothy Lamb was relating stories of the early days on the farm to the visitors. Suddenly her eyes took on a far away look and she said, "Way back in the mists of time in Scotland, the Campbells massacred the Lambs. Since that time the Lambs had no dealings with the Campbells. But," she continued, "when the Lambs came to Canada, there were Campbells on the next farm."

"Then a Lamb married a Campbell," referring to her older sister, Margaret, who had married Percy and Jamie's father, Hugh Campbell. "And someday a Campbell will



The Town of Stirling in 1700.



inherit the Lamb property."

One of the children present never forgot this story. The Lambs massacred! How could that be?

Fifty years later in 1985, the documented account of the 1646 massacre of the Lamonts, of which the Lambs are a sept, was found in Scotland in the *Inventory of Lamont Papers, 1231-1897*. The massacre described by Dorothy Lamb did occur "back in the mists of time in Scotland."

### ***Stirling: the Key to the Kingdom***

The narrowest part of Scotland, sometimes called its waist, lies between the Firth of Clyde on the west and the Firth of Forth on the east. As the estuary of the Firth of Forth narrows, the River Forth meanders across the wide tidal flats in great loops. From a distance the low hills on both shores seem to join together against the hazy blue backdrop of the Highland mountains. Nearer to the hills, the great fortress-crowned rock of Stirling rises out of the river's levels.

During the Middle Ages, Stirling was the Key to the Kingdom, for whoever held Stirling, controlled all of Scotland. A great loop of the Forth, which separated the Highlands from the Lowlands, surrounded Stirling on three sides forming a natural moat. Only an easily defended, narrow, mile-long causeway joined Stirling to the north shore and the Highlands, making Stirling an impregnable fortress.

Westwards, beyond Stirling, for some twenty-five miles, stretched another natural defence: an impassable five-mile wide bog or moss along the River Forth, from Stirling to the foothills of Ben Lomond.

In the 15th and 16th centuries, the palace within Stirling Castle was the favoured residence of the Stewart kings and, for a time, of Mary, Queen of Scots (1542-1567). A magnificent Great Hall was added to the palace by James IV (1488-1513). In 1501, he also built and endowed a Chapel Royal, where Mary, Queen of Scots was baptized and crowned in 1543. Both Mary, and later James VI, spent many of their childhood years within the secure walls of the castle.

The Stewart kings were patrons of the arts and invited musicians, writers and poets to attend court at Stirling. They also staged jousts and tournaments in the castle grounds, inviting competitors from Denmark, England and France. The castle architecture and the poetic output of the time, comprise some of Scotland's finest cultural heritage.

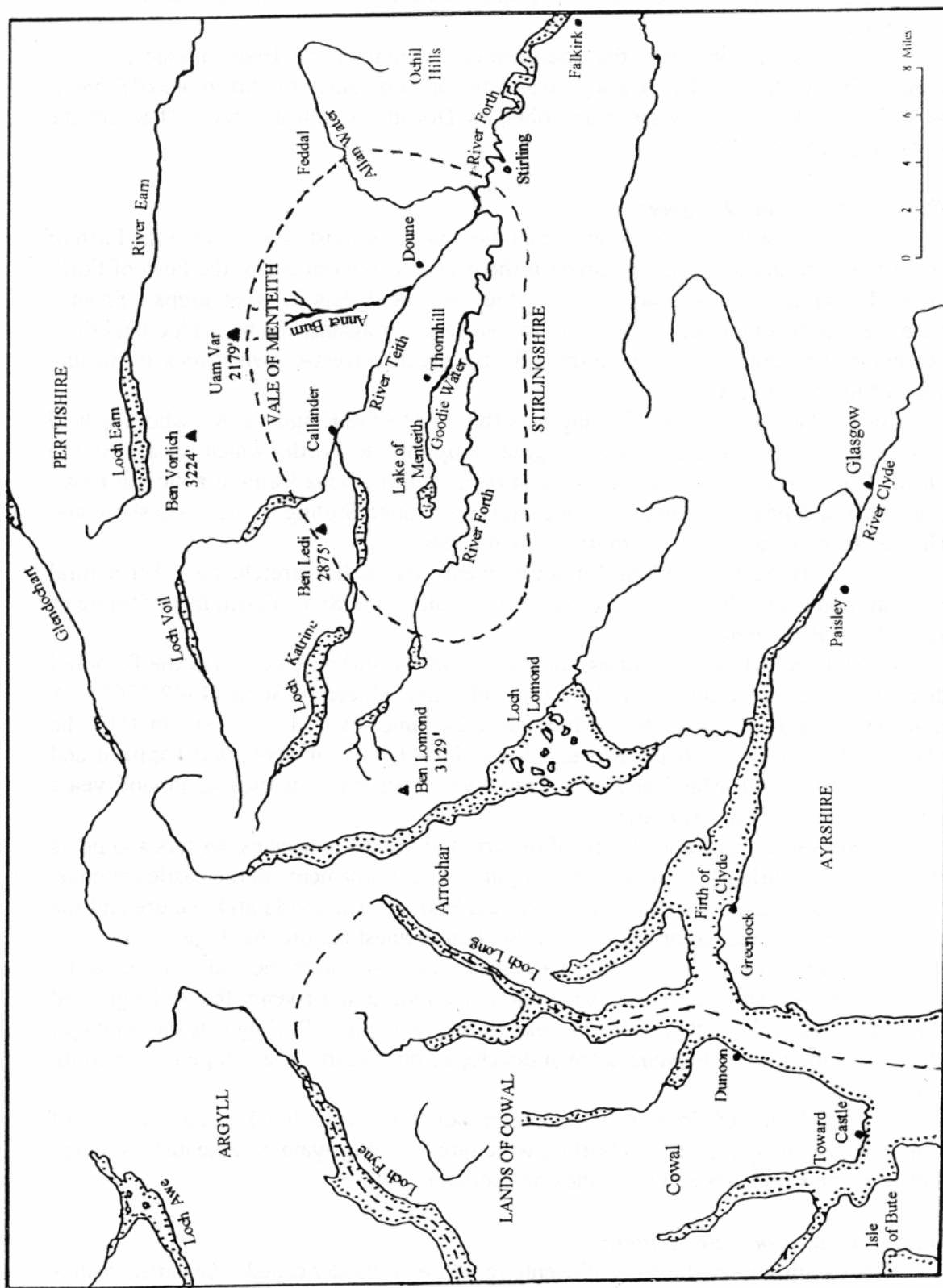
During these years the Scottish Parliament also met within the walls of the castle. The representatives gathered in the large hall, one hundred and twenty feet in length and lofty in height, richly decorated, in Parliament House. For a time Stirling was the capital of Scotland. Outside the castle walls, a town developed on a short, steep slope on the south side of the rock.

After the Union of Crowns in 1603 when James VI of Scotland became James I of the United Kingdom, royal visits to Stirling were rare. Stirling again became just a strategic link between the Highlands and Lowlands of Scotland.

### ***The Varied Realms of Fair Menteith***

West of Stirling lay the Vale of Menteith, more poetically called "the varied realms of fair Menteith." To some, the view resembles a giant bowl tipping southwards where a





Map of Mid-Scotland showing Cowal and the Vale of Menteith.

low chain of hills form the southern edge. On the west and north, part of the Highlands rim the wide valley, among them the peaks of Ben Lomond (3129 feet), Ben Ledi (2875 feet) and Ben Vorlich (3224 feet) can be seen. The hills, rocky on the heights, were covered with grassland and heather, and at lower levels along the rivers, fertile carseland. Across the floor of the valley stretched the thirty mile long moss covering an ancient arm of the North Sea, through which meandered the River Forth flowing from its source on the east side of Ben Lomond.

The Forth has three main tributaries. About a mile upstream from Stirling, a modest river, Allan Water, flows southwest from the Ochil Hills through Strathallan to join the Forth.

In the Highlands to the north, the largest and longest tributary, the River Teith, has two sources, Loch Voil and Loch Katrine, whose outlet streams meet above the town of Callander. Rushing past the town of Doune, the Teith parallels the Forth for several miles before emptying into it.

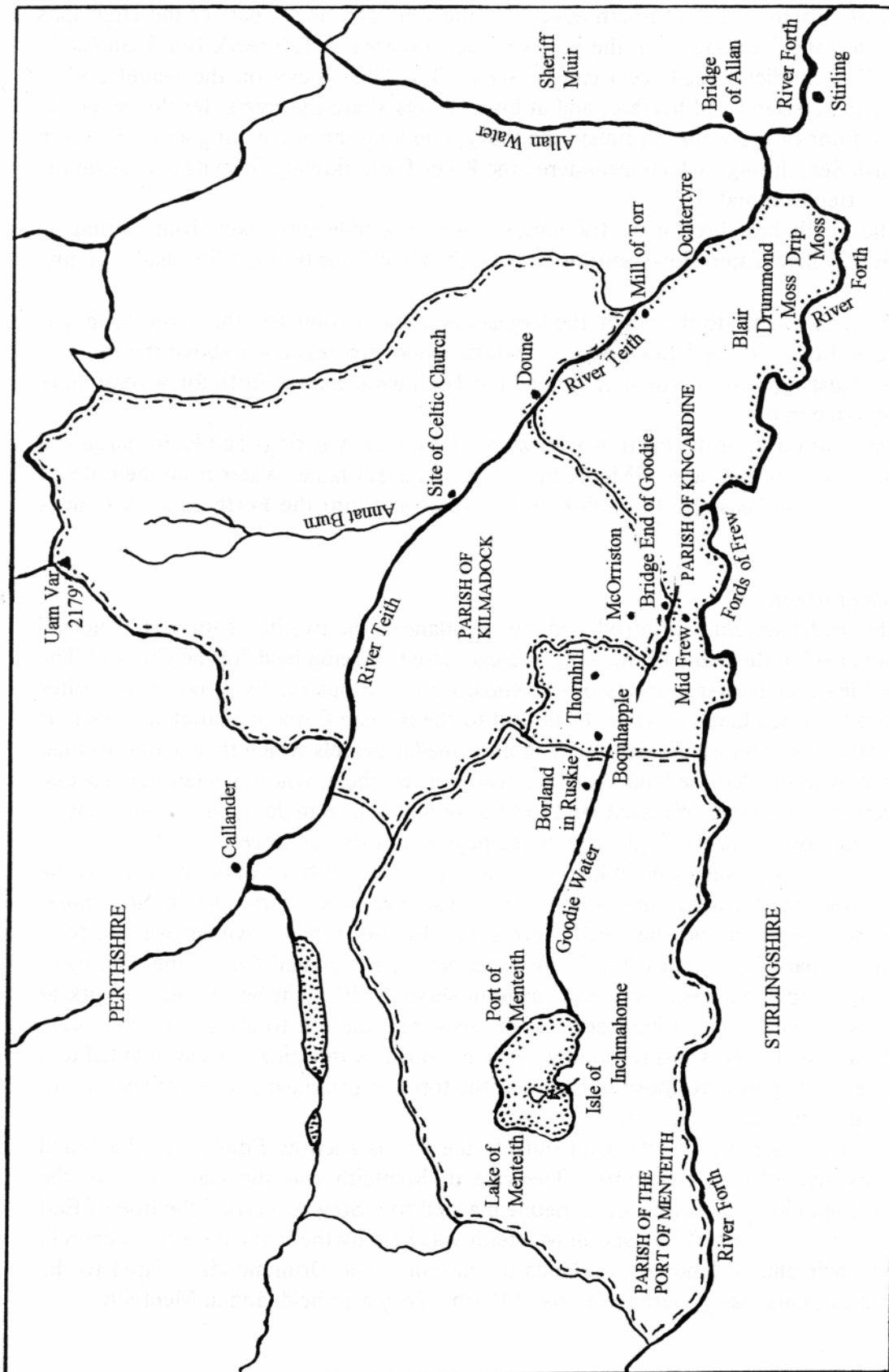
The land north of the Forth is well watered with many springs and lochs, large and small. The largest is the Lake of Menteith, a loch of ancient fame. Water from the Lake of Menteith flows southeasterly through Goodie Water and into the Forth about six miles west of the Teith.

### ***The Lands of Menteith***

The feudal system was introduced into Scotland in the twelfth century, in which all the land was held in the name of the King and expressed as being held "of the Crown." The King could lease or feu large tracts of his Kingdom to various relatives, court favourites who were often titled lairds or clan chiefs, and to the Roman Catholic church and various church orders. They in turn divided the land into smaller parcels which they leased to their kith and kin, who divided the land again and leased it to others, who repeated the process. These layers of ownership of leased land can be shown as a triangle in which the many at the bottom supported the few at the top by the payment of the feu or rent.

At first the feu was made in kind, such as a given quantity of oats or barley, cattle or sheep, payable at a stated time of year. This was usually at Martinmas in November, when the crops were in and the cattle were sold. In later times, payment was made in silver coin, the parcels of land often being described by the annual feu, as the nine-merk land of Boquhapple. Payment was also made in service. It might be providing work at certain times of year, such as harvest time, or answering the call to arms. All men were required to arm themselves and respond when summoned by the laird. This system led to a strong sense of obligation to those in power at the top and provided a sense of security to those without power at the bottom.

About this same time, the land outside the towns such as Edinburgh, Perth and Stirling, was divided into earldoms. The vale of Menteith was the major part of the Earldom of Menteith. A Stewart or someone married to a Stewart carried the title of Earl of Menteith. A large part of the land in Menteith was held by the Roman Catholic church, who leased their church lands or kirklands for farming. The Drummonds, related to the Stewarts through marriage, were the Earls of Perth. They also held land in Menteith.



The Parishes of Kilmadock, Kincardine and Port of Menteith in Perthshire.

## ***The Changing Church***

By the 6th century, Celtic missionaries from the Christian church on Iona, an island off the west coast of Scotland, had reached the varied realms of fair Menteith, then part of the Pictish Kingdom of Fortriu. These missionaries included Hug, Docus and Lolan who with their followers built small churches, called cills or kils, of turf and local stone. The Celts much preferred outdoor worship on a hillside, under a tree or by a burn. Bible stories and prayers were recited and retold orally and passed from person to person and generation to generation in Gaelic. These missionaries left a heritage of the Christian faith and place-names such as Kilmahug, Kilmadock and Boquhapple, to remind succeeding generations of the chapels they built and the places they lived.

In 1058, Malcolm Canmore came to the throne of Scotland as Malcolm III. Eleven years later he married Margaret Atheling of the royal family of Hungary who was a devout Roman Catholic. The Celtic Church was not to her liking. Queen Margaret abhorred worship in the outdoors and disliked the way in which the sacrament of holy communion was dispensed.

When Queen Margaret could not reform the Celtic Church, she built a great stone church, Dunfermline Abbey, next to the royal palace. There she installed Roman Catholic priests from England and offered large grants of land to Roman Catholic orders to come to Scotland. The Celtic Church, a church of the people, could not compete with such royal power and the royal treasury. The church in Scotland became Roman Catholic.

In the 16th and 17th centuries, following the Protestant Reformation, The Church of Scotland, which was Presbyterian, divided the country into presbyteries. These were sub-divided into local parishes, centered around the parish church. On the north side of the Forth, the southern boundary of Perthshire, there are three Church of Scotland parishes, Kilmadock, Kincardine, and Port of Menteith. Together, these parishes form a large triangle, Kilmadock on the north, Kincardine on the south, and Port of Menteith on the west, meeting near the village of Thornhill.

## ***The Parish of Kilmadock***

The parish takes its name from Docus, one of the early Celtic Christian missionaries, who settled, at least for a time, on the shore of the River Teith where it is joined by Annat Burn. With the term of endearment, *ma*, prefixed to his name, the church he founded here was known as Cill ma Docus, or in later years Kilmadock. St. Docus probably died about 570 A.D.

In the 13th century, a Roman Catholic monastery was built on this site and likely came under the jurisdiction of the Prior of Inchmahome. After the Reformation, this became the parish church and burial ground of the Church of Scotland. In 1756 a new parish church was built several miles downstream in the town of Doune.

Doune, centered on an old market cross, was for many years famous for the manufacture of pistols, introduced in 1645 by Robert Caddell. In the 18th century, six annual fairs or markets were held at Doune on the term days of Martinmas, Yoole, Candlemas, Whitsunday, Lammas and Michaelmas. The largest markets were at Michaelmas (September 29th) and Martinmas (November 11th) when cattle from miles around were bought and sold.

The parish itself is roughly triangular in shape, the base on the south bordering the

parishes of Kincardine and Port of Menteith for about 8 miles at a height of some 50 feet above sea level. The sides, each 9 miles long, rise gradually to the height of land on Uam Var, at 2181 feet. In spite of its upward slope, almost all the land was good for farming or grazing cattle and easily accessible.

### ***The Parish of Kincardine***

Often referred to as Kincardine-by-Doune or Kincardine-in-Menteith to distinguish it from other Kincardines in Scotland, this parish lies between the southern border of Kilmadock and the River Forth, and extends for about ten miles from the Teith to the eastern border of the Parish of the Port of Menteith. Here, St. Lolan, another Celtic missionary, built a chapel in the 6th or 7th century. Lolan's bell, a relic of the Celtic church was known to exist as late as 1935. A new parish church was built about 1716 by the Drummonds of the Blair-Drummond Estate.

Half the land in the parish was good farmland or carseland. The other half lay under the moss or marsh covering the land on either side of the Forth. The mosses had varying depths; two to three feet near the edges and as much as fifteen feet near the center. It also had different names depending on the estate of which it was a part. The moss nearest to Stirling was called Drip Moss, and to its west, Blair-Drummond Moss.

During the reign of the Stewart kings in the 16th century, at least two estates were raised into baronies. The Barony of Drummond, later the Blair-Drummond Estate, was held by the Earl of Perth. The Barony of Boquhapple, on the western border of the parish, was granted to the Earl of Menteith. Both these baronies were forfeited after the Jacobite Rebellion of 1745.

### ***The Parish of the Port of Menteith***

The heart of the ancient Earldom of Menteith was the Parish of the Port of Menteith which lies to the west of the Parishes of Kilmadock and Kincardine. The Lake of Menteith, almost in the center of the parish, is like a shallow saucer set among gentle hills, unlike most lochs in Scotland which have rocky shores. This may have been the reason the Loch of Inchmahome became the Lake of Menteith in Victorian times. The lake, almost oval in shape, contained several islands; the largest being the Island of Inchmahome. This was the early site of a Celtic chapel and, in the 12th century, a Roman Catholic monastery, famed in the 16th century as a safe haven for Mary, Queen of Scots.

On the north-eastern shore of the lake was a small group of cottages and a pier where boats were kept to reach the islands, called the Port of Menteith. This became the site of a new church and manse of the Church of Scotland after the Reformation. The surrounding hills are a mixture of fertile farmland and swampy places. Much of the parish is covered by Flanders Moss, a vast area of some twenty square miles.

The land on the eastern border of the parish was once the Barony of Ruskie, held by the Earl of Menteith. Although the Barony was abolished after the Jacobite Rebellion of 1745, the area still carries the name of Ruskie.

### ***Life in The Vale of Menteith***

The writers of *The Statistical Account of Scotland* in the various parishes of the Vale of Menteith provide an account of everyday life around the end of the 18th century.

The writer for the Parish of Kilmadock says it in these words.

*While the Grampion mountains protect it (the vale) from the nipping frosts of the north, it is finely exposed to the Atlantic breeze and the heat of the sun .... Being situated in the centre of the kingdom, the climate is mild and free of those rains that drench the western coast, and the piercing winds that blow incessantly on the inhabitants of the eastern borders. Hence, in this parish, there are few diseases. The inhabitants enjoy a clear healthful atmosphere, and live to a good old age..... the only fatal diseases are, the small-pox among the children, and fevers and consumptions among the middle aged.....*

*In this district a simplicity of manners, peculiar to rural felicity, has for a long time, prevailed....*

Most of the people spoke a mixture of English and Scotch, sometimes called Broad Scotch. A dialect of northern English, Broad Scotch was used by Robert Burns and Sir Walter Scott in their stories, poems and songs. One of Burn's most familiar songs still sung today is *Auld Lang Syne*. The people living in the northern area generally spoke Gaelic.

*The Statistical Account of Scotland* continues,

*The houses are much improved of late. The tenants now begin to perceive the advantage of good houses and of living separate from their cattle. Owing to the want of enclosures (fences) the black cattle make but a poor figure at the Doune market. The whole cattle, young and old, kept on the parish are about 2243 .... If we reckon the inhabitants to be near 2800, and the horses, 570, there is about one horse for every fifth soul, which is a serious concern to the nation.*

*The produce, like the soil, is various, viz. wheat, rye, oats, barley, beans, peas,, clover, rye-grass, and flax. The soil is also friendly to all kinds of roots, particularly the potato and turnip, which grow in great abundance and perfection.*

John Ramsay (1736-1814) of Ochertyre, an estate in Kincardine Parish, adjacent to Blair Drummond Moss, was an 18th century diarist. He wrote that on the farms in the vale of Menteith, "where the chief dependence was upon corn (oats, barley and wheat), each tenant had commonly a ploughgate." A ploughgate was about forty Scots acres equal to fifty Imperial or English acres.

Ramsay goes on to describe the life of the tenant farmers living near his estate. The Lambs and McFarlanes were among these.

*In this corner, and in most of the corses, the tenants' houses were mostly built with fail or divot (sods), which in a few years had the appearance of a wall of clay. Yet, when properly thatched, they were warmer and freer from damp than what was built of stone and clay.*



*Within my own remembrance the farmhouses of the Muir were all built with fail, the last of them being pulled down only a few years ago. The chief objection to this mode of building was its uncovering so much ground. It accorded, however, with the inclination our tenants showed to save upon every article. The same simplicity and parsimony appeared in other things, stable-doors being made of wattles (wooden stakes interlaced with twigs and branches), and there were seldom any locks upon the barn doors.*

*The most rigid economy appeared in the dress and domestic expenses of tenants. The clothes of the family, and even of the servants, male and female, were for the most part spun and dyed at home; and thus, though hardly anything was made for sale, the wife's thrift in a numerous household turned to excellent account, as it saved her husband from going to market for a variety of necessaries. In the last age, the most substantial farmers seldom had anything better than a coat of grey or black kelt (woolen homespun cloth), spun by their wives. Twice or thrice in a lifetime, perhaps, they had occasion to buy a greatcoat of English cloth (waterproof cloth), as what was homespun would not keep out rain. Harn (coarse homespun) shirts were commonly worn, though upon holidays the country beaus appeared with linen necks and sleeves. Among no set of people was female vanity ever confined within narrower limits; even marriage apparel being mostly manufactured in the family, and their ordinary wear being only a few degrees coarser and plainer. The gowns of women, old and young, were made by country tailors, who never thought of changing or inflaming the fashions. In point of equipage they were equally primitive, few of the topping tenants having either boots or saddles fifty years ago. It was the custom for them and their wives to ride upon sods, over which, on occasions of ceremony, a plaid or bit of carpet was spread.*

*And now of the food of our tenants, which they ate in a truly primitive manner, at the same table with their servants. Oatmeal-pottage (thick soup) was once esteemed a luxury among that set of people, bearmeal being generally used. Pease or bear (barley) bread was a capital article with them, wheat-loaves being now more common in farmers' houses. than oat-cakes were formerly. In times of scarcity recourse was had to inferior kinds, which are now happily forgotten - viz., grey meal - i.e., a species compounded of oatmeal and mill-dust; others made use of egger meal, consisting of equal portions of oat, pease, and bear meal. The latter took its rise from the beggars (weeds) mixing different kinds in the same bag. To some palates it is said not to have been unpleasant.*

*In every family water-kail (kail broth) was a standing dish, being made without flesh (meat), of greens and grolls - i.e., oats stripped of the husks in the mill. Without it they did not think they could dine to purpose. If tradition may be believed, the country people of old ate very little animal food, except perhaps a few old ewes that would not sell, and were likely to*

*die through the winter.... But for the last sixty years almost every tenant in tolerable circumstances killed either one or two.*

*When there was no flesh, kitchen (other food) of one kind or other was given after the kail - that is, either butter, cheese, eggs, herrings, and sometimes raw onions, which were annually imported from Flanders. To supper they had sowens, or flummery (thickened cereal), a cheap and healthy dish. In summer their drink consisted of whey or butter-milk, and in spring a little milk. But hardly any ale was brewed, except on extraordinary occasions. Indeed, the chief beverage of our country people has always been the pure element (water). Upon the whole, it may safely be affirmed that there hardly ever was a set of people who lived more poorly and penuriously, yet they were in general well pleased with their lot. Whatever might be their grievances, the meanness of their food and raiment seldom gave them a moment's disquietude.*

In a farm kitchen of this period most of the dishes were of wood, possibly some of pewter, a few of earthenware. One or two knives were used for cutting meat for the entire household. Forks were scarce. Food was generally eaten with the fingers. Horn spoons, called cutties, moulded from melted cattle horn, were used for such foods as pottage, water-kail and sowen.

John Ramsay of Ochertyre continues with his observations of his neighbour's system of finances.

*Such were the labourers of the ground, and such their situation in former times, so far as we can collect from the conversation of the aged. They appear to have been warmly devoted to the persons of their masters, and entirely subservient to them in everything where their own purse was not affected. Though by no means deficient in industry which would make a speedy return, they laid their account that any extraordinary exertion or outlay on their part would, in the long-run, redound as much to their master's profit as their own, and they had no mind to work for him. They therefore had a system of their own, founded on long experience, and suited to small capitals and tacks (assets i.e. cattle and land leases) for nineteen years. From this they were unwilling to deviate, unless for some self-evident advantage; and with all its defects, it is not easy to figure one by which the same quantity of grain could be raised for the same money.*

*Their aversion to enterprise and innovation was fortified by a principle which pervaded every part of their conduct - viz., the desire of saving and hoarding. Indeed, no set of men ever followed more invariably old Cato's rule, of being "vendaces non emaces" [sellers not buyers].*

*It is astonishing what sums of money the tenants of the last age had out at interest with the gentlemen of the country. They and the burghers were of old the moneyed men, who supplied the demands of the nobility and gentry that were engaged in any expensive pursuit.*



### ***The Farmtoun of Thornhill***

In his book, *A History of The Scottish People, 1530-1830*, T. C. Smout writes that during this period, eight out of every ten Scots lived on the land and were dependent on their farm's productivity for their livelihood. Farms varied in shape and size forming a crazy-quilt pattern across the countryside. Usually two to four related families worked a farm together as joint tenants with various arrangements for performing the necessary tasks. Here, tradition was the rule.

Farms were not fenced. Roads were merely centuries-old tracks wandering across the land avoiding swampy places and thickets of gorse and broom. Consequently there were few villages. Where land was arable a few farm houses clustered together could become known as a farmtoun. This seems to be the origin of Thornhill, a cluster of houses on the eastern edge of the Barony of Boquhapple held by the Stewarts of Menteith and the western border of lands held by Robert Norie.

Thornhill is the place our Lamb families in Canada called home, even though in Scotland they lived on farms a mile or two east, west or south of Thornhill. The configuration of the Church of Scotland parishes in the area of Thornhill places the Lambs in the three parishes of Kilmadock, Kincardine and Port of Menteith, yet all within a short distance of Thornhill.

### ***Parish Records in the 17th Century***

The Old Parochial Registers (OPRs) of the Church of Scotland are the records of baptisms and marriages performed in the local parish. These registers were kept by the minister or the session clerk, the latter often the local school teacher. The OPRs that have survived the centuries are now in the Scottish Record Office in Edinburgh. They are available on microfilm in Canada.

The earliest records are found in the Parish of Kilmadock beginning in 1623; in the Parish of Kincardine in 1691; and in the Parish of the Port of Menteith in 1697. The amount of information in each entry varies. In the baptismal records of the early 17th century only the names of the father and child were given. Later the name of the mother and sometimes the place of residence and the names of witnesses, were included, making it easier to connect families. Marriages often took place in late December after the harvest was over but not registered until January of the following year. If the bride and groom lived in different parishes, the marriage was usually registered in both parishes at different times providing two dates, a week, a month, or even a year apart.

These early records were hand-written; the writing difficult to read today. Some pages or parts of pages are missing. It was not compulsory to register vital statistics in Scotland until 1855 and in times of stress or war many entries were never made.

Spelling has changed over time. In the 17th century, Lamb was spelled as Lambe and John as Johne. Both Janet and Margaret had many variations in spelling. Place names, too, changed. At different times McOrriston was spelled, McOrristoun and Mackaurostoun.

In spite of these difficulties, it is significant that there were Lamb families living near Thornhill as early as 1623. In that year on the thirteenth day of December, the marriage of Finlay Lamb and Marion Chalmer was registered in the Parish of Kilmadock. Their son, Finlay, was baptized in 1630 and their daughter, Margat or Margrat, in 1633. In 1648,

Margrat, age fifteen, married John Belch.

At first glance there seems little connection between the entries in the 17th century, but from a generational point of view of twenty or thirty years, there is a John Lamb, indicated by numbers in squared brackets, living in the Parish of Kilmadock. After 1679 the name William occurs regularly through the 18th and into the 19th century.

Johne [1]<sup>1</sup> Lambe, probably born before 1623, appears in the parish records in the 1640s as the father of four children. The youngest, John [2], married Margaret Douglass, possibly as early as 1670. By tradition their first son would have been named John [3] for his paternal grandfather, John [1].

John [2] Lambe and Margaret Douglass also had sons named William [1], baptized in 1679, and Alexander, baptized in 1684. The names John and William keep recurring in each generation through the centuries.

### ***Parish Records in the 18th Century.***

This century was a time of stress and distress in Scotland. The Jacobite Rebellion of 1715 brought disruption to those living in the vale of Menteith, both the Jacobite and English armies travelling by foot across the countryside. The last battle was fought on November 13, 1715 on Sheriff Muir, about eight miles east of Thornhill.

Although the battles were farther away during the Jacobite Rebellion of 1745, the Jacobite army moved south mostly through Stirling. Later, both armies marched northward before the final massacre at Culloden in 1746. The aftermath of the rebellion brought drastic new laws to all of Scotland. These disruptions alone cannot account for the fact that there are no records of any Lamb children baptized in the Parish of Kilmadock between 1735 and 1772. One sentence in the account of the Parish of Kilmadock in the *New Statistical Account of Scotland* published in 1844 may explain the absence of any records. Without giving a date, it states that in the past, one volume of the parish registers was burned in a fire in the local schoolhouse.

In this century there are two Lamb family groups; one living at McOrriston, the other, first at Bridge End of Goodie, both in the Parish of Kilmadock, and later at Borland in Ruskie, in the Parish of Port of Menteith. All these farm estates are within a two mile radius of Thornhill.

### ***Lambs of McOrriston, Parish of Kilmadock, 1693-1786.***

Obviously, there are gaps in the records of baptisms and marriages among these Lamb families. Most often there is a record of marriage but no record of baptism of the bride or groom. In some records the name of the witness adds a clue to family connections. The words, probably, and possibly, have been used to suggest names where records are lacking. The one common thread is that all these Lambs lived at McOrriston and were most certainly related.

McOrriston was a farm estate about a mile south-east of Thornhill. In 1693, John [3] Lamb and his wife, Janet Paton, lived at McOrriston, when the baptism of four of their

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<sup>1</sup> Numbers in square brackets refer to similar numbers in relevant charts, e.g. Johne [1] refers to Johne [1] Lambe, in *Chart #1, Lambs of McOrriston, Kilmadock Parish*. p. 20.

## *Chart #1 - Lambs of McOrriston, Kilmadock Parish*

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1 Johne [1] Lambe b: Abt. 1620  
  +Unknown  
    ..... 2 Jonet Lambe b: 1642  
    ..... 2 Robert Lambe b: 1645  
    ..... 2 Helen Lambe b: 1647  
    ..... 2 Johne [2] Lambe b: 1650  
    ..... +Margaret Douglass m: Abt. 1670  
    ..... 3 Johne [3] Lamb b: Abt. 1670  
    ..... +Janet Paton  
    ..... 4 John [4] Lamb b: Abt. 1691  
    ..... +Agnes Christie b: 1696 m: 1722  
    ..... 5 Elizabeth Lamb  
    ..... +James Marjorybanks b: 1728 m: 1757  
    ..... 6 James Marjorybanks b: 1760  
    ..... 5 James Lamb b: 1726  
    ..... +Mary Douny b: 1726 m: 1751  
    ..... 6 John [5] Lamb  
    ..... +Mary McArthur m: 1773  
    ..... 7 John [6] Lamb b: 1774  
    ..... 7 James Lamb b: 1776  
    ..... 7 Mary Lamb b: 1779  
    ..... 6 James Lamb  
    ..... +Mary Symers m: 1780  
    ..... 7 Ann Lamb b: 1781  
    ..... 7 Mary Lamb b: 1782  
    ..... 7 Mary Lamb b: 1784  
    ..... 7 Isobell Lamb b: 1786  
    ..... 4 James Lamb b: Abt. 1692  
    ..... +Ann/Anna Duncan m: 1714  
    ..... 4 David Lamb b: 1693  
    ..... 4 Elezebeth Lamb b: 1695  
    ..... 4 Mary Lamb b: 1703  
    ..... 4 Cristian Lamb b: 1706  
    ..... 3 William [1] Lamb b: 1679  
    ..... +Unknown  
    ..... 4 William [2] Lamb\* b: Abt. 1700  
    ..... +Ann/Anna Lockhart b: 1705 m: Abt. 1725  
    ..... 3 Alexander Lamb b: 1684

* For descendants of William [2] Lamb, see Chart #2, p. 22
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children, were recorded, David, in 1693, Elezebeth in 1695, Mary in 1703 and Cristian in 1706. James Paton, of Ballinton, a farm just south of McOrriston, was a witness at some of the baptisms and was probably the father of Janet. There are no other records of these children.

The marriage of James Lamb and Ann/Anna Duncan was recorded in 1714. Possibly James was an older son of John<sup>3</sup> Lamb and Janet Paton, named for his maternal grandfather, James Paton, following the traditional naming pattern. There are no known children.

Another older son of John [3] Lamb and Janet Paton, likely was named John [4] for his paternal grandfather, John [2] Lambe. John [4] Lamb married Agnes Christie in 1722 and lived at McOrriston.

A son, James was born to John [4] Lamb and Agnes Christie and baptized in 1726. He married Mary Douny in 1751. James Lamb and Mary Douny appear to have had at least two sons, John [5] and James.

John [5] Lamb married Mary McArthur in 1773. They had three children, John [6] baptized in 1774; James in 1776 and Mary in 1779. James Lamb married Mary Symers in 1780. Their four daughters were Ann baptized in 1781, Mary in 1782, Mary in 1784 and Isobell in 1786. These families at McOrriston disappear from the records of the Parish of Kilmadock after 1786.

#### ***Lambs Living at Bridge End of Goodie, Parish of Kilmadock, c. 1735.***

No early maps of the area around Thornhill identify a place called Bridge End of Goodie. However, the Bridge of Goodie, which probably replaced an ancient ford, crossed Goodie Water a short distance south of McOrriston. As there were no roads through this area in the early 18th century other than bare tracks, a farm at either end of the bridge was likely called Bridge End of Goodie.

William [2] Lamb born about 1700, probably was the son of William [1] Lamb, bp. 1679. Records show that William [2] Lamb and his wife, Ann/Anna Lockhart, the daughter of Thomas Lockhart and Marrior Kirkwood, had a son, Thomas, baptized in 1835. Probably Janet Lamb, who married George McQueen in 1760 and John Lamb, who married Helen Burn in 1772, also belonged to this family.

#### ***Lambs of Borland in Ruskie, Parish of The Port of Menteith, c. 1760-1840.***

Borland, a farm on the large estate of Ruskie, was a little more than a mile west of Thornhill. It is here that George McQueen and his wife, Janet Lamb, lived after their marriage in 1760 and where their six children were born; John baptized in 1761, William in 1764, Elizabeth in 1766, Christian in 1770, Mary in 1772 and Peter in 1774.

In 1768, Thomas Lamb, son of William Lamb and Ann Lockhart, married Mary Marjorybanks, of Boquhapple, in the Parish of Kincardine. They also lived at Borland where their six children born; Mary baptized in 1768, William in 1770, James in 1771, Ann in 1773, Catharine in 1774, and John<sup>2</sup> in 1776 who married Jean McGibbon in 1808.

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<sup>2</sup> See *Letters from Scotland*, p. 23.

## Chart #2 - Lambs of Bridge End of Goodie and Borland in Ruskie.

- 1 William [2] Lamb b: Abt. 1700 in Bridge End of Goodie, Kilmadock Parish  
+Ann/Anna Lockhart b: 1705 m: Abt. 1725  
..... 2 Janet Lamb b: Abt. 1730  
..... +George McQueen b: in Borland in Ruskie, Port of Mentieth Parish m: 1760  
..... 3 John McQueen b: 1761  
..... 3 William McQueen b: 1764  
..... 3 Elizabeth McQueen b: 1766  
..... 3 Christian McQueen b: 1770  
..... 3 Mary McQueen b: 1772  
..... 3 Peter McQueen b: 1774  
..... 2 Thomas Lamb b: 1735  
..... +Mary Marjorybanks b: 1734 m: 1768  
..... 3 Mary Lamb b: 1768  
..... 3 William Lamb b: 1770  
..... 3 James Lamb b: 1771  
..... 3 Ann Lamb b: 1773  
..... 3 Catharine Lamb b: 1774  
..... 3 John Lamb\* b: 1776  
..... +Jean McGibbon\* b: 1785 m: 1808  
..... 2 John Lamb b: Abt. 1740  
..... +Helen Burn m: 1772  
..... 3 Agnes Lamb b: 1772  
..... 3 William [3] Lamb b: 1774  
..... +Catharine Drummond m: 1797  
..... 4 John Lamb\* b: 1799  
..... +Janet McQueen m: 1824  
..... 4 James Lamb b: 1801  
..... 4 William Lamb b: 1804  
..... 4 Thomas Lamb b: 1806  
..... 4 Robert Lamb b: 1808  
..... 4 Janet Lamb b: 1810  
..... 3 Elizabeth Lamb b: 1776  
..... +Robert Hall b: 1776 m: 1798  
..... 4 George Hall b: 1800  
..... 4 Helen Hall b: 1802  
..... 4 John Hall b: 1804  
..... 4 Jennet Hall b: 1806  
..... 3 James Lamb\*\* b: 1778 in Ruskie, Parish of Port of Menteith  
..... +Elizabeth McFarlane b: 1773 in Parish of Kilmadock m: 1809

\* For references to John Lamb (b. 1776), Jean McGibbon, and John Lamb (b. 1799) see "Letters from Scotland" opposite.

\*\* For descendants of James Lamb (b. 1778) see Chart #3, p. 117

John Lamb married Helen Burn in 1772. Their four children were born at Borland in Ruskie. A daughter, Agnes, was baptized in 1772. There are no other records of Agnes.

William Lamb, baptized in 1774, married Catharine Drummond, of the Parish of Kincardine, in 1797. They farmed at Borland in Ruskie. Their seven children were Elizabeth, baptized in 1798; John, in 1799; James, in 1801; William, in 1804; Thomas, in 1806; Robert, in 1808; and Janet in 1810.

Elizabeth, baptized in 1776, married Robert Hall in 1798. They continued to live at Borland in Ruskie. Their children were George, baptized in 1800; Helen, in 1802; John, in 1804; and Jennet, in 1806.

James Lamb (1778-1855) married Elizabeth McFarlane (1783-1853) of Mid Frew in 1809.<sup>3</sup>

### *Letters from Scotland.*

Three letters written to Lambs in Canada in later times and still in existence, mention family relationships and friends back home in Scotland. The earliest letter was written by D. Ferguson, West Wood Lane, on Blair Drummond Moss dated March 28, 1832 and sent to John Lamb (1809-1895) at Hawkesbury Mills, Upper Canada. Ferguson wrote, "I saw your cousin John Lamb. This appears to refer to John Lamb, bp. 1799, a son of William Lamb and Catharine Drummond. A later sentence read, "The Drummonds has their respects to you and would put you in mind that your time is out in coming to see us." After sending his family's "best respects to your father and mother." He closed with the words, "Yours affectionately, D. Ferguson."

The second letter to John Lamb at Hawkesbury Mills, Upper Canada, was written March 25, 1841 by Alexander Marshall, minister of the Congregational Church in Stirling. His news is mostly of the Congregational Church, its members and friends. Towards the end he writes, "You will have heard of the death of Daniel Ferguson, your old neighbour at the Latchet." The latchet is a term referring to a loop, an apt description for a loop on the Forth, close to West Wood Lane.

The third letter was addressed to James Lamb (1778-1855) at Lochaber Bay, Canada East. The writer, John V.E. Johnstone, was a contemporary of James Lamb, if not a relation. There is no date but a partial postmark reads, ... *aber*, 184... , C.E., indicating it was received at the Lochaber Post Office, Canada East, in the 1840s. John Johnstone refers to previous correspondence and sending newspapers from Scotland. Although parts of the letter are missing along its original folds, it mentions Jean (McGibbon) and her husband (John Lamb, bp. 1776) and Mary, probably their daughter, and her husband, intending to visit Uncle John in America. Jean's brother, John McGibbon, emigrated to Canada in 1817 and settled on the Island of Montreal. Another sentence reflects the changing times, "Arch. McFarlane left the Frew last Martinmass and is now at Newhouse near Hutchinsons. He kept his farm as long as he could, but the rents in the Frew are not what they were once, and if the price of grain continues at the present rate, I fear there will be many more changes in this country." Arch. McFarlane was probably a cousin of Elizabeth McFarlane.

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<sup>3</sup> See *A New Beginning*, p. 30 and *Chart #3*, p. 117



### ***The McFarlanes.***

Another family living in the Parish of Kilmadock close to the Bridge of Goodie were the McFarlanes of Mid Frew. The history of the Clan McFarlane goes back to the 13th century when Gilchrist, a son of the Earl of Lennox, obtained a charter to the lands of Arrochar, which lie to the west of Loch Lomond. From Gilchrist's grandson, Parlan or Farlan, the clan took its name, McFarlane.

The lands of Arrochar included Loch Sloy/Sloidh, a small loch between Loch Lomond and Loch Long. The name Loch Sloy became the clan's battle cry.

Involved in many clan wars during the 16th and 17th centuries, the McFarlanes were proscribed, being deprived of both their land and the use of their clan name. The proscription was lifted in the 18th century and many resumed the name McFarlane. Others kept the surnames they had adopted during the years of proscription. This accounts for the many septs of the McFarlane Clan.

During these troublous times, some McFarlanes moved to Perthshire where their descendants are found in the parishes of fair Menteith. The earliest records of McFarlanes are in the Parish of Kilmadock when Archibald, son of Walter Farlan, was baptized in 1623. A second son, Dugall, was baptized in 1627. In the early 17th century, the spelling Farlan was used. Later, Farlan became McFarlan; then McFarlane by the 18th century.

### ***Lamb - McFarlane Marriages, 1686-1800.***

In the late 17th century, Walter McFarlane, of Kilmadock Parish, married Jonet/Janet Lamb. The baptism of three of their children are recorded: Helen baptized in 1686, Walter in 1689 and a second son, Walter in 1694.

About sixty years later, William McFarlane, of the Parish of the Port of Menteith, married another Janet Lamb. Two of their children were baptized: William in 1761 and an unnamed son in 1763.

In 1791, Duncan McFarlane, of Kincardine Parish, married Ann Lamb, of the Port of Menteith Parish. Ann, baptized in 1773, was the daughter of Thomas Lamb and Mary Marjorybanks, of Borland in Ruskie. Duncan and Ann's five children were: Ann baptized in 1792, Duncan in 1793, John in 1796, Janet in 1799 and Betty in 1800.

### ***The McFarlanes of Mid Frew.***

There were several farms along the narrow strip of land between Goodie Water and the edge of the moss covering the Forth, including Easter Frew, Mid Frew and Wester Frew. It was thought this area, called the Fords of Frew on an early map, was the site of several ancient fords before the moss covered them. Here the moss itself was not very deep, providing a sort of underwater causeway across to the south side. Even so, these crossings could only be used in late summer and fall when the water levels were at their lowest. Men and animals were roped together for safety. This risky crossing was favoured by the McGregor clan who knew the route and used it when taking their cattle to market.

Mid Frew on the south side of the Bridge of Goodie was the home of John McFarlane and his wife, Elizabeth Stewart, who were married in 1781. No earlier records of their baptisms were found in the Parish of Kilmadock. Their six children, all born at Mid Frew, were baptized in the Parish of Kilmadock: John in 1782, Elizabeth in 1783, Agnes in 1786, Kathrine in 1788, John in 1790 and Margaret in 1792.

Elizabeth grew up at Mid Frew and married James Lamb, of Falkirk, in 1809.<sup>4</sup>

### ***Troublous Times.***

When war broke out between Britain and France in 1793, many Scottish lairds responded to the call of the government in London by offering to raise corps of fencibles to protect Scotland against a possible French invasion. At least two regiments were mustered at Stirling Castle in 1794. These regiments were to serve anywhere in Scotland and only to leave the country if there was an invasion in the southern part of the United Kingdom.

Some tenants deliberately refused to send their sons and openly criticized recruiting methods such as bribery. Many who protested were threatened with cancellation of their farm leases.

For those who did enlist, all did not go well. Sent to such places as Aberdeen, Perth, Glasgow, Edinburgh and Fort George, they found that many of the officers spoke only English and many of the men spoke only Gaelic. There were misunderstandings about pay arrangements and what was expected of the men. This led to a growing contempt for the English officers. In July of 1794, riots broke out among the fencibles. After more such incidents and a long trial, one fencible was shot and six others were transported for life, some to the West Indies and some to Canada.

The year 1797 began quietly enough. In July, a new Militia Act was proposed by the government in London, conscripting six thousand men between the ages of nineteen and twenty-three. The men were to be chosen by ballot from baptismal entries in the church records in every parish.

The reaction to the news of the Militia Act was sudden and furious. It began in the Lowlands where an English regiment was brought in to quell the rioters. Several were killed. Soon Highlanders, who were expected to accept conscription without protest, were in revolt too. A number of lairds were besieged in their own houses by the tenants of their estates. The riots spread through Perthshire from the east coast to the Highlands. A troop of Highland soldiers was brought in to find the ringleaders of the riots. They searched the hills and found some who were tried and found guilty. It was a great blow to Scottish pride that other Scots would suppress their own people, but the military presence had its effect.

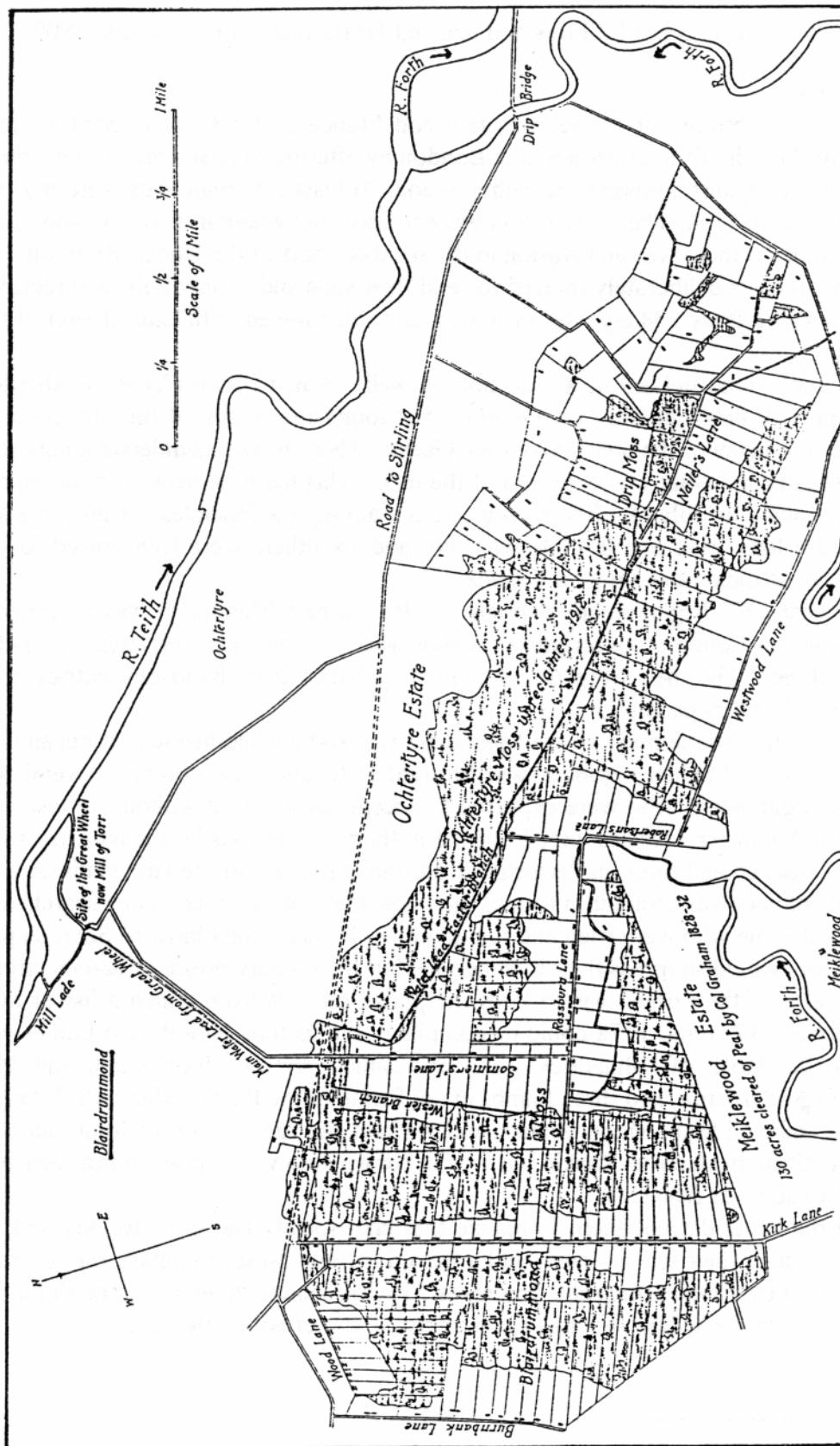
The aim of the rioters was to burn the parish records from which a list of males baptized between 1774 and 1778 could be compiled. In this time period, two Lambs were baptized in the Parish of Kilmadock, John and James, sons of John Lamb and Mary McArthur, of McOrriston, and three Lambs in the Parish of the Port of Menteith, John, son of Thomas Lamb and Mary Marjorybanks, and William and James, sons of John Lamb and Helen Burn, all of Borland in Ruskie. It is not known if any of these young men were conscripted to serve as fencibles.

Still the lairds did not seem to realize that clan society had gone forever and that underneath most of their tenants now held a hatred for compulsory military service and a deep resentment over increasing rents and taxes. These feelings simmered through most of the summer. When the Militia Act was again imposed, it met with little resistance.

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<sup>4</sup> See *A New Beginning*, p. 30 and *Chart #3*, p. 117





Map of Blair Drummond Moss, 1813.

### ***Religious Ferment.***

In the Scottish church, too, there was upheaval. In the late 1790s, small independent groups gathered which challenged the dominant state Church of Scotland. A strong religious revival developed largely associated with two brothers, Robert and James Haldane. Fellowship groups, calling themselves Congregationalists, often referred to as Independents, gathered and built chapels, then larger churches. Some made walking tours of the Highlands and Islands, bringing the Christian Gospel to all who would listen, in both Gaelic and English. Opposition from the lairds and the official Church of Scotland (Presbyterian) was strong. Some who supported the Congregational movement lost their leases; some who preached were imprisoned on false charges. In spite of opposition the movement grew.

### ***An Agricultural Revolution.***

Change came slowly to the self-sustaining agrarian society in Scotland. The traditional age-old field system of farming in narrow, curved rigs prevailed, boundary stones separating one holding from another. The land remained undrained, unlimed and under productive.

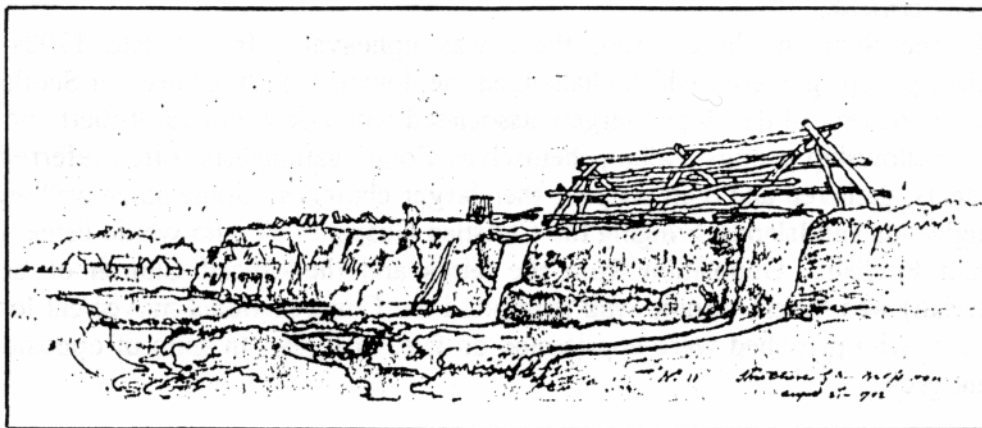
After the Act of Union in 1707 uniting Scotland and England, Scottish parliamentary representatives had to spend time in London, attending to affairs of state. There they met English farmer politicians and learned of new trends in farming, practiced in England. Some of these Scottish politicians adopted these new trends on their own lands in Scotland.

Basic to all these new ideas, called the Enclosure Movement, was a better method of land use by improving drainage, clearing stones and brush from the fields and fencing the open or common pasture land so that there could be a rotation of crops. These lairds offered longer leases to their tenants and assisted in building new fences, often of stones cleared from the fields, and new farm buildings. Prizes were offered for the best farm animals and farm produce. Sons of the most progressive farmers were sent to England to learn new methods of husbandry. From a self-sustaining farm system of agriculture, Scotland was slowly and gradually moving to a market economy where the farms would provide food for the new towns being built to house the workers of the industrial revolution. The lairds behind the agricultural revolution were called "the Improvers."

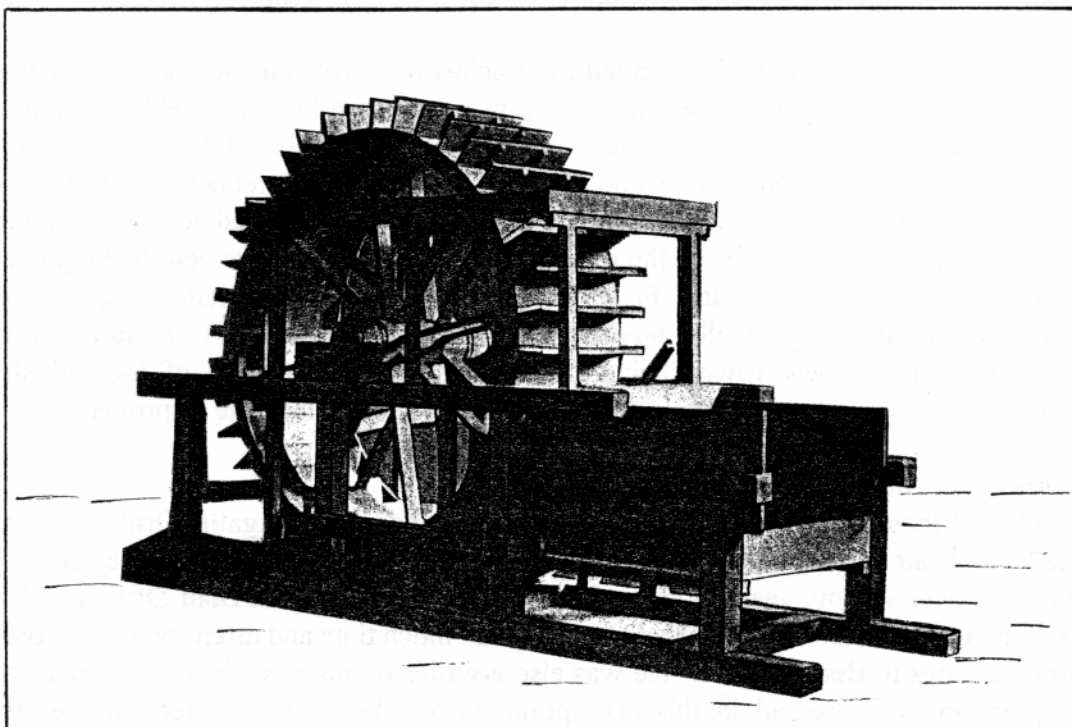
### ***An Improver at Blair Drummond***

One of these was Henry Home, Lord Kames, whose wife, Agatha Drummond had inherited the Blair Drummond Estate in 1766. Lord Kames, a judge of the Court of Session, was over seventy years of age, when he took up residence at Blair Drummond. A man of wide interests, Lord Kames had already given much time and attention to improving the Home Estates in Berwickshire. He was also a writer on many subjects. His character and disposition is expressed in this inscription on an obelisk he erected on the Blair Drummond Estate,

*For his neighbours as well as himself, Was this obelisk erected by Henry Home.  
Graft Benevolence on Self-Love, The fruit will be delicious.*



Sketch of 1792 shows the sunken road cut through the Blair Drummond Moss. The moss houses were formed by placing a roof of timber on the peat bog and digging out the interior. As the moss dried out, it shrank forming strong walls.



A Model of the Great Wheel at Torr, now in the museum at Blair Drummond.

Learning that some 1500 acres of the estate lay under the moss, he turned his attention to ways of draining it. Workmen were employed to carry out various experiments. It was found that with a sufficient stream of water, the moss could be cut into small pieces, washed away into the Forth and floated to the ocean, exposing the rich alluvial clay on the bottom, which would provide fertile farmland. A source of water was found at a corn mill at Torr which used water from the River Teith. Lord Kames purchased the mill and diverted the water across the carseland through a channel to the moss. Then he advertised for tenants, offering them a lease of eight acres for thirty-eight years and supplies to build a house. There would be no rent for seven years if they would agree to remove the moss and clear the land. Local people looked askance at the proposal. However, Lord Kames found tenants in the Highland parishes to the north of the vale of Menteith. Within a year the first crops had been produced.

When Lord Kames died in 1783 at the age of 86, about twenty-nine tenants were living on four hundred acres of cleared mossland. Lord Kames was succeeded by his son, George Home Drummond, who continued the project of clearing the moss. Some eleven hundred acres still lay under the deepest part of the moss. This would need a more powerful way of washing the moss into the Forth.

### ***The Great Wheel at Torr.***

A millwright and inventor, George Meikle, was commissioned to design and build a water wheel which would lift six tons of water every minute, powered by the same water. Called the Great Wheel, it was made of wood, with the dimensions of 28 feet in diameter and 10 feet in width. Lined with eighty buckets attached around the whole inner circumference, it made about four revolutions a minute raising the water 17 feet above the surface of the stream that turned the wheel. The water was discharged into a trough from which it flowed, partly in pipes and partly through an open aqueduct 1754 yards in length, into reservoirs on the Moss. This meant that water was always available to wash the loosened moss into the Forth. Beginning in 1787, the Great Wheel operated day and night, year round, until 1839, when it was no longer needed, a total of 52 years. As each new area of the moss was opened, roads were cut through to give farmers access to their 10 acre lots.

The settlement on the Moss continued to grow. The Census of 1811 reports a population of 886, made up of 186 families, living on fertile farmland which forty years earlier had been a desolate bog. Over the years there were many visitors who came to see and study this remarkable invention, the Great Wheel at Torr.

### ***An Improver at Falkirk.***

This community, six miles southeast of Stirling near the south shore of the Firth of Forth, grew around one of the forts along the Antonine Wall built during the Roman occupation of Scotland in the first century. In the sixth or seventh century it is believed Celtic missionaries built a small church near the fort. Over time and through translations of Latin, English and Gaelic records, the church became known as the Faw Kirk, hence Falkirk.

In the 17th century, the land around Falkirk was part of the Barony of Callendar, held by the Earl of Callendar. It was one of the forfeited estates following the Jacobite

Rebellion of 1745. In 1780, another Improver, William Forbes, purchased the estate. An enthusiast of the Enclosure Movement, Forbes began to transform the Callendar Estate into model farm and woodlot acreages, renting the land to tenant farmers who would follow the new methods of farming. The land was to be limed for two years, then planted to grass for pasture. Land overrun by heath and broom was to be ploughed five times, before sown with grass. Within twenty years, the countryside underwent a transformation. Everywhere there were straightened rigs, fences, hedgerows and drainage ditches, replacing the open fields that for a thousand years had been the accepted face of farming. Pasture land was now drained, limed and fertilized. New breeds of cattle and sheep were introduced.

Crop rotation was also followed. The standard rotation in the Falkirk area in 1800 consisted of "in general six parts: First the ground is fallowed; secondly it is sown with wheat; thirdly with beans and pease; fourthly with barley; fifthly it produces a crop of grass for hay, the seeds of which had been sown the preceding year with the barley; and sixthly it is sown with oats."

In 1809, James Lamb was living at Falkirk, perhaps on a farm on the Callendar Estate, when he married Elizabeth McFarlane, of Mid Frew in the Parish of Kilmadock.

#### *A New Beginning.*

For James Lamb and Elizabeth McFarlane the year 1809 began with the proclamation of their intention to marry. The entry in the parochial register of the Parish of Kilmadock reads:

*January 1st 1809. The said day James Lamb, in the Parish of Falkirk and Elisabeth Mcfarlan (sic) in this parish, declared their purpose of marriage and were married the 20th January.*

The proclamation was also entered in the parochial register of the Parish of Falkirk,

*January 8th 1809, James Lamb in this parish and Elizabeth Macfarlane (sic) in the parish of Kilmadock.*

In Scottish tradition at that time, the wedding was probably held at the home of the bride's family. When family and friends had gathered, the parish minister arrived to conduct the marriage service. This was followed by a feast for all and much merriment. The bride and groom left for their home in Falkirk.

#### *A Move to The Moss.*

Conflicting evidence surrounds the birth of their first child, a son named John. John Lamb's family Bible in Canada records his birth as October 1, 1809 at Falkirk. His baptism is recorded in the register of the Parish of Kincardine.

*8th October 1809, John, son to James Lamb and Elisabeth Mcfarlane (sic), Drip.*

Drip, one of the cleared mosses east of Blair Drummond Moss, is given as the

residence of the family. Yet John Lamb's gravestone in Beechwood Cemetery, Ottawa, Canada, states that he was born November 9th, 1809 at Falkirk, Scotland. A daughter, Elisabeth, was baptized, August 2nd, 1811, when the family was still living on Drip Moss. Elisabeth did not emigrate to Canada and it is believed she died young in Scotland.

A letter of recommendation brought to Canada by James Lamb written in 1831 by Alexander Blackadder, a Land Valuator and surveyor of Stirling states:

*That James Lamb, the Bearer hereof, was one of my farm Servants and with his wife and family resided on my farm from Martinmass (November 11th) 1812 to Martinmass 1815, after which time I had no occasion for any such servants. During that period I have every reason to think he served me faithfully, soberly, and peaceably, and himself and his family very industrious and frugal ....*

During this period, James Lamb and Elizabeth McFarlane had a daughter, Helen, baptized on the 15th of August, 1813, and a son, William, baptized on the 6th of August, 1815. Both children were born at Moss Farm on Blair Drummond Moss in the Parish of Kincardine. Blackadder's letter continues,

*Since the latter period (Martinmass 1815) I know that he farmed a portion of the ground on his own Account .... from my knowing him intimately and also his family for upwards of Eighteen years past I can honestly recommend them as worthy of every confidence and as able to practise agricultural operations as practised in the best cultivated districts of Scotland.*

This statement seems to indicate that James Lamb had been able to purchase a lease for his own farm on Blair Drummond Moss in 1815, probably on West Wood Lane near his old neighbour on the Latchet, Daniel Ferguson. Here, four children were born: Ann, baptized on the 6th of August 1817; Margaret, the 19th of October 1820; Janet, the 6th of April 1824; and James on the 26th of August 1828.

### ***School Days.***

The Drummonds had built a school on Blair Drummond Moss for the Moss children. The school-teacher taught in both Gaelic and English, so that the children were bilingual. Oral family history tells of William Lamb attending school at Bridge of Allan, a town on the east side of Allan Water about two miles north of Stirling. In later years, William Lamb renewed a friendship with John Ferguson who settled in Osgoode Township, U.C. and who had also attended the same school.

The eldest son, John, must have been impressed by the Great Wheel at Torr, so close to his home on the Moss. About age 14, he was apprenticed to a millwright, a relatively new trade, which usually took seven years. In that time he would learn the architectural and mechanical skills to design and plan not only water wheels but also mill buildings, dams and other mill machinery.



Stirling, North Britain  
17 March 1831-

These are Certifying -

That James Lamb the Bearer hereof was one of my farm servants and with his wife and family resided on my farm from Martinmas 1812 to Martinmas 1835 say Eighteen Hundred and fifteen after which time I had no occasion for any such servants. During that period I have every reason to think he served me faithfully, soberly, and peaceably, and himself and family very industrious and frugal. Since the latter period I know that he farmed a portion of ground on his own account where he has maintained with his family the same good Character - He states his design to emigrate to the British Settlements in North America and from my knowing him intimately and also his family for upwards of Eighteen years past I can honestly recommend them as worthy of every confidence and as able to practice agricultural operations as practised in the best cultivated districts of Scotland. A Black & white

Land Valuator, Surveyor,  
Designer &c &c  
Stirling N. Britain

### ***Life on The Moss.***

In the *New Statistical Account of Scotland*, published shortly after the Lambs had emigrated to Canada, Rev. Christopher Tait, of the Parish of Kincardine, wrote about the people of the Moss. He included one of the few accounts of the women living on the farms.

*A mixture of the Scotch and English language is spoken by the original inhabitants of this parish and Gaelic and English by the moss population who settled here from the commencement of the moss improvement.*

*They are a sober, industrious, contented, enterprising and successful people and generally unexceptional in their moral and religious character.*

*The number of farmers, cottars and farm-servants, exclusive of the moss, is 110, and the number of such labourers in the moss, is 110 ....*

*Although the able-bodied portion of the population are employed in field labour, yet such as are confined to their houses during the winter season, are employed in thrashing grain, feeding cattle, and keeping in order every thing connected with their farming establishments.*

*The females, in particular, are occupied in needlework, knitting stockings, spinning flax and wool, making coarse kinds of dresses for themselves and their families; in carrying eggs, fowls, butter and cheese to the market; and in bringing in return, things necessary for domestic use. The system of small wheel spinning and hand-loom weaving, which used to prevail in this parish as in other parts of Scotland, has been superseded by machinery in the cotton and woollen manufactories ....*

*Much time is spent during a great portion of the year in carting peats and produce to various places. The sale of peats was formerly carried on by all the moss people, and engaged much of their time and attention, and was found to be so profitable that in some years individuals have been known to realize from it as much as 40£ Sterling.*

*.... the colony (on the Moss) increased in prosperity until they became in many instances so independent in their circumstances, as to become farmers on a larger scale.*

### ***Sounds on the Moss.***

Aside from the usual sounds of people and the cattle, horses, hens, pigs and cats, the latter kept to reduce vermin such as the mice and rats that lived in the moss, two other sounds were remembered later by emigrants to Canada.

Every so often when the sluice gates opened, a great swish of water was heard sweeping along the channels from the Great Wheel at Torr, some two miles away. The power of the water washed the loosened moss, vegetation and peat down the channels to the Forth and out to sea.

The other sound remembered came from the heights of the Rock of Stirling. It was the pealing of the church bells wafting across the valley, telling the time in a musical way.



Stirling 22<sup>nd</sup> March 1831

I certify that the Beares, James Lamb,  
and his Wife, have been long members  
of the Congregational Church here, under  
my care. They have conducted themselves  
with uniform christian propriety, to the  
entire satisfaction of the church, who all  
join with me in regretting their departure.  
They are cordially recommended to the  
fellowship of any christian church wherever  
Providence may cast their lot.

Signed,

Alex. Marshall, Pastor.

Membership Certificate in the Congregational Church in Stirling  
for James Lamb and his wife - 1831.

### ***Congregationalists in Stirling.***

In August of 1804, eleven people in Stirling, who had been meeting for fellowship and prayer as early as 1797, opened a church based on Congregational principles: freedom to interpret the truth of the Bible under the guidance of the Holy Spirit, openness and tolerance towards others with different, distinctive beliefs, and local responsibility for church organization and property. The Congregationalists differed chiefly from the Church of Scotland over the form of church government. Congregationalists wanted a church governed by local members free from the power and authority exercised through the Church of Scotland presbyteries and local church sessions, the latter composed of the minister and a few ruling elders, elected for life. Even the Congregationalists had their differences. In 1808, in a split over infant or adult baptism, some congregations became Baptist.

It is not known when James Lamb and Elizabeth McFarlane became members of the Congregational Church in Stirling. A Certificate of Church Membership, signed by the minister, Rev. Alex. Marshall, and dated 22nd of March 1831, says:

*They have been long members of the Congregational Church here, under my care. They have conducted themselves with uniform propriety, to the entire satisfaction of the church, who all join with me in regretting their departure. They are cordially recommended to the fellowship of any Christian Church wherever Providence may cast their lot.*

This certificate was found in James Lamb's Bible which was brought to Canada in 1831.

### ***A Voice from the Wilderness.***

The wilderness was Clarence Township on the Ottawa River in Upper Canada. The voice was that of John Edwards, born in Morayshire, Scotland in 1779. While apprenticing as a ship's carpenter in Leith, he attended a service in an Independent church in nearby Edinburgh where James Haldane was the minister. Edwards was converted to the Independent (Congregational) cause and became a lay preacher on Sundays. After the split in 1808, Edwards became a Baptist.

In 1819, with his wife and three sons, he sailed for Upper Canada where he found work in the naval yards at Kingston. In 1823, the Edwards family accompanied by three other families settled on land at Fox's Point in Clarence Township on the south shore of the Ottawa River. The four families were all ardent Baptists and founding members of the first Baptist church in the Ottawa Valley. Whenever he could, John Edwards was in his canoe travelling up and down the Ottawa River or following blazed trails through the forest to meet new settlers often holding services in their homes. The need seemed overwhelming.

In fall of 1829 Edwards decided to return to England and Scotland to seek help from the churches there. From the time of his arrival he received a warm reception wherever he went. On March 22, 1830, Edwards met with a group of churchmen in Edinburgh, including James Haldane. Using the biblical story in the book of Acts, chapter 16, verse 9, where the man from Macedonia asks Paul to "come over and help us," Edwards told of the need for ministers and lay people to bring the Christian faith to the

## Skilled Spinners and Weavers



Three generations of Scottish women preparing the wool for weaving; the daughter carding the wool, the mother spinning the carded wool into yarn, the grandmother winding the yarn into skeins for washing before weaving. Most Scottish country women learned these skills at an early age. This spinning wheel is almost identical to the spinning wheel made in Stirling and brought to Canada by Elizabeth McFarlane in 1831. Today her spinning wheel is in the possession of a Lamb-Peel descendant living in Phoenix, Arizona.

settlers in Canada. He specifically asked the group to help him find two ministers, either Baptist or Independent (Congregationalist) who would come to Canada, one to work with Baptist people in Montreal; the other who could speak both Gaelic and English to serve the Scots settled in Glengarry County.

After some discussion, the group agreed to form a committee "for the purpose of cooperating with friends in other parts throughout Britain, with a view of procuring suitable persons for the work, and of raising the necessary funds."

In April 1830, John Edwards sailed for Canada, accompanied by two Baptist ministers, Rev. John Gilmour, of Aberdeen, who became minister of First Baptist Church in Montreal, and Rev. William Fraser, of Inverness-shire, who served the Baptist Church in Glengarry County for many years.

### ***Changes Everywhere.***

The early part of the 19th century was a time of social and economic change in Scotland. With the establishment of more and more industry in the towns and cities, the population was leaving the farms for work in the mills and factories. Although the moss farms were very productive, the price of farm produce was low and could not support an increasing population. Emigration was one solution many considered.

In 1830, Duncan King, his wife, Kathrine McNaughton, and their five children, Margaret, John and his wife, Elisabeth Taylor, Elisabeth, Peter and Robert, who were neighbours of the Lambs on Blair Drummond Moss, emigrated to Clarence Twp. in Upper Canada.

Perhaps James Lamb heard John Edward's invitation to "come over and help us." Within a year, James Lamb and his family had made plans to emigrate to Upper Canada. The farm had to be sold. John Lamb's apprenticeship was not quite finished. Arrangements had to be made, "costing a tidy sum of money" as his niece, Dorothy Lamb, once reported, so he could leave Scotland with the family. Papers from Alexander Marshall, the minister of the Congregational Church, and from Alexander Blackadder, a former employer, were gathered. Household and farm equipment was packed and goodbyes were said.

### ***Farewell.***

Among their personal belongings were Elizabeth's small spinning wheel made in Stirling and James Lamb's Bible, a large leather bound volume. On the inside front cover of his Bible, James had written these words, which must have had a personal meaning for him "*Ferwell Hymn. Ferwell my dear brethren the time is at hand that we must be ....*" These words are part of the first verse of a well-known 19th century hymn, titled *The Farewell Hymn*. It speaks with tenderness about leaving home and friends in the old country, and also with an abiding trust in divine providence and hope for reunion, if not in this life, in the life beyond death.

*Farewell my dear brethren, the time is at hand,  
When we must be parted from this social band;  
Our several engagements now call us away,  
Our parting is needful and we must obey.*

*Farewell my dear brethren, farewell for a while,  
We may all meet again, if kind Providence smile;  
But when we are parted and scattered abroad,  
We'll pray for each other, and wrestle with God.*

It was an emotional time when family and friends gathered to say farewell and many may have wished that they could change their minds. The words of this hymn express the faith that though parted they can pray for each other and meet again in the afterlife.

Another personal item found in James' Bible was a folded paper cut out to form a geometric design, perhaps made by one of the children. The paper has a watermark indicating its manufacture in 1826.

In late March or early April of 1831, James Lamb and Elizabeth McFarlane and their seven children, John, 21 years old; Helen, 17; William, 15; Ann, 13; Margaret, 10; Janet, 7; and James, almost 3 years old, sailed for Montreal and Upper Canada.

\* \* \* \* \*



## PART II - CANADA

### LAMBS OF THE LOWER OTTAWA

#### ***MONTREAL TO LOCHABER BAY: Search for a New Home.***

In June of 1831, James Lamb and his family arrived in Montreal, Lower Canada, after a nine weeks voyage from Scotland by sailing ship. Montreal on the eastern side of the Island of Montreal, was a town clustered around its harbour, with a population of about 40,000 souls. In the 1820's the harbour had been improved and the channel deepened to allow larger ships to dock.

The month of June in Canada brought the heat of summer and with it hordes of flies and mosquitoes, believed to be the cause of most summer diseases. Many emigrants, who had escaped various ailments on their Atlantic crossing, thought it wise to move through Montreal and on to their final destination as quickly as possible; the majority going to Upper Canada by way of the St. Lawrence River and Lake Ontario.

#### ***The St. Lawrence River Route***

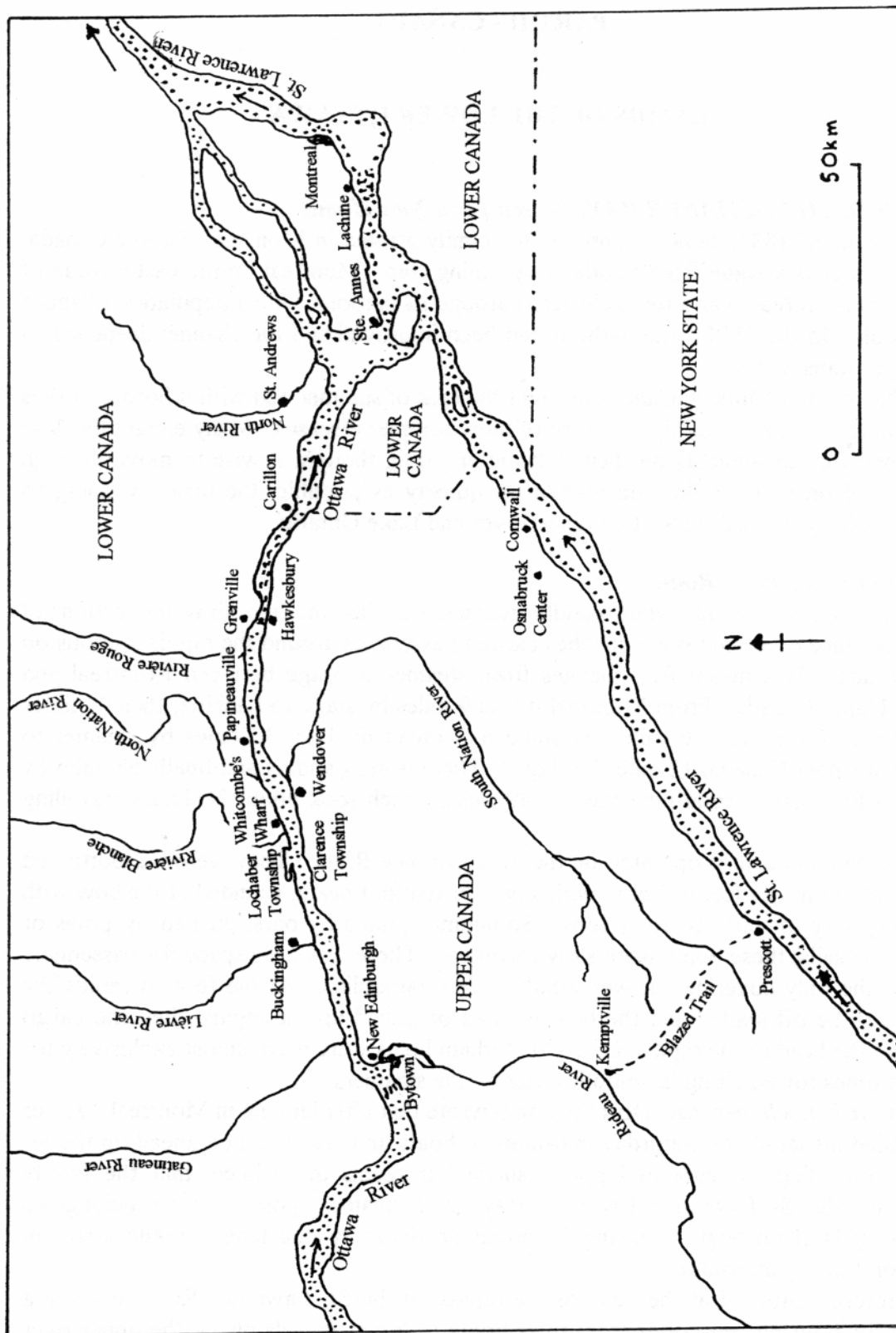
By 1831, rear or side wheel paddle steamers travelled the smooth water sections of the St. Lawrence River and stage coaches carried passengers around the rapids sections on portage roads. This meant five changes from steamer to stage between Montreal and Prescott, Upper Canada. From Montreal it was 9 miles by stage to Lachine; then 24 miles by steamer to Cascades; 16 miles by stage to Coteau du Lac; 30 miles by steamer to Cornwall in Upper Canada; 12 miles by stage to Dickinson's Landing and finally 58 miles by steamer to Prescott; a total distance of 149 miles which took about 30 hours travelling time.

Durham boats also operated on the St. Lawrence River. They were flat-bottomed barges eighty to ninety feet in length with a nine or ten foot beam, rounded at the bow with a cargo capacity of thirty to forty tons. Sometimes pulled by oars, pushed by poles or propelled by sails, these boats were slow travellers. There was little space for passengers and crew; the only coverings in wet weather were tarpaulins. At the foot of rapids the cargo had to be off-loaded and the boat tracked or pulled up the rapids, then the cargo reloaded at the head of the rapids. By 1830 Durham boats were used almost exclusively for cargo, oft times towed along in smooth water by the steamers.

In *Early Lochaber Bay*, Dorothy Lamb wrote that after landing in Montreal, "James Lamb loaded his family on Saturday in canoes or boats and sent them on ahead up the St. Lawrence intending to settle in Upper Canada." It seems more likely that the family travelled up the St. Lawrence River by stage and steamer, possibly their belongings following by Durham boat. Leaving Montreal on Saturday, the family would arrive in Prescott on Sunday afternoon.

Prescott, situated at the head of the rapids on the St. Lawrence River, became a busy port for transshipping goods from river boats to larger vessels plying the upper river and Lake Ontario. This area was settled by United Empire Loyalists after 1800. Here Elizabeth and their family waited for James Lamb to arrive.





St. Lawrence and Ottawa River Routes to Clarence Township - 1831.



### *A Surprise*

Meanwhile, in Montreal, on Sunday morning, James Lamb made his way to First Baptist Church on St. Helen Street, to attend Sunday worship. The minister was Rev. John Gilmour, formerly of Aberdeen, who had come to Canada a year earlier accompanying John Edwards as far as Montreal.

After the service, James Lamb inquired of Mr. Gilmour how to find John Edwards in Upper Canada and learned to his surprise that there were two river-roads to Upper Canada, the St. Lawrence River on which his family were travelling and the Ottawa River where John Edwards lived.

Although Dorothy Lamb wrote that James Lamb "started on foot along the shores of the St. Lawrence and caught up to his family at Prescott," he probably took the faster route, by stage and steamer. In less than two days, James Lamb would meet his family in Prescott.

### *New Travel Plans*

From Prescott there were two possible routes to Clarence Twp. The first was to return down the St. Lawrence River to Lachine and take another steamer up the Ottawa River about 40 miles to Carillon, then by stage to Grenville, a distance of 12 miles and finally by steamer to Whitcombe's Wharf, L.C., across the river from John Edwards' home in Clarence Twp., U.C.

The alternate route was across country, northward through the sparsely settled forest, to Kemptville, at that time merely a cluster of mills and dwellings, near the south branch of the Rideau River, then down the Rideau by canoe to Bytown.

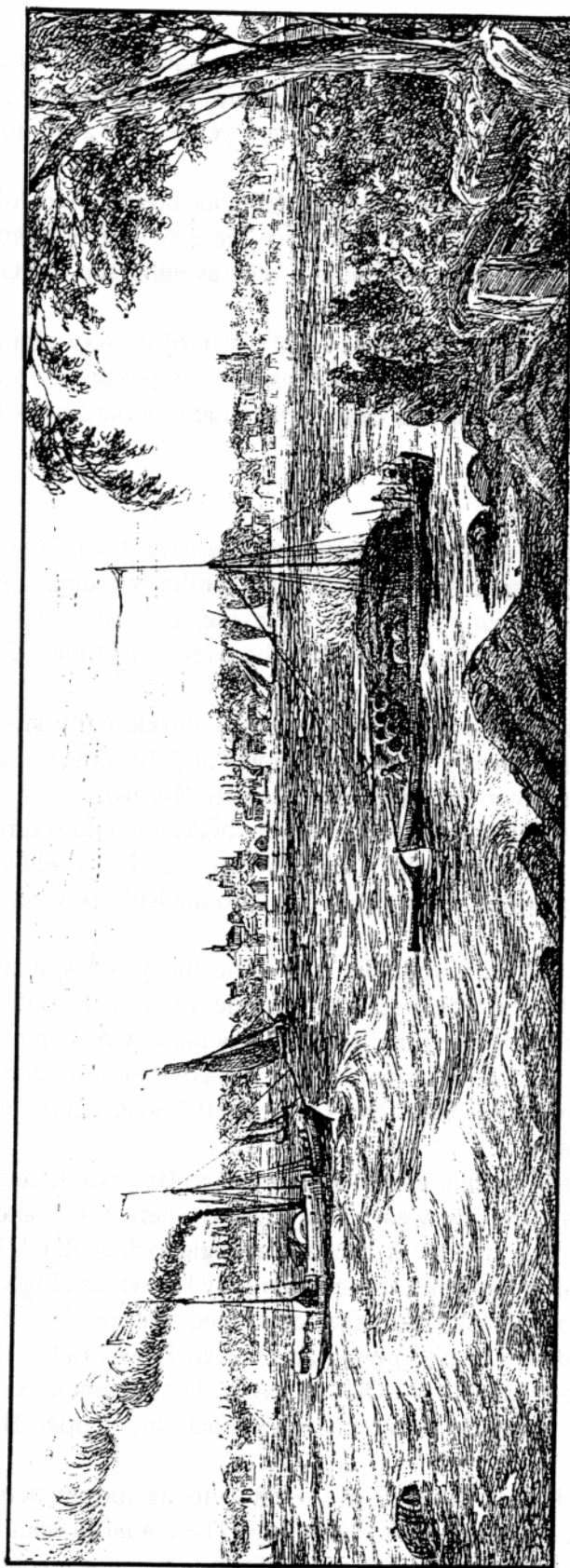
It was decided that Elizabeth and the six youngest children would return to Lachine and travel up the Ottawa River to Whitcombe's Wharf. James and their eldest son, John, would take the shorter route northward through the forest to the Rideau River and Bytown with Indian guides.

The distance from Prescott to Kemptville was some thirty miles, a two-day walk through the forest following a blazed trail. From Kemptville it was a short distance to the Rideau River where the Royal Engineers of the British Army under Col. John By, had been building dams and canal locks for five years to provide a navigable alternative to the St. Lawrence River between Bytown and Kingston. The Rideau Canal, almost completed in 1831, opened to traffic a year later.

It was a relatively easy trip by canoe from Kemptville to Bytown, taking six to eight hours with three short portages. The first was at Long Island where a dam and three locks had been built. The second went around a low dam and a single lock at Black Rapids. The last portage was at the Prince of Wales Falls, more commonly known as Hog's Back Falls.

Below the locks at Hog's Back, the canal continued separately from the river, cutting across flat swampy land to a beaver pond, later called Dow's Lake, the source of Sleigh's Creek which flowed northward to the Ottawa River. Here, eight locks lowered the water into Sleigh's Bay, later renamed Entrance Bay, separating Upper Bytown from Lower Bytown.

From Hog's Back the Rideau River flowed gently to its mouth between Lower Bytown and the newly laid-out village of New Edinburgh. There a large island divided the river, the water falling in two streams over a limestone cliff producing a spectacular view



Steamer and Durham Boat on the St. Lawrence River, 1828.

from the Ottawa River below. The French gave these waterfalls their name, the Rideau or Curtain Falls.

### ***New Edinburgh***

About 1830, Thomas McKay, a masonry contractor for the Rideau Canal, acquired 1000 acres of land on the east side of the Rideau River where it entered the Ottawa. He named his new community, New Edinburgh.

Born in Perth, Scotland in 1772, McKay became a master stonemason and came with his family to Montreal in 1817 where he joined with John Redpath to build the masonry work on the Lachine Canal. In 1826, Col. John By sent for McKay and Redpath to supervise the masonry work on the Rideau Canal.

About the time James Lamb and his son, John, arrived in Bytown in 1831, McKay was building a sawmill on his land along the Rideau River. Here John, now twenty-one years old and trained as a millwright, was offered employment and decided to remain in New Edinburgh.

### ***Down the Ottawa***

Leaving John at New Edinburgh, James Lamb followed a road west along the top of the cliffs overlooking the Ottawa River, in later times called Sussex Drive, to Nepean Point. Here a path led down the cliff to the steamer landing on Entrance Bay. The steamer made daily trips down river to Grenville and back. As the steamer made its way out into the channel, up-river the mighty falls of the Chaudière could be seen. To the south of the great falls, several islands separated smaller waterfalls. Toward the north, a much greater volume of water leapt with a roar of thunder over a rocky arc-shaped ledge into a churning cauldron below, giving it the name, the Chaudière or kettle.

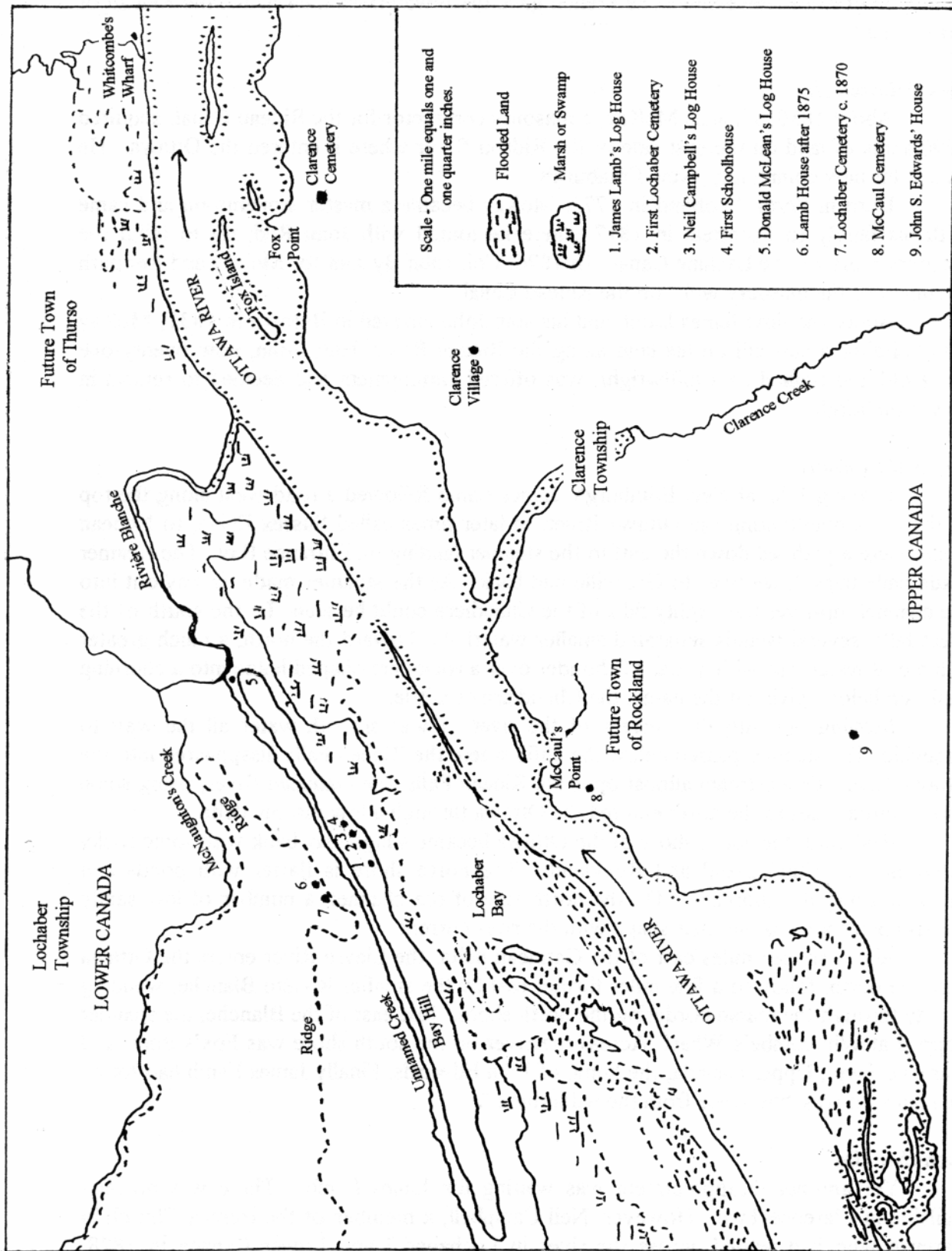
Moving out into the current of the river, it was smooth water all the way to Grenville. The steamer passed below the cliffs where the Rideau Falls disappeared into the Ottawa River. Downstream almost opposite Rideau Falls, the Gatineau River, rising some two hundred miles to the north entered the Ottawa through a low marshy delta.

Eastward, the south shore of the Ottawa became a high clay bank with some rocky outcrops near Cumberland and Rockland. The north shore is flatter with ponds and marshes along the shoreline. On the north side of the channel, a number of low sandy islands constantly change their shape with the river current.

About sixteen miles east of the Gatineau delta, the Lièvre River enters the Ottawa from the north, followed a few miles further east by the smaller Rivière Blanche, wending its way through the marsh bordering the north shore. Just east of the Blanche, the steamer stopped at Whitcombe's Wharf. Across the river on the south shore was Fox's Point and Clarence Twp., Upper Canada, the home of John Edwards. Finally James Lamb had found the man who was "the voice from the wilderness."

### ***Lochaber Bay***

Yet another disappointment was waiting for James Lamb. There was no land available in Clarence Twp. However, Neil Campbell, a member of the Baptist Church in Clarence who had settled across the river in Lochaber Twp., Lower Canada in 1828, agreed to sell part of his land. A deal was made and James Lamb purchased the western



Settlement Along the Ottawa River in Clarence and Lochaber Townships c. 1835

half of Lot 22, on Range 2, some 135 acres including riparian rights on Lochaber Bay.

The bay was a shallow widening of the Ottawa River, really a marsh bordering the north shore, the nesting grounds of great flocks of waterfowl. From the edge of the marsh the land, covered with forest, rose slightly forming a low ridge, known as Bay Hill, then dipping down into a small creek running parallel to the shore line. On the other side of the creek, the land rose some fifty feet to a ridge above the river. The forest was everywhere; only blazed trails led from one settler's clearing to the next. Here James Lamb was joined by Elizabeth and their children at their new home in the wilderness. Helen was almost 18 years of age; William, 15; Ann, 13; Margaret, 11; Janet, 6; and James, nearly 3.

### ***James Lamb & Elizabeth McFarlane Build a Home on Bay Hill***

The earliest settlers, Neil, James and Donald Campbell and their families, who came in 1828, cleared enough land to build their log houses on Bay Hill. The latter was a wide ridge perhaps six miles long bordering the marshy banks of Lochaber Bay, about twenty or thirty feet above high water.

Probably the first Lamb house was built three or four hundred feet west of Neil Campbell's house on James Lamb's recently purchased half of Lot 22.

Several hundred feet east of Neil Campbell's property was the site of the first schoolhouse on Bay Hill. Duncan McDermid, a strict disciplinarian, was the first teacher. Although his family spoke only Gaelic, Duncan had been educated in English before coming to Canada. His pay was \$5.00 a month and board; a week with each student's family. Duncan McDermid was the teacher of the younger Lamb children, probably Ann, Margaret, Janet and James.

Bay Hill was also the site of the first cemetery situated between the property of Neil Campbell and James Lamb.

In the winter of 1829, the Quebec Government, granted money for a road to be built along the north shore of the Ottawa River between Grenville and Hull. Through Lochaber Township, the road followed the length of Bay Hill to the Blanche River. The condition of the road was another matter. Rev. John King, a Baptist minister, writing in his *Journal* in later years, recalls the time he was a student serving the Baptist congregations at Lochaber Bay and Petite Nation in 1841.

*The distance between the two places being fifteen miles, with the North Nation (river) to cross, it was arranged that I should spend alternate weeks in each place. In Petite Nation, or Papineauville, as it is now called, there was then a small Baptist church .... Travelling between Lochaber and Petite Nation I found rather a laborious undertaking, on account of the state of the roads --- the only one that was fairly passable being that from the Nation (river) to Papineauville. From the Nation (river) to Lochaber, in the spring and fall, it was little better than a quagmire. Sometimes I would get a ride from Papineauville to the Nation (river) and walk the rest of the way, and often was half way up to the knees in mud. Occasionally I did procure a horse at Lochaber Bay, but getting a saddle was another thing; horses were plentiful enough, but saddles were few and far between; and as for a buffalo robe in sleighing time, that was out of the question; the only robes they used were bed-quilts .... When I travelled that road, there*



*was no Thurso and no mill on the Blanche (river).*

In the early years of settlement, the Ottawa River provided a much more reliable means of travel than the new road.

### ***Complications***

Shortly after purchasing his land, James Lamb discovered that Neil Campbell did not hold clear title to his land and therefore could not legally sell any part of it. At this time when a settler applied for a grant of Crown land he was given a Location Ticket stating the conditions he must fulfill before being granted clear title. Usually this meant clearing and fencing several acres, building a house and living on his land for a stated period of time, often three years. Neil Campbell had not completed all the conditions of his Location Ticket. Gaining clear title to his land proved to be a costly legal complication for James Lamb, taking several years.

### ***Rejected***

When Sunday arrived, the Lambs, members of the Congregational Church in Scotland, joined their Baptist neighbours for worship, probably at the schoolhouse built on Bay Hill. To their surprise, they were asked to leave because, in the eyes of their neighbours, they were not properly baptized. Baptists believed in total immersion as adults. The Lambs had been baptized in infancy.

This rejection, no doubt, confirmed James Lamb and his wife, Elizabeth McFarlane, as life-long Independents or Congregationalists. James became associated with the schoolteacher, Duncan McDermid, a Presbyterian. The two men often walked to Papineauville, about 15 miles east along the shore of the Ottawa River, and to Silver Creek, some 4 miles northwest of Lochaber, where they had Sunday schools and held services of worship.

### ***Two Family Weddings***

On March 25th, 1834, James and Elizabeth's eldest daughter, Helen, almost 21 years of age, married John Simpson Edwards, a young Scot who had settled on Lot C, 9th Concession of Clarence Twp.<sup>5</sup>

Almost two years later, the eldest son of James and Elizabeth Lamb, John, who now worked as a millwright in the Hamilton Mills at Hawkesbury, U.C. married, Mary Dewar of St. Andrews, Argenteuil County, L.C.<sup>6</sup>

### ***The Great Revival***

In 1835, the Baptists held special services throughout a wide area of the Ottawa valley, led by Rev. John Edwards, assisted by Rev William Fraser of Glengarry and Rev John Gilmour of Montreal. This revival resulted in the conversion of many to the Baptist

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<sup>5</sup> See *Helen Lamb and John S. Edwards Family*, p. 52.

<sup>6</sup> See *John Lamb and Mary Dewar Family*, p. 76.



cause.

It may have been at this time, William Lamb, then about twenty years of age, decided to join the Baptists. His father, James, was so distressed with the idea, that William packed his belongings and started to leave home. His mother, Elizabeth, called him back, saying such a step was not needed. A truce was made; but William, his younger brother, James, and his sisters, Helen, Ann, Margaret and Janet, all became Baptists. Not long after, William took up farming across the river in Clarence Township.

### **Pioneer Days**

In her article, *Early Lochaber Bay*, Dorothy Lamb describes the early years in the community:

*Little by little small clearings appeared in the forest usually on the higher land because of better drainage, the oxen drawing the home-made harrows, made with wood or iron pins inserted into the wood. Among the stumps small patches of grain were sown and very carefully garnered by sickle, and later by cradle, and bound by hand.*

*Potash, the only means of procuring cash, was made by the laborious method of cutting and piling hardwood logs, then dry burning them, and gathering up the ashes, and putting them in covered bins till they were ready to leach them. The leaches were made out of hollowed logs placed in horizontal positions, one higher and the other a little lower so that when the water was poured on the ashes, the lye could escape, dripping down into the troughs. The lye was placed in large potash kettles to be boiled down into a powder which was packed in strong barrels to the amount of 500 lbs.*

*In the winter the settlers loaded two barrels on their one horse jumper (sleigh) and started for Montreal, a distance of nearly 100 miles, to dispose of their product for which they received \$40 to \$50 per barrel.*

*During the winter, hundreds of one horse jumpers would be employed hauling supplies to Bytown, Perth and up the Rideau to Kingston, which was then a military post. The settlers situated along the river were more fortunate in keeping stopping places and more easily able to dispose of their farm produce for cash.*

Dorothy tells of another adventure of some neighbours who decided they needed a large canoe to go to the grist mill at Hawkesbury and to church across the river at Clarence. They cut a large pine tree and hollowed out a canoe thirty feet long where it fell in the forest. In order to launch the canoe, a road had to be cut through the forest to the bay. A number of oxen were hitched to the canoe to pull it down to the water's edge. Then they loaded their wheat into the canoe and paddled downstream to the grist mill at Hawkesbury.

Paddling upstream with their load of ground wheat did not appeal to them. Spotting a steamer called the *Phoenix*, they asked the captain if he would tow their canoe upriver to Whitcomb's Wharf. He gave them his price saying he would be leaving at daybreak and their canoe must be tied and ready to leave. In the morning the captain took a look their

canoe and said, "I bargained to tow a canoe, not a barge!"

### ***Ablaze!***

Chimney fires were a constant hazard in the days of log houses with chimneys built of local stone. Many settlers kept barrels of water close by and ladders against the roof, ready to douse a small fire. More often the roof caught fire from sparks from an overheated chimney and the whole house was ablaze in minutes. In 1838, the Lamb home burned to the ground. Only a few items, James Lamb's large Bible, brought from Scotland, Elizabeth's little spinning wheel made in Stirling and some small utensils were saved.

At times of tragedy neighbours helped one another. Before long the Lambs had a new one and a half storey log house.

### ***Friendly Fire***

A neighbour of the Lambs at Lochaber Bay, Russell MacCallum, recalled this story of the early days:

*I remember hearing that Mr. James Lamb (1778-1855) had the happy knack of keeping his fires banked in such a way that they never died out. This was important in the days before matches. Old John MacLachlan, the father of the blind boys, sometimes sent his daughter, Mary, with an iron pot, down to Mr. Lamb's on bitterly cold mornings, to beg a few live coals. The footpath, in those days, would be a zigzag line from one neighbour's door to the next. As Mary came to my grandfather's (Malcolm MacCallum) house, the door would open and Malcolm would poke his head out. "Mary," he would say, "our fires are out. Would you bring me back a few coals from Mr. Lamb?"*

### ***The 1842 Census of Lochaber Township***

In this census, James Lamb is listed as owner of 150 acres on Lot 22, Range 2, of which 36 acres were improved or cultivated. From these 36 acres, the 1841 harvest, measured in Winchester bushels was: wheat, 14; oats 130; pease 14; Indian corn, 3 and potatoes, 100. There were 14 neat or domestic cattle, 3 horses, 16 sheep and 6 hogs kept on the farm. Although James Lamb is the only name listed, there were 7 people, all natives of Scotland, living in the house, noted as being rebuilt in 1838. Other produce, largely the work of women who did most of the spinning and weaving, consisted of 11 yards of fulled cloth, 16 yards of flannel or woolen cloth, not fulled, woven from 20 lbs of wool as well as maple sugar and honey.

### ***Spinning, Weaving and Walking***

Most Scottish country women had learned as children to card, spin and weave wool and when older, to walk/waulk or full the woven woolen cloth, all skills they brought with them to Canada. Often they had bees when they gathered relatives and friends to do these tasks together, all speaking and singing in lilting Gaelic the traditional spinning and walking songs.

Walking/waulking was a process for cleansing and thickening or shrinking the cloth. A length of woven cloth was washed and with most of the water removed, placed in an oval around a long table. Seated around the table, the women kneaded the wet cloth with their hands, moving the cloth along to the next person to the rhythm of the walking song. When finished, the cloth was hung up to dry. The product was now fulled cloth, ready to be made into shawls, blankets or clothes for the family.

Dorothy Lamb notes that later flax was grown, to be spun and woven into linen cloth for sheets, towels and other household needs.

### ***The Depression of the 1840s***

In the 1830s and the early 1840s there was a lot of prosperity in the Ottawa Valley largely due to the boom created by the construction of the Rideau Canal. Farm products were in great demand and prices were good. Timothy hay, oats, pork and beef sold to the lumber companies for their lumber camps was a good source of farm cash income. Overseas timber exports brought a great deal of wealth. But in 1848 there was an economic downturn that affected farm income in the Ottawa valley.

This economic downturn could not have lasted too long. In 1851, John A. Cameron and his brother George W. Cameron built a saw and planing mill on the east side of the Blanche River. The mills offered employment to men from farms in the valley. Soon a village housing the mill workers and their families began to grow on the land south and east of the mills. The new community was given the name of Thurso.

### ***Joys and Sorrows***

The next few years brought many changes in the Lamb family; a mixture of joys and sorrows.

About 1848, Margaret Lamb married John McLean, the son of Donald McLean and Janet McCallum who had settled on Lot 19, Range 3 of Lochaber Twp. in 1829.<sup>7</sup>

On February 5th, 1852, Elizabeth McFarlane Lamb died at her home on Bay Hill. She was buried across the river in the Protestant Cemetery on McCaul's Point, later a part of the Town of Rockland.

There were two weddings in the Lamb family in 1854. Janet Lamb married Alexander McLean, a brother of John McLean.<sup>8</sup>

In June, Ann Lamb and Alexander Gordon were married at Papineauville (Petite Nation). They settled on the Lachute Road, near St. Andrews in Argenteuil Co. where Alexander farmed with his father, John Gordon. Alexander was the only son of John Gordon and Helen Dewar. Less than a year later, on April 14th, 1855, Ann and her baby died during childbirth. She was buried with the Gordon family in St. Andrews Cemetery. Several years later Alexander remarried and emigrated to Mendocino County, California. He died there in 1915.

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<sup>7</sup> See *Margaret Lamb and John McLean Family*, p. 63.

<sup>8</sup> See *Janet Lamb and Alex McLean Family*, p. 64



Although the date is not known, sometime in 1854 or 1855, William Lamb, the second son of James Lamb and Elizabeth McFarlane, married Margaret Gordon, daughter of John Gordon and Helen Dewar, and sister of Alexander Gordon.<sup>9</sup>

On June 9th, 1855, James Lamb, age 77 years died at his home on Bay Hill. He was buried beside his wife, Elizabeth, in the cemetery on McCaul's Point, across the river. His death marked the end of a generation. Only his son James was left at Lochaber Bay.

The last in the family to marry was young James. On a number of visits to his sister, Margaret, in Osnabruck Twp., James met Sarah Ann Baker, daughter of James Baker and Margaret Gallinger. They were married at Osnabruck on June 27th, 1855.<sup>10</sup>

### ***McCaul's Cemetery/Rockland Protestant Cemetery***

Like many pioneer burying grounds, McCaul's Cemetery began on the farm hillside of an early settler, Alexander McCaul, who gave the site, probably in the 1830s. The cemetery continued in an informal way until 1870 when a deed was given to James McCaul and his heirs, in trust, for a burying ground for the "burial of the dead of all Protestant Christian denominations."

The McCaul farm became part of the village, and then the town, of Rockland. The cemetery, known as the Rockland Protestant Cemetery, was located north of the village on Mill Street, now Edwards Street, on the road that led from the village down to the south shore of the Ottawa River. Gradually, over the years, the Protestant population decreased, especially after the closure of the W.C. Edwards & Co. lumber mills. The cemetery was largely forgotten and neglected.

After the Second World War, the population of Rockland began to increase. Soon new homes surrounded the old cemetery. When Mill Street was rebuilt, earth from the steep hillside cemetery washed onto the new road with every rain. Under provisions of the Ontario Cemeteries Act, the town graded the sloping cemetery with a bulldozer and piled the broken gravestones into a jumbled heap in a back corner.

News of this action travelled quickly. In the 1950s, Walter Lamb of Ottawa heard of the bulldozing of the cemetery, and with his son, Bill, went to Rockland. They found the gravestone of James Lamb and Elizabeth McFarlane broken off at the top but still standing and arranged to have it photographed.

While the name, James Lamb was missing, the lower part read,

*June - 1855 ae. 77 yrs.  
Also His Wife, Elizabeth McFarlane  
DIED Feb 5, 1852 ae. 66 yrs.  
Natives of Thornhill  
Perthshire Scotland.*

The publicity of the bulldozing of the cemetery in the 1960s brought both criticism

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<sup>9</sup> See *William Lamb and Margaret Gordon Family*, p. 58.

<sup>10</sup> See *James Lamb and Sarah Baker Family*, p. 67.



and suggestions for the future. Some thought the cemetery should become a memorial park with a cairn built with the broken gravestones, but this was never done. The cemetery was fenced and planted with grass by the town; the remaining broken gravestones still piled in a corner covered with poison ivy.

A 1994 visit to the cemetery revealed further destruction of the gravestones. Only a small triangle of the original Lamb gravestone with the words, *Thornhill* and *Scotland* remained; the rest of the gravestone had disappeared.

Today the visitor sees only a fenced, grassy slope from the street. There is nothing to say that this was once a pioneer cemetery. The small pile of broken stones in the back corner are the only clue to its past and some of the people who were buried here.

\* \* \* \* \*

### ***Helen Lamb and John S. Edwards Family***

Helen Lamb, born in 1815, was the eldest daughter of James Lamb and Elizabeth McFarlane to come to Canada in 1831.

Three years later, on March 25th, 1834, after the publication of banns, Rev. John Edwards, the minister of Clarence Baptist Church, officiated at the marriage of Helen Lamb and John Simpson Edwards. The witnesses were Stephen Tucker and Neil Campbell.

John Simpson Edwards, known as Souter, a Scottish name for a shoemaker, a trade he had followed in Scotland, was the son of Alexander Edward and Margaret Simpson of Stotfield, Lossiemouth, Morayshire, Scotland. He was baptized June 26th, 1805 in the Parish Church of Drainie.

Souter came to Canada in 1830 and settled on Lot C, Concession 9 of Clarence Twp. at a time when there only 100 settlers in the entire township. His hillside property was not on the river but adjoined several river front lots. Like most early settlers, he probably farmed the land as he cleared it, as well as taking out square timber. Assessment records show that he was able to clear about two additional acres each year. By 1848, he had 20 acres under cultivation and 76 uncultivated; a total of 96 acres.

Souter and Helen had six children. Three sons, James Simpson Edwards born in 1835, Alexander Simpson Edwards in 1837, and John Simpson Edwards in 1840 were followed by a daughter, Margaret/ Maggie Edwards in 1843. A fourth son, William Wilkinson Edwards was born in 1847, and the youngest, George Edwards, in 1853. All the family were active participants and regularly attended services at Clarence Baptist church in Clarence Village, about four miles east of their home.

On December 28th, 1868, Souter Edwards died at the age of 63 years and 6 months. His obituary in the *Canadian Baptist* refers to him as a man of sterling character. He was buried in Clarence Cemetery.

### ***The Next Generation***

James Simpson Edwards, born in 1835, the eldest son of Souter and Helen, married Catherine Sherwood Roe, daughter of George Brass Roe and Mary Ann Ager, of Clarence Twp. about 1859. In that year he also purchased Lot 31, Rockland/Concession 1, in Clarence Twp. consisting of 200 acres, fronting on the Ottawa River. In 1860, James sold



the west half of Lot 31 to his brother Alex, keeping the east half of 100 acres for his own farm.

James and Catherine had six children: John born about 1860, George Arthur in 1862, Mary Ann about 1864, Helen in 1867, Elizabeth Margaret about 1869 and Catherine/Katie in 1871. On April 2nd, 1872, a few months after Katie's birth, her mother, Catherine, died suddenly in her 37th year. Catherine was buried in the Rockland Protestant Cemetery on McCaul's Point. Katie was taken to the William Edwards home and placed in the care of her aunt, Maggie Edwards.

Later that year, on August 20th, 1872, James Simpson Edwards married Margaret Johnston Rose, a widow, also of Clarence Twp. They had three children, Ida, Alice and William.

Sometime between 1873 and 1881, James, his wife, Margaret, and all their children, except Katie who remained with her Aunt Maggie, moved to western Canada, settling at Melita in southwestern Manitoba. In 1884, James sold his farm at Clarence to his brother, Alex. Margaret died in 1919 and James in 1920. Both are buried in the Melita Cemetery.

Alexander/Alex Simpson Edwards, the second son of Souter and Helen, was born in 1837. As a young man he farmed on Lot A, 9th Concession, of Clarence Twp., a short distance south of his father's farm. In 1860, he purchased the west half of Lot 31 from his older brother, James. This property fronted on the Ottawa River. From the shoreline the land rose in gradual steps to a limestone ridge crossing the property on the south. The highest point of the ridge was some 200 feet above the river and referred to as Mount Nebo by the Edwards family after the biblical story of Moses who saw the promised land from its heights. On December 1st, 1868, Alex married Elizabeth/Eliza Ann Roe, a school teacher and sister of Catherine Roe Edwards. A few weeks later, on December 28th, 1868 Alex's father, Souter Edwards died.

Alex and Eliza had seven children, Joseph Alexander Edwards, born in 1870, Albert George Edwards in 1872, William Hatton Edwards in 1874, Janet Lamb Edwards in 1876, Mary/Minnie Ellen Edwards in 1878, Ethel Georgina Edwards in 1882 and Sarah Roe Edwards in 1886.

After his brother, James, and his family moved to Manitoba, Alex bought his farm, the east half of Lot 31, which enlarged Alex's farm to nearly 200 acres.

About a century later, Sarah Roe Edwards (1886-1979) who had married Edmund Church in 1917, wrote about her early memories of days on her father's farm. At 91 years of age, Sarah still had a clear memory and a steady hand. She first wrote about her mother making butter.

*My first recollection of dairying was mother setting the warm milk in milk pans on the swinging shelf in the basement and when the cream had risen, I remember her skimming it off into the churn each night until there was enough to churn. The butter, she made into neat oval rolls of maybe two pounds. Mother was quite artistic and with her butter ladle, made a pretty fern pattern on the top of the roll. To keep it nice and firm, she washed rhubarb leaves in clear cold spring water, put the butter between the leaves and carried it to her customers in town. Either before that time or when there were more cows to milk, the milk was cooled and*

*put into factory cans and taken to Cumberland, a town a few miles west where it was made into cheese. The neighbours took turns in taking the milk to the cheese factory....*

Sarah also recalled her older brother Albert's apiary, set out between the house and the barn.

*My brother, Albert, built up quite an apiary..... The bee hives were spread around under a very large , spreading butternut tree between the house and the barn. When it was a good honey season, the first box got full early in the summer. Another box had to be filled with frames with foundation wax already set in them and put on top of the first box and lots of times, a third box on top of that. When the honey gathering season was over, came extracting time. The extractor was a large metal barrel with a rack that held four frames on a spindle that was turned at the top. The caps had to be cut off the filled frames; the frames placed in the rack, then turned slowly at first, then faster til all the honey was drained. This was repeated as often as needed. The honey drained down to the bottom of the barrel, when that was up to the rack, the honey was drained through a tap into containers.*

The W.C. Edwards Company had a lumber mill near the Alex Edwards farm. As the mill grew in the 19th century, so did the town of Rockland. This gave Sarah's brother, Albert (1872-1932) another business plan which Sarah describes:

*Albert's next project .... was to start delivering milk in Rockland. First of all, Albert delivered milk in Mother's demi-john (a very large glass jar with a protective covering, a network of twine). Then, as business grew, he took milk in cans with a smaller can with a quart measure fitted in for measuring and as a cover .... As the town grew, also the number of milk customers, the milk delivery was changed to milk bottles, quarts and pints, and for cream, smaller bottles.*

*Very early in the milk bottles days, Albert built a very large stone stable with stalls and stanchions on one side with water bowls in each stall and a stone silo in one corner, three doors high that was filled with silage.... There was one corner of the stable fitted up as the dairy with two large tanks filled with cold water and ice for cooling the milk after it had been put through an aerator into bottles and the bottles put into crates.... The crates were put into the tanks of cold water, ready for delivery next morning, early.... Some deliveries had to be made before going to the wharf to deliver milk to the two passenger boats running from Thurso to Ottawa daily coming to Rockland at 7 o'clock, then continuing the rest of the milk delivery, arriving home any time after ten o'clock. .... The milk that came back had to be warmed and separated. That cream was churned and made into butter prints, mostly sold to the milk customers.*

Sarah Edwards Church was not the only one in her family to write about bygone days on the Edwards farm. Sarah's older sister, Minnie Ellen Edwards, had married James Thomson, of Thurso, Quebec, in 1904. Their son, Loyal Alexander Thomson (1909-1999), in a memoir called *Excursions Into The Past*, describes a childhood visit with his mother and younger sister, Helen, to the farm of his grandparents, Alex and Eliza Edwards, probably in the spring of 1914. These excerpts are from *Excursions Into The Past*.

*The farm was situated just west of the town of Rockland, and from this farm one had a superb view of the Ottawa valley for a distance of perhaps twenty miles to the west and fifteen miles to the east if one stood at the highest point on the farm. This was the top of the escarpment which ran in steps from the bay, the third level being high (200 feet) above the Ottawa River. Here one could view the farms of the Lochaber area to the north ....*

*The activities of the farm began at an early hour in the morning. I can remember being awakened to the sound of cattle lowing in the stable and in the barnyard after milking. There was the occasional bark of Jack (the dog) as he helped return the cattle to pasture. There was the sound of the hand pump being used to bring up water from the cistern under the floor. One could hear wood being placed in the fire-box of the kitchen stove. There was the slam of the screen door when someone came in.*

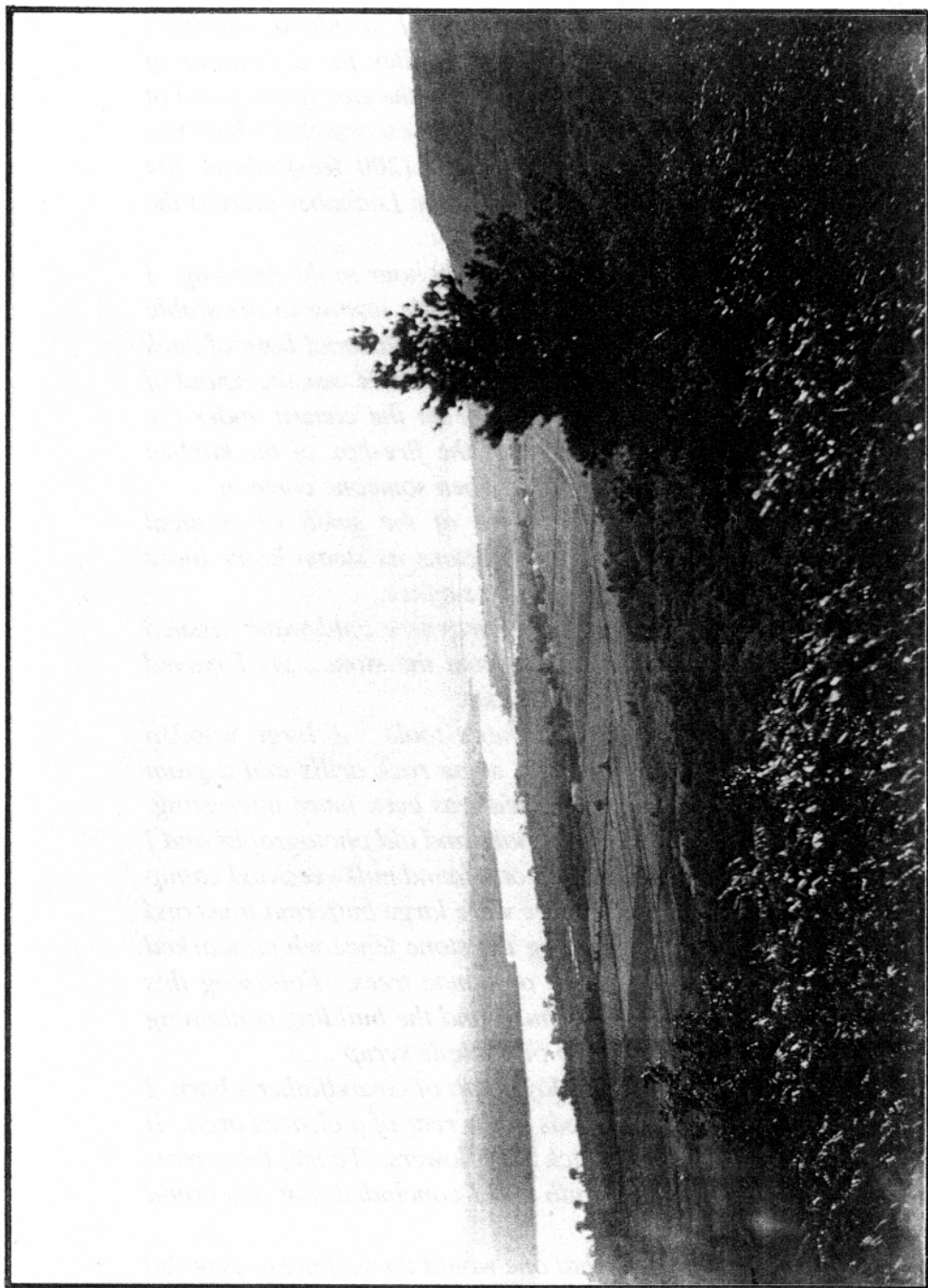
*On entering the kitchen I was aware of the smell of oatmeal porridge cooking. There were miniature explosions as steam broke loose from the porridge leaving a small crater on the surface.*

*I recall following my aunt to the cellar where cold water issued from the limestone rock to fill a basin cut from the stone. As I moved about I caught the smell of freshly worked butter.*

*In the woodshed were my grandfather's tools. A large wooden block plane, an old saw, a sledge hammer, some rock drills and a giant crow-bar. As a boy, the room over the shed was even more interesting. Here was old furniture, trunks of clothes, books and old photographs and I know not what else. At the rear of the shed one found milkweed and catnip which I dried to take home to my cat. There were large butternut trees and back of these, an apple orchard, and along the stone fence which marked the western boundary of the farm, a line of sumac trees. Following this fence southward, one came to the sugar bush and the building containing the equipment for evaporating maple sap into maple syrup ....*

*When I first climbed the hill that lay south of Grandfather's barn, I was captivated by the sight of dense woods at the rear of a cleared area. It was to this bush that we were taken to pick May flowers. To me, these trees appeared to stretch endlessly to the south and I concluded that this could end only in infinity.*

*A playmate with us suggested that one would do well not to proceed too far as there was always the danger that we could come upon the edge of the earth and perhaps fall over. This prospect upset me somewhat but I resolved to press on in the hope that I might discover what the edge of the earth looked like.*



The Lower Ottawa Valley c. 1900.

This photo was taken from the escarpment on Alex Edwards' farm, a height the family called, Mount Nebo. (p. 53 & 55) The riverfront farms of Clarence Twp. lie below. Two roads cross the farms; the nearer one, is a railroad, the farther one lined with trees and farm houses is the original road from Ottawa to Montreal, later known as Highway 17. The village of Rockland is to the left of the photo. Across the river on the north shore is Lochaber Bay and the farms of Lochaber Twp. In the distance, to the east, is Thurso.

*I left the others picking flowers and soon the woods became less dense and I discovered to my amazement that there was no great ledge from which one could fall into the vast abyss of outer space. Rather, I saw a man behind a one-horse plow, a house and a barn with fields extending into the distance.....*

Not long after this visit, Loyal Thomson's grandmother, Eliza Roe Edwards died on July 20th, 1914. His grandfather, Alex Edwards followed on May 10th, 1916 at the age of 78 years. Both are buried in the Clarence Cemetery. Their son, Albert, continued to look after the farm and the dairy until his death in 1932.

John Simpson Edwards, born in 1840, was the third son of Souter and Helen. In the 1880s, he had his own farm on Lot A, 9th Concession, of Clarence Twp., a short distance south of the original Edwards property. He probably purchased it from his brother, Alex, who had owned it previously.

John never married. Near the turn of the century, he sold his farm and travelled to Europe, visiting his father's family still living at Rowan Brae, Stotfield, Morayshire, Scotland. On returning to Canada, he lived with his sister, Maggie, and their niece, Katie Edwards. John died in 1920 at 80 years of age.

Margaret/Maggie Edwards, the only daughter of Souter and Helen, was born in 1843. She lived with her parents until shortly after the death of her mother in 1883, when she inherited the east quarter of Lot 31 of Clarence Twp. including a house which she and Katie occupied. Her brother, John, lived with them after he returned from Europe. Maggie died in 1903, leaving her house and property to her niece, Katie. Following the death of her uncle, John Simpson Edwards, in 1920, Katie married James G. Sell (1867-1955). Katie died in 1930, age 60 years. Maggie, John and Katie were all buried in Clarence Baptist Cemetery.

William Wilkinson Edwards, the fourth son of Souter and Helen, was born in 1847. After his father's death, William, then age 21, took over the family farm. In the Census of 1871, he appears as head of the household living with his mother, Helen/Ellen, age 57, his sister, Margaret/Maggie, age 27 and his brothers, John, age 30, and George, age 17.

The farm on Lot C, Concession 9 consisted of 96 acres; 65 acres of improved or cultivated land and 25 acres of pasture. Six acres are not accounted for but may have been the area where the house and barns stood. The field produce for the year 1870, measured in bushels, was 25 of wheat from 2 1/2 acres, 150 of potatoes from 1 acre, 180 of oats, 25 of peas, 2 of beans, 30 of turnips, 6 of beets or mangels, 20 of carrots and 2 of apples. From 15 acres planted for hay, 15 tons were harvested. Two horses and a filly, 5 milking cows, 5 other cattle and 4 swine were close in number to the number of animals kept on neighbouring farms of similar size. However, 22 sheep was 4 or 5 times the number of sheep kept by other nearby farmers.

The 22 sheep produced 61 lbs of wool which was spun and woven into 55 yards of homemade cloth or flannel. While Scottish women and some men were very skillful spinners and weavers, having learned these crafts as children, this was a tremendous quantity of cloth for a family of five to weave in one year.

On March 14th, 1883, William married Mary Jane Henderson, daughter of Edward Henderson and his wife, Elizabeth Sproul/Sproule, of Williamsburg Twp., Dundas County, adjoining Osnabruck Twp. where Mary Jane's sister, Margaret, lived after marrying



William's cousin, James Lamb McLean. William and Mary Jane lived on the original Edwards farm, Lot C, 9th Concession of Clarence Twp.

Several months after their marriage, William's mother, Helen Lamb Edwards, died at the age of 70 years, on July 22nd, 1883. She was buried in the Clarence Cemetery.

By 1886, William was farming over 200 acres of land. Then on August 31st of that year, he signed his will, as if death was imminent. He died the following day, on September 1st and was buried in the Clarence Cemetery. At 33 years of age, Mary Jane was left a widow. She returned to Williamsburg Twp. to live with her family. There were no children.

George Edwards, the youngest of Souter and Helen's family, was born in 1853. He apprenticed as a blacksmith as a young man, his family referring to him as a fancy blacksmith. Possibly George worked in the manufacture of ornamental iron, a booming business in the late 19th century. George emigrated to Minneapolis where his cousins, John and Jim Lamb, of Wendover, had settled. There George prospered and married Sadie ----- . They had one daughter, named Grace.

\* \* \* \* \*

### ***William Lamb and Margaret Gordon Family***

Sometime after William joined the Baptists, he moved across the river to Clarence Twp. where he farmed on part of Lot 19, Concession 1, O.S. (Old Survey), a few miles east of Clarence Village. Like most farmers of that time, he also took out and sold square timber. William also purchased the east half of Lot 5,, Concession 1, O.S. of Clarence Twp. Here he farmed and built a barn, still standing, which carries his initials, W.L., on one of the barn beams.

### ***Marriage and Family***

About 1855, William married Margaret Gordon, of St. Andrews, Argenteuil County, C.E. Margaret was the fourth daughter of Helen Dewar and John Gordon, who farmed on the Lachute Road near St. Andrews. Margaret's older brother, Alexander Gordon, married William's younger sister, Ann Lamb, in 1854. Earlier, in 1835, Margaret's cousin, Mary Dewar married William's older brother, John Lamb. (See *Dewars of St. Fillan, From Glendochart to the Argenteuil Seigniory*)

Margaret was called Aunt William by some of her nieces and nephews who had another Aunt Margaret, Margaret Lamb McLean. William and Margaret Lamb had six children, all born in Clarence Twp: William Lamb, known as Willie or Will, was born in 1856; then John Alexander Lamb, in 1858, and a daughter Elizabeth Lamb, in 1860. Just five days after her third birthday in 1863, Elizabeth died. She was buried in Clarence Cemetery. Two more sons followed, James (Jim) Dewar Lamb born in 1862 and Gordon Lincoln Lamb in 1865. A second daughter, Helen Mary (Nell) Lamb was born in 1867.

### ***Sunday Clockwork***

William Lamb and his family were active members of the Baptist Church at Clarence, where William was a deacon for many years. In his book, *My Old Home Church*, Rev. C. C. McLaurin wrote that William Lamb and his family were so regular in their attendance at church that neighbours along the road between Wendover and Clarence, who had no clocks, could tell the time of day on Sunday by the passing of the Lamb carriage.



### ***Lamb's Wharf***

Probably in the early 1860s, William purchased Lot 31, Broken Front, in North Plantagenet Twp. consisting of 100 acres. This became part of the village of Wendover. In 1866, he added 100 acres of Lot 31, Range I, adjoining his property on the south. William sold his two farms, one the east half Lot 5, the other, part of Lot 19, both Concession 1, O.S. of Clarence Twp. in 1868. About this time the family moved to Wendover.

On the river front at Wendover, William built a wharf and nearby, a store and post office. Lamb's Wharf was a regular stopping place for the steamers plying the Ottawa River between Bytown and Grenville carrying both passengers, supplies and mail.

William was also a building contractor. In 1993, the writer, visiting Clarence Baptist Cemetery, was told by the cemetery caretaker, that there were many barns still in use in the district which were built by William Lamb in the previous century, all marked on the inside with his initials, W.L.

### ***The Lamb - McGregor - Ferguson Connection***

With his contracting business, Lamb's Wharf and Lamb's General Store and Post Office, William needed a staff to look after the various parts of his enterprise. About 1867, his nephew, John McGregor, came from his farm home at St. Andrews, in Argenteuil County, to work in the store and post office. John was about twenty years old, the son of Margaret Lamb's sister, Catharine Gordon, and her husband, John McGregor. It was while working at Wendover, that John met Janet (Jennie) Ferguson.

Jennie was the daughter of John Ferguson and Janet McDonald, of Vernon, in Osgoode Twp., Ontario. John Ferguson and William Lamb had attended the same school in Bridge of Allan in Scotland and had continued their friendship in Canada. Although her father was not too pleased, Jennie came to Wendover as governess to the young Lamb children for a year. After returning to Vernon, she continued to see John McGregor. Soon they were engaged to marry. In 1869, John decided to emigrate to California where his uncle, Alexander Gordon, had settled. Six years later, Jennie travelled to California where she and John were married in San Francisco in 1876.

California seemed a long way from home to the young couple. In the latter part of 1879 or early 1880, John and Jennie McGregor, with their two young daughters took the train east to Minneapolis where three of John's brothers, William, George and Alexander, were living and working as grain brokers. Along with his brothers, John McGregor prospered in the grain business.

### ***The Last Years at Wendover.***

The Census of 1881 of North Plantagenet Twp. shows all five Lamb children living at home in Wendover with William and Margaret. William and their sons, Will, age 24, and John, age 22, were listed as merchants in Wendover. Jim, age 18, worked as a clerk, while Gordon, 16, and Nell, 14, were in school.

Sometime in the 1880s, John and Jim Lamb decided to emigrate to Minneapolis, joining their McGregor cousins, in the grain business. At the time, Minneapolis was a growing enter for the flour milling industry in the American midwest. Together the McGregor and Lamb cousins formed the company of *McGregor and Lamb*. They built their own elevators, grain warehouses or granaries where grain was sorted and stored until sold to milling companies to process into flour. The *McGregor and Lamb* elevators stood on old

Highway #2 in Minneapolis.

John Alexander Lamb never married and died in Minneapolis in 1929. James (Jim) Dewar Lamb and his wife, Gertrude, had a son, Will, who died in the first World War, and a daughter, Jean, who died in Tucson, Arizona in 1976.

About the time that John and Jim Lamb emigrated to Minneapolis, their cousin, George Edwards, the youngest son of Souter Edwards and Helen Lamb, of Clarence Twp., also moved there.

### ***Will, Gordon and Nell***

After working in his father's store at Wendover, Will Lamb moved to Ottawa as a young man where he had a boot and shoe store in partnership with Jacob Vincent/Vince Poaps. Vince Poaps had married Will's cousin, Jennie McLean, a daughter of Margaret Lamb and John McLean, of Osnabruk Twp. The *Ottawa City Directory* of 1893 lists POAPS & LAMB (Jacob V. Poaps, Wm. Lamb) wholesale boots and shoes, at 398-400 Wellington Street.

Gordon Lincoln Lamb, was some nine years younger than Will. As a young man, he attended the University of Toronto and was also a student at the Baptist College in Woodstock, Ontario for a time.

The youngest of the family, Helen Mary, called Nell, was born in 1867. Nell proved to be very musical and played the pianoforte, an instrument which was left to her in later years in her father's will.

### ***From Wendover to Ottawa***

About 1890, William and Margaret, retired to Ottawa where they resided at 155 McLaren Street. In 1893, Will, who was working at POAPS & LAMB, Gordon, a student, and Nell were all living at home with their parents. A year later, in March of 1894, William Lamb died. As the custom was at that time, his funeral was held at the family residence. The burial was in Beechwood Cemetery. His obituary in the *Ottawa Evening Journal* speaks of the man:

*The cortege which left McLaren Street yesterday for Beechwood, followed the remains of a well-known and respected man, for the last few years a citizen (of Ottawa) but formerly, and for more than half a century, a resident on the banks of the Ottawa at Lamb's Wharf.*

*Mr. Lamb was one of the business men who came upon the scene at a time when the first attempts were made to navigate the Ottawa by steam power. He remembered all the business movements on the river for over sixty years and had a general knowledge of the early history of that period, which made him a most interesting conversationalist."*

For a time, Margaret, Will, Gordon and Nell continued to live at 155 McLaren Street, but changes were coming.

### ***Gordon and Will Leave Home***

In 1895, Gordon Lamb married Elizabeth May (Lizzie May) Jackson, of Newmarket, Ontario. Gordon and Lizzie May moved to Riverview Farm on the Ottawa

River in North Plantagenet Twp. near the village of Treadwell, where Gordon took up farming. Five children were born at Riverview Farm, Arundel in 1898, Eunice in 1901, Toynbee in 1904, and twins, Helen and Ewart, in 1907. Helen lived only about six weeks. She was buried in George's Lake Cemetery near Treadwell. The family remained on the farm near Treadwell until 1913.

About 1896, Will Lamb left for the Yukon seeking his fortune in the Klondike gold rush. He likely travelled with his cousin, Herk Lamb, of Ottawa, the youngest son of John Lamb and Mary Dewar. On returning to Ottawa, Will joined the Civil Service, working in the Department of the Interior in the Federal Government. He married Amelia (Bell) Edgar (1858-1925). They had one son, Frank, who emigrated to Pueblo, Colorado. Will died in 1927 in Ottawa.

### ***The Blairs***

In 1902, Nell Lamb married Frederick (Fred) Charles Blair, a civil servant in the Department of Immigration. They made their home at 85 Frank Street. Sometime after their marriage, Nell's mother, Margaret Gordon Lamb, came to live with them. A member of First Baptist Church, Ottawa, Margaret died at the Blair home on April 16th, 1911. in her 84th year. She was buried in Beechwood Cemetery.

Nell and Fred were charter members of Calvary Baptist Church and active in various missionary organizations. For twenty years Fred led the service of worship every Sunday evening at the Union Mission in downtown Ottawa while Nell accompanied the singing on the piano. Nell was described a person of sterling qualities and loveable character. She died at the age of 63 in September 1930. There were no children. Fred, then Assistant Deputy Minister of Immigration and Colonization, carried on the services at the Union Mission and continued to live at 85 Frank Street.

Many years later, Leone Lamb Robertson recalled her great-uncle, Fred Blair, coming from Ottawa by train in the 1930s to visit her family, the Toynbee Lambs then living on their farm in Colborne Twp, in southwestern Ontario. Her father, Toynbee, would meet his Uncle Fred at the Goderich train station. Their first stop was always at the ice cream shop in Goderich where Uncle Fred purchased pint bricks of ice cream of every available flavour and colour. Then the two men hurried out to the farm before the ice cream could melt. No home freezers in those days.

Their arrival at the farm was eagerly awaited by the children. Ice cream was a special treat. With such a variety, everyone had a choice to make, then eat it as quickly as possible before it could melt. On these occasions, dessert came before dinner and helped make Uncle Fred's visits memorable events.

Fred Blair died in 1959 at 84 years of age. Both Nell and Fred are buried in Beechwood Cemetery.

### ***The Lambs of Colborne Township, Huron County, Ontario***

In 1913, Gordon and Lizzie May Lamb and their children, Arundel, Eunice, Toynbee and Ewart, left Riverview Farm near Treadwell and moved to a farm in Colborne Township, near Goderich, a town on Lake Huron. This part of southwestern Ontario was mostly farm country, many dairy farms. The children also had the opportunity of attending high school in Goderich.

Two years later, tragedy struck when Ewart, just eight years old, was killed in a

farm accident. He was buried in Colborne Township Cemetery, near his home.

The eldest, Gordon Arundel Lamb, who was known as Arundel, became a machinist working in Weston, Ontario. In 1932, he married Jennie Evelina Wideman (1903- 1983), a professional violinist and violin teacher. They had one son, Allan Gordon Lamb, born in 1934. He married Marie (Claire) Philibert in 1938. They had two sons, Gordon Richard Lamb, born in 1959, and Philip Joseph Lamb, born in 1963. Arundel died in 1967 and Jennie in 1983.

Eunice May Lamb was born in 1901. As a child, she learned to speak French from other neighbourhood children near Treadwell. After high school in Goderich, Eunice took a secretarial course and then worked for the Sun Life Assurance Company in Montreal where she learned Spanish. Moving to Toronto in 1926 she attended the University of Toronto, graduating with her degree in Modern Languages and Literature in 1930. She taught Spanish at the University of Toronto for three years before going to Chicago for post-graduate work. During the Second World War, Eunice was sent to Lima, Peru, by the Canadian Government.

On returning to Canada, Eunice found her parents in failing health and remained in Goderich to care for them. Her mother, Lizzie May, died in 1946 and her father, Gordon Lamb, died in 1950. Both are buried in Colborne Township Cemetery. Eunice returned to the University of Toronto, again teaching Spanish. Later she took up secretarial work in the office of the Dean of the Faculty of Arts and Science. In 1977, she retired to live in Colborne Township, near her brother Toynbee and his family. Eunice died in 1986 at 84 years of age and was buried in the cemetery in Colborne Township.

Arnold Toynbee Lamb, called by his second name, Toynbee, was the third child born to Gordon Lamb and Lizzie May Jackson. He was nine years old when the family moved to Colborne Township. In 1927, he married Annie M. Kennedy (1901-1966), a young graduate nurse whose home was in the nearby town of Whitechurch. Toynbee and Annie had six children; Laura Elaine born in 1928; Ruth Leone in 1931, John Arnold in 1932, Donald James in 1933, Helen Doreen in 1934 and Robert Bruce in 1949.

About 1930 when Toynbee's parents, Gordon and Lizzie May Lamb, retired from farming and moved to Goderich, Toynbee and Annie took over the home farm, giving it the name of Alderney Farm. A dairy farmer at heart, Toynbee raised purebred Jersey cattle, showing them at various agricultural fairs and winning many prizes. One award, still kept in the family is a silver tea service and tray, suitably engraved. Milk and cream were shipped daily by train and later, by truck, to dairies in Goderich and other centres. In 1954, Toynbee and Annie retired to live in Goderich. Annie died in 1966, following a farm accident and was buried in Colborne Twp. Cemetery. About six years later, in 1972, Toynbee married Violet Wyman, of Hespeler, Ontario. They continued to live in Goderich where Toynbee died in 1988. Toynbee was buried in Colborne Township Cemetery.

Nearly a century after Gordon Lamb and his family settled in Colborne Twp., the home farm remains in the Lamb family. Still primarily a dairy farm, it is owned and operated by a grandson, Donald Lamb and his family.

\* \* \* \* \*

### ***Margaret Lamb and John McLean Family***

Margaret Lamb was the sixth child of James Lamb and Elizabeth McFarlane. She came to Canada at eleven years of age. About 1848 she married John McLean who was born on the Isle of Mull, off the west coast of Scotland, the son of Donald McLean and Janet McCallum. The McLeans had emigrated to Canada in 1829, settling on Lot 19, Range III of Lochaber Twp. Both Margaret and John were born in 1820 and probably attended the first school on Bay Hill together.

### ***The Osnabruck Connection***

John's older brother, Hector McLean (1816-1897) felt called to the Baptist ministry and attended Montreal Baptist College. Then he became the minister of Osnabruck Baptist Church in Osnabruck Twp., Stormont County in eastern Ontario. It would seem that John and an older brother, Neil McLean, visited Hector probably in the 1840s. Finding good farm land for sale, John and Neil McLean purchased adjoining farms, each of 100 acres on Lot 18, Concession VI of Osnabruck Twp.

After their marriage, Margaret and John lived on the farm where their eight children were born: Elizabeth E. McLean in 1849, Donald McLean in 1851, James Lamb McLean in 1853, William McLean in 1855, Janet/Jennie Ann McLean in 1858, George A. McLean in 1860, Florence/Flora McLean in 1862 and John McLean in 1865. All the family were active members of Osnabruck Baptist Church.

### ***A Farm Report***

The 1871 Census provides agricultural information about the farms in Osnabruck Twp. John McLean had 100 acres of which 70 were improved or cultivated, 12 in pasture and one in garden and orchard. Eight acres sown to wheat produced 80 bushels; 1 1/2 acres in potatoes, 200 bushels and 12 acres provided 10 tons of hay. Other field produce in bushels was, 80 of barley, 200 of oats, 20 of buckwheat, 20 of peas and 2 of beans. Fruit trees yielded 15 bushels of apples and 2 bushels of other fruit, possibly plums or pears.

There were 3 horses and 2 colts or fillies; 8 cows and 10 other horned animals; 16 sheep providing 100 lbs. of wool and 3 swine. Two beehives yielded 20 lbs. of honey. From the cow's milk, 200 lbs. of butter and 40 lbs. of cheese was produced on the farm.

### ***Rideauville***

In a letter written in 1888 to Sarah Baker Lamb of Lochaber Bay, the writer, Mary Jane Edwards, reported that her parents had visited her sister, Margaret/Maggie, and her husband, James Lamb McLean, in Osnabruck Twp. and that James' father, John McLean, was not well and suffering from leg trouble.

Within a few years Margaret and John McLean and their family had left the farm in Osnabruck Twp. Two of the boys, Donald and William, had settled in western Canada, John moved to the United States, and James to Ottawa. Margaret and John, their daughter, Flora, son, George, and his family and daughter, Jennie McLean Poaps and her family, all settled in Rideauville, a small village along the south bank of the Rideau Canal between Bank Street and Bronson Avenue. This area later became part of Ottawa South. The family attended McPhail Memorial Baptist Church in Ottawa.

John McLean died at his home in Rideauville in 1900. A year later, on August 13th, 1901, Margaret, then 80 years of age, died at the family residence. Both John and Margaret



were buried in Beechwood Cemetery, Ottawa.

### ***The Children of Margaret Lamb And John McLean***

Elizabeth E. McLean, the eldest of their children, was born in 1849. She married Henry Warner, probably from one of several Warner families living in Osnabruck Twp. They had three sons, William, John Douglas and George. Elizabeth is not named in the obituary of her mother, Margaret, in 1901 and it is assumed that she predeceased her.

Donald H. McLean, born in 1851, married Emma Alford. They had three sons, John Allan, Bert and Percy Alexander. In 1901, they were living in Moose Jaw, Northwest Territories, later Saskatchewan.

James Lamb McLean, named for his maternal grandfather, was born in 1853. In 1876, he married Margaret/Maggie Henderson, (1859-1933) of Williamsburg Twp. which adjoins Osnabruck Twp. They had one son, Sproule McLean, who married Margaret Robb. They seem to have lived on the McLean farm in Osnabruck Twp. until the 1890s when they moved to Ottawa. James died in 1934. Both James and Margaret are buried in Beechwood Cemetery, Ottawa.

William McLean was the third son, born in 1855. He married Alice Edison/Edmondson. They had one daughter, Olive Ethel, who married W. Saddler. The family was living in Winnipeg in 1901.

Janet/Jennie Ann McLean, born in 1858, married Vincent/Vince Poaps/Poapst (1854-1922), son of Jacob J. Papst/Poapst and Eliza Jean Stuart, of Osnabruck Twp., in 1877. Vince was a merchant, latterly in partnership with Will Lamb in Ottawa where they owned a shoe and boot store on Wellington Street. Jennie and Vince had six children, all but the sixth child born in Osnabruck Twp. The eldest child, Jennie A. died in early childhood. Two sons followed, Wilford/Wilf Vincent Poaps (1880-1948) and Percival/Percy McLean Poaps (1882-1949). Then two daughters, Jean Ellice born in 1884 and Florence/Flora Margaret in 1890. The youngest child, John Douglas Poaps (1898-1979) was born in Ottawa. After Vince died in 1922, Jennie moved to Chatham, Ontario to live with her daughter, Jean Ellice Poaps Jackson. She died there in 1924. Both Jennie and Vince were buried in Beechwood Cemetery, Ottawa.

George A. McLean, the sixth in the family, was born in 1859. He married Annie Haines (1862-1935). They lived in Rideauville where their three daughters were born; Bertha, Eva Lucy and Jennie B. George died a year after his mother, in 1902. George, Annie and their daughters are buried in Beechwood Cemetery.

Florence/Flora Margaret McLean was born in 1862. After her mother's death, she married Wilson Thompson. They lived in Moose Jaw, Northwest Territories, later Saskatchewan.

John McLean, born in 1865, married Christine Trunneur. They lived in Detroit with their daughter, Marion Margaret, who later married George Wilcox.

\* \* \* \* \*

### ***Janet Lamb and Alex McLean Family***

Janet Lamb, born in 1824 in Scotland, was the seventh child of James Lamb and Elizabeth McFarlane. In 1854, Janet married Alexander/Alex McLean, also born in Scotland in 1824, the son of Donald McLean and Janet McCallum, who settled at Lochaber



Bay in 1829. The McLean home was on the west side of the Rivière Blanche on Lot 19, Range III of Lochaber Twp., where the road (later Highway 148) crossed the Rivière Blanche. This was about a mile east of the Lamb property. Earlier, Alex's older brother, John McLean had married Janet's older sister, Margaret.

### ***Thurso***

The village of Thurso had its beginning in 1851 when John A. Cameron and his brother, George W. Cameron, built a sawmill on the east side of the Rivière Blanche. Soon mill workers were building homes for their families near the mill. In 1852, a post office was established in the growing village and given the name of Thurso.

After their marriage, Janet and Alex McLean settled in Thurso where Alex carried on a blacksmith and carriage-making business.

### ***Thurso Baptist Church***

The Baptists living in Lochaber and the growing number living in Thurso were all members of the Clarence Baptist Church. On summer Sunday evenings, fleets of canoes could be seen gliding over the water, the settlers often singing familiar hymns. In winter, horses and sleighs carried the worshippers rapidly across the ice. As the village of Thurso grew, the Baptists felt the need of a chapel in their own community.

In 1853, a schoolhouse built at the main crossroads in Thurso, was used for church services on Sundays. A year later, the work of building a chapel on a hillside site on Galipeau Street, was begun. Through the generosity of the Cameron brothers, the chapel was soon completed.

By 1856, the Baptists in Thurso and Lochaber wanted to have their own congregation apart from Clarence. A petition signed by twenty-seven members including Alex McLean and Janet Lamb McLean, requested their dismissal from the Clarence Baptist Church to form a separate congregation in Thurso. This change became effective on February 1st, 1857. At the first meeting of the Thurso congregation, Alex McLean was elected a Deacon and Trustee, offices he held for the rest of his life.

In 1904, the church building underwent renovations. It was bricked on the outside and the roof was raised several feet. New windows were installed and new pews replaced the old straight-backed seats. In the year 2000, Thurso Baptist Church still stands on its original site on Galipeau Street, a testament to the faith of its pioneers.

### ***Janet and Alex McLean's Family***

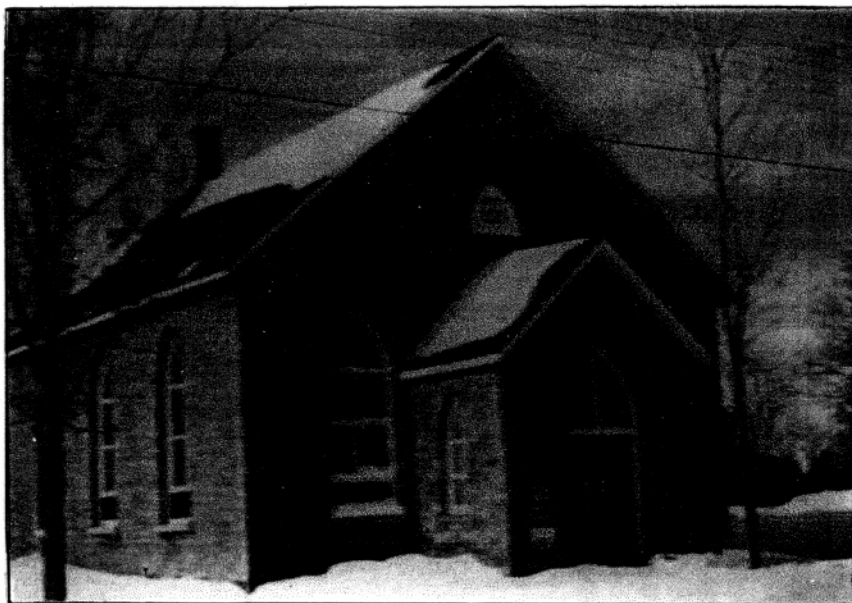
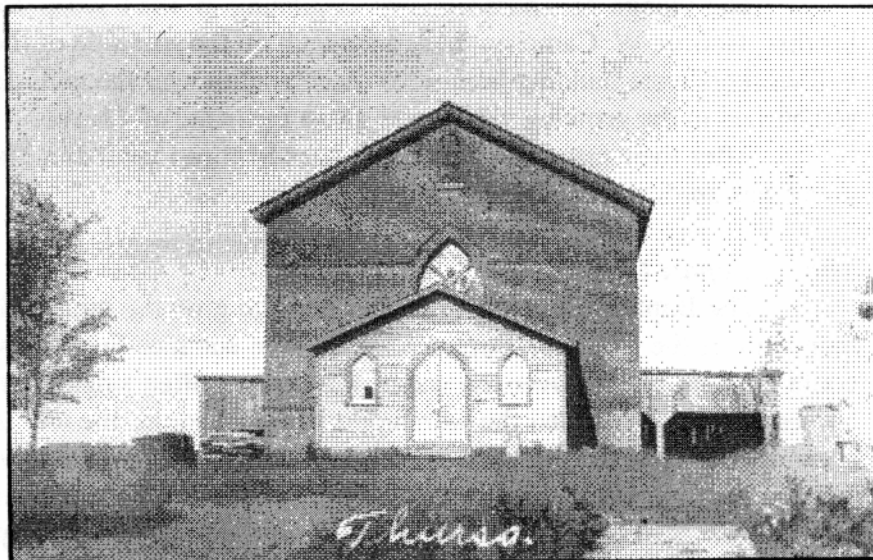
Alex and Janet McLean had five children: Elizabeth Ann McLean born in 1856, married Henry Byrnes; Janet Lamb McLean (1858-1928) married Peter Donald McDonald (1857-1899) in 1884; Mary Helen McLean (1860-1930) married and moved to Buffalo, N.Y.; Alexander Ernest McLean born in 1863, married Hattie Thorpe and Margaret Flora McLean born in 1865, married Arthur Bell.

Janet died of lockjaw in 1883 at the age of 59 years. Lockjaw, also known as tetanus, ends in a very painful death. Alex died in Thurso in 1906, age 82 years. Both are buried in the Papineauville Cemetery.

\* \* \* \* \*

## Baptist Churches on the Lower Ottawa.

Thurso Baptist Church,  
Thurso, Quebec, built 1854,  
after 1904 renovations,  
where the James Lamb and  
Alex McLean families were  
members.



Clarence Baptist Church,  
Clarence, Ontario,  
organized in 1825, where  
the John S. Edwards and  
William Lamb families were  
members.

### ***James Lamb and Sarah Baker Family***

James, born in Scotland in 1828, came to Lochaber with his family when he was almost three years old. He attended the local school on Bay Hill, then worked with his father on the land. After his older sister, Margaret, married John McLean about 1848 and moved to Osnabruck Twp. in Stormont Co. where John and his brother, Neil, had farms, James visited them a number of times. Crossing the Ottawa River, he walked through the sparsely settled forest following the roads or blazed trails, at times barefoot carrying his shoes. On some trips he was accompanied by friends from Lochaber, Wes McEachern or Neil McLean.

It was on one of these visits that James met Sarah Ann Baker, a member of Osnabruck Baptist Church and daughter of James Baker and Margaret Gallinger who farmed in Osnabruck Twp. The exact date of their wedding is somewhat uncertain. James' Bible gives the date of June 26th, 1855 at Osnabruck. However, a century later a handwritten note signed by a Rev. Hamilton, was found among some old letters in the house at Lochaber, saying,

*On June 14th, 1854, I married James Lamb, Yeoman, and Sarah Ann Baker, Spinster, at Osnabrook.*

All their lives James and Sarah celebrated their marriage in 1855.

### ***Home on Bay Hill***

Following their wedding, James and Sarah returned to the log house on Bay Hill, rebuilt after the fire in 1838,. Their first child, a daughter, Margaret/Maggie Baker Lamb, was born in 1856, followed by two sons, James Edgar/Eddie Lamb in 1858 and John Dewar Lamb in 1860.

The Baptist congregation in nearby Thurso had separated from Clarence Baptist Church, across the river in 1857, but neither James nor Sarah, both Baptists, were listed among the Constituent Members of the new Thurso Baptist Church.

### ***The Farm Census of 1861***

James Lamb's farm at Lochaber consisted of 200 acres on Lot 22, Range II and Lot 22, Range III in Lochaber Twp. of which 65 acres were under cultivation; 35 acres in crops and 30 acres in pasture. The remaining 135 acres was in bush. In 1860, the crop produce was, in bushels, 63 in spring wheat, 60 in peas, 300 in oats, 100 in potatoes and 16 tons of hay. The livestock consisted of 5 milk cows, yielding 250 lbs. of butter and 50 lbs. of cheese, and 3 heifers, 3 horses and 1 filly, 6 sheep providing 25 lbs. of wool which was woven into 36 yards of flannel, and 3 pigs. Four hundred lbs. of beef and 400 lbs. of pork were also produced during the year. The production of the Lamb farm was comparable to neighbouring farms in the area.

### ***Bytown Becomes Ottawa***

Upstream, the village of Bytown had been growing in size. On January 1st, 1855, it was incorporated as the City of Ottawa. Meanwhile the Parliament of the United Canadas, that is Upper and Lower Canada, could not agree on the site of a permanent capital. In early

1857, it was decided to ask Queen Victoria to choose between the two cities.

On December 31st, 1857, Queen Victoria conveyed to the Parliament her choice of Ottawa as the permanent capital of the United Canadas, then meeting in Quebec City. Possibly she was guided by the words of the Governor, Sir Edmund Head, "Ottawa, in fact, is neither in Upper or Lower Canada. Literally it is in the former but a bridge alone separates it from the latter." Soon architects and engineers were designing the new Parliament Buildings to be built on the bluff on the west side of Entrance Bay, known as Barracks Hill, 150 feet above the Ottawa River. Excavation for the foundations began in the fall of 1859.

### ***A Princely Procession***

In August of 1860, the Prince of Wales, later Edward VII, came to Canada to lay the cornerstone of the new Parliament Buildings. As he traveled up the Ottawa River by steamer, he was met and escorted along the way by hundreds of small boats and canoes paddled by local people and lumbermen from up and down the Ottawa. It must have been an exciting occasion for the residents of the Lower Ottawa as they watched the parade of boats pass by. The next day, September 1st, 1860, the Prince of Wales officially laid the cornerstone of the Parliament Buildings in Ottawa.

### ***Moving the Government***

It was another five years before the government in Quebec City could finally move to Ottawa. In his book, *Lochaber Bay: My Well Loved Country Home*, Angus MacLachlan, describes the move of the government offices from Quebec City to Ottawa by way of the Ottawa River:

*In September 1865 the buildings, though not finished, were fit to be occupied and Parliament, then at Quebec City, was so notified. The Parliament came to an end the 18th of September. Craig and Vallière, of Quebec City, won the contract for moving the furniture, etc. of the government. The amount of the contract was \$15,800.*

*The contractors used steamers and barges, the first away September 29th. Others followed and all was up the Ottawa before the end of November.*

*The packing finished, the government employees began to pack up their furniture and effects for their own moves. For the married it was an era of large families, so this was not a light task. Not all moved, as a few stayed in Quebec City. About 350 public servants made Ottawa their new home. With dependents about 1500 new citizens gave quite a boost to Ottawa's population of 15,000. Some came by way of the Ottawa River; others by railway by way of Point Levis, Montreal, Prescott, and to the Depot near Sussex Street, Ottawa.*

*It was indeed a rare thing to see the furniture and fixtures of your government passing by your very door, including also the books of the*

*Parliamentary Library in a thousand or more cases. All this was accomplished in a little under two months.*

While the government offices were occupied in 1865, it was not until June of 1866 that the Parliament of the United Canadas met in Ottawa.

### ***A Growing Family***

In 1862, a third son was born to James and Sarah, Peter Osborne Lamb, then four daughters, Elizabeth Ann Lamb in 1864 and Helen/Ella Edwards Lamb in 1867, born a few days before Confederation. Lucy Janet Lamb was born in 1872 and the youngest of the family, Frances Dorothy/Dora/Dolly Lamb in 1878.

### ***Summer Concerns***

The summer of 1870 was not without its concerns for the families living along the north shore of the Ottawa River. A column in the *Ottawa Citizen* on September 27, 1924, called *Old Time Stuff*, refers to the great bush fires of the summer of 1870 which swept through the district around Ottawa and Hull and the north bank of the Ottawa most of the way to Montreal. For weeks the air was heavy with smoke as the bush fires spread, breaking out here and there, then subsiding. No one knew where the fire might break out next. September rains finally ended the threat of fire.

### ***Fire in the Night***

In *Lochaber Bay, My Well Loved Country Home*, Angus MacLachlan records an event told by Florence McDermid Skinner about the home of her grandfather, Rev. Archibald Campbell, who lived in the original log house on Bay Hill built by his father, Neil Campbell, in 1828. Florence Skinner wrote:

*By 1875, Archibald and his wife had six children and on a cold night just before Christmas, the big log house built by his father (Neil Campbell) caught fire and burned to the ground. Mrs. Campbell and the children had to escape in their night clothes and Archibald had to see his library of valuable books and all the family records go up in flames. Their good neighbour, James Lamb, came with his team of horses and sleigh, covered with blankets and quilts, to take them to another shelter ....*

This story indicates that James Lamb and his family were still living in the log house built in 1838, near the Campbell home in 1875.

### ***The Age of the Railway***

The first train to travel from Montreal to Ottawa by way of the north shore of the Ottawa River, passed through Lochaber in 1880. The railway closely followed the earlier road along Bay Hill crossing both the Lamb and Campbell farms. The Lochaber station was built on the Campbell land close to the road.

For many years there were two passenger trains each day to Ottawa and two to



Montreal, morning and evening to serve the Lochaber people. The passenger trains included a baggage car for mail, light parcels and perishable goods.

### ***A Home on the Ridge***

Everyone liked the services the trains brought to the community, but some farmers whose lands the tracks crossed on Bay Hill, found the trains noisy and the tracks inconvenient to their farm operations. About this time two new roads were opened; one north from the highway between Lots 21 and 22, the other west from Rivière Blanche to the township boundary, between Range II and Range III. By 1890, James and Sarah had built a two story house and nearby barn on the ridge at the north end of their farm on Range II close to the new township road. Situated about fifty feet above Bay Hill, the front of the house provided a panoramic view of the Ottawa valley and the gentle hills of eastern Ontario beyond.

A century later, the house and barn still stand, although the barn is showing its age.

### ***Shadows and Sunshine, 1883-1893***

The first shadows to cross the family of James and Sarah silently approached in the spring of 1883. In late winter their second daughter, Elizabeth, then 18 years old, contracted tetanus, often called lockjaw. Bacteria commonly found in the soil enter the body through cuts in the skin and produce a neurotoxin. In a short time the neurotoxin causes extreme muscular spasms ending in a painful death. Elizabeth died a few weeks later on April 12th and was buried in the Lochaber Cemetery near her home.

About four months later, on July 22nd, James' sister, Helen Lamb Edwards, died at her home across the river in Clarence Twp. She was 70 years old and was buried in the Clarence Cemetery. The cause of her death is not known.

Not quite a month later, on August 18th, Janet Lamb McLean, the sister closest in age to James, also contracted tetanus and died at her home in Thurso in her 60th year. She was buried in the Papineauville Cemetery.

In 1884, the neurotoxin causing tetanus was isolated leading to the development of an antitoxin which prevents the muscular spasms of tetanus. This antitoxin is still in use today.

### ***The Campbells***

The next year brought a wedding in the family when Margaret/Maggie Lamb, the eldest daughter of James and Sarah, married Hugh Campbell, a widower, on August 8th, 1885. Their first child, James/Jamesie/Jimmy/Jim Campbell was born on February 18th, 1887. It was a very difficult birth, the baby suffering severe birth injuries which left him with lifelong speech and coordination difficulties.

Nineteen months later, a second son, Percival/Percy Campbell, was born on October 10th, 1888. Again it was a difficult birth. The baby, Percy, survived. His mother, Maggie, age 32 years, died shortly after giving birth. She was buried in the Lochaber Cemetery.

Maggie's husband, Hugh Campbell, moved away leaving Jimmy, then 20 months old and Percy, a few weeks of age, with their grandparents, James and Sarah.



### ***A Farm Accident***

A few weeks before Maggie's death, her younger brother, John Dewar Lamb, married Annie McLeod McFarlane, on September 25th 1888. A daughter, Elizabeth Pearl/Lizzie Pearl Lamb, was born on December 30th, 1889. At the time, John Lamb, then 30 years of age, was postmaster of the Lochaber Bay Post Office. Although varying details are given by different descendants, it was a day in 1890 that John was working across the river near Rockland, when he fell or was thrown from a grain or hay wagon. He died immediately leaving a young widow and baby daughter. He, too, was buried in the Lochaber Cemetery.

### ***An Accident at the Mill***

James Edgar Lamb, usually called Eddie, was the eldest son of James and Sarah. About 1892, he married Lucy Ferguson. Shortly after, when he was working at the pulp mill in Buckingham, a pulp grinder exploded. Eddie, then 34 years old, was killed instantly, leaving Lucy a young widow. He was buried in the Lochaber Cemetery. Some months following the accident, Lucy gave birth to a daughter, Ethel Janet Lamb. Ethel married Earl Munson, of Massena, New York. They had one daughter, Louella.

### ***A Shadow at Gull Lake***

As a young man, Peter Lamb, the fourth child of James and Sarah, worked for the W.C. Edwards Lumber Company which sent him into their timber limits in Mulgrave Twp., just north of Lochaber Twp. It was there that he met Lena Mielke, the daughter of Carl Mielke and Carolin Berwald who farmed at Gull Lake. Peter and Lena were married at Thurso on June 18th, 1889. They returned to Gull Lake where they lived on the Mielke farm. A son, John Gilbert Lamb, was born in February, 1891. Nineteen months later, in September 1892, John took sick and died almost immediately. He was buried at Gull Lake. Two daughters were born later at Gull Lake, Mary Carlena in 1893 and Lucy Janet in 1897.

About 1900, Peter, Lena and their two daughters moved to Buckingham where Peter was employed by the James McLaren Pulp Mills. Two more daughters were born in Buckingham, Ruby Ruth in 1900 and Helen Alexandra in 1902.

The proximity of Buckingham to the Lamb farm at Lochaber meant the Peter Lamb family could visit their grandparents, aunts and cousins frequently, especially in the summer when Peter was home from the woods.

### ***Dawn***

For James and Sarah, now in their fifties, the pain of losing four of their eight children and one grandchild, suddenly and tragically, may have been somewhat eased by the needs of their four young grandchildren, Lizzie Pearl Lamb and Ethel Lamb, in the care of young widowed mothers, and Jimmy and Percy Campbell, left in their care at the farm. Ella, 26 years of age, was working as a secretary in Ottawa. Lucy, age 21, preparing to be married, was at home with Dorothy, 15 years old.

### ***The Postmistress***

Lucy Janet Lamb, the seventh child of James and Sarah, married Robert Scott of Shawbridge, Quebec, in 1894. They lived in Shawbridge where the Scott family were merchants in the town. Later that year a son, Harold Robinson Scott, was born. In 1895, Robert Scott died suddenly and Lucy, at twenty-three years of age, was left a widow with a baby son.

Shortly after, James wrote to Lucy saying that Lochaber Bay Post Office needed a postmistress. If she wished to train for the position, she could have part of the house for the post office and the family would care for baby, Harold. Lucy came home to look after the post office, a position she held for many years. Her nephew, Jimmy Campbell, now a teenager, also had a job. Each day he went down the hill and across the creek to the train station to bring back the mail for the Post Office in the Lamb house on the ridge.

### ***The Peels of Lindsay***

Helen/Ellen/Ella Edwards Lamb was the third daughter of James and Sarah. Ella, as a young woman, taught school at Thurso by special licence. Then, in the 1890s she became secretary to Mr. Garland, of John M. Garland & Son of Ottawa, a position she held for seven years.

In the fall of 1899, Ella married James Albert/Bert Peel (1874-1955) of Lindsay, Ontario, where Bert owned a lumber mill. A farming and lumbering center on the Scugog River, Lindsay was located some twenty-seven miles west of Peterborough in central Ontario. Ella and Bert had five children. Anna Isabel, born in 1902, married T. Watson Kirkconnell after graduating from McMaster University in 1924. In the summer of 1925, she returned to Lindsay to give birth to twins. Isabel died immediately following the birth. The boys, Jim and Tom, were brought up in the Peel family in Lindsay.

Three sons followed: Walter born in 1905, Stewart in 1908 and Morgan in 1911. A daughter, Marion, born in 1914, later graduated in nursing and married a school teacher, Bob McKinley.

The Peel family were faithful members of Cambridge St. Baptist Church in Lindsay, where Bert was a deacon for almost 40 years. Over the years there was much visiting back and forth between the Peels of Lindsay and the Lambs of Lochaber. Ella died in 1952 in Lindsay, Bert in 1955. Both are buried in Riverside Cemetery, Lindsay.

### ***A Golden Wedding Anniversary***

On Tuesday, June 27th, 1905, family, relatives and friends gathered at the Lamb farm on Lochaber Bay to join James and Sarah in celebration of their 50th wedding anniversary. Following afternoon tea, a number of brief addresses were given recalling events of the past and hopes for the future. The local newspaper, *The Buckingham Post*, reported that James and Sarah were among the oldest residents of the township of Lochaber, calling them peaceable and upright citizens who had experienced their sunshine and shadows. The item concluded:

*Mr. and Mrs. Lamb have held the esteem of the community continuously. They have been consistent and honoured members of Thurso*

*Baptist Church. All trust they may yet see many happy years together.*

### ***The Politician***

Harold Scott grew up on the Lamb farm with his cousins, Jimmy and Percy Campbell, both a few years older. Harold and Percy attended the Lochaber Protestant School. About 1907, when Harold was ready for high school, he moved to Lindsay, Ontario, to live with his uncle and aunt, Bert and Ella Lamb Peel. He graduated from Lindsay Collegiate Institute and later from the Faculty of Education in Toronto.

As a young man, Harold worked in the lumber industry, first in the woods and later in retail lumber, eventually owning the Scott Lumber Company in Peterborough. In 1943, Harold sold his business and entered politics. He was elected to the Ontario Legislature that year as the Conservative member for Peterborough. From 1946 to 1952, Harold was Minister of Lands and Forests for the Province of Ontario. He held his seat until 1959 when he retired for health reasons. Two years later he died and was buried in Riverside Cemetery in Lindsay. He was survived by his wife, Lucy Ellen/Nellie Gray, whom he married in 1919. There were no children.

### ***Struck down***

About the time that Harold left for Lindsay, in 1907, his grandmother, Sarah, who for over fifty years had looked after everyone else in the family, suffered a severe stroke that left her paralysed and confined to her room. She was cared for by her daughters, Lucy and Dorothy. Percy, now nearly twenty years old and Jimmy, a year older, worked with their grandfather on the farm.

### ***A Memorable Reunion***

In *Lochaber Bay, My Well Loved Country Home*, Angus MacLachlan describes a gathering held at Lochaber Bay amid a grove of trees on the McEachern farm, on September 13th, 1912. Called the *Old Boys Reunion*, it brought together several hundred descendants of the early Scottish settlers from near and far. The program included speeches, highland dancing, recitations of Robbie Burns' poems, the singing of Scottish songs, music played on the bagpipes by Pipe-Major MacDonald, games, time to visit with old friends and neighbours and plenty of good food from local kitchens served in the nearby schoolhouse. The Mayor of Lochaber, R.N. MacLachlan, opened his address of welcome with these words:

*While we rejoice with you on the progress you have made, we look back with greater pride to the time nearly a century ago, that marks the landing of the first settlers in this place from their beloved Scotland.*

A photograph was taken of ten Lochaber men, all early settlers, whose ages added up to 750 years. One of these was James Lamb, then 84 years of age.

The gathering ended as everyone joined hands and sang *Auld Lang Syne*, then slowly left the grove to the strains of Lochaber's Lament played by Pipe-Major MacDonald.

All agreed that this had been a truly memorable reunion.

### ***Faithful Servants***

April 1914 brought to a close the lives of two devout members of Thurso Baptist Church, James Lamb and his wife, Sarah Ann Baker. They had been married almost 60 years. Sarah, paralysed by a stroke seven years earlier, had been confined to her room by limited movement and difficulty in speaking, afflictions she bore with great patience. She was in her 79th year when she died on April 9th.

James had come to Canada with his family in 1831 as a child of three. He had lived on the farm at Lochaber for 83 of his 86 years. In frail health for several years, James passed away on April 26th. Both Sarah and James were buried in the Lochaber Cemetery.

### ***The Next Generation***

James' Last Will and Testament, with bequests to other family members, left the farm at Lochaber Bay to his daughters, Lucy and Dorothy, and his grandson, Percy Campbell. It was also to be a lifelong home for his grandson, Jimmy, disabled from birth.

Percy is remembered for his fondness for animals, particularly his horses. Marion Peel McKinley, in a letter written in 1999, recalled that Percy was noted for his lovely horses and how he won first prize at the Montebello Horse Show. Marion and her aunt, Dorothy Lamb, made little yarn balls to decorate the brass harness that Percy had rented for the Show. She also said that Percy took great care of Jimmy.

In later years Lucy Lamb Scott married John S. Hews, of Thurso, a widower with several adult sons. Their home was on the east side of Galipeau Street opposite the Baptist Church. John died in 1951.

### ***Early Lochaber Bay***

In the fall of 1931, a group of Lochaber Bay women, including Dorothy Lamb, met and decided to form the Lochaber Bay Women's Institute, affiliated with the Quebec Women's Institute, a farm organization for women. The local women took turns presenting the program at their meetings. About 1935, Dorothy Lamb was asked to prepare a paper on the early days of Lochaber Bay and the families who were among the early settlers.

Two years later she read her paper, called *Early Lochaber Bay*, at a meeting of the Institute. It was well received. That fall it was published in the *Buckingham Post* in the September 10th, 1937 issue of the newspaper.

### ***Another Tragic Accident***

In 1940, Peter Lamb and his wife, Lena, were living in Buckingham. Peter had retired some years earlier and often spent the day visiting the farm at Lochaber where he was born in 1862. On Thursday morning, August 8th, 1940, unknown to others on the farm, he decided to take the four year old bull from the barn down to the creek for water. Shortly after, his nephew, Percy, found him near the creek fatally injured, the docile bull nearby. The funeral was held in Buckingham Baptist Church on Sunday afternoon, August 11th, 1940. Peter was buried in the Lochaber Cemetery. Later a memorial window was presented to

Buckingham Baptist Church with the inscription, "To the glory of God and in loving memory of Peter Lamb, died August 8, 1940, donated by his wife and family."

Lena continued to live in their Buckingham home until 1956 when she moved to Ottawa to live with her daughter, Ruby Lamb Clarkson. Over the years, Lena had been an active member of the Baptist Church, the Women's Missionary Society and the Red Cross. Her nimble fingers knit hundreds of items, not only for her family, but for agencies such as the Red Cross, especially during the two World Wars. Lena died in Ottawa on January 12, 1957 and was interred in the Lochaber Cemetery.

### ***A Wedding at Waterdown***

Perhaps it was through Lucy Lamb Hews, Percy's aunt, or through Thurso Baptist Church, that Percy met Ethel Campbell, a widow living on Galipeau Street in Thurso. They were married on Saturday, June 14th, 1947 in Waterdown, Ontario, where Ethel's sister lived. After the wedding they returned to live on the farm at Lochaber.

### ***The Lamb Look***

Frances Dorothy Lamb, known as Dorothy, Dora or Dolly, was born at Lochaber on January 8th, 1878, the fifth daughter and youngest child of James and Sarah. She was five years old when her older sister, Elizabeth, died at home of lockjaw in 1883, and ten years old when her sister, Maggie, died at home following childbirth in 1888. Dorothy's nephews, Jimmy and Percy Campbell, who lived in the Lamb home were more like younger brothers. Later, with Lucy, she looked after her invalid mother for seven years. There was always someone needing her care.

Dorothy had the Lamb look - pink skin, twinkling blue eyes, fair hair and a gracious manner. She had a strong resemblance to her cousin, William Alexander Lamb, of Ottawa, a son of John Lamb and Mary Dewar. Story-telling seemed to come easily to Dorothy. She had a great sense of Lamb family history and often spoke of earlier years in the family and community. Later she wrote about these times and people in *Early Lochaber Bay*. Dorothy was delighted when the *Buckingham Post* published her paper in 1937.

On April 26th, 1948, Dorothy died suddenly at her home on the Lamb farm, at 70 years of age. She was buried in the Lochaber Cemetery with her family.

### ***Changes at Lochaber and Lindsay***

Quickly and quietly, three members of the Lamb connection passed away in 1952. The first was Jimmy Campbell, who died on April 20th at Lochaber. Neighbours joined relatives from Buckingham, Thurso, Osgoode and Ottawa for the funeral. Harold Scott, Bert Peel and his son, Stewart, came from Lindsay. In spite of, or perhaps because of Jimmy's disabilities, he was well respected and loved in his family and community. He was buried in the family plot at Lochaber.

In the fall, Ella Lamb Peel died at Lindsay on October 5th. She was buried in Riverside Cemetery. A month later, on November 10th, Percy's wife, Ethel Campbell, also passed away and was buried in Beechwood Cemetery, Ottawa. Towards the end of 1952, Lucy Lamb Hews, widowed in 1951, and her brother-in-law, Bert Peel, then a widower, were married. Bert died in 1955 and was buried in Riverside Cemetery, Lindsay. Lucy died



on August 10th of the same year. Her funeral was held in Thurso Baptist Church. Interment followed in Papineauville Cemetery.

### ***Farewell to Lochaber***

The last of the Lamb family to live on the farm at Lochaber, Percy Campbell began to make plans for the future. There were still some of his Peel cousins living in Lindsay and he decided to move there. In 1955, he sold the farm. On March 19th, about fifty friends and neighbours gathered to say, au revoir to Percy. He was remembered for his interest in all community activities and for his friendly personality and keen Scottish wit. With words of appreciation for the past and best wishes for the future, Percy was presented with a wallet and gift of money. After 124 years, the Lamb farm, first settled in 1831 by James Lamb, his wife, Elizabeth McFarlane and their children, had been passed on to others.

### ***After Lochaber***

Not long after Percy took up residence in Lindsay, Ontario, he met Dora Hall Thomas, a widow. They married on January 19th, 1957 and lived in Sunderland, a town about 20 miles west of Lindsay for 15 years. Percy died there on August 1st, 1972 at 84 years of age. He was buried near Sunderland.

\* \* \* \* \*

### ***John Lamb and Mary Dewar Family***

After his father, James Lamb, left New Edinburgh for Clarence Twp. in June of 1831, John Lamb began working at the grist and flour mill in the process of being built by Thomas McKay on his property at Rideau Falls. In *Bytown 1834 to Ottawa 1854*, George R. Blyth describes the McKay mill in these words:

*The McKay's large flour mill at New Edinburgh was built in 1832, and was at that time the most extensive in Canada, being fitted up with the most modern machinery. They manufactured for the British and home market, giving employment to over fifty hands in the mill and cooperage,, as all flour was then sold in barrels or half-barrels.*

Planning and installing new mill machinery was any millwright's dream. For twenty-one year old John, this was a rare opportunity.

### ***The Precentor***

Three years earlier, in 1828, when his stonemasons had a slack period in the building of the Rideau Canal, Thomas McKay, at his own expense, had his men build a small stone church in Bytown, at the corner of Wellington and Kent Streets. Later known as St. Andrew's Presbyterian Church, it stands on the same corner today.

On learning that his new millwright, John Lamb, was well acquainted with church music, Thomas McKay arranged to have John installed as precentor at the new Presbyterian



church. John's task, sometimes called "raising the tune," was to strike his tuning fork to begin the singing of the psalms from the Scottish Psalter in slow time to such well-known tunes as Dunfermline, Old 100th or Dundee.

Thomas McKay's grist mill in New Edinburgh was finished in the summer of 1833 and on August 26th, opened for business.

### ***Hamilton Mills - Hawkesbury Mills***

In late 1833, when his work was finished at New Edinburgh, John Lamb moved down the Ottawa River to Hamilton Mills, known locally as the Snye or Hawkesbury Mills, which included the village of Hawkesbury, at the head of the Long Sault Rapids.

On islands near the shore, the Hamiltons had built sawmills which the Hamilton family had owned and operated since 1807. The mills were situated between the two largest islands, Hamilton Island and Ile du Chenail, where the water ran swift and deep providing power for the mill machinery. This channel, in French, *Chenail Ecarté*, meaning lost channel, provided the local name, the Snye. It was a community of mills and houses for employees, a village of its own, extending over several islands, the channels between filled in with slabs of wood and covered with earth.

Lumber for the mills was cut during the winter months on the company's timber limits on the upper reaches of rivers flowing into the Ottawa River. The cut logs were placed beside the river which would carry them down to the Ottawa with the spring melt. On reaching the Ottawa, the logs were surrounded by log booms, towed downstream and anchored above the mills until needed.

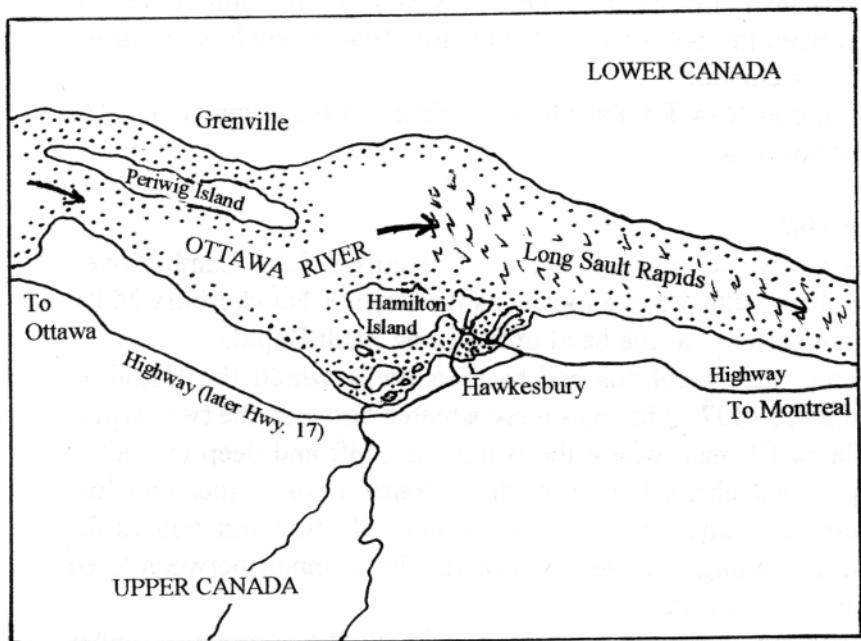
Some years ago, in an address to the Women's Club of Hawkesbury, called *The Hamilton Era And Beyond*, Maria Higginson (1871-1961) and her cousin, Agnes Higginson Brock (1879-1978), described the scene from the bridge over the channel between Hamilton Island and Ile du Chenail:

*From the bridges we watched the men with their pike poles sorting out the logs for the conveyor to carry them up, one after another to the saw. The men seemed to walk on the water, as they hurried along on the slippery boom of square timber chained together to turrets of rock piles, to prevent them from getting loose and floating away under the bridges. On the right we watch the men unloading boards, and board by board passing them up to the man at the top of the lumber pile.*

*We enter the Mills to gaze and gaze at the saws, band saws and circulars saws, and listen to their music as they do their work, powered by the rushing water in flumes below. We enjoy the pungent smell of the newly cut pine, and all the neat limewashed buildings so white and clean.*

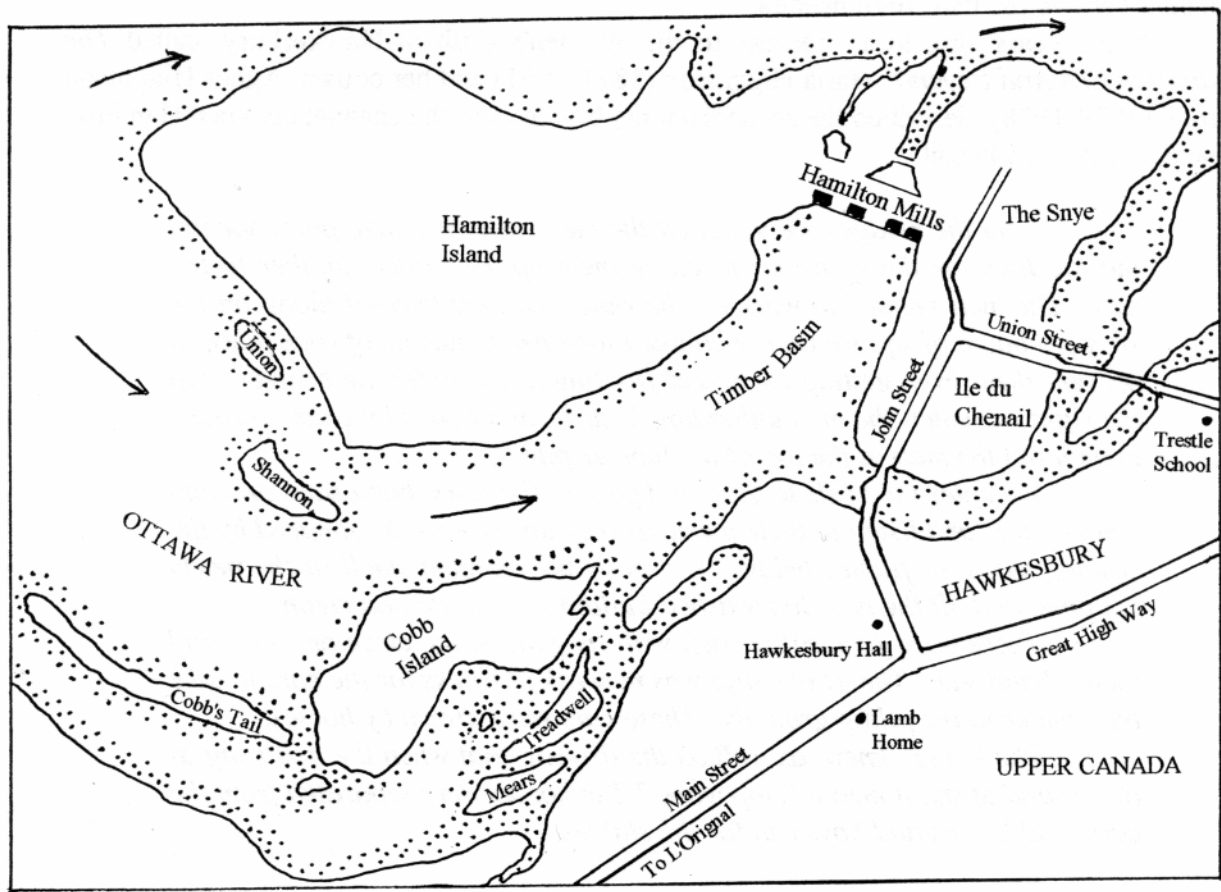
*There were five mills, each with its gang saws, circular saws, and then a band saw. The whole Snye was network of tracks for the cars to take the lumber to the piling grounds. These cars were drawn by horses.*

*The horses knew, as well as the drivers, that when the bell rang at twelve and at six, it meant "stop work!" The horses were separated from the cars, and horses and boys ran for the stables.*



Left - The Ottawa River at Hawkesbury, c. 1840.

Below-Hawkesbury & Islands c. 1840.



*Millions of feet of lumber were cut every season - 70,000 per day. Some of this lumber was sold locally, but most of it was loaded onto barges, principally for the American market. Big square timber was made into cribs and floated to Quebec City for the British market. It was much used in shipbuilding.*

It was here in the Hamilton mills that John Lamb would be employed as a millwright for the next twenty years, responsible with others for the efficient mechanical operation of the mill machinery.

### ***The Congregationalists***

When John arrived at Hamilton Mills, there already were Congregationalists meeting each Sunday for worship in the adjoining village of Hawkesbury. Rev. William McKillican, a Congregational minister from Scotland, had settled on a farm at Breadalbane in Lochiel Twp., Glengarry County, about twelve miles south of Hawkesbury. Each Sunday he rose at 4 a.m. to walk to Hawkesbury, then on to one or two other communities to conduct Sunday worship, returning home late in the evening. The Congregationalists at Hawkesbury met in a log school built by the Hamiltons, sometimes referred to as Hawkesbury Hall. It was situated on John Street near the bridge across to the Snye. Later this site was sold to the Presbyterians, who built a church which still stands today.

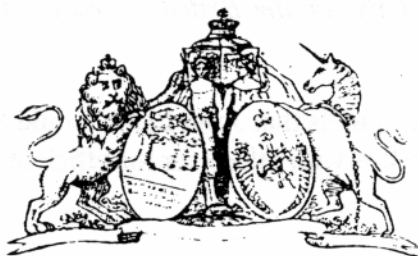
Soon John was leading the music, striking his tuning fork to start the singing in his clear baritone voice. The Congregationalists preferred much livelier hymns than the Presbyterians. It was not long before Mr. McKillican invited John to come with him and lead the music at his other services. The congregation at St. Andrews, in Argenteuil County across the river did not yet have a church but met in each others homes. Among this group was the Duncan Dewar family including their twenty-two year old daughter, Mary.

### ***The Dewars of Carillon Hill***

Duncan Dewar, his wife, Catherine Black, and their eldest son, Peter, came to Canada from Scotland in 1804 with Duncan's older brother, Peter, his wife, Christian Stewart, and their family of nine. Duncan and Peter settled on nearby farms on Carillon Hill, a ridge separating the North River and the Ottawa River. Carillon Hill was a part of the Argenteuil Seigniory.

Duncan and Peter Dewar were sons of a Scottish Baron and his wife, Duncan Deor/Dewar and Janet McIver, of Glendochart, near the village of Killin in Perthshire. Their father, the Baron, had lost his title and his property in the aftermath of the Jacobite Rebellion of 1745. Both the Duncan and Peter Dewar families would have known the Rev. William McKillican in Scotland when he had been the Congregational minister in the village of Killin in Glendochart before emigrating to Canada in 1816.

Duncan Dewar and his family were staunch Congregationalists, although his brother, Peter and his family were Presbyterians. Duncan and Catherine Dewar had seven children born at their home on Carillon Hill, near St. Andrews, including their daughter, Mary, in 1811.



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A. D. 1842.—(UPPER CANADA.)—No. 180.

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*A new and useful description of Water-wheel.*

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LETTERS PATENT to John Lamb, Township of Hawkesbury, Millwright, for the Invention of "A NEW AND USEFUL DESCRIPTION OF WATER-WHEEL."

Kingston, dated 3rd October, 1842.

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BRIEF DESCRIPTION.

The said wheel is propelled by the water being forced through oblique orifices placed round its circumference, and having one portion of each float parallel with the shaft on which the wheel revolves, and the other inclined against the direction of the water as it passes through the said orifices. The water thus acting, first upon the parallel portion of the float, and afterwards upon the inclined part as it leaves the wheel. The wheel has circular gates round the orifices for admitting the water at pleasure, and is enclosed in a cistern having flood gates, and when it is in motion the whole head of water is raised in the cistern for the purpose of pressing the water through the said orifices, and the wheel-house is capable of being made frost proof, as it is not affected by being immersed entirely in the water.

JOHN LAMB.

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The Cover for LETTERS PATENT issued to John Lamb for a New Water-wheel.

### ***A Wedding at St. Andrews, Argenteuil County, C.E.***

Within two years of meeting, John and Mary were married at St. Andrews. The entry in the records of St. Andrews Presbyterian Church reads:

*John Lamb, bachelor, of Hawkesbury, Upper Canada, millwright, and Mary Dewar, of St. Andrews, spinster, were married after the publication of banns on the fifth day of November in the year of our Lord, One thousand, eight hundred and thirty-five in the presence of these witnesses, by me*

*Duncan Dewar  
F.S. Treadwell*

*Arch'd Henderson  
John Lamb      Mary Dewar*

### ***Children and Churches***

John and Mary had seven children, all born at their home on Main Street in Hawkesbury Mills. Their first child, a daughter, Elizabeth Jane Lamb, was born August 24th, 1836, and two years later, a second daughter, Catherine/Kate on November 18th, 1838. Both were baptized as infants by Rev. William McKillican.

In 1841, Rev. James T. Byrne, a Congregational minister brought to Canada by the London Missionary Society, arrived at L'Orignal to work with the Congregationalists in L'Orignal and Hawkesbury. He baptized both of John and Mary's older sons in the Congregational Chapel in L'Orignal; James/Jim Byrne Lamb, named after the minister, was born July 2nd, 1841 and William/Willie Alexander Lamb, born September 17th, 1843.

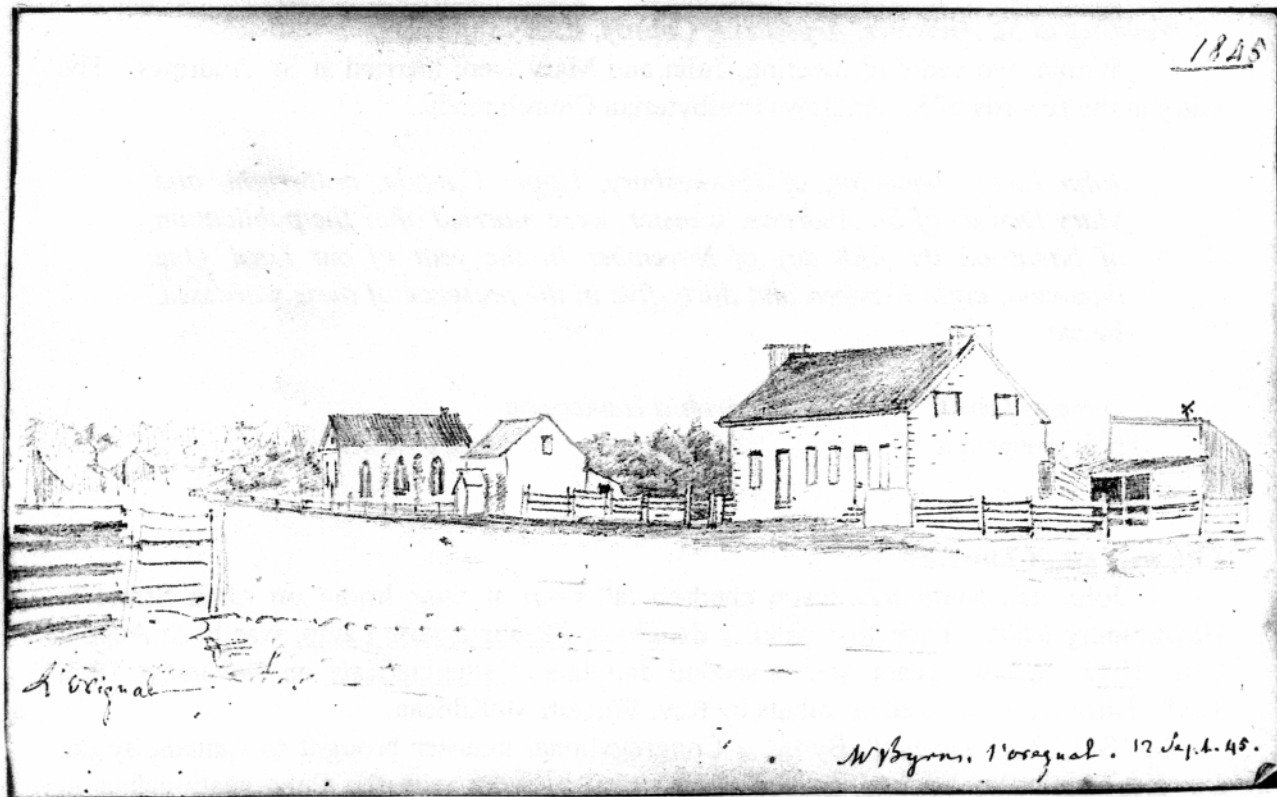
About this time, plans were being made to build a Congregational Chapel in the village of Hawkesbury, 6 miles east of L'Orignal. An entry in the Land Registry office at L'Orignal, Vol. X, dated April 6, 1844, describes a lot in Hawkesbury as, "Village Lot #4, south side of great High Way, at Church Street to the bank of Mill Creek," sold by Hon. Peter McGill to the trustees of "A religious Congregation or Society of Congregationalists" for a Chapel and burying ground. The trustees were John Lamb, G. Hutchinson, Thos. White, Alexander Anderson and Zephaniah Swift Moon Hersey. The price was £20.

Two writers briefly describe the Congregational Church which soon rose on the site. Maria Higginson, in her article *A Tour of The Village*, in *Hawkesbury 1859-1984*, reminisced:

*We walk up Main Street. On the opposite side is the old white church, a Congregational church .... It had 4 tall pillars, characteristic of many New England churches ....*

In 1858, Rev. Joseph Elliot reported to the Canadian Congregational Missionary Society, that "We have, at Hawkesbury, a very commodious church ediface."

A third daughter, Mary, was born on June 17th, 1846. She lived only 8 weeks and died on August 10th. It is assumed she was buried in the new Congregational burying ground in Hawkesbury. Two years later, a fourth daughter, Mary Ann/Minnie Lamb was

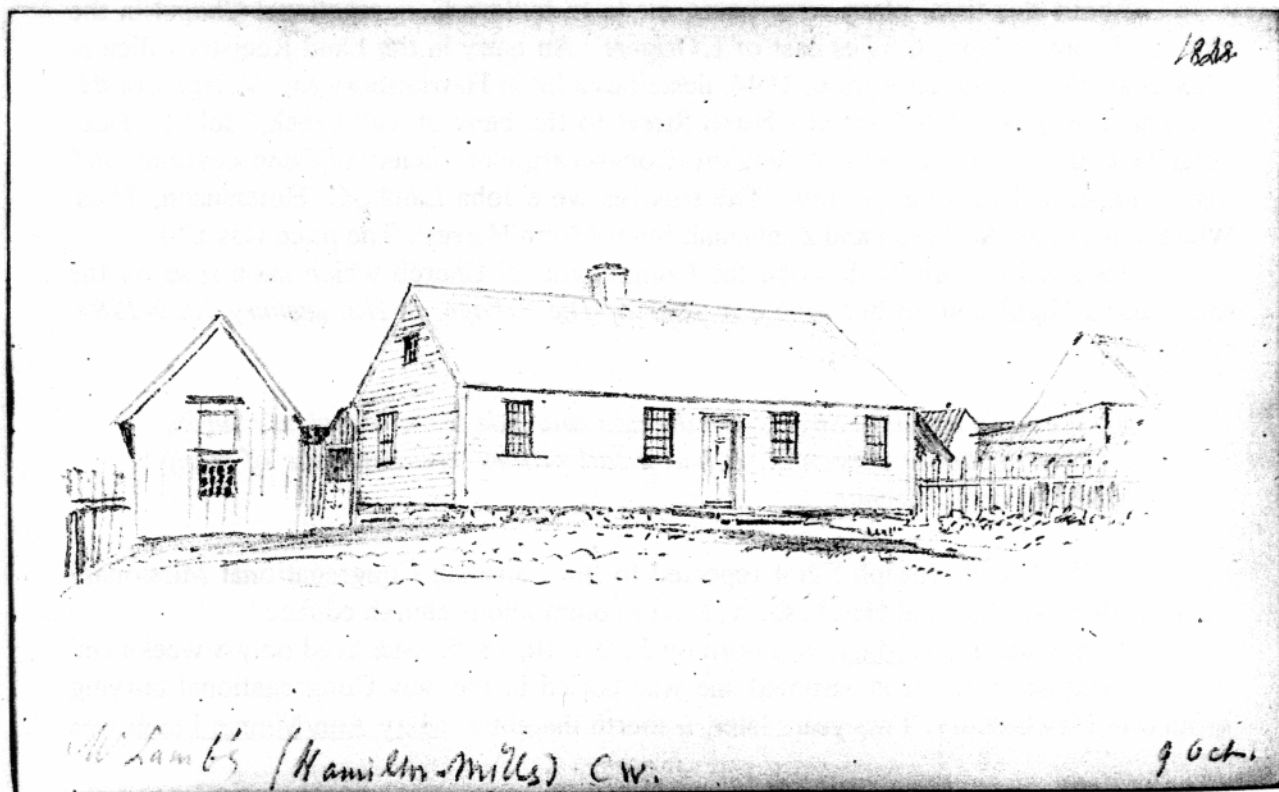


Above: M. Byrne's House, L'Orignal, 1845.

NAC C127644

Below: M. Lamb's (Hamilton Mills) C.W. 1848.

NAC C127622





born on June 11th, 1848, followed by a third son, John Hercus/Herk Lamb on September 11th, 1850. Both these children were baptized by Rev. Joseph Anderson, in the Congregational Chapel at Hawkesbury.

### ***School Days***

The first school at Hawkesbury Mills was held in the log building on John Street built by the Hamiltons and also used by the Congregationalists and others for church services before it was sold in 1840. A paragraph in *Hawkesbury 1859-1954*, describes its successor, the Trestle School, likely the school the Lamb children attended.

*We have no definite date for the building of the Trestle School for it was built by the Hamiltons on Hamilton land. We assume it was built in the late 1830's to replace the one sold on John Street. We know that in 1859, while operating at a semiprivate level, a charge was made of 26¢ per child per month, and it received a yearly \$40.00 grant from the village.*

### ***A New and Useful Water Wheel 1842-1843***

In *Historic Mills of Ontario*, the Mikas and Turner list the qualifications of a millwright as part architect, engineer, machinist and dam builder who had to be adaptable to constant changes in technical aspects of mill machinery, seasonal changes in water flow and choosing the size and ratios of mill machinery. The overall location, construction and design of mill buildings was also one of their concerns.

John Lamb was always searching for a better way to create and make mill machinery. It was not long before he was experimenting with a new and more useful water-wheel, a wheel turned by running or falling water, used to supply power. Satisfied that he had a better product, he applied for Letters Patent in both Upper and Lower Canada. This included submitting a scale working model for his water-wheel, a three dimension blueprint and a written description of its function.

On October 3rd, 1842, John received Letters Patent, Upper Canada, #180, for the invention of a *New and Useful Description of Water-wheel*. Six months later, on April 3rd, 1843, he received Letters Patent, Lower Canada #63, for the invention of a *New And Improved Water-wheel*. Both patents were issued at Kingston, Upper Canada, when Kingston was the temporary capital of the United Canadas. It is not known if these water-wheels ever went into production; it is known that John went on inventing and improving more water-wheels and other mill machinery.

### ***Sketches from The Past***

About 1839, representatives from a number of Protestant churches, mostly Presbyterian, Baptist and Congregational, met in Montreal to form the French Canadian Missionary Society, to support French-speaking Protestant congregations and schools in Lower Canada and the eastern part of Upper Canada. Several Swiss French-speaking Protestant ministers and their families were brought to Canada by the Society, to serve the small scattered French congregations and schools.

One of these ministers was Rev. Jacques Frédéric Doudiet, who came to Canada in 1844. Stationed at Belle Rivière about 10 miles northeast of St. Andrews, in Argenteuil County, M. Doudiet frequently travelled through Hawkesbury to visit a small congregation in East Hawkesbury Twp. and on to other places in Glengarry County. He also visited English-speaking congregations and individuals who supported the work of the French Canadian Missionary Society. Wherever he went, M. Doudiet kept a record of his travels, by sketching the homes of supporters of his work, each sketch dated and titled. Today the Doudiet sketchbook can be found in the National Archives of Canada, in Ottawa. Five of these sketches portray the homes of people living in Hawkesbury Mills and the nearby communities of Breadalbane, L'Orignal and St. Andrews.

On June 19th, 1845, M. Doudiet visited the home of Rev. William McKillican at Breadalbane, 12 miles south of Hawkesbury. Three months later, on September 17th, he travelled to L'Orignal where Rev. James T. Byrne was the Congregational minister. Mr. Byrne's home is shown in the foreground of the sketch but in the background is an unmistakable church building, thought to be the recently built Congregational Chapel at L'Orignal.

Two years later, on May 26th 1847, M. Doudiet's sketch reads, *St. André .... Départ à maison Dewar*. This was likely the home of John Dewar, of St. Andrews, a brother of Mary Dewar Lamb, who was known to be a supporter of the French Canadian Missionary Society.

On October 9th, 1848, M. Doudiet was in Hawkesbury Mills where he sketched two houses; one titled *M. Hamilton - au Chenail*, the other *M. Lamb's (Hamilton Mills) C.W.* The latter was the home of John Lamb, on Main Street, also known as the High Way, in the village of Hawkesbury where the Lamb family lived until 1853. In the 20th century, the Lamb house became a very popular shop called Abraham's Ice Cream Parlour. About 1963, the original building was dismantled, the land becoming a parking lot.

### ***Whitby Sojourn***

In the fall of 1853, John Lamb sold his house and property in Hawkesbury and moved his family to Whitby, Ontario, a town on Lake Ontario about 30 miles east of Toronto. Two years earlier his old friend, Rev. James Byrne had accepted a call to be minister of Whitby Congregational Church located at the corner of Mary and Byron Streets. Little is known of the five years John and Mary Lamb and their family lived in Whitby. At that time there were many small mills on the streams in the area. It is thought that John Lamb may have worked in some of these.

One event was remembered. It was at Whitby that John and Mary's eldest daughter, Elizabeth, then 21 years of age, met Thomas Gallagher, a widower, aged 39 years. Thomas had two daughters from his first marriage, Adeline (Addie), age 9 years, and Melissa, age 7 years. Rev. James Byrne officiated at the marriage of Elizabeth and Thomas on June 1st, 1858.

John Lamb had always participated in the wider work of the Congregational Church and the Canadian Congregational Missionary Society, (C.C.M.S.) In the 1850s there had been much discussion among Congregationalists about the need for a Congregational presence in the capital city of the United Canadas. In 1858, after Queen

Victoria had announced her choice of Ottawa as the permanent seat of government, the C.C.M.S. decided to take action. In the early part of 1859, the Lamb family, including Thomas and Elizabeth Gallagher, left Whitby and moved to the new capital, Ottawa.

### ***A Sparks Street Address***

In coming to Ottawa, John Lamb hoped to have a place large enough to set up his own business selling and servicing mill equipment including his own patented water wheel and other mill machinery. Shortly after arriving in Ottawa in 1859, he found a location on Sparks Street not far from his work at the Ottawa Mills of the McKay Milling Company on Chaudière Island.

On January 6th, 1860, John purchased Lot 8, south side of Sparks Street and the adjoining Lot 8, north side of Queen Street from John Bower Lewis, a lawyer and former mayor of Ottawa for £500. The property included a two story brick house facing Sparks Street with a wood frame extension at the rear, perhaps meant as a woodshed or summer kitchen. On the east side of the property there were three separate frame sheds. One may have been a small barn, for family stories tell of a cow being kept in the back yard. The other sheds provided space for an office and workshop.

### ***John Lamb & Son, Engineers***

John's sons were to have a part in the business, *John Lamb & Son, Engineers*. Jim, now nineteen years old, was skilled in drawing plans, an architect and designer in the making. He worked with his father in setting up many small mills in the Ottawa area. In 1873, he was appointed to the Chief Architect's Branch, Department of Public Works of the Civil Service, a post he held for 48 years.

Willie, almost seventeen, was a born salesman with an interest in meeting people. Soon he was working part-time as a clerk in Crosby's Boot and Shoe Store on Sparks Street as well as travelling in eastern Ontario and Quebec consulting with local mill owners and supervising the installation of mill equipment. About 1866 he opened his own boot and shoe store, called *The Red Boot*, on Sussex Street.

Many years later, Jean McGibbon Gervan, whose daughter Eva, would marry Willie's son, Walter, in 1925, recalled Willie Lamb staying at her father's home in Brownsburg, Quebec, in the 1860's, while overseeing the installation of machinery in the McGibbon Mills.

In a letter written in 1867, Willie told of staying with Robert Lawrie and his family in St. Catharines, Ontario, while consulting about mill equipment for the Lawrie Mills in nearby Port Dalhousie. It was on this first visit to St Catharines that Willie met Robert Lawrie's niece, Helen Lawrie Black, whom he married in 1868.

Herk, the youngest in the family, seems to have apprenticed as an engineer under his father, then worked with him in the family business, *John Lamb & Son, Engineers*, 316-320 Sparks Street in Ottawa.

About 1866, a new survey by the City of Ottawa, assigned street numbers to the properties in this area. The Lamb home became 320 Sparks Street, the remaining property designated as 316 and 318 Sparks Street and 317-319-321 Queen Street.





OTTAWA c. 1870 from *The Illustrated Historical Atlas of the County of Carleton*.

### ***The McKay Mills at The Chaudière***

On the south side of the great cataract known as the Chaudière Falls on the Ottawa River are several fairly large islands separated by channels of swift-flowing water. By 1858, the islands and even the great cataract had been bridged providing easy access between Ottawa on the south side and Hull on the north side of the river.

Chaudière Island, near the south shore, was the location of the Ottawa Mills of the McKay Milling Co. owned by Thomas McKay, a nephew of the Honourable Thomas McKay who had built the first mills at New Edinburgh and later, Rideau Hall.

The Ottawa Mills are described as extensive and complete flour and oatmeal mills. The company also had a warehouse and offices on Sussex Street near St. Patrick. One report says that in the mid-19th century, oatmeal exports by the McKay Milling Co. to the British market were worth over \$300,000 annually. John Lamb was one of the millwrights overseeing the mechanical operations at the Ottawa Mills, a short distance to Wellington Street, down the hill and across the bridges from his Sparks Street home.

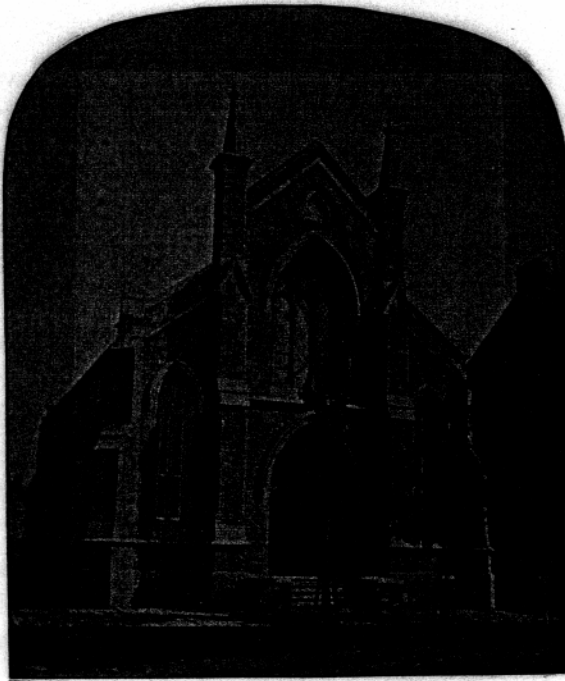
After many years of operation, the McKay Milling Company's Ottawa mills on Chaudière Island were completely destroyed in the Great Fire of April 26th, 1900, which razed Hull, then crossed the Chaudière islands and spread to the west end of Ottawa before being extinguished.

### ***A Royal Visitor Comes to Ottawa***

In the summer of 1860, the Prince of Wales, later Edward VII, came to Canada to lay the cornerstone of the new Parliament Buildings being built on Barracks Hill in Ottawa. On August 31st, he travelled up the Ottawa River from Montreal on the steamer *Phoenix*, escorted by six other steamers and many small boats and canoes. Near his destination, lumbermen from up and down the Ottawa valley joined the procession in more than one hundred large canoes. The residents along the Ontario and Quebec shores watched in awe as this amazing procession of boats passed their homes.

Among those who watched was Jim Lamb, then nineteen years of age. Early that morning Jim made his way east from his home on Sparks Street to the rocky bluffs high above the Ottawa River near Rockcliffe. There he sat and waited, sketchbook in hand. As the procession of steamers and boats passed below on the river, he made sketches of the scene. Later from his sketches, he painted the scene in watercolours, detailing each of the seven steamers led by the *Phoenix* and over one hundred canoes providing the escort for the Prince of Wales. He titled the watercolour, "*Reception of H.R.H. The Prince of Wales at Ottawa, Canada, Augt 31st 1860, Lumbermen's River Escort.*" This family treasure remains in the possession of a great-granddaughter.

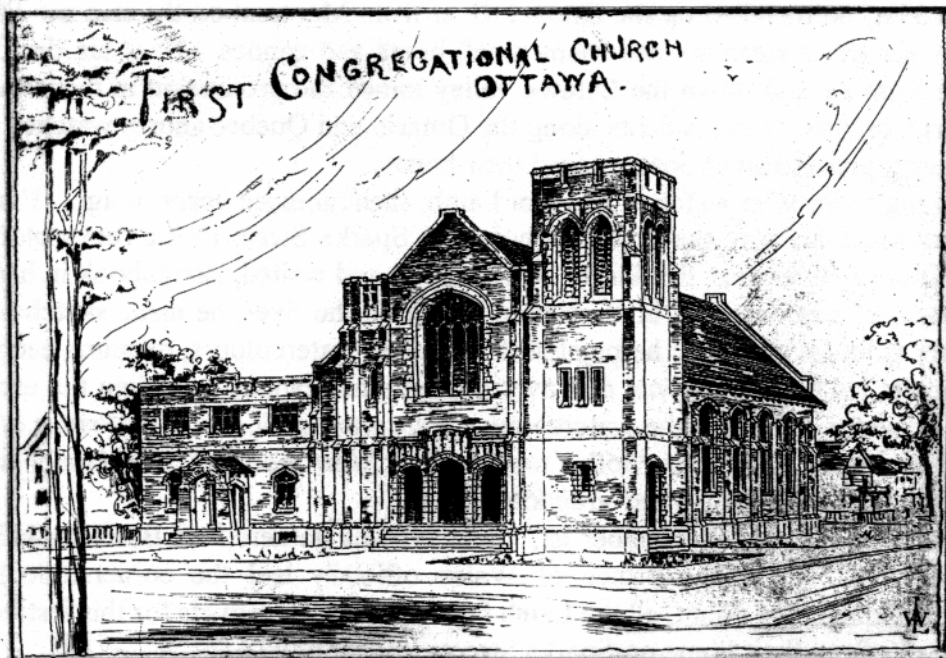
The following day, September 1st, 1860, crowds gathered on Barracks Hill, later called Parliament Hill, as the Prince of Wales officially laid the cornerstone for the Parliament Buildings. No doubt, all the Lamb family joined the crowds for this festive event just four blocks from their home on Sparks Street.



First Congregational Church  
Elgin & Albert Streets  
c. 1862.

Cornerstones of Congregationalism

- 1) Freedom to interpret the truth of the Bible under the guidance of the Holy Spirit.
- 2) Openness and tolerance towards others with different, distinctive beliefs.
- 3) Local responsibility for church organization and property.



First Congregational Church, Florence & Kent Streets,  
Ottawa. Sketched by William Alexander Lamb c. 1915.  
It became First United Church in 1925.



### *A Congregational Church Renewed*

Shortly after moving to Ottawa, John Lamb received a letter dated June 17th, 1859, from Rev. Kenneth M. Fenwick, of Kingston, Home Secretary of the Canadian Congregational Missionary Society (C.C.M.S.). The letter had first been sent to Rev. Henry Wilkes, minister of Zion Congregational Church in Montreal, who appended a short note with some specific procedural suggestions and his own encouragement.

Mr. Fenwick reported on a recent meeting of the C.C.M.S. in Toronto when it was decided to encourage and support a Congregational interest in Ottawa and to invite Rev. Joseph Elliot, of Hawkesbury, to undertake this mission. He asked John Lamb to inform Congregational friends of this decision and to consider what interim arrangements might be needed pending Mr. Elliot's arrival.

Earlier, in 1846, an attempt had been made to establish a Congregational Church in Bytown under the auspices of the London Missionary Society (L.M.S.) when Rev. James Byrne, appointed by the L.M.S., came from Hawkesbury to give leadership to the new congregation. At first the small group met in the Oddfellows' Hall on St. Paul/Besserer Street in Lower Bytown. Soon a church building was begun on the west side of Elgin Street near Sparks Street. About five years later the L.M.S. withdrew its support. The partly-built church building was sold and became known as the Temperance Hall, shared with a group of Baptists. Mr. Byrne was succeeded in 1851 by Rev. Richard Miles, who remained until 1857. When he left, the congregation ceased to meet.

John Lamb needed no further encouragement to contact the few people attached to the earlier Congregational cause. On March 10th, 1860, the first meeting of Congregationalists was held in the Temperance Hall with Rev. Henry Wilkes, of Montreal, Rev. Kenneth M. Fenwick of Kingston, and Rev. Joseph Elliot, of Hawkesbury, present. A list of 22 charter members transferring from other congregations included John Lamb, Mary Lamb, Thomas Gallagher and Elizabeth Gallagher from Whitby Congregational Church. A unanimous call was extended to Rev. Joseph Elliot, who being present, accepted forthwith. Two deacons, John Lamb and John Gibson, were appointed.

Sunday worship services were held morning and evening in the Temperance Hall, with John Lamb as precentor. Wednesday evening prayer meetings were followed by a congregational meeting or sometimes a special committee meeting.

In 1861 a finance committee was appointed and the following year a lot was purchased on the southwest corner of Elgin and Albert Streets for a new church building. The architect was H.H. Horsey, of Kingston, and the building contractors, Gallagher & Hodgson of Ottawa. The building of the church of local blue stone, proceeded quickly. The cornerstone was laid on May 19th, 1862 and the church held opening services on October 19th, although the building was not completely finished inside.

With the move of the Parliament of the United Canadas from Quebec City to Ottawa in 1865 with many of its employees, there was a considerable increase in the population of Ottawa, some joining First Congregational Church.

### *The Organ Question*

Shortly after the Congregational Church was built, many of the younger members began discussing the possibility of having an organ to provide the music for worship. This

**John Lamb & Son, Engineers, 316 & 320 Sparks Street, Ottawa.**—As an industrial centre, Ottawa is increasing in importance every year, and among its products rank the foremost of their kind in the Canadian market. The industry carried on by Messrs. John Lamb & Son is an important one. It was established in 1867, and to-day the products of their skill and enterprise are to be found in many manufacturing establishments, both in the United States and in our own Dominion. These gentlemen have made for themselves a reputation as engineers which accounts for their large and increasing trade. Their double action water wheel, the patent for which they now hold, has successfully competed with other popular

wheels, while as to price it has largely the advantage of them. In the saw mill branch of their business, Messrs. Lamb & Son have for some years made specialties of the machines, illustrated on page of this book. Their resawer is of exceptional compass, being capable of dividing either a half inch board or a stick of timber of fourteen inches square. By a peculiar arrangement of the feed works, rough, knotty, and uneven timber can be fed through with the same ease as dressed lumber. Their machinery is of a class which is so much needed at the present when economy in the production of lumber is of so great importance.

Above - An advertisement for John Lamb & Son, from unidentified publication in the City of Ottawa Library, c. 1880s.  
Illustration not included.

Below - Letterhead of The McKay Milling Co., 1898.

Office of **THE MCKAY MILLING CO.**

OTTAWA MILLS

NEW EDINBURGH MILLS

Brands of Flour  
ROYAL PATENT  
"WHITE LIGHT," "STRONG BAKERS,"  
"SILVER SHEAF," "DAISY"

Brands of Oatmeal  
GRANULATED  
"ROUND CUT," "MID CUT,"  
"FINE CUT," "FLOUR CUT,"  
"K.Y. ROLLED OATS"

OTTAWA  
1898

FULL ROLLER PROCESS, FLOUR & OATMEAL

FULL ROLLER PROCESS, FLOUR & OATMEAL

issue was being raised among many Protestant churches at the time. John Lamb, for one, did not like the idea, but then he would no longer be needed as precentor. Wisely, he decided to let the younger members have their way. At a congregational meeting in January, 1866, "it was moved and seconded, that we have no objection to the aid of instrumental music in this place of worship." The motion carried. Shortly after, a used organ was purchased and installed. This was replaced with a new organ in 1871.

One of the early organists was John Lamb's granddaughter, Hettie Gallagher (1859-1924). Many years later, another granddaughter, Edith Lamb (1870-1955) was organist and choir director from 1917-1935.

### ***The Fenian Threat***

Ottawa always had a military presence since the days of Bytown and the building of the Rideau Canal. Over the years, companies of volunteers or militia had been raised, then disbanded a few years later. In 1866 and again in 1870, Canada was under threat of invasion along the St. Lawrence River frontier by the Fenians who gathered their forces at various places on the American side of the border. The Fenians were a rogue Irish independence movement in the United States who thought they could help their cause in Ireland by invading Canada.

Young Ottawa men, including Jim and Herk Lamb, responded to the call for volunteers. In 1866, Jim served with the 3rd Ottawa Regiment at Cornwall. Four years later, Herk enlisted in the 1st Ottawa Rifle Company which, along with other militia units, was sent to Prescott, one of the danger points along the St. Lawrence River. The 1st Ottawa Rifle Company was at Prescott from May 25th to June 20th, 1870, when the threat of Fenian Raids was stopped quickly by the intervention of the American government.

### ***New Patents***

In 1866, John Lamb was granted patent No. 2088 under an Act of the Parliament of Canada, for *A New And Useful Water Wheel*, dated 23rd August 1866. Called the *Lamb Water Turbine*, it was featured in advertisements of *John Lamb & Son, Engineers*. These turbines were compact and strong, producing power much more efficiently than earlier water wheels.

Four years later, on March 5th, 1870, patent No. 269 (New Series) for *A Machine For Separating Groats From Other Grain*, was issued to J. Lamb of Ottawa. This was advertised as *Lamb's Patent Groat Screen*.

J.B. Lamb, John's son Jim, received a patent, No. 1606 (New Series) for *Improvement in Binding Rollers*, issued 31st August 1872. The machinery patented and sold by the Lambs was manufactured to their specifications by N. S. Blasdell, a foundry on Chaudière Island well known for their implements and tools.

In eastern Canada the Lamb Water Turbine's biggest competition came from the American-made Leffel water wheel. Some mills even used turbines from both companies. Hence the need to advertise the Lamb Water Turbine as widely as possible. John Lamb offered facts and testimonials from satisfied mill owners. A circular published about 1882 had testimonials from mill owners in such communities as Lachute Mills, Danville, Chelsea, Buckingham, Kazabazua and Hull in Quebec, and Hawkesbury, Plantagenet, Arnprior,



**JOHN LAMB & SON,**  
*Millwrights, Engineers, &c.*

320 SPARKS STREET, OTTAWA.

— MANUFACTURERS OF —

**Resawing, Shingle, and Lath and Picket Machines,**

And other Saw Mill Machinery, Water Wheels, &c.,

— ALSO OUR —

**NEW WHEAT SCOURER.**

*Warranted to effectually remove the fuzz and all impurities  
injurious to the manufacture of flour.*

11

**JOHN LAMB & SON,**  
**ENGINEERS,**

Sparks Street, - - Ottawa.

The Construction of

FLOURING, BARLEY, OATMEAL & SAW MILLS  
ATTENDED TO.

**GANG LATH MACHINES,**

*With gangs of from two to ten saws.*

LAMB'S PATENT GROAT SCREEN,

AND ALL KINDS OF

GRIST & SAW MILL FURNISHINGS made to order.

ALL SIZES OF LAMB'S

**Double-Action Water Wheel,**

KEPT ON HAND.

PLANS AND SPECIFICATIONS

Of Mill Work, Surveys of Mill Sites, Machinery  
Drawings, &c., made out at moderate rates.

LAMB'S  
**DOUBLE-ACTION WATER WHEEL.**



The above engraving represents our wheel without the case, and so exceedingly plain and simple is the wheel in its construction, that little, if any further explanation is necessary. In order however to assist those interested to a more intimate acquaintance with its good parts and peculiar advantages, we will append a few remarks with vertical and horizontal sections, and to which we beg the special attention of all owners of water power, and building Engineers. We believe there are many mill and factory owners who are yet labouring under the delusion that the greater the cost, and the more intricate and complica-

Carleton Place, Galetta, Oxford Mills and Ottawa in Ontario. Some mills had as many as five Lamb Turbines. The E. B. Eddy Company of Hull, Quebec, had four Lamb Water Turbines using water from the Ottawa River. Nearly a century later these turbines were still in daily use in the Eddy mills and only ceased operation when the mills were sold and dismantled to make space for the Museum of Civilization, which opened in 1989.

At times, John Lamb and his sons, visiting a mill site on mill business, were asked or perhaps offered to help with local community or church events. In 1872, Andrew Pritchard of Kazabazua, Quebec, engaged John Lamb to install one or more Lamb Water Turbines in his mill on the Gatineau River, some 50 miles north of Ottawa. At that time the local Methodists needed someone to draw up plans for the church they hoped to build. The annals of the Methodist Church, which became Kazabazua United Church in 1925, say the church was built in the summer of 1872 with plans sketched by the architects, J. C. Chamberlain and John Lamb.

### ***The Gallaghers of Ottawa***

Shortly after Elizabeth Jane Lamb married Thomas Gallagher (1819-1882) in Whitby, they moved to Ottawa where Thomas began his own construction firm of Gallagher and Hodgson. One of the firm's first contracts was the building of the new Congregational Church at the corner of Elgin and Albert Streets. Thomas and Elizabeth's home was on Metcalfe Street near Maria Street, later called Laurier Avenue. They had four children, all born in Ottawa. The first three were daughters: Henrietta/Hettie Gallagher born in 1859, Elizabeth/Libby Annie Gallagher, in 1861, and Mary Eleanor Gallagher, in 1863. Mary Eleanor only lived about six months and died in 1864. A son, Thomas/Tom Lincoln Gallagher was born in 1865. All the family attended the Congregational Church.

On November 12th, 1868, Elizabeth died at 32 years of age, leaving three young children, the eldest, Hettie only 9 years old. Elizabeth was buried in Beechwood Cemetery. The following year, 1869, Thomas married a young widow, Mary Streit. For a time, Thomas worked as a civil servant in the federal government in Ottawa. He died in 1882.

In 1894, Libby married Frank H. Till, of Toronto. Three years later, in 1897, Tom married Alice Squarey. Both families lived in Toronto. Hettie remained in Ottawa. In 1904 she married Thomas Birkett, (1844-1920), a widower and former mayor of Ottawa and member of parliament. Earlier, in 1896, he had built a large house at 306 Metcalfe Street, sometimes referred to as Birkett's Castle from its castellated roof-line. In the 20th century it was designated as a heritage building in Ottawa and later became home of the Heritage Foundation of Canada. Thomas Birkett died in 1920 and Hettie in 1924. Both are buried in Beechwood Cemetery.

### ***The Roddens of Ottawa Move to Montreal, 1877.***

Kate Lamb married William Richard John Rodden (1836-1899) of Montreal in 1861 in Ottawa. In Montreal, the Rodden family had a large ornamental iron business and were active members of Zion Congregational Church. *William Rodden & Co.* manufactured and sold iron columns, stairs, architectural iron-work, beds, stoves and other household items. For some years Richard was the Ottawa agent for the company.



Kate and Richard had seven children, all born in Ottawa. The eldest, a daughter, was Ida Amelia Rodden (1864-1940), followed by two sons, William/Billie Thomas Rodden (1865-1946) and Francis/Frank Alexander Rodden (1867-1923). A second

daughter, Minnie Helen Rodden (1870-1931) and a third son, Richard Montgomery/Monty Rodden (1871-1965) were followed by two daughters, Ruby Catherine/Puss Rodden (1873-1959) and Veronica/Onie Rodden (1875-1951).

About 1877, the Rodden family left Ottawa for the Montreal suburb of Cote St. Antoine, later a part of Westmount. All the family except Ida, married and all but Onie, remained in the Montreal area. Onie married Jesse Folsom Johnson and moved to Cincinnati, Ohio, U.S.A.

Richard Rodden died in 1899. Nine years later, in 1908, Kate passed away. Kate, Richard and all the family are buried in Mount Royal Cemetery in Montreal.

In the late 1930s, Ida Rodden visited her cousin, Edith Lamb, in Ottawa. She is remembered as a tall gracious lady, a great knitter, who had the pink complexion, twinkling blue eyes, snow white hair and warm smile, so familiar in the Lamb family. Ida died shortly after this visit.

### ***A Golden Celebration, 1885***

John Lamb and Mary Dewar were married at St. Andrews, Argenteuil County, on November 4th, 1835. Fifty years later they celebrated their 50th wedding anniversary with a gathering at First Congregational Church in Ottawa. This excerpt from the *Daily Citizen* of November 5th, 1885 describes the event.

#### *Golden Wedding Anniversary*

*Mr and Mrs John Lamb, who are among the oldest and most respected residents of Ottawa, celebrated the fiftieth anniversary of their wedding yesterday. In the evening they received the hearty congratulations of a large number of relatives and friends, and were the recipients of many handsome mementoes of the high esteem in which they are held. The members of the Congregational Church, in which they are active workers, presented an address, accompanied by an elegant gold brooch, set with pearls, from the ladies of the congregation to Mrs Lamb. The address, which is one of Mr Medlow's masterpieces, was enclosed in a magnificent gilt frame, the illuminated border being a most beautiful piece of work. The following is the text;*

*Beloved Friends, Kindly permit us, in the name of the Congregational Church in this City, of which you have been honoured members from its organization, to join your family in their congratulations on your attaining today, the Fiftieth Anniversary of your marriage. We rejoice with you in the health and vigour you still enjoy, and in the good Providence of God, you have been brought through all the vicissitudes of this earthly life, to see yourselves surrounded, on this happy*

*occasion, by your children and grandchildren, all of them beloved and respected in the community, and giving hope of their walking in the paths of Piety, Temperance and Virtue, in which you have led the way. May the dear Lord and Master, whom you have sought to honour, graciously bring them all to know Him, and may He long spare you to them, and to each other, imparting to you increasingly the joys of His Salvation, and making your declining years more joyous, if possible, than your earlier ones. - "At evening time it shall be light." - The God of Peace be with you, and be your guide even unto death.*

*The address was read by Rev Mr (John) Wood. Mr Lamb, who with his admirable wife, was taken completely by surprise - both being visibly affected - replied with a few happy remarks, after which the company present was entertained with light good old-fashioned hospitality. A very pleasant hour was passed, the enjoyment being enhanced by some choice selections of music by members of the choir.*

*Mr and Mrs Lamb have reached their 77th and 75th years respectively, but are still hale and hearty with every prospect of fulfilling their many friends' good wishes, that they may yet enjoy a number of years of continued happiness and prosperity.*

### ***Skits, Stunts and Musical Events***

In the early years of First Congregational Church, the minutes of the congregational meetings often record John Lamb responsible for arranging entertainment, the planning of an evening program of skits, stunts and always, music. At that time most people expected to participate, needing only to be asked. On occasion, the choir provided an evening of music. Edith Lamb and her younger brother, Walter, recalled their grandfather, John Lamb, gathering many of his twenty grandchildren together and coaching them in recitations, songs, skits and choruses. Sometimes the boys performed gymnastic stunts. Some played the piano, others sang solos or duets, one was remembered playing his trombone, and John himself played his bassoon. The church newsletter, *The Congregational Record*, in its March 1886 issue, described one event in these words:

*At one of our meetings this month, we had the rather unusual spectacle of a grandfather singing a song and his granddaughter playing the accompaniment. There might not be anything extraordinary about the occurrence had not the song been sung with all the spirit of a young man. The singer was Mr. John Lamb who celebrated his golden wedding last fall.*

The granddaughter could have been either Hettie Gallagher, then twenty-six, or Edith Lamb, then fifteen years of age. Both were accomplished pianists and organists.

### ***The Tea Pot Account***

Like most women of her generation, Mary Lamb lived and worked quietly behind the scenes, creating a home for her husband and family. Very few relics remain to tell of her life. One known item is her account book with *The Tea Pot*, a grocery shop in Ottawa. The small leather-bound book measuring 4 by 6 inches, opens with these words, "Mrs John Lamb, Sparks Street, in a/c with John Hill, *The Tea Pot*, Rideau Street, Ottawa."

The lined pages have vertical columns for the store clerk to enter the date, quantity of the purchased item and the price, with the total amount owed at the bottom of the page. Payments were made periodically in cash. The pages are interleaved with blotting paper which prevented the writing in ink from being smeared when the page was turned or the book closed.

Most purchases listed in the account book cost less than one dollar. Some were household items such as soap, brooms and brushes, washing soda and candles; others were food items, tinned salmon, oysters, peas and tomatoes, various cereals, oatmeal, barley and rice, several kinds of biscuits, frequently cheese, butter, most often in prints, but sometimes in 20 pound tubs, eggs at 10 cents a dozen, rarely oranges and lemons.

Once a month, Mary, Mrs John Lamb, as she was known in the trade, purchased one pound of Japan or green tea and, once in a while, a pound of black tea. At 65 to 75 cents a pound tea was by far the most expensive item on her grocery list. Twice each month, Mary bought 10 pounds of granulated sugar at 10 cents a pound, easily the largest purchase.

The account book was provided by John Hill, who operated *The Tea Pot* between January 6th 1877 and September 2nd, 1879. There are no further entries until August 6th, 1884, when entries resume under the name of Scott & Ramsford. The account was paid in full on July 2nd, 1886, two days after Mary's death on June 30th. *The Tea Pot* account book remains in the Lamb family.

### ***A Sudden Passing***

Mary Lamb's death seems to have been quite unexpected. It was not until mid-June of 1886 when guests arriving for the annual meeting of the Congregational Union of Ontario and Quebec realized that she was not her usual self. Her health failed quickly and she died at home, surrounded by her family on June 30th, the day before her 75th birthday. The funeral took place in First Congregational Church followed by burial in Beechwood Cemetery. John and Herk continued to live in their Sparks Street home and carry on the business of *John Lamb & Son, Engineers*.

### ***The Porters Emigrate to Boston, 1886***

Mary Ann Lamb, the fourth daughter of John and Mary, was always called Minnie. On May 30th, 1872, Minnie married Thomas/Tom Porter, in Ottawa. Tom was born at Lyme Regis, County Dorset, England, in 1848 and came to Canada with his family. In Ottawa he owned a tea shop on Rideau Street at the corner of Sussex Street. In some notes about his childhood years in Ottawa, Tom Porter's nephew, Arthur/Art Lamb (1874-1944), recalled visiting Porter's Tea Shop. From windows over the shop, Art and his cousins watched the parade of soldiers marching up Rideau Street on their return from the

Riel Rebellion of 1885.

Minnie and Tom had six children, the first five born in Ottawa. Their first child, William Alfred Porter, born October 30th, 1873, lived only about 3 months and died February 16th, 1874. A daughter, Minnie Maud Porter, was born later in 1874, followed by two sons, Wilfred/Wilf Hardy Porter, in 1877 and Thomas Percival/Percy Porter, in 1880. A second daughter, Aveline/Avelyn Alice Porter was born in 1883. In 1886, Minnie, Tom and their family moved to Boston where a third daughter, Bernice Marion Porter, was born in 1892.

From time to time, members of the Porter family returned to Ottawa to visit their Lamb cousins. One such visit occurred about 1912 when Avelyn Porter came from Boston to stay with her Uncle Jim and Aunt Maggie Lamb at their home on Gilmour Street. One evening, her Uncle Jim invited a young man, recently from Scotland, who worked with him in the Department of Public Works in Ottawa, to the Lamb home for dinner. Charlie Ewen, a native of Aboyne, Aberdeenshire, Scotland, was captivated by the young American cousin, Avelyn Porter. Several years later, they were married in Ottawa where they lived for many years. They had one daughter, Jean Lorna Avelyn Ewen, who married David Henderson Gervan in 1939. Both Tom and Minnie Lamb Porter died in Boston; Tom in 1922 and Minnie in 1936.

### ***Bedridden!***

Two and a half years after Mary's death, John Lamb, always blessed with good health, suffered a severe stroke in December, 1889, at eighty years of age, leaving him completely paralysed on his left side and confined to bed. Needing constant care, John was moved to the Gilmour Street home of his eldest son, Jim and his wife Maggie Black, who had married in 1873. Herk closed the business and the Sparks Street part of the property was sold. For the next five and a half years, Maggie looked after her father-in-law, with help from Herk, Jim, and Willie and their families.

During this time John had occasional visitors including his minister, Rev. John Wood. Many years later, a note written to Mr. Wood by John while bedridden, was returned to Lamb family. The handwriting rambles over the page but the intent of the message is clear:

*Revd John Wood,*

*I had hoped Dear Sir, to hear you preach as usual, but I find our Lord would have me keep bed a little longer, and I have good reason to be content. He has been so kind to me all my days, and not the least since my sickness and I thank you for your kindness in calling to see me and bringing to mind the words of Jesus. I will be glad to hear from you. I intend to go to Montreal as soon as I am able and hope to see you. Please write me.*

*Yours truly,  
John Lamb.*



### ***Gone to His Rest***

With these words an unidentified newspaper clipping dated May 11th, 1895, announced the passing of John Lamb in his 86th year, on Friday, May 10th. It continues,

*For five years, he has been confined to his room with paralysis, and recently became worse until last night, when death relieved him of his sufferings.*

His obituary in *The Canadian Independent*, published by the Congregational Union of Ontario and Quebec, June 1895, speaks of his part in church life.

*He was mainly instrumental in organizing and supporting the Congregational cause, being Deacon, Sunday School teacher, and musical instructor, and his conscientious, faithful work there is written in the annals of eternity .... He was ever ready with a kind word and deed for anyone in need and it was always given in a most cheerful and hearty way which was entirely in accord with his unselfish disposition. He had unusual confidence in the honesty and good purposes of others, and only with great reluctance would he ever admit their intentional wrongdoing.*

His funeral was held in First Congregational Church on Sunday afternoon, May 12th. Burial followed in Beechwood Cemetery.

### ***A Tribute to John Lamb, Inventor, 1920***

An unexpected tribute to John Lamb was given some twenty-five years later in a paper prepared by William S. Lynch, Chief of the Canadian Patent Office, for the Women's Canadian Historical Society of Ottawa, on *Early Patents For Inventions Granted to Residents of Ottawa*. His paper, delivered on December 10th, 1920, lists the patents obtained by John Lamb, among others, with a brief outline of his life, including these words:

*The results of his services are still in evidence throughout the provinces of Ontario, Quebec and Nova Scotia. He originated and introduced many improvements in grain cleaning and reducing machinery and wood working machines, and the distinctive features of his "Turbine Water Wheels," patented by him in Canada, are vital parts of the most popular wheels now in use.*

To future generations, his children and grandchildren passed down a sense of love and admiration for this many-faceted man, always speaking with awe at his many lifetime accomplishments.

### ***Herk Leaves for the Klondike***

After the death of his father in 1895, Herk continued to live with his brother, Jim,



and his family on Gilmour Street. Then came the Klondike Gold Rush!

In mid 1896, word that gold had been discovered along the Klondike River in the Yukon, spread like wildfire. In a very short time thousands were making their way to the northwest, sure they would find gold. There were headlines in the newspapers, stories of gold found in the rivers, songs and poetry written about this road to riches. The railways and steamships published ads crying, "Ho for the Klondike!" and "The Klondike or bust!" Typical is this verse printed in a local paper,

*All you miners wide awake!  
Go to the Klondike, make your stake;  
Get out your pick, your pan, your pack,  
Go to the Klondike, don't come back  
Ho for the Klondike, Ho!*

Herk, possibly with his cousin, Will Lamb (1856-1927), decided to join the multitudes on the trek to the Klondike.

The gold rush was over by 1899. Only a few made a fortune; most returned home no richer than when they went. Will Lamb came back to Ottawa but Herk remained in the northwest. In 1900, Herk was living at Atlin, British Columbia, a town south of Whitehorse near the Yukon-B.C. border. Little was heard from him over the years. In 1911, in response to a letter from Herk, his brother, Jim, wrote:

*We are gradually getting over the shock of getting your letter of Thursday last. We had begun to wonder whether you were going to be one of those "never heard of's" and so we were glad to get your letter and know that you were still in Canada ....*

Later in the letter Jim says, "You did not say how you came out of the Klondike deal ...." By 1914, Herk was living in Vancouver.

After an absence of thirty years and little contact with his family, about 1928, Herk returned to Ottawa, sick and penniless. He lived with his brother, Willie, and his nieces, Edith and Ethel Lamb. Herk is remembered as a thin, jovial man, candies always in his jacket pockets for the children in the family.

Herk died in 1936 in his 86th year and was buried beside his parents in Beechwood Cemetery. He left no will, only a pile of worthless mining stock certificates. Two pieces of jewelry remained in the Lamb family; a man's tie pin with a small pure gold nugget and a long hat pin for a woman's hat of the 1912 era with a large gold nugget. Later generations assumed the nuggets were relics of Herk's Klondike days.

### ***Settling an Estate***

At first, John Lamb's will seemed very simple. His estate was to be divided into six equal parts, one part for each of his five living children, the sixth to be divided into three equal parts, one for each of Elizabeth Gallagher's surviving children, Hettie Gallagher, Libby Gallagher Till, and Tom Gallagher.

Most assets could be divided quite easily. The problem was how to divide or dispose of the Queen Street property consisting of three city lots. Only Jim and Willie Lamb and their niece, Hettie Gallagher, were living in Ottawa. Herk was in the Yukon or B.C., Kate in Montreal, Minnie in Boston and Libby Till and Tom Gallagher, in Toronto.

Jim, employed in the Department of Public Works, knew the federal government was looking for storage space in central Ottawa and was offering long-term leases for the kind of space they required. Realizing the Queen Street property was an ideal site for a warehouse, Jim and Willie proposed to form a partnership and offer to buy out the others' interest in the property, providing they could arrange a long-term lease and raise the mortgage money to build the warehouse. The others agreed.

### ***The Lamb Building***

By August 1900, arrangements were completed, plans for the warehouse drawn up, mortgages and a long-term lease obtained and a contract with the builder, signed. Jim looked after the building and technical matters; Willie dealt with finances and business details. In many ways the brothers complimented one another. Willie's account ledger, beginning in 1900, is still kept in the Lamb family.

In a few months a two story red brick building rose on the Queen Street site, known as the Lamb Building at 319 Queen Street. The Department of Public Works moved into the almost finished building on March 1st, 1901, paying three months rent in advance. Willie made a chart at the front of his ledger showing the amount of principal owed to each of the others named in John Lamb's will with interest paid quarterly. The payments were made on time during the next four years and by the end of 1904, all debts owing to family members were paid in full. All seemed to go smoothly at the Lamb Building for about 10 years. Then ....

### ***The Fireworks Show***

In a letter to his brother, Herk, dated June 11th 1911, Jim Lamb describes this unexpected event. Jim and Willie sometimes referred to each other by their initials; Jim was J.B. and Willie, W.A. Beginning in August of 1910, a two story annex of matching red brick was added on the east side of the original building. Jim tells of the event in these words:

*I wonder if you have heard anything of the fire works show Will and I gave here one day last winter .... The Gov't wanted more room than we had for them in our Queen St. building and W.A. offered to build an addition to it. They agreed to pay the rent we asked and up went the annex. It was just about ready at the beginning of the year (1911) when on the 4th of January in the manufacture of methylated spirits some of the stuff got mixed up with the electric motor and the old part of the building was all red hot in a few minutes. It was a good day for a fire as there was a fierce icy blizzard blowing. All the woodwork of the old building was burnt and some damage in the new wing .... We had some insurance but not as much as the fire cost us. It was only last week that the whole of the*

*building was taken over by the Dep't again. There was a large stock of spirits in at that time but only one barrel caught so it might have been worse than it was.*

The government remained as tenants for some thirty years, finally moving out in 1933 at the height of the Great Depression of the 1930s. The building stood empty for three years. As the economy improved in the late 1930s, new tenants were found.

After Jim's death in 1923, the building was jointly owned by the J.B. Lamb estate and Willie. When Willie died in 1935, Willie's younger son, Walter Lamb, purchased the interest of the J. B. Lamb estate, becoming the sole owner. The Lamb Building finally passed from the Lamb family when it was sold in 1958. Today the land lies under one of Ottawa's downtown towers a short walk from Parliament Hill.

### ***Intertwined Families***

Jim and Willie Lamb's descendants often described the two families as one big family because so many of their activities interconnected over the years, making it difficult to write about one family and not include the other.

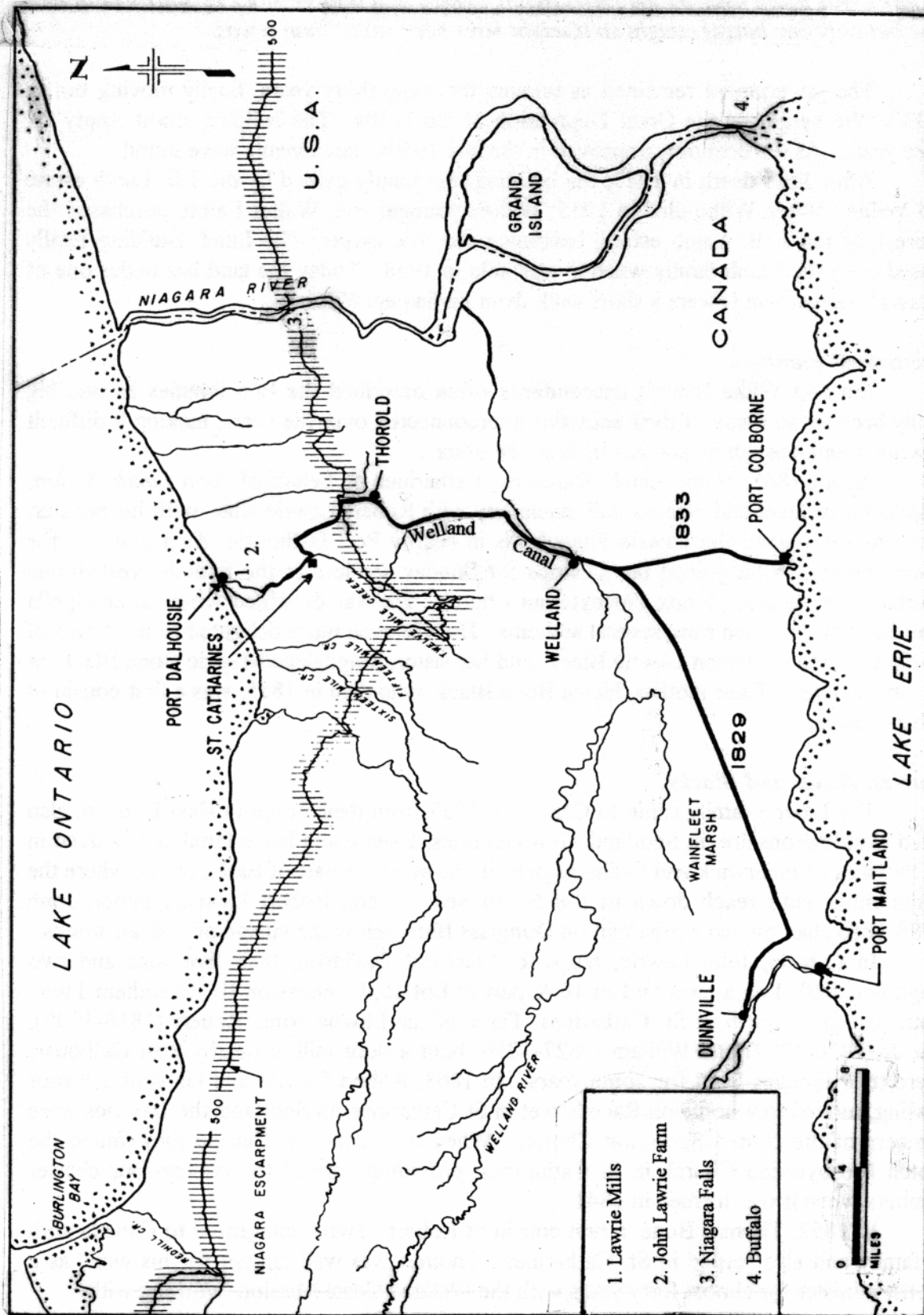
About 1865, Willie Lamb visited St. Catharines on behalf of *John Lamb & Son, Engineers*, to meet and discuss mill machinery with Robert Lawrie who, with his brother, John Lawrie, owned the Lawrie Flour Mills in nearby Port Dalhousie. As a guest of the Lawrie family, Willie joined the Lawries for Sunday services at the Scotch Presbyterian Church, later renamed Knox Presbyterian Church. He was delighted when an acappella choir of young women sang several anthems. He was even more delighted to meet two of the choir members, Helen Lawrie Black, and her sister, Magdalene/Maggie Bone Black, at the Lawrie home. Their mother, Helen Bone Black, who died in 1855, was a first cousin of Robert Lawrie.

### ***Lawries, Bones and Blacks***

The Lawrie family came to Canada in 1837 from their home in East Lothian, also called Haddingtonshire, in Scotland. For centuries, Lawrie and Bone families had lived in the Parishes of Innerwick and Oldhamstocks in the southern part of East Lothian where the Lammermuir Hills reach down to the North Sea. There, Robert Lawrie's father, John (1786-1863) had owned a grist mill on Dunglass Burn below the village of Oldhamstocks.

In Canada, John Lawrie, his wife, Margaret Davidson, their five sons and two daughters, settled on a farm on Lot 16 & part of Lot 15, Concession III, Grantham Twp., about two miles north of St. Catharines. Three of the Lawrie sons, Robert (1818-1905), John Jr.(1820-1877) and William (1827-1859) built a flour mill at nearby Port Dalhousie where their families lived for some years. In 1863, Robert Lawrie and his wife, Eleanor Pawling, moved to a home on Race Street in St Catharines. In Scotland the Lawries were members of the United Secession Church. When they came to Canada they joined the Scotch Presbyterian Church in St Catharines, providing nine of the twenty-four charter members when it was formed in 1841.

In 1852, Thomas Bone, a first cousin of Robert Lawrie, emigrated to Canada with his family and also settled in St. Catharines. Thomas was well known for his work as a ~~Baptist minister for almost forty years with the Welland Canal Mission working with~~



Niagara Area, Canada West c. 1833.



Baptist minister for almost forty years with the Welland Canal Mission working with sailors on the canal.

Two years later, in 1854, another first cousin of Robert Lawrie, Helen Bone Black, her husband, John Black(1819-1885) and their four children, John Kirkwood Black, age 11, Jamieson Bone Black, age 8, Helen Lawrie Black, age 6, and Maggie Bone Black, age 3, arrived in Port Dalhousie from Scotland. John, a cooper, was employed at the Lawrie Mills.

On April 10th, 1855, tragedy struck. An obituary in the *St. Catharines Constitution* of April 11th, 1855, tells the story:

*At Port Dalhousie on the 10th inst. immediately after childbirth,  
Helen, wife of John Black, both nieces of John Lawrie, Grantham Twp.*

Helen Bone Black, age 37 years, was buried in St. Andrews Cemetery Port Dalhousie. The baby, Janet/Jen lived and was cared for by John Black's sister, Margaret, who lived with them. Three year old, Maggie, went to live with Robert Lawrie and his wife, Eleanor, who had no children of their own and lived nearby in Port Dalhousie. The other children, John, Jamieson and Helen, grew up moving back and forth between the Black and Lawrie homes. By 1865, Helen and Maggie were singing in the choir at the Scotch Presbyterian Church. in St Catharines, which all the family attended.

### ***Brothers Marry Sisters***

In July of 1867, Willie Lamb wrote a letter, still in existence, to Helen's father, John Black of Port Dalhousie, telling him of their desire to marry. After stating his favourable business prospects as owner of *The Red Boot*, a boot and shoe store in Ottawa, and their plans to marry in a year or two, Willie asked for his blessing on their marriage. At the time of the letter it appeared that Helen was living in St Catharines with the Robert Lawries. Permission must have been given, as Willie and Helen were married on November 12, 1868 in St Catharines, later taking up residence in Ottawa.

Willie and Helen had five children all born at home in Ottawa. The eldest was a daughter, Edith Helen Lamb born October 21st 1870, followed by four sons, William Herbert Lamb, born June 28th, 1872, John Arthur Lamb, born June 1st, 1874, Charles Kirkwood Lamb, born September 1st, 1876, and Walter James Thornton Lamb on December 26th, 1878. Two of the boys died in early childhood, William Herbert on August 4th, 1875, just 3 years of age, and Charles Kirkwood, on September 24th, 1876, only 23 days old.

The early 1870s brought a general economic depression in Canada and Willie found it necessary to close *The Red Boot* on Sussex Street. For several years he worked as a bookkeeper; then joined the Confederation Life Insurance Company as one of their agents in Ottawa, remaining for over thirty years.

It is uncertain just when Willie's brother, Jim met Helen's sister, Maggie. It is certain they were married in St. Catharines on November 13th, 1873, then made their home in Ottawa. Jim and Maggie had three children born in Ottawa. A son, Robert/Bob Lawrie Lamb was born in 1875 followed by a daughter, Ethel Florence Lamb in 1877, and a



second son, William/Billy Herbert Lamb in 1881.

Both families took an active part in the life of First Congregational Church. Willie and Jim were life deacons and trustees. Helen and Maggie actively participated in the Ladies Aid and the Woman's Board of Home Missions. Wednesday night was Prayer Meeting; Thursday night, choir practice. There were morning and evening services on Sunday and Sunday School in the afternoon. It made for a close church and family community.

### ***Song and Poetry from Scotland***

Broad Scots was the language the Blacks and Lawries brought to Canada. This dialect of northern English was mainly spoken in the Lowlands of Scotland, south of the Forth and Clyde Rivers including East Lothian. Robert Burns (1759-1796), affectionately known as Robbie Burns, made Broad Scots popular with his songs and poems, still sung and quoted today wherever Scots gather.

Robbie Burns was born at Alloway, Ayrshire, on the west coast of Scotland. At an early age, he began to write songs and poems in Broad Scots, such as *Auld Lang Syne*, *Flow Gently Sweet Afton*, *Ye Banks and Braes*, *Coming Through the Rye* and *Scots Wha Hae*. Many Scots around the world celebrate Burns' birthday each year on January 25th, at a dinner when a haggis is ceremonially served following a recitation of Burns' poem, *To a Haggis*.

In Ottawa, it was traditional for the Lamb families to attend the annual Burns' Dinner as well as the St. Andrew's Society meeting on November 30th, an evening of Scottish song and dance. In later years, Edith Lamb often provided the piano accompaniment on these occasions.

A framed illustrated grace, in Broad Scots, attributed to Robbie Burns, hung on the dining room wall of three generations of Lambs in Ottawa. It was repeated by several generations of children who did not understand the language but delighted with the sound of the words. Called *The Selkirk Grace*, it is one of the few graces that remembers the sick, who *canna eat*, and the hungry who *want* or have need of food, before offering thanks for one's own blessings.

*Some hae meat and canna eat,  
And some wad eat that want it;  
but we hae meat, and we can eat,  
and sae the Lord be thankit.*

### ***Identical Houses***

Probably sometime in the 1880s, the Lamb brothers purchased identical houses on Gilmour Street four doors apart; the J.B. Lambs at 294 and the W.A. Lambs at 302. Each house had the same living-room furniture and identical green carpets on the floor. For all, it seemed to be a comfortable arrangement with much visiting back and forth.

### ***Visiting Cousins***

For the Lamb families, summer often meant travelling to St. Catharines where

Helen and Maggie's brothers, John and Jamieson, and sister, Jen Black, lived. John had married Magdalene Craise, a cousin, in 1869. They had eight children, six daughters and two sons. The John Blacks lived in a large house on Race Street, next to Robert Lawrie, whom everyone called Grandpa Lawrie, though he was not their grandfather, but a cousin of their mother. All the girls slept in the house while the boys camped out in the back yard. The yard included a large garden which one Lamb cousin recalled with delight, years later, in these words, "The garden was enormous, the raspberries the biggest and the peaches the sweetest than anything I've ever seen or tasted in Ottawa."

Jamieson Black married Mary Houston in 1871. They had eleven children, of whom four died in early childhood. One of the daughters, Jean Black (1883-1979), lived to be 96 years of age. In her later years Jean wrote several letters about the Black family.

One summer was especially remembered. Uncle Jamieson was bringing a load of grain by boat from Port Dalhousie to Kingston. The Lamb families were to meet him in Kingston and return by boat across Lake Ontario to Port Dalhousie. At other times, the Black cousins came to Ottawa for extended visits with the Lambs.

### ***An Honours Graduate, 1890***

Edith Lamb remembered trying to play the piano on her mother's ironing board at the age of four. Piano lessons followed and later organ lessons. Hours of practice on the organ usually took place in unheated churches which could be very cold in winter.

In 1890, Edith graduated with honours in music and was awarded the silver medal from the London (England) College of Music which had their own examiners in Canada at that time. The same year, at the age of 20, she became the organist at First Baptist Church in Ottawa, a post she held for some 25 years. About 1917, Edith was appointed organist and choir director at First Congregational Church, where she remained until her retirement in 1935. Over the years she taught piano and organ to numerous Ottawa students. Edith was a talented accompanist playing for many Ottawa music groups, concerts and visiting soloists, often performing in the Russell Theatre. Highlights of each year were the St. Andrews Society events in November and the Burns' Day dinners in January when Scottish music was the order of the evening.

Edith was known to compose music but her real delight was playing the organ or listening to others perform. In her later years, radio brought operas and symphony orchestras into her home. Edith died in 1955 in her 85th year, a gentle, gracious soul remembered with love.

### ***Camping at Hog's Back***

An adventure long remembered in the Lamb families, was the year the four Lamb boys, Art, Bob, Walter and Billy, went camping at Hog's Back, a spot where the Rideau Canal and Rideau River meet, then about four miles southwest of the city limits. It was probably in the early 1890s, when the boys were in their teens.

Helen Black Lamb had a sewing machine on which she fashioned a tent of canvas for the boys. When it was ready, they set it up in the back yard and waterproofed it with linseed oil. After several weeks of drying and testing, the tent was ready for use. Excitement rose as they gathered their food and clothes. When all was ready, Art, Bob,

Walter, Billy and their dog, Paddy, packed their tent, food and clothes, and started out on their great adventure.

From Gilmour Street, they walked west to Bank Street and north to Maria/Laurier, where they stopped at a shop to sample and buy bags of broken biscuits to take with them. Then west to Concession /Bronson and south to the Canal Road which took them to Hog's Back. There they set up their campsite.

By all accounts, it was an idyllic week of fishing, hiking and swimming. Too soon it was time to return home to Gilmour Street and their waiting families.

### ***It's in the Family, You Know***

Pernicious anemia, a fairly common condition in the 19th century, had an insidious onset, often beginning with pallor and prematurely greying hair. Once diagnosed, it offered perhaps twenty years of life, complicated with increasing problems of balance and sight and developing weakness and numbness in arms and legs. It seemed to run in families. The cause and treatment were unknown. The condition gained the name 'pernicious' because it did not respond to the usual anemia treatment of iron salts.

Helen Black Lamb was probably diagnosed with pernicious anemia about 1895, when its effect began to change her family's priorities. Her son, Walter, an honour student and dux in classics, left the Ottawa Collegiate on Lisgar Street before graduation to work at James Hope & Co., a stationery store on Sparks Street. Suddenly, he wanted to make it possible for his parents to travel to Scotland and visit Helen's relatives and childhood home. A few years later, the Lambs had a new house built in the Glebe district, "out in the country, for Mother's health." It was the second house built west of Bank Street on Clemow Avenue.

About 1900, Helen's sister, Maggie, learned that she, too, had pernicious anemia with perhaps twenty years to live. "It's in the family, you know," was the way family members spoke of it. Pernicious anemia also affected the next generation. Maggie and Jim's younger son, Billy, developed it about 1920. However, not long after, it was discovered that pernicious anemia responded to the eating of raw liver. Later, the factor in raw liver was found to be Vitamin B12 and an injectable form of the vitamin became the effective treatment.

### ***A Family Vacation at the Devil's Elbow, 1897***

On August 15th 1897, the J.B. and W.A. Lamb families embarked on on a camping vacation, travelling to Kingston by way of the Rideau Canal. The *Volunteer*, a steam boat with a glassed-in cabin accommodating 12 to 15 people and its captain, was chartered in Ottawa for the two week period.

Twelve people went aboard at the Canal Basin: Jim and Maggie Lamb their sons, Bob and Billy and daughter, Ethel, Willie and Helen Lamb their sons, Art and Walter and daughter, Edith and lastly, Nell Black, a cousin visiting from St. Catharines and Captain Jones.

The weather was good with many stops for sightseeing along the way. At night the women slept in the *Volunteer's* cabin, the men in tents pitched on the shore. Meals were picnic-style, sometimes in the cabin, at other times when the boat was tied up, on a grassy

knoll.

After a few days sightseeing in Kingston, they retraced their route through the canal, stopping to camp for a week at a quiet glade on Mud Lake, called the Devil's Elbow. Many jokes were made about good church folk staying at a place with such a name.

A number of photos, probably taken by Art Lamb, and a journal written by Jim Lamb, still survive. One photo taken at night at the Devil's Elbow, shows the group gathered around a large campfire. In the journal it is described as a musical evening in which "the bass would roll out strong and grand" and some of the women "would forget and soar away up into giddy heights of song." Scottish songs were particularly favoured. Most of the campers are pictured with various musical instruments. Edith Lamb, normally a church organist, is playing the mouth organ.

The week at the Devil's Elbow passed quickly. Too soon it was time to pack up and return to Ottawa. On August 30th, the *Volunteer* and its passengers arrived at the Canal Basin. As the campers made their way home, suddenly the noise and busyness of the city struck 16-year-old Billy Lamb. He turned to his father and innocently said, "There's more noise here than at the Devil's Elbow!"

### ***Doc Lamb Goes West***

After graduating from the Ottawa Collegiate on Lisgar Street, Art Lamb worked for several years as a clerk at A. Workman & Co., a hardware store on Rideau Street, saving for university. In 1894, he entered the Faculty of Medicine at McGill University in Montreal. Four years later, in 1898, he graduated with the degree of M.D. in surgery and medicine and returned to Ottawa as house surgeon at the Protestant General Hospital. A year at the New York Lying-In Hospital in New York City followed. In 1901, he took a position at Sand Coulee, Montana, finally settling in the Flathead Valley in northern Montana about 50 miles south of the Canadian border.

The Flathead Valley, set amidst the snow-capped Rocky Mountains, was sparsely settled at the turn of the 20th century. Travel was only possible by horseback. The Great Northern Railway between Minneapolis and Seattle crossed through the valley, stopping at Columbia Falls, a lumber center.

At first, Art had his medical practice in Columbia Falls. In a few years a larger center began to develop in the Flathead valley, some 15 miles to the southwest of Columbia Falls, called Kalispell. It was here that Art finally settled.

In 1909, he married Maud Lovina Talbott (1879-1931) of Columbia Falls. In Kalispell, they were members of the Episcopal Church where Art sang in the choir. They had one daughter, Josée Helen, born in 1911 who died shortly after birth. In 1942, Art married Ann Pederson (1900-1979), a high school teacher and gifted musician.

Over the years, Art or Doc Lamb, as he was affectionately known, was not only a family doctor to the incoming settlers in the Flathead Valley, but a community builder who pioneered many activities, Boy Scouts, the Masonic Order, parks and playgrounds for the children, and in the 1920s, along with others, he founded a radio station, KGEZ in Kalispell. He also initiated the building of a local hospital. His personal hobbies were many, including photography and amateur radio with his own ham radio station W7ABT in



his home.

This was the legacy he left the town when he died in 1944 at the age of seventy years. His gravestone in the Kalispell Cemetery bears these words,

*His daily prayer, far better understood  
In acts than words, was simply doing good.*

Twenty-five years later, in 1968, while visiting Ann Pederson Lamb in Kalispell, the writer asked a number of local folk if they remembered Doc Lamb. They responded warmly, recalling events of past years. Strangely they all spoke in the present tense as if Doc Lamb was still alive. Such was his impact on Kalispell.

***"Walter and Billy, Where Have You Been?  
We've Been to London to Visit the Queen."***

In the spring of 1902, excitement grew throughout the British Empire as the date of the Coronation of King Edward VII and Queen Alexandra on June 26th, approached. In official Ottawa, Canadian representatives and a contingent of the Princess Louise Dragoon Guards was preparing to travel to England for the event. In unofficial Ottawa, two young men, Walter Lamb, then 22 years of age, and his cousin, William/Billy Lamb, then 21, made their own plans to attend the Coronation in London.

The *Ottawa Evening Journal* of Monday, May 26th, announced in large letters that "Mr. W.T. Lamb and William H. Lamb left this afternoon for Montreal, whence they will sail for London to enjoy the festivities of the Coronation." In Montreal, they made their way to the harbour looking for ships sailing for England. Finally, they signed on to the passenger ship, the *Ionian*, replacing two crew who were left at the quarantine station at Grosse Ile with smallpox on its inbound voyage. The *Ionian* left Montreal for Liverpool on May 31st.

Seasick or not, Walter and Billy had to serve meals to the passengers. There was much scrubbing and cleaning between meals. The *Ionian* docked in Liverpool on June 9th. Walter and Billy left by train for London.

They spent several weeks sightseeing in London and trying to contact some of the officers of the Canadian contingent in London, hoping there would be a space for them to join the troops lining the parade route the day of the Coronation. Eventually, they were offered jobs guarding the Canadian Arch at night.

Although the exact location of the Canadian Arch is not known, photos show a high, decorated arch, probably built of lumber and decorated with many sheaves of wheat and garlands of evergreens with strings of electric lights. The arch is topped with a decorated cupola below which are these words in large letters,

**CANADA  
BRITAIN'S GRANARY  
*God Save Our King & Queen***

The large decorated pillars on either side of the road supporting the arch, contain



porches where dignitaries can view the passing procession.

Since their nighttime guard duties meant sleeping in the daytime, Walter and Billy seem to have missed the Coronation parade. However, Billy's log notes that they did see King Edward VII and Queen Alexandra, earlier in Hyde Park. The King and Queen were returning to London from Windsor and Billy says they received a special bow from the Queen.

The Coronation festivities over, Walter and Billy returned to Canada the slow way, on a cattle boat. They finally docked in Montreal and returned to Ottawa, glad to be home, their adventure over.

On their return to the real world, Walter became an agent for the Great-West Life Assurance Company in Ottawa. Billy joined the Bank of Nova Scotia, later moving to Grenville, Buckingham and Lachute, all in the lower Ottawa valley.

### *Waning Days*

In a photo taken in 1912 by her son, Art Lamb, who was visiting from his home in Kalispell, Montana, Helen Black Lamb, sitting on the veranda of her Clemow Avenue home with her sister, Maggie, and others, appears very thin and frail. By March 1914, her condition had worsened. The family gathered on March 19th to mark Helen's 66th birthday. Art Lamb and his wife, Maud, had arrived from Montana. Helen's brother, Jamieson Black, and nieces and nephews came from St. Catharines, and other family members from Montreal.

After 20 years of decreasing vigour, Helen passed away the following day. Her obituary in *The Canadian Congregationalist* of April 23rd, 1914, describes her passing in these words,

*On the evening of March 20th, with her family about her, Mrs. Lamb entered into rest. Thus sweetly and quietly came the passing of a good and gentle life, whose sweet disposition endeared her to all with whom she came in contact. Mrs. Lamb's faith in her Heavenly Father is well expressed in her favorite quotation:*

*And so beside the silent sea  
I wait with muffled oar.  
No harm from Him can come to me  
On ocean or on shore.  
I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.*

Her funeral was held at her home. Burial followed beside her two infant sons in Beechwood Cemetery.

### ***Lengthening Shadows***

As the years passed, Maggie Black Lamb's health began deteriorating as a result of pernicious anemia. In 1917 she was no longer able to provide communion care, providing the elements for communion services at the church, a task she had faithfully carried out for many years. On November 25th, 1919, Maggie died at her Gilmour Street home at the age of 68 years, her family gathered round. After services at her home, she was buried in Beechwood cemetery.

Jim continued to work until his retirement in 1921 at 80 years of age. Two years later, Jim died on March 13th, 1923, after a short illness. His funeral was at his home followed by burial in Beechwood Cemetery. An obituary in the *Ottawa Citizen* of March 14th, 1923, recalls his lifetime accomplishments:

*The deceased developed a genius for draughting and designing and was associated with his father in setting up many of the small mills then being built around Ottawa. He was a veteran of the Fenian Raid in 1866 and served with the 3rd Ottawa Regiment at Cornwall during that period.*

*In 1873, the late Mr Lamb was appointed to the chief architect's branch of the public works department and after 48 years service, was superannuated in 1921. He was a lifelong deacon of First Congregational Church and an earnest worker in all branches of church life.*

Jim was survived by his daughter, Ethel, living at home, two sons, Robert/Bob Lawrie Lamb, an accountant in Montreal, his daughter-in-law, Grace Grant Lamb, two granddaughters, Jane and Susan Lamb, and William/Billy Herbert Lamb, a bank manager in Buckingham, his daughter-in-law, Jessie Christie Lamb, a granddaughter, Rosamond Lamb, and a grandson, George Christie Lamb, two brothers, Willie Lamb, of Ottawa, and Herk Lamb, of Vancouver, and a sister, Minnie Lamb Porter, of Boston.

### ***Changing Circumstances***

About 1923 the Lamb's Clemow Avenue house was sold. Willie, Edith and Walter moved to 110-112 Carling Avenue, a large, double house just east of Bank Street, which they converted into four apartments. They lived in one of the larger apartments at 110 Carling Avenue and rented the other three. This would provide Willie with retirement income.

Shortly after Jim Lamb died in 1923, the Gilmour Street house was sold and Ethel came to live with her Uncle Willie and cousins, Edith and Walter Lamb. Edith and Ethel were both talented in various arts and crafts, taking orders for all sorts of painted and embroidered items which they sold to raise money for the church. One upstairs bedroom was like a small craft studio.

In 1925, Walter, an insurance agent with Great-West Assurance Company, married Eva Gervan whom he had known for many years and whose family were long-time members of First Congregational Church. After their wedding they moved into their own apartment. Their three children were Helen, born in 1926, Walter/Bud, born in 1928 and William/Bill born in 1930.

Sometime about 1928 Herk Lamb arrived from Vancouver, sick and penniless. He lived with Willie, Edith and Ethel at 110 Carling Avenue.

A few years later, Ethel left for the weekend to visit her Black cousins in St Catharines, or so her Ottawa family thought. On Sunday, she telephoned from St. Catharines to say that she had been married to an old friend, a widower and lawyer, Alexander/Al William Marquis (1862-1940). Ethel moved to St Catharines where she died in 1951. Her remains were placed in the Marquis vault in the mausoleum at Victoria Lawn Cemetery, St. Catharines.

### ***Bethlehem Bells***

Born in 1843, Willie Lamb had seen in his lifetime the advent of steamboat, railway, streetcar, automobile and airplane travel, electricity in all its forms, central heating, telephone and telegraph communication, and now radio. A big battery radio, acquired in 1931, sat on a table in the livingroom. Willie wasn't very impressed with this box with dials that produced so much static. Edith kept saying, "Just wait 'til Christmas."

Christmas Day arrived and the family gathered around the radio in the livingroom, waiting. Suddenly there was a clear peal of bells ringing out Christmas tidings. When the announcer said the bells were ringing in Bethlehem, Willie couldn't believe his ears. From Bethlehem! On Christmas Day! Ringing in his house!

For Willie, this was the highlight of Christmas 1931. In his mind all the other inventions in his lifetime paled in comparison with the sound of the bells of Bethlehem ringing out the Good News of Christmas.

### ***A Special Birthday***

The year 1932, brought many anxieties as the economic depression of the 1930s, deepened. It was decided that Willie and Edith would move to Walter and Eva's larger house at 174 Carling Avenue so that their apartment could be rented.

It was here that Willie, still in good health, celebrated his 90th birthday a year later on September 17th, 1933. Art came from his home in Montana for the occasion, bringing his camera for the birthday photo. The minister of the church, Rev. G.B. McLennan, brought greetings on behalf of the Session and congregation. Birthday cards, telegrams and letters arrived from near and far. Willie had lived longer than anyone else in his family.

### ***The Last Ten Days***

In early January of 1935, Willie attended Sunday morning worship as was his custom, sitting in his usual pew. That evening, while Edith was at church playing the organ for the evening service, Willie suffered a severe stroke leaving him unconscious and partially paralysed. Ten days later he died peacefully on January 30th, in his 92nd year. Rev. G.B. McLennan conducted his funeral, remembering Willie with these words,

*.... We shall miss those bright eyes, that kindling smile, that sweet blithe countenance, that sense of humour. His years were noted not so much by the failing of the physical as by the growth of the spirit in grace.*

Burial took place in Beechwood Cemetery where the J.B. Lambs and the W.A. Lambs had chosen adjoining graves. The large gravestones of grey granite, almost identical, stand side by side. In life these brothers' and sisters' lives were intertwined; in death they are not apart.

### ***The End of a Generation***

Within eighteen months Willie's brother, Herk, and sister, Minnie, also passed on. Herk Lamb died in Ottawa on April 21st, 1936 in his 86th year, and Minnie Lamb Porter died in Boston on June 30th, 1936 in her 88th year; the last of the children of John Lamb and Mary Dewar.

In the 21st century, there are a few Lamb descendants still living along the shores of the Lower Ottawa. Some live in the cities of Montreal and Ottawa; some in other parts of Ontario. Most have migrated to western Canada and the United States. For over a century James Lamb and his family lived along the Ottawa River where they cleared the land for farming and built churches. Gradually the next generation who left the Ottawa Valley took their farming skills and knowledge of lumbering to their new homes where they contributed to the building of many communities. Today, Lamb descendants are scattered across the continent.

\* \* \* \* \*



*A FAMILY ALBUM*

*Descendants of James Lamb  
& Elizabeth McFarlane*

The original photos from Lamb descendants' collections have been re-photographed and enlarged or reduced in size for this album. There is no known photo of John S. Edwards (1805-1868).



James & Sarah Baker Lamb c. 1900.

G/CR

Mary Dewar Lamb c. 1885.



John Lamb c. 1885.







Ann Lamb Gordon c. 1855.



Helen Lamb Edwards c. 1865.

Margaret Gordon Lamb c. 1870.



William Lamb c. 1870.





Margaret Lamb McLean c. 1880.

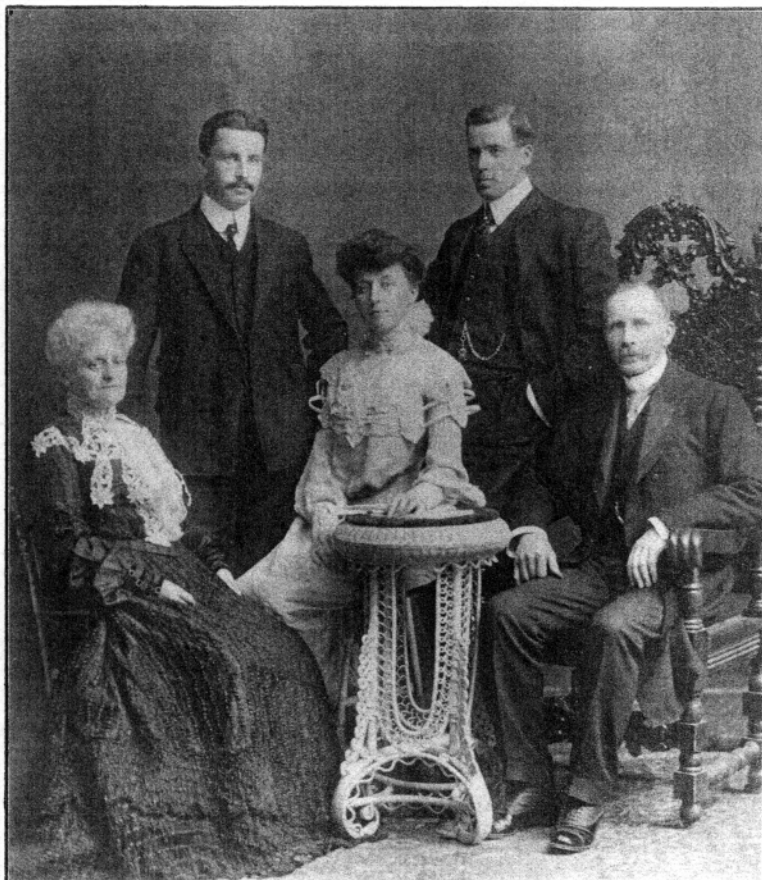


John McLean c. 1880.

Alex McLean c. 1900.

Janet Lamb McLean c. 1880.





*Left - W.A. Lamb family c. 1900.  
L. to R. - Helen Black Lamb, Walter,  
Edith, Art & W.A./Willie Lamb.*

*Below - Lamb gathering on Willie's 85<sup>th</sup>  
birthday, Sept. 17, 1928.*

*L. to R., Back - W.H./Billy Lamb,  
Edith, Maud, Willie holding Bud,  
Helen & Eva.*

*Front - Rosamond, Jessie, George  
& Walter.*

*Photo by Art Lamb.*



### ***Chart #3 - Family of James Lamb and Elizabeth McFarlane***

---

- 1 James Lamb b: 1788 d: 1855 G G ~~1~~ G/I=  
+Elizabeth McFarlane b: 1783 m: 1809 d: 1852  
..... 2 John Lamb b: 1809 d: 1895  
..... +Mary Dewar b: 1811 m: 1835 d: 1886  
..... 2 Elizabeth Lamb b: 1811 d: Unknown  
..... 2 Helen Lamb b: 1813 d: 1883  
..... +John Simpson Edwards b: 1805 m: 1834 d: 1868  
..... 2 William Lamb b: 1815 d: 1894  
..... +Margaret Gordon b: 1827 m: Abt. 1854 d: 1911  
..... 2 Ann Lamb b: 1817 d: 1855  
..... +Alexander Gordon b: 1824 m: 1854 d: 1915  
..... ~~2 Margaret Lamb b: 1820 d: 1901~~  
..... +John McLean b: 1820 m: Abt. 1848 d: 1900  
..... 2 Janet Lamb b: 1824 d: 1883  
..... +Alexander McLean b: 1824 m: 1854 d: 1906  
..... ~~2 James Lamb b: 1828 d: 1914~~ G. G/I=  
..... +Sarah Ann Baker b: 1835 m: 1855 d: 1914

Elizabeth Lamb, born in 1811, died in Scotland .

See also Family Charts #4 - #10 for each of the other children.

### ***Chart #4 - Family of John Lamb & Mary Dewar***

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- 2 John Lamb b: 1809 d: 1895  
+Mary Dewar b: 1811 m: 1835 d: 1886  
..... 3 Elizabeth Jane Lamb b: 1836 d: 1868  
..... +Thomas Gallagher b: 1819 m: 1858 d: 1882  
..... 4 Henrietta/Hettie Gallagher b: 1859 d: 1924  
..... +Thomas Birkett b: 1844 m: 1904 d: 1920  
..... 4 Elizabeth/Libby Ann Gallagher b: 1861 d: 1921  
..... +Frank H. Till m: 1894  
..... 5 Bernice Elizabeth Till b: 1895 d: 1974  
..... +Edward G. Warnock b: 1897 d: 1966  
..... 5 Frank Lawrence Till b: 1899 d: 1966  
..... +Margaret E. Willmott b: 1906 m: 1929 d: 1965  
..... 4 Mary Eleanor Gallagher b: 1863 d: 1864  
..... 4 Thomas Lincoln Gallagher b: 1865 d: 1944  
..... +Alice M. Squarey m: 1897 d: 1954  
..... 3 Catherine/Kate Lamb b: 1838 d: 1908  
..... +Richard John Rodden b: 1836 m: 1861 d: 1899



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..... 4 Ida Amelia Rodden b: 1864 d: 1940  
 ..... 4 William/Billie Thomas Rodden b: 1865 d: 1946  
 ..... +Louise Gallagher  
 ..... 4 Francis/Frank Alexander Rodden b: 1867 d: 1923  
 ..... +Marie Mackay b: 1882 d: 1953  
 ..... 5 -- (son) -- Rodden b: 1916 d: 1916  
 ..... 4 Minnie Helen Rodden b: 1870 d: 1931  
 ..... +William/Billie Lyall  
 ..... 5 Helen Lyall  
 ..... 5 Charles Edward Lyall  
 ..... +Pearl Topping  
 ..... 5 Edna Lyall  
 ..... +Gaston Debuc  
 ..... 5 Peter Lyall  
 ..... +Edna Elcome  
 ..... 5 Catherine Lyall  
 ..... +Keith Notman  
 ..... 4 Richard Montgomery/Monty Rodden b: 1871 d: 1965  
 ..... +Julia Grace Brown d: 1978  
 ..... 4 Ruby Catherine/Puss Rodden b: 1873 d: 1959  
 ..... +William/Billie J. Walker  
 ..... 5 Frances Walker  
 ..... 4 Veronica/Onie Rodden b: 1875 d: 1951  
 ..... +Jesse Folsom Johnson  
 ..... 3 James/Jim Byrne Lamb b: 1841 d: 1923  
 ..... +Magdalene/Maggie Bone Black b: 1851 m: 1873 d: 1919  
 ..... 4 Robert/Bob Lawrie Lamb b: 1875 d: 1935  
 ..... +Grace G. Grant b: 1875 m: 1903 d: 1958  
 ..... 5 Helen Grace Lamb b: 1904  
 ..... +Robert L. Craik  
 ..... 6 Jane Craik  
 ..... 6 Susan Craik  
 ..... 5 Margaret Ethel Lamb b: 1905 d: 1970  
 ..... +George Arthur Wardrope  
 ..... 6 Murray Grant Wardrope b: 1943  
 ..... +Delia Ann Doucette  
 ..... 7 Laurie Heather Wardrope  
 ..... 7 Darrel Grant Wardrope  
 ..... 6 Heather Lawrie Wardrope b: 1946  
 ..... +Joseph Daniel McGillivray  
 ..... 7 Sean David McGillivray  
 ..... 4 Ethel Florence Lamb b: 1877 d: 1951  
 ..... +Alexander/Al W. Marquis b: 1862 m: Abt. 1930 d: 1940  
 ..... 4 William/Billy Herbert Lamb b: 1881 d: 1959  
 ..... +Jessie Murray Christie b: 1884 d: 1944  
 ..... 5 Rosamond Anna Herbert Lamb b: 1912 d: 1980



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..... 5 William George Christie Lamb b: 1917  
..... +Dorothy E. Wells b: 1922 m: 1948  
..... 6 Kathryn E. Lamb b: 1950  
..... 6 Judith Anna Lamb b: 1952  
..... 6 William James Christie Lamb b: 1953  
..... +Tracey Stephen m: 1986  
..... 7 Brendan George Stephen Lamb b: 1988  
..... 3 William/Willie Alexander Lamb b: 1843 d: 1935  
..... +Helen Lawrie Black b: 1848 m: 1868 d: 1914  
..... 4 Edith Helen Lamb b: 1870 d: 1955  
..... 4 William Herbert Lamb b: 1872 d: 1875  
..... 4 John Arthur/Art Lamb b: 1874 d: 1944  
..... +Maud Lovina Talbott b: 1879 m: 1909 d: 1931  
..... 5 Josée Helen Lamb b: 1911 d: 1911  
..... \*2nd Wife of John Arthur/Art Lamb:  
..... +Ann Pederson b: 1900 m: 1942 d: 1979  
..... 4 Charles Kirkwood Lamb b: 1876 d: 1876  
..... 4 Walter James Thornton Lamb b: 1878 d: 1960  
..... +Katharine Eva May Gervan b: 1886 m: 1925 d: 1958  
..... 5 Edith Helen Thornton Lamb b: 1926  
..... +John Leigh Stewart Shearman b: 1926 m: 1951  
..... 6 David Keith Shearman b: 1954  
..... +Janet Wight m: 1976  
..... 7 Bradley Jason Shearman b: 1982  
..... 7 Christopher Michael Shearman b: 1984  
..... \*2nd Wife of David Keith Shearman:  
..... +Carol Merton m: 1989  
..... 7 Angela Ann Shearman b: 1992  
..... 7 Jessica James Shearman b: 1994  
..... 6 Mary Diane Shearman b: 1957  
..... +Wallace/Wally James Syme b: 1951 m: 1983  
..... 7 Malcolm Andrew Syme b: 1986  
..... 7 Candice Joanne Syme b: 1990  
..... 7 Amber Hope Syme b: 1998  
..... 5 Walter/Bud Arthur Thornton Lamb b: 1928 d: 1977  
..... +Sheila B. Convery b: 1930 m: 1953  
..... 6 Jeffrey Convery Lamb b: 1954  
..... +Patricia/Trisha Simpson  
..... 6 Walter Thomas/Tom Lamb b: 1957  
..... +Loni Conor  
..... 7 Matthew Austin Lamb b: 1981  
..... 7 Stacey Conor Lamb b: 1983  
..... 6 Phyllis Kathryn/Kathy Helen Lamb b: 1964  
..... +Steven Hughes  
..... 7 Michael Hughes b: 1991  
..... 7 Shaun Hughes b: 1993

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..... 5 John William/Bill Thornton Lamb b: 1930  
 ..... +Gina Elise Baker m: 1961  
 ..... 6 Susan Alexandra/Sandra Lamb b: 1965  
 ..... +Christopher/Chris Ifechuku Oneyemenam b: 1966 m: 2000  
 ..... 7 Obinna/Obi Christopher Colton Onyemenam b: 1998  
 ..... 7 Ifechuku/Ife Justen Onyemenam b: 2000  
 ..... 3 Mary Lamb b: 1846 d: 1847  
 ..... 3 Mary/Minnie Ann Lamb b: 1848 d: 1936  
 ..... +Thomas Porter b: 1848 m: 1872 d: 1922  
 ..... 4 William Alfred Porter b: 1873 d: 1874  
 ..... 4 Minnie Maud Porter b: 1874 d: 1959  
 ..... +Walter Albert Beckert b: 1875 m: 1901 d: 1947  
 ..... 5 Doris Maud Beckert b: 1904 d: 1984  
 ..... +Charles Edward Kidner b: 1904 m: 1929 d: 1988  
 ..... 6 Charles Edward Kidner b: 1931  
 ..... 6 Joan Emily Kidner b: 1934  
 ..... +Charles Fritz Mangold b: 1935 m: 1956  
 ..... 7 Linda Mangold b: 1958  
 ..... +Bruce Mounce m: 1989  
 ..... 8 Emily Alis Mounce b: 1992  
 ..... 8 Patrick Charles Mounce b: 1992  
 ..... 4 Wilfred Hardy Porter b: 1877 d: 1946  
 ..... 4 Thomas Percival Porter b: 1880 d: 1953  
 ..... 4 Avelyn Alice Porter b: 1883 d: 1959  
 ..... +Charles Ewen b: 1882 m: 1914 d: 1945  
 ..... 5 Jean Lorna Avelyn Ewen b: 1916  
 ..... +David Henderson Gervan b: 1911 m: 1939 d: 1995  
 ..... 6 Suzanne Jean Gervan b: 1941  
 ..... +Norman Hartwell Macoy b: 1936 m: 1962  
 ..... 7 Ian Wilson Macoy b: 1963  
 ..... +Stephanie Sprouse b: 1966 m: 1991  
 ..... 7 David Earle Macoy b: 1965  
 ..... +Kristen Lynn Gebhardt b: 1967 m: 1990  
 ..... 4 Bernice Marion Porter b: 1892 d: 1980  
 ..... 3 John Hercus/Herk Lamb b: 1850 d: 1936

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***Chart #5 - Family of Helen Lamb and John Simpson Edwards***

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2 Helen Lamb b: 1813 d: 1883  
 . +John/Souter Simpson Edwards b: 1805 m: 1834 d: 1868  
 ..... 3 James Simpson Edwards b: 1835 d: 1920  
 ..... +Catherine Roe b: 1835 d: 1872

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..... 4 John Edwards b: 1860  
 ..... +Jessie ----  
 ..... 5 Allan Edwards  
 ..... 4 George Arthur Edwards b: 1862 d: 1940  
 ..... +Angelina McRae b: 1869 m: 1890 d: 1960  
 ..... 5 John James Edwards b: 1891 d: 1978  
 ..... 5 William Charles Edwards b: 1893 d: 1946  
 ..... 5 Ellen/Ella Edwards b: 1894  
 ..... 5 Alva George Edwards b: 1896 d: 1957  
 ..... ↘ +Ethel McFarlane b: 1897 d: 1979  
 ..... 5 Ethel Catherine Edwards b: 1900  
 ..... 5 Mabel May Edwards b: 1903 d: 1970  
 ..... 5 Douglas Edwards b: 1905 d: 1975  
 ..... +Myrtle Meneer b: 1913  
 ..... 5 Abram Edwards b: 1910  
 ..... +Anne Kester b: 1911 m: 1949  
 ..... 4 Mary Ann Edwards b: 1864  
 ..... +Alva Cameron  
 ..... 5 Gordon Cameron  
 ..... +Ethel Cook  
 ..... 6 Jewel Cameron  
 ..... 6 Geraldine Cameron  
 ..... 6 Ross Cameron  
 ..... 6 Clive Cameron  
 ..... 5 Clarence Cameron  
 ..... +Agnes Davidson  
 ..... 6 Betty Cameron  
 ..... 6 Jean Cameron  
 ..... 6 Helen Cameron  
 ..... 6 Clarence Cameron  
 ..... 6 Harry Cameron  
 ..... 4 Helen Edwards b: 1867 d: 1954  
 ..... +Anthony Hollingshead b: 1861 m: 1894 d: 1929  
 ..... 5 James Hollingshead d: 1958  
 ..... +Victoria Bailey m: 1927  
 ..... 6 Donald Hollingshead  
 ..... 6 Jean Hollingshead  
 ..... 6 James Hollingshead  
 ..... 6 David Hollingshead  
 ..... 5 Elizabeth Hollingshead  
 ..... +Robert Sandell m: 1928  
 ..... 6 Gerald Sandell  
 ..... 6 Hazel Helen Sandell  
 ..... 5 Mary Helen Hollingshead  
 ..... +Harold Hammer m: 1944  
 ..... 6 Mary Hammer

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..... 5 Hazel Ann Hollingshead  
..... +Carl Simonson m: 1940  
..... 6 Carl Simonson  
..... +Joyce -----  
..... 6 Seigrid Simonson  
..... +Jan Brown  
..... 4 Elizabeth Margaret Edwards b: 1869  
..... +Thomas Meredith  
..... 5 Elmer Meredith  
..... 5 Edwin Meredith  
..... 5 Fred Meredith  
..... 5 Howard Meredith  
..... 5 Carrie Meredith  
..... +----- Hutton  
..... 5 Gertrude Meredith  
..... 4 Catherine/Katie Edwards b: 1871 d: 1931  
..... +James G. Sell b: 1867 d: 1955  
..... 5 Fred Sell (died in infancy)  
..... \*2nd Wife of James Simpson Edwards:  
..... +Margaret Johnson Rose b: 1840 m: 1872 d: 1919  
..... 4 Ida Edwards  
..... +Anthony Fry  
..... 5 Regoma Fry  
..... 5 Nelson Fry  
..... 5 Leita Fry  
..... +----- Gillis  
..... 5 Maurice Fry  
..... 4 Alice Edwards  
..... +Thomas Hopkins  
..... 5 Marjorie Hopkins  
..... 5 Lyle Hopkins  
..... 5 Perry Hopkins  
..... 4 William Edwards  
..... +Ida Snyder  
..... 5 Gordon Edwards  
..... +Ethel -----  
..... 5 Harold Edwards  
..... +Theresa -----  
..... 5 James Edwards  
..... 5 Lillian Edwards  
..... \*2nd Wife of William Edwards:  
..... +Nan -----  
..... 3 Alexander Simpson Edwards b: 1837 d: 1916  
..... +Elizabeth/Eliza Ann Roe b: 1843 m: 1868 d: 1914  
..... 4 Joseph Alexander Edwards b: 1870 d: 1959  
..... +Anne/Annie Cameron b: 1874 m: 1915 d: 1958

..... 4 Albert George Edwards b: 1872 d: 1932  
 ..... +Norma McGregor Campbell b: 1868 m: 1905 d: 1952  
 ..... 4 William Hatton Edwards b: 1874 d: 1930  
 ..... +Ida Esther Parr b: 1877 m: 1904 d: 1952  
 ..... 4 Janet Lamb Edwards b: 1876 d: 1944  
 ..... 4 Mary/Minnie Ellen Edwards b: 1878 d: 1967  
 ..... +Lyman James Thomson b: 1879 m: 1904 d: 1964  
 ..... 5 Loyal Alexander Thomson b: 1909 d: 1999  
 ..... +Olive Mary Marks b: 1911 m: 1947 d: 1989  
 ..... 6 Rosalie Sandra Thomson b: 1949  
 ..... +Gordon Robert Cheriton b: 1948 m: 1970  
 ..... 7 Suzanne Elizabeth Cheriton b: 1975  
 ..... 7 Sean Christopher Cheriton b: 1977  
 ..... 6 Alexander James Thomson b: 1950 d: 2000  
 ..... +Barbara Ann Purdy b: 1950 m: 1976  
 ..... 7 Rhonda Helen Thomson b: 1978  
 ..... 8 Jeffrey Michael Thomson b: 1999  
 ..... 7 Sarah Anne Thomson b: 1986  
 ..... 5 Helen Clementia Thomson b: 1910 d: 1992  
 ..... +Charles Hardie b: 1901 d: 1942  
 ..... 6 Helen Elizabeth Hardie b: 1939  
 ..... +Alfred Ronnebo Rasmussen-Waymann \*\* b: 1938  
 ..... 7 Eric Charles Rasmussen-Waymann \*\* b: 1961  
 ..... 7 Ian Tor Rasmussen-Waymann \*\* b: 1963  
 ..... +Anita Lagler m: 1992  
 ..... 7 Karen Lynn Rasmussen-Waymann \*\* b: 1964  
 ..... +Robert Dean Dunlop b: 1963 m: 1991  
 ..... 8 Elizabeth Ann Dunlop b: 1993  
 ..... 8 Sarah Alexandra Dunlop b: 1996  
 ..... \*2nd Husband of Helen Clementia Thomson:  
 ..... +Clarence Dixon b: 1906 m: 1971 d: 1995  
 ..... 4 Ethel Georgina Edwards b: 1882 d: 1932  
 ..... +Charles McKenzie b: 1880 m: 1922 d: 1957  
 ..... 4 Sarah Roe Edwards b: 1886 d: 1979  
 ..... +Edmund Church b: 1888 m: 1917 d: 1958  
 ..... 5 Howard Edwards Church b: 1918  
 ..... +Margaret Olive Sibbald b: 1922 m: 1944  
 ..... 6 Leonard Allen Church b: 1946  
 ..... +Sharon Ruth-Marie Bellows b: 1945 m: 1973  
 ..... 7 Treena Marie Church b: 1976  
 ..... 7 Timothy Mark Church b: 1979  
 ..... 7 Matthew David Church b: 1981  
 ..... 6 Linda Margaret Church b: 1948  
 ..... +Carmen Richard Loberg b: 1950 m: 1980  
 ..... 6 Andrew James Church b: 1950  
 ..... +Beverly Eleanor Ells b: 1950 m: 1972



..... 7 Jerney Andrew Church b: 1975  
 ..... 7 Alanna Beth Church b: 1982  
 ..... 7 Kayla Ells Church b: 1990  
 ..... 5 Leonard Campbell Church b: 1920 d: 1987  
 ..... +Joyce Vernell Lindberg b: 1926 m: 1950  
 ..... 6 Carol Roe Church b: 1952  
 ..... +Bruce Kenneth Malmas b: 1949 m: 1974  
 ..... 7 Shamin Erin Malmas b: 1984  
 ..... 7 Sean Ian Malmas b: 1986  
 ..... 6 Rodney Campbell Church b: 1955  
 ..... +Joanne Carol Schneider b: 1959 m: 1980  
 ..... 7 Tara Lynne Church b: 1982  
 ..... 7 Stephanie Leah Church b: 1983  
 ..... 6 Martha Lynne Church b: 1964  
 ..... +David Joseph Zimmer b: 1961  
 ..... 7 Amanda Lynne Zimmer b: 1984  
 ..... 7 Shauna Ann Zimmer b: 1986  
 ..... 7 Sarah Marie Zimmer b: 1990  
 ..... 7 Larissa Rachel Zimmer b: 1992  
 ..... 6 Ann Vernell Church b: 1966  
 ..... +Leslie Clifford Carey b: 1964  
 ..... 7 Corbin Leslie Carey b: 1991  
 ..... 7 Alex Campbell Carey b: 1994  
 ..... 5 Stuart Roe Church b: 1923  
 ..... +Dorothy Lorraine Partlow b: 1929 m: 1951  
 ..... 6 Donald Stuart Church b: 1952  
 ..... +Wendy Nickel  
 ..... 7 Donald Paul Church b: 1978  
 ..... \*2nd Wife of Donald Stuart Church:  
 ..... +Sandra Lynn Davidson Bill  
 ..... 6 Kathryn Lorraine Church b: 1954  
 ..... +Ross Eric Gray b: 1955 m: 1975  
 ..... 6 Brian Douglas Church b: 1958  
 ..... +Lori Anne Wood Lotzien b: 1962  
 ..... 7 Brian Eli Church b: 1991  
 ..... 7 Eric Stuart Church b: 1993  
 ..... 6 Robert Edward Church b: 1961  
 ..... +Margaret Cornelia Colyn b: 1961 m: 1982  
 ..... 7 Wade Brent Church b: 1990  
 ..... 7 Sarah Corey Church b: 1994  
 ..... 5 Albert Joseph Church b: 1924  
 ..... +Margery Leone Knaut b: 1927 m: 1950  
 ..... 6 Murray Albert Church b: 1954  
 ..... +Gail Patricia Amundsen b: 1960  
 ..... 7 Dawson James Church b: 1993  
 ..... 7 Hailey Leone Church b: 1995

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..... 6 Alan Edmund Church b: 1955  
 ..... 6 David Brent Church b: 1957  
 ..... +Wendy Jo-Anne Welsh b: 1954  
 ..... 7 Tami Jo Church b: 1971  
 ..... 7 John Devon Church b: 1980  
 ..... 7 Tiffany Dawne Church b: 1983  
 ..... 7 Daniel Matthew Church b: 1987  
 ..... 6 Robert Laurier Church b: 1959  
 ..... 5 Janet Rachel Church b: 1927  
 ..... +Lawrence Richard Monson b: 1921 m: 1948  
 ..... 6 Ronald Brian Monson b: 1948  
 ..... +Eleanor Moberly  
 ..... 7 April Rose Monson b: 1973  
 ..... 7 Jocelyn Joan Monson b: 1974 d: 1992  
 ..... 7 Robert Monson b: 1976  
 ..... 7 Clinton Collinston Monson b: 1978  
 ..... 6 Marylyn Dawn Monson b: 1949 d: 1949  
 ..... 6 Wendy Lorraine Monson b: 1952  
 ..... +Henry Marvin Thiessen b: 1935 m: 1972  
 ..... 7 Michael James Thiessen b: 1974  
 ..... 7 Curtis Andrew Thiessen b: 1975  
 ..... 7 Andrea Michele Thiessen b: 1978  
 ..... 7 Laurie Lynn Thiessen b: 1990  
 ..... 6 Blaine Hartley Monson b: 1953  
 ..... +Lynette Rachel Wooten b: 1959  
 ..... 7 Felicia Dawn Monson b: 1979  
 ..... 7 Holly Lynn Monson b: 1981  
 ..... 7 Ryan Andrew Monson b: 1983  
 ..... 6 Serena Lynn Monson b: 1955  
 ..... +Gordon Henry Neufeld b: 1952 m: 1974  
 ..... 7 Jennifer Lynn Neufeld b: 1977  
 ..... 7 Cameron Gordon Neufeld b: 1979  
 ..... 7 Corryn Rachelle Neufeld b: 1982  
 ..... 3 John Simpson Edwards b: 1840 d: 1920  
 ..... 3 Margaret/Maggie Edwards b: 1843 d: 1903  
 ..... 3 William W. Edwards b: 1847 d: 1886  
 ..... +Mary Jane Henderson m: 1883  
 ..... 3 George Edwards b: 1853  
 ..... +Sadie ----  
 ..... 4 Grace Victoria Edwards b: 1896

\*\* This family uses the name of Waymann.

2 William Lamb b: 1815 d: 1894  
 +Margaret Gordon b: 1827 m: Abt. 1855 d: 1911  
 ..... 3 William/Willie Lamb b: 1856 d: 1927  
 ..... +Amelia/Bell Edgar b: 1858 d: 1925  
 ..... 4 Frank Lamb  
 ..... 3 John Alexander Lamb b: 1858 d: 1929  
 ..... 3 Elizabeth M. Lamb b: 1860 d: 1863  
 ..... 3 James/Jim Dewar Lamb b: 1862  
 ..... +Gertrude/Gertie -----  
 ..... 4 Willie Lamb d: Bet. 1914 - 1918  
 ..... 4 Jean Lamb d: 1976  
 ..... 3 Gordon Lincoln Lamb b: 1865 d: 1950  
 ..... +Elizabeth/Lizzie May Jackson b: 1872 m: 1895 d: 1946  
 ..... 4 Gordon Arundel Lamb b: 1898 d: 1967  
 ..... +Jennie Evelina Wideman b: 1902 m: 1932 d: 1983  
 ..... 5 Allan Gordon Lamb b: 1934  
 ..... +Marie/Claire Philibert b: 1929 m: 1958  
 ..... 6 Gordon Richard Lamb b: 1959  
 ..... +Ginette Vaillancourt b: 1961 m: 1979  
 ..... 6 Philip Joseph Lamb b: 1963  
 ..... +Karyn Elizabeth Monk b: 1960 m: 1991  
 ..... 6 Mary Helen Lamb b: 1964  
 ..... +Samuel Bishop m: 1987  
 ..... 6 Monique/Sita Lillian Lamb b: 1968  
 ..... 4 Eunice May Lamb b: 1901 d: 1986  
 ..... 4 Arnold Toynbee Lamb b: 1904 d: 1988  
 ..... +Annie M. Kennedy b: 1901 m: 1927 d: 1966  
 ..... 5 Laura Elaine Lamb b: 1928  
 ..... +Rean Herbert Collins b: 1929 m: 1950  
 ..... 6 Laura Annie Collins b: 1970  
 ..... +James Daniel Gyomory b: 1967 m: 1989  
 ..... 7 Daniel James Gyomory b: 1991  
 ..... 7 Matthew Shawn Gyomory b: 1993  
 ..... 7 Austin Blayne Gyomory b: 1999  
 ..... 5 Ruth Leone Lamb b: 1931  
 ..... +William/Bill Franklin Robertson b: 1933 m: 1952  
 ..... 6 Norman Bruce Robertson b: 1954  
 ..... +Dale Lynn Oke b: 1956 m: 1979  
 ..... 7 Erica Lynn Robertson b: 1981  
 ..... 7 Ashley Marie Robertson b: 1984  
 ..... 6 Judith/Judy Anne Robertson b: 1956  
 ..... +William Gordon Alton b: 1955 m: 1974  
 ..... 7 Shawn William Alton b: 1976

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..... \*2nd Husband of Judith/Judy Anne Robertson:  
..... +Leslie Robert Turner b: 1951 m: 1983  
..... 7 Christopher Thomas Turner b: 1983  
..... 6 William Brian Robertson b: 1962  
..... 6 Robert/Bob James Robertson b: 1965  
..... +Deborah/Debbie Anne Austin b: 1963 m: 1989  
..... 7 Curtis James Robertson b: 1990  
..... 7 Courtney Nicole Robertson b: 1994  
..... 5 John Arnold Lamb b: 1932  
..... +Joanne McCullough b: 1935 m: 1956  
..... 6 Gerald Clayton Lamb b: 1956  
..... 6 Glenda Joanne Lamb b: 1959  
..... +Harry Talbot b: 1956 m: 1983  
..... 7 Katherine/Katie Joanne Talbot b: 1997  
..... 6 Jean Elizabeth Lamb b: 1964  
..... +Jeffrey/Jeff Cameron Leitch b: 1963 m: 1993  
..... 7 Jason Daniel Leitch b: 1995  
..... 7 Justin Darren Leitch b: 1999  
..... 6 Joan Marie Lamb b: 1967  
..... 6 Jill Ann Lamb b: 1972  
..... 5 Donald James Lamb b: 1933  
..... +Mary Jane McCullough b: 1937 m: 1958  
..... 6 Beverly Jane Lamb b: 1962  
..... 6 Donald Paul Lamb b: 1964  
..... +Beverly Ann Dalton b: 1964 m: 1988  
..... 7 Matthew Paul Lamb b: 1989  
..... 7 Adam Donald Douglas Lamb b: 1991  
..... 7 Zachary Bruce Lamb b: 1994  
..... 6 Glen Edward Lamb b: 1966  
..... +Patti Rean b: 1968 m: 1992  
..... 7 Sierra Rose Lamb b: 1993  
..... 7 Carson James Edward Lamb b: 1995  
..... 7 Rylan Toynbee Lamb b: 1997  
..... 6 Steven James Lamb b: 1969  
..... +Annette Gruendler b: 1971 m: 1993  
..... 7 Megan Marie Lamb b: 1995  
..... 7 Brandon Steven Lamb b: 1999  
..... 5 Helen Doreen Lamb b: 1934  
..... +Bill Rose m: 1957  
..... 6 William Alan Garner (né Rose) b: 1959  
..... +Wendy Gardner b: 1957 m: 1980  
..... 7 Jennifer Lynn Garner b: 1978  
..... 7 Michelle Nicole Garner b: 1981  
..... 7 William/Willie Alan Kane Logan-Garner b: 1993

..... \*2nd Husband of Helen Doreen Lamb:  
 ..... +William Garner b: 1929 m: 1966 d: 1975  
 ..... 6 Patrick James Garner b: 1968  
 ..... +Terry Newton b: 1966  
 ..... 7 Jordan Patrick Newton-Garner b: 1990  
 ..... \*1st Wife of Patrick James Garner:  
 ..... +Christine Diane Borland b: 1971 m: 1996  
 ..... 7 Abigail Marie Garner b: 1998  
 ..... \*3rd Husband of Helen Doreen Lamb:  
 ..... +Troy Black m: 1987  
 ..... 5 Robert Bruce Lamb b: 1949 d: 1971  
 ..... \*2nd Wife of Arnold Toynbee Lamb:  
 ..... +Violet Wyman b: 1916 m: 1972  
 ..... 4 John Ewart Grenfell Lamb b: 1907 d: 1915  
 ..... 4 Helen Margaret Elizabeth Lamb b: 1907 d: 1907  
 X 3 Helen/Nell Mary Lamb b: 1867 d: 1930 63  
 ..... +Fred Charles Blair b: 1874 m: 1902 d: 1959 85  
 ..... 1874  
 ..... 85

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### *Chart #7 - Family of Ann Lamb and Alexander Gordon*

---

2 Ann Lamb b: 1817 d: 1855  
 . +Alexander Gordon b: 1824 d: 1915 m: 1854  
 ..... 3 Baby Gordon b: 1855 d: 1855

---

### *Chart #8 - Family of Margaret Lamb and John McLean*

---

2 John McLean b: 1820 d: 1900  
 . +Margaret Lamb b: 1820 m: Abt. 1848 d: 1901  
 ..... 3 Elizabeth E. McLean b: 1849  
 ..... +Henry Warner  
 ..... 4 William Warner  
 ..... 4 John Douglas Warner  
 ..... 4 George Warner  
 ..... 3 Donald H. McLean b: 1851 d: 1924  
 ..... +Emma Alford b: 1867 d: 1891  
 ..... 4 John Allan McLean  
 ..... +-----  
 ..... 5 Donald McLean  
 ..... 4 Bert McLean



---

..... 4 Percy Alexander McLean  
 ..... 3 James Lamb McLean b: 1853 d: 1934  
 ..... +Margaret/Maggie Henderson b: 1859 d: 1933  
 ..... 4 Sproule McLean  
 ..... +Margaret Robb  
 ..... 5 Marion McLean  
 ..... 3 William McLean b: 1855  
 ..... +Alice Edison d: 1903  
 ..... 4 Olive Ethel McLean  
 ..... +W----- Saddler  
 ..... 3 Janet/Jennie Ann McLean b: 1858 d: 1924  
 ..... +Jacob Vincent/Vince Poaps\*\* b: 1854 m: 1877 d: 1922  
 ..... 4 Janet/Jenny Poaps b: 1878  
 ..... 4 Wilfred/Wilf Vincent Poaps b: 1880 d: 1948  
 ..... +Effie May Wallace  
 ..... 5 Peter Allan Poaps b: 1921  
 ..... +Edith Irene Bush m: 1949  
 ..... 5 James Vincent Poaps b: 1925  
 ..... +Mary Elizabeth Scott m: 1949  
 ..... 5 Patricia Sarah Poaps b: 1928  
 ..... 4 Percival/Percy McLean Poaps b: 1882 d: 1949  
 ..... +Lois Mary Hovey b: 1894 m: 1917 d: 1977  
 ..... 5 Donald Poaps  
 ..... 5 Phillip M. Poaps  
 ..... 5 John Edward Poaps  
 ..... 5 Richard Poaps  
 ..... 4 Jean Ellice Poaps b: 1884  
 ..... +John Grant Jackson m: 1912  
 ..... 5 John Grant Jackson  
 ..... 5 Jean Jackson  
 ..... 5 Betty Jackson  
 ..... 5 Barbara Ann Jackson  
 ..... 4 Florence/Flora Margaret Poaps b: 1890  
 ..... +Stanley Murray  
 ..... 5 Joan Murray  
 ..... 4 John Douglas Poaps b: 1898 d: 1979  
 ..... +Jessie May Gautier  
 ..... \*2nd Wife of John Douglas Poaps:  
 ..... +Florence Frances Johnston b: 1899 d: 1987  
 ..... 5 Douglas J. Poaps  
 ..... 3 George A. McLean b: 1859 d: 1902  
 ..... +Annie Haines b: 1862 d: 1935  
 ..... 4 Bertha McLean b: 1893 d: 1983  
 ..... 4 Eva Lucy McLean b: 1895 d: 1993  
 ..... 4 Jennie B. McLean b: 1900 d: 1900

---

..... 3 Flora M. McLean b: 1862  
 ..... +Wilson Thompson  
 ..... 3 John McLean b: 1865  
 ..... +Christine Trunneur  
 ..... 4 Marion Margaret McLean  
 ..... +George Wilcox

** Family surname has been spelled Poapst.
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***Chart #9 - Family of Janet Lamb and Alexander McLean***

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2 Janet Lamb b: 1824 d: 1883  
 . +Alexander McLean b: 1824 m: 1854 d: 1906  
 ..... 3 Elizabeth Ann McLean b: 1856  
 ..... +Henry Byrnes  
 ..... 3 Janet Lamb McLean b: 1858 d: 1928  
 ..... +Peter McDonald b: 1857 m: 1884 d: 1899  
 ..... 4 Norman McDonald b: 1885 d: 1948  
 ..... +Mabel Crawford  
 ..... 5 Janet McDonald  
 ..... +W. W. Mitchell  
 ..... 6 William Winchley Mitchell  
 ..... 5 Norman Alexander McDonald  
 ..... 5 Angus McDonald  
 ..... 5 Crawford McDonald  
 ..... 5 Mabel McDonald  
 ..... 5 John Douglas McDonald  
 ..... 4 Wilfred McDonald b: 1887 d: 1970  
 ..... +Jessie McTavish  
 ..... 5 Elizabeth Jessie McDonald b: 1914  
 ..... +N. Hill  
 ..... 5 Malcolm Alexander McDonald b: 1923  
 ..... +O. Gillatly  
 ..... 5 Wilfred Donald McDonald b: 1925  
 ..... +Frances McCaig  
 ..... 5 Nancy McDonald b: 1928  
 ..... +A. Hoffman  
 ..... 4 Ernest McDonald  
 ..... +Ann -----  
 ..... 5 Elizabeth Ann McDonald

..... 4 Everett McDonald  
 ..... +Fern McDonald  
 ..... 5 John Hector McDonald  
 ..... 4 Stuart McDonald  
 ..... 4 Keith McDonald  
 ..... +Dorothy Williams  
 ..... 5 Patricia McDonald  
 ..... 5 Joan McDonald  
 ..... 5 Spencer Charles McDonald  
 ..... 3 Mary Helen McLean b: 1860 d: 1930  
 ..... +-----  
 ..... 3 Alexander Ernest McLean b: 1863  
 ..... +Hattie Thorpe  
 ..... 4 Harold McLean d: 1974  
 ..... 3 Margaret Flora McLean b: 1865  
 ..... +Arthur Bell  
 ..... 4 Stanley Bell  
 ..... 4 Alexander Bell  
 ..... 4 Ernest Bell  
 ..... 4 Dorothy Bell

### Chart #10 - Family of James Lamb and Sarah Ann Baker

2 James Lamb b: 1828 d: 1914 *m-1855 G G/F*  
 ..... +Sarah Ann Baker b: 1835 d: 1914  
 ..... 3 Margaret/Maggie Baker Lamb b: 1856 d: 1888  
 ..... +Hugh Campbell m: 1885  
 ..... 4 James/Jim William Middleton Campbell b: 1887 d: 1952  
 ..... 4 Hugh Percival/Percy Baker Campbell b: 1888 d: 1972  
 ..... +Sarah Ethel Campbell b: 1887 m: 1947 d: 1952  
 ..... \*2nd Wife of Hugh Percival/Percy Baker Campbell:  
 ..... +Dora Hall Thomas b: 1900 m: 1957  
 ..... X 3 James Edgar Lamb b: 1858 d: 1892  
 ..... +Lucy Ferguson  
 ..... (i) X 4 Ethel Janet Lamb b: 1893 d: 1954  
 ..... +Earl Munson  
 ..... (L) 5 Louella Munson  
 ..... +Fred Wheeler m: 1938  
 ..... 6 Paula Diane Wheeler b: 1938  
 ..... 6 Cherrie Denise Wheeler b: 1947  
 G/F ..... X 3 John Dewar Lamb b: 1860 d: 1890  
 ..... +Annie McLeod McFarlane b: 1869 m: 1888 d: 1940

DEC 15, 1939  
 BURIED IN V/C BUCKINGHAM.

① X 4 Elizabeth/Lizzie Pearl Lamb b: 1889 d: 1974  
 +John Peter McLachlan b: 1876 m: 1914 d: 1929  
 5 Donald Campbell McLachlan b: 1915  
 5 John Harold McLachlan b: 1917 d: 1993  
 +Violet Fisher m: 1951 d: 1972  
 \*2nd Wife of John Harold McLachlan:  
 +Gwyn Thomas Crowe m: 1973 d: 1973  
 5 ----- McLachlan b: 1920 d: 1920  
 5 Evelyn Pearl McLachlan b: 1921  
 +Edward B. M. Hodgins b: 1908 m: 1962  
 6 Michael Hodgins b: 1964  
 +Ann Beaudoin m: 1981  
 7 Christina Ann Hodgins b: 1981  
 7 Scott Michael Hodgins b: 1984  
 6 Elizabeth Pearl Tracey Hodgins b: 1966  
 ② 5 William/Bill Warren McLachlan b: 1923  
 +Phyllis Hope Raynard b: 1925 m: 1945  
 6 Deborah Jane McLachlan b: 1951  
 +~~John Botsford m: 1979~~ DIVORCED  
 6 Janet Evelyn McLachlan b: 1955 +JON PURCELL M 1983  
 5 Malcolm James/Ted McLachlan b: 1928 DEVEN RICHARD McL. PURCELL  
 +Antoinette Berci b: 1928 m: 1951 b 1984. JULIANNE ELIZABETH  
 b 1987.  
 6 James Ronald McLachlan b: 1956  
 +Karen Roesler m: 1979  
 6 David Anthony McLachlan b: 1959  
 6 Karen Isabel McLachlan b: 1961  
 6 John Peter McLachlan b: 1964  
 3 Peter Osborne Lamb b: 1862 d: 1940  
 +Mary Carlena/Lena Mielke b: 1868 m: 1889 d: 1957  
 4 John Gilbert Lamb b: 1891 d: 1892  
 4 Mary Carlena Lamb b: 1893 d: 1974  
 +Joseph Grandmaison b: 1889 m: 1912 d: 1970  
 5 Ernest James Grandmaison b: 1913  
 +Hazel Elizabeth Lindblad b: 1917 m: 1940  
 6 Lynn Reta Grandmaison b: 1946  
 +Barry Thoms m: 1968  
 6 Peter Ernest Grandmaison b: 1955  
 +Susan Guenette b: 1956 m: 1975  
 7 Barry Ryan Grandmaison b: 1981  
 5 Norman Charles Grandmaison b: 1916 d: 1917  
 4 Lucy Janet Lamb b: 1897  
 +Roy Alexander Reid b: 1895 m: 1918 d: 1972  
 5 Twin daughters Reid b: 1918 d: 1918  
 5 Ruth Janet Reid b: 1920  
 +John Schindel b: 1898 m: 1957 d: 1970

..... 4 Ruby Ruth Lamb b: 1900 d: 1969  
 ..... +George Clarkson b: 1892 m: 1920 d: 1974  
 ..... 5 Gladys Louella Clarkson b: 1921  
 ..... +John Eric Ferguson b: 1915 m: 1948 d: 2000  
 ..... 6 Helen Maureen Ferguson b: 1950  
 ..... 6 Brian George Ferguson b: 1953  
 ..... +Sylvia Bohm b: 1956 m: 1978  
 ..... 7 Michaela Sylvia Ferguson b: 1981  
 ..... 7 Jade Shannon Ferguson b: 1982  
 ..... 7 Kyle Brian Ferguson b: 1983  
 ..... 6 Eleanor Jean Ferguson b: 1956  
 ..... +Ian Douglas Smiley b: 1954 m: 1991  
 ..... 7 Jason Lee Smiley b: 1992 d: 1993  
 ..... 7 Marina Katelyn Smiley b: 1994  
 ..... 7 Sheena Lacey Smiley b: 1996  
 ..... 5 Marion Evelyn Clarkson b: 1925  
 ..... +Sidney Charles Wilcox b: 1927 m: 1952  
 ..... 4 Helen Alexandra Lamb b: 1902 d: 1993  
 ..... +Harold Robson m: 1940  
 ..... \*2nd Husband of Helen Alexandra Lamb:  
 ..... +John Erickson  
 ..... 3 Elizabeth Ann Lamb b: 1864 d: 1883  
 ..... 3 Helen/Ella Edwards Lamb b: 1867 d: 1952  
 ..... +James Albert Peel \*\* b: 1874 m: 1899 d: 1955  
 ..... 4 Anna Isabel Peel b: 1902 d: 1925  
 ..... +T. Watson Kirkconnell b: 1895 m: 1924 d: 1977  
 ..... 5 James Walter Kirkconnell b: 1925  
 ..... +Marjorie Smith  
 ..... 6 Heather Kirkconnell  
 ..... +Peter Skilliter  
 ..... 6 Holly Kirkconnell  
 ..... 5 Thomas William Kirkconnell b: 1925  
 ..... +Dorothy McGowan  
 ..... 6 Kathie Kirkconnell  
 ..... +George Nixon m: 1982  
 ..... 7 Amanda Nixon b: 1985  
 ..... 6 Betty Kirkconnell  
 ..... +Kevin Keane  
 ..... 6 James/Jim Kirkconnell  
 ..... 6 Mary Kirkconnell  
 ..... 4 Walter Peel b: 1905 d: 1960  
 ..... +Norma May Lindsay d: 1992  
 ..... 5 William Walter Peel  
 ..... +Shirley McKissock m: 1961  
 ..... 6 Scott Peel



..... 6 Leslie Peel  
 ..... +Allan Brown m: 1991  
 ..... 7 Kelvin Brown b: 1997  
 ..... 5 Norman Allen Peel  
 ..... +Sue -----  
 ..... 6 Ronald Peel  
 ..... 6 Susan Peel  
 ..... +Paul Maither  
 ..... 7 Alexandra Maither b: 1993  
 ..... 4 Stewart Peel b: 1908 d: 1997  
 ..... +Marjorie Donna Wright b: 1907  
 ..... 5 James Peel b: 1943  
 ..... +Sue -----  
 ..... 6 Kim Peel  
 ..... 6 Geoffrey Peel  
 ..... 6 Michael Peel  
 ..... \*2nd Wife of James Peel:  
 ..... +Carol -----  
 ..... 5 Richard Peel b: 1944  
 ..... +Christine Robb m: 1973  
 ..... 6 Robin Peel  
 ..... 4 Morgan Peel b: 1911 d: 1971  
 ..... +Marion Viola James  
 ..... 5 Mary Peel  
 ..... +Marvin Paul  
 ..... 6 Shaundra Paul  
 ..... 5 Helen Peel  
 ..... +Ingram Gillmore  
 ..... 6 Ingram Gillmore Jr.  
 ..... 6 Beverley Gillmore  
 ..... 6 Sam Gillmore  
 ..... 5 David Peel  
 ..... 4 Marion Peel b: 1914  
 ..... +Robert/Bob McKinley b: 1910 d: 1993  
 ✓ ..... 3 Lucy Janet Lamb b: 1872 d: 1955  
 ..... +Robert Thomas Scott m: 1894 d: 1895  
 ..... 4 Harold Robinson Scott b: 1894 d: 1961  
 ..... +Lucy Ellen/Nellie Gray b: 1900 m: 1919  
 ..... \*2nd Husband of Lucy Janet Lamb:  
 ..... +John S. Hews b: 1867 m: Aft. 1895 d: 1951  
 ..... \*3rd Husband of Lucy Janet Lamb:  
 ..... +James Albert Peel \*\* b: 1874 m: 1952 d: 1955  
 ..... 3 Frances Dorothy/Dora/Dolly Lamb b: 1878 d: 1948

\*\* James Albert Peel married both sisters, Ella and Lucy Lamb.

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\* \* \* \* \*

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Other Family Genealogies: Lamb-Gordon, compiled by Leone Lamb Robertson; Lamb-Baker, compiled by Gladys Clarkson Ferguson; Lamb-Gallagher, compiled by Alvin Gallagher; Lamb-Porter, compiled by Norman Macoy; Lamb-Edwards, compiled by Elizabeth Hardie Waymann.

Letters, Notes and Oral History: Jean Black, Percy Campbell, Sarah Edwards Church, Gladys Clarkson Ferguson, Jean Ewen Gervan, Dorothy Lamb, Edith Lamb, Ethel Lamb Marquis, Eunice Lamb, Eva Gervan Lamb, George & Dorothy Wells Lamb, J. Arthur Lamb, J. William Lamb, Rosamond Lamb, Walter T. Lamb, William H. Lamb, Marion Peel McKinley, Leone Lamb Robertson, Elizabeth Hardie Waymann.

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The names listed in this index and in the Family Charts are all that are currently known to the author. Any errors or omissions are due to lack of information.

\* \* \* \* \*