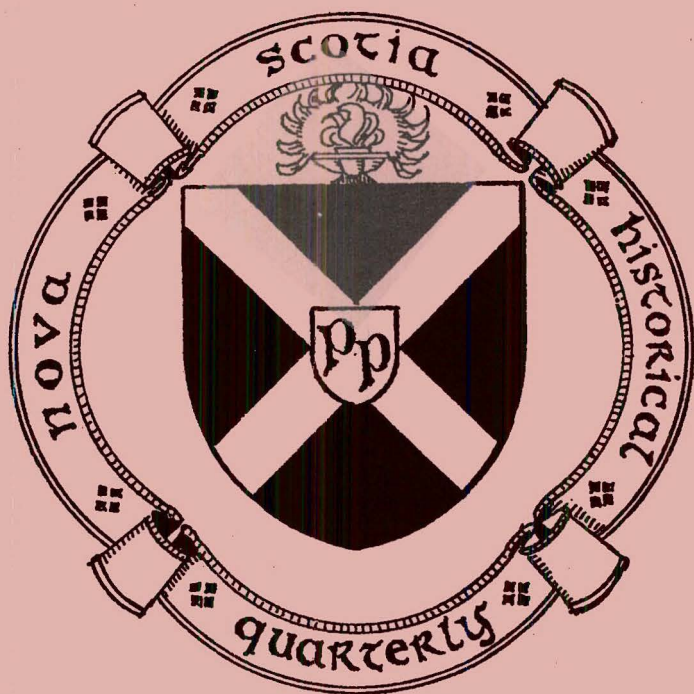


# The Nova Scotia Historical Quarterly

Volume 5 Number 4, December 1975



## EDITORIAL BOARD:

Chairman: W. H. McCurdy

Members: Phyllis Blakeley

Dr. Helen Creighton

Shirley Elliott

Dr. C. B. Fergusson

J. L. Martin

Papers for publication are solicited on any topic relating to the history of Nova Scotia. Manuscripts of approximately 2500 words, or approximately 5000 words, should be submitted to The Nova Scotia Historical Quarterly, P.O. Box 1102, Halifax, Nova Scotia.

Subscriptions to the Nova Scotia Historical Quarterly are \$10.00 per year, obtained at the office of the Publisher, P.O. Box 1102, Halifax, Nova Scotia. Single copies or back issues \$3.00 each.

This quarterly is so designed that the paper cover of each issue may be removed at the end of the volume year and bound by the subscriber into one volume. A cumulative index will be provided with issue No. 4.

Inquiries or information on the Quarterly should be addressed to The Nova Scotia Historical Quarterly, P.O. Box 1102, Halifax, Nova Scotia.

The copyright contained in all articles in this volume is the property and responsibility of the authors. Petheric Press Limited holds the copyright on the format only of the Nova Scotia Historical Quarterly.

Printed at Halifax, Nova Scotia  
by  
McCurdy Printing Co. Ltd.



PETHERIC PRESS

Copyright 1975

# The Nova Scotia Historical Quarterly

Volume 5, Number 4, December 1975



## Contents

My Island Home—Lilah Smith Bird .....	323
Pictou's Pioneer Minister—Roland H. Sherwood .....	337
The Loss of H.M.S. Tribune off Herring Cove, 23 November, 1797—H. F. Pullen .....	353
Who Was Jacob Walton?—E. L. Eaton .....	367
Early Efforts to Improve Services for the Mentally Retarded in Nova Scotia—Starr Curry ....	381
Silas Tertius Rand and his Micmac Dictionary —V. M. Marshall ....	391
James McCabe Genealogy—A. E. Marble .....	411
Contributors .....	423
Book Reviews—Lorna Inness .....	427
Notes on Nova Scotia—M. E. Franklyn ..	436

ISSN — 0300 — 3728

A Publication of Petheric Press Limited

© Petheric Press Limited 1975

Second Class Mail Registration No. 2554



**The Nova Scotia Historical Quarterly  
gratefully acknowledges assistance given  
by the Nova Scotia Museum**

# *My Island Home*

LILAH SMITH BIRD

Like all the Island children, I was born at home, seven years after the turn of the century. My Grandmother and Aunt assisted at the birth and I was told I came into this vale of tears screaming, red in the face and a head full of curly black hair.

This incident took place on an April Sunday afternoon, The ice-floes were floating around on the Harbour, and there were patches of snow to be seen in the ditches and elsewhere. Papa was in Church at the time and saw my Aunt going from her home to ours and knew the time had arrived.

Port Hood Island is situated off the coast of Cape Breton a mile from the mainland and all my young days and up until to-day I think this Island is the loveliest place on earth; even to-day I love to go back to my Island Home.

Before the old home was torn down and a new one erected on the same foundation I had the privilege of going through this dear old home.

I passed through the kitchen where we always had our hearty meals, on to the dining room, sitting room and parlour. Then the rooms where we slept. There was a Bay Window

where one could get a view of the ocean, and where Mama always kept her Geraniums.

In the winter time Mama always had a mat and quilt in the frames. My sisters and I always wanted to quilt or hook on the mat. We made some terrible blunders.

In the back kitchen, Papa always had a fishing net to mend, we learned how to mend nets with a net hook. Papa had a vessel and a crew of men, they would go to distant waters to fish, and he taught us to read the compass. All these things were an education in themselves.

We learned to make soap, all the fat was saved, and hardwood ashes. The fat was heated and slowly dripped through the ashes, mixed with Gilletts Lye. When it was of the right consistancy it was poured in a box lined with white cotton and then when cooled, cut into squares. It took a couple of days to make soap.

We also learned how to make head cheese and we starched our clothes, by the starch from potatoes and we learned to make bread and butter.

Mama grew hops, and from this she made her own yeast and the bread tasted so very delicious. The loaves of bread that came from the oven were golden brown on the outside and gleaming white when one cut into it. I still remember this baked bread with homemade butter and molasses.

We kept sheep. I had a little lamb and she followed me everywhere. The time came when my lamb had to go. I was in school at the time and was told when I got home what had happened. My heart was broken, Mama promised me she

would knit a cap from the wool from my little lamb, and to this day I still have my little red wool cap. I wore it, my children, and grandchildren, since they have finished with it, I have it back again.

On cold winter days when I go for walks I wear my red cap. It has worn well all these years, and still has a lot of warmth in it. We had little amusements as one would look upon our lives today. Every day was joyous to us.

Everyone attended Church and Sunday School. On Wednesday evenings the Methodist Minister came from the mainland by the mailboat for prayer meeting.

Everyone who felt like it gave a testimony witnessing for our Lord. My sister age nine and I, seven years were expected to say a verse of scripture. My sister always said her verse first, and immediately I rose and said, "She hath done what she could." This went on for sometime. It was an easy verse to say. My uncle was greatly amused, so I was told to change my verse.

We had great respect for our minister and family and the same for our school teacher. She was a young lady from the Island, who went to Normal School in Truro and took the Island school. Today the Island boasts a nice two room school, donated by a gentleman who was born on the Island and made a name for himself in the world, but did not forget the land of his birth. The Church was remembered also, the little school house I attended is still standing, now it is used as a wood shed.

Every evening, we Islanders gathered at the wharf for the mail. The Post Office was on the wharf, and the mailman called out our names, and the parcels that came were generally from the Mail Order House.

This was a social event, we met all our friends and relations. In the summer there were a lot of visitors. Many of them were from the Boston States (as the New England States used to be called.)

On Sundays in the Fall and Winter when the minister couldn't come over the water on account of the storms we always had Sunday School at home. Mama played the hymns on the little pump organ. We always had to learn a chapter from the Holy Bible and we learned to pray.

All these incidents that happened in my young life never left me. It was solace to my ears and bread for my soul.

The Family Herald was read, also the Sunday School paper, one piece I always remember "Ungava Bob". This was a continued story, and a very interesting one.

Then after this session we never tired of hearing about the story of our ancestor Captain David Smith who was a United Empire Loyalist.

Captain David Smith left his home in Cape Cod in the fall of the year 1786 in a vessel with his wife and five sons for parts unknown, hoping he would arrive in Nova Scotia.

The early inhabitants of the Western part of Cape Breton Island were Micmac Indians. Before 1786 stone was taken from this Island and transported by vessels for Louisbourg to build the Fort.

The members of the Smith family were the first English settlers to make their home on the Coast of Inverness County.

I remembered asking Papa about the name Smith. Some have tried to trace it back to Shem, the son of Noah. The name Smith actually comes from the Anglo-Saxon Smithen, to strike or smite in the art of working in metal.

During a storm Captain Smith's ship entered this harbour for shelter. The vessel bounded over the angry waves, the Smith family finally made the shore with their belongings. That night they took shelter in a lean-to made of trees and boughs. The next day the men built a rude log house to live in.

Everything was in a primitive condition. There were no other families on the Island and they were obliged to spend a lonely life and make a living from the land and sea as best they could.

During that winter a daughter was born. They named her Rebecca. She married as a young girl. One of her descendents was Dr. Coady, who founded the Antigonish movement in the 1930's.

On the morning of February 19, 1789 Captain David and two of his sons went seal hunting on drift ice northwest of their home. A change of wind parted the ice, leaving them stranded from the shore on drifting ice.

After many attempts to cross the open water on ice floes which failed, the father decided to swim the open space to secure his boat for their rescue. The two sons watched their father swim to the opposite side, but was unable to pull himself out of the ice, and went down in the icy waters.

"O! hear us, when we cry to thee

For those in peril on the sea"

Before Captain Smith left his sons for the open water he said to them: "Trust in God, and keep your powder dry." In those



days they had a muzzle loaded gun and the gunpowder was carried in a horn from an animal. It was important that the powder was kept dry.

That night the two sons spent a lonely and terrifying time on the ice floes. The next morning as day dawned they saw the coast line and they managed to get ashore. The few inhabitants were Indians, and gave them a warm and hospitable welcome. A few weeks later they landed home and related the sad news to their family of their father's death.

This must have been a trying ordeal in their lives to face the future in a strange land with no other people in the district to help and share their disaster.

This family of Smiths were God fearing people and their faith and trust in God gave them courage to carry on and bear the torch to be passed on to their children and children's children.

Last year I visited the Island. We were taken over from the mainland by my cousin's fishing boat.

We walked to the end of the Island. On the way, we visited the Island cemetery, which is situated on a hilltop surrounded by white Birch trees. Through the trees I could see the mainland and that early September day was one of the happiest days of my life. I saw the calm water, and the view was magnificent.

I turned, and saw the graves of my ancestors, one small grave I paused a few minutes longer. The inscription on the tomb-stone read—Gladys Ida Smith age 3 years—my little sister whom I never saw. She was the eldest of our family.

I sat down on the grass and reflected on these memories that will never pass from me.

The soft wind sighed in the birch trees. Those leaf rustlings were summer sounds and yet they had a thinner melancholy quality. I listened to a squeak of a bough in the trees behind me. A squirrel was carrying nuts, and made a great racket when he saw me.

There was a constant high trill of crickets. I saw them going north—south—east and west. They were everywhere. It was the sound of early Autumn. There were no small birds around, apparently they had taken flight for a warmer clime.

In my walk down the shaded road I came to an open space in the field, with a white house built in the center. This was the exact spot Captain David Smith built his first log house. Near this house is a tall oak tree, the only oak tree on the Island.

From here one can get a view of the outer Island, with a lighthouse. This lighthouse has guided ships through many decades during stormy nights and the light is still guiding ships.

In this area we were standing, my sisters and I used to gather wild strawberries. It was a summer pleasure eating them, also, it was a pleasure whether with cream from our Jersey cows or put down cellar as preserves and into small crocks with wide corks. They were neatly covered with brown paper and flat stones placed on top so rodents could not help themselves during the winter months.

Later on, we picked wild raspberries. We would leave home before the dew was off the grass with our rubber boots on and return home around noon with plump red raspberries



in our pails. Later on, in September, after school, we went to the cranberry bog at the Pond and came home with our dishes full of delicious berries.

I looked across the water to the mainland and could see every reflection on the calm, still water.

I saw the school teacher and pupils go into the school house and I loved the quiet and peace. I thought of many people whom I know would want, and need this in their lives.

At Bear Cove, I picked up a piece of driftwood and brought it back home. It is a base for a reading lamp I have in my living room. I look lovingly at it every day knowing from whence it came.

I walked to the spot where the Lobster Factory and Cook House used to be. My grandmother was the cook. Word went around that she was the finest cook on the Island.

The lobster men who stayed in the Cook House and lived there during the lobster season were well fed by her hands. I always spent week-ends with her and can still remember the doughnuts and bannocks and loaves of white bread she baked.

One day a lady from this area remembered my grandmother and her famous doughnuts, and wrote asking me if I still had her recipe for these doughnuts. It has been handed down, and I was only too happy to pass it on.

My grandmother's name before she married Grandpa was Rachel Ross—North East Margaree. She was a Baptist, and often told me the story, when sixteen years of age, she was baptised in the Margaree River. It was a below zero Sunday in January, Grandma was suffering from a cold, but decided to be baptised just the same, despite the protests from her par-

ents. They predicted she would get Inflammation of the Lungs or Galloping Consumption. Grandma was baptised just the same and walked a mile to her home after baptism. The next morning there were no signs of a cold. All symptoms had disappeared.

In the center of this Island is a white church. I entered, and knelt at the family pew, where we sat as children with our parents. I noted the beautiful stained glass window and behind the pulpit is a beautiful painting of Our Master walking on the water towards a fishing boat to meet his Beloved disciples. The artist depicts a frightened look in the disciples eyes, but looking toward their Master they noted the calmness and strength in His face, and I could almost hear "It is I, be not afraid."

I regarded the beautiful red carpet on the floor, and sat down at the electric organ and played some Hymns. Before I left the Church I went to the Sunday School rooms and looked at the Library. There were the Pansy and Elsie books, and one book I remembered so well, "The Bonnie Briar Bush Book" about a story of a young minister and his mother in Scotland.

On our walk to the next house I thought of the story Mama told us, at the turn of the century she and her cousins decided to go to the Boston States to seek work. She attended the Old South Church in Boston.

When we were in Boston a few years ago, we went to visit this lovely old church. As we walked through the door, a gentleman greeted us with a cheery "Good-Morning". To our surprise we recognized him as our minister we had during the war.

Mama used to attend this church with her cousins and some other girls she met. When Mama left home she was told not to speak to strangers especially men. Some of these girls

and Mama used to walk after church on the Boston Commons, and the young swaines would whistle at these girls. Mama and her cousins didn't walk on the Commons much after the whistle calls. One of the girls left suddenly for her home as the Victorian novels would say in "an interesting condition", so all our young lives we were told never to speak to strangers especially men, "because you know what happened to the girl who walked on the Boston Commons."

When we left the "Old South Church" Boston, we entered a beautiful park with a lake and excursion boats and ducks swimming around. I looked at the sign "Boston Commons". "Let's get out of here," I said, "poor Mama would turn over in her grave if she knew one of her daughters was walking on the Boston Commons."

I remembered the stories of the ship wrecks that happened in the harbour, as I walked along the shore to my cousin's home. One story is always in my mind told to us children many times by Papa.

On Dec. 19, 1876 a number of vessels took shelter under the protection of this Island shore from the terrific storm, which was sweeping the coast.

One vessel, the "Maggie H" under the command of Captain MacLennan, Port Hastings dragged her anchors for a considerable distance and was stranded on a sandbar in the centre of the Harbour where mountainous seas were rolling and driven by a great gale. Frost was intense and a blizzard was raging.

The inhabitants of this Island realized assistance was needed at once and four brothers, one of them my grandfather and 3 of my great uncles made ready a boat to the rescue.

The rescue party allowed their boat to be lowered down the Harbour by means of a rope, after making contact with another vessel anchored in the Harbour. They took up a position opposite the vessel in distress.

The rescue party soon found out the crew were partially frozen and lashed to the mast and rigging. A rope was used to make contact with the crew, when the ship would roll toward them the partially frozen bodies would be dropped in the water and pulled aboard to safety.

Several trips were made with the crew of the stricken vessel and taken to the various homes on this Island where Tender Loving Care were given them. Not all aboard were saved.

Mr. and Mrs. Roberts taking passage from Newfoundland to New York with their three children were among the passengers. The children were washed overboard but Mr. and Mrs. Roberts were taken to the home of my great grandparents. Mrs. Roberts was badly frozen and a surgeon from New York came by vessel and amputated both of her legs. The operating room table was the kitchen table in this home. Mr. and Mrs. Roberts returned to Newfoundland where several children were born to them later.

The Canadian Government presented watches to these brave men who went to the rescue. Some of them are still in use and prized highly by their descendents. The inscription reads: "Presented to Mr. Smith by the Government of Canada in recognition of his humane and gallant exertion in the rescue of the shipwrecked crew of the schooner the "Maggie H" 17 Dec. 1876.

In the year 1899 one of my great uncles who helped with the rescue of the crew of the "Maggie H" went with his son to fish off this Island. The morning was fine, but a heavy swell was rolling in.



Then a severe gale sprang up and all the boats headed for the shore. Uncle's boat was caught in a breaker and floundered. Father and son clung to the mainmast but were carried away in the breakers through the harbour. Help went to rescue them but to no avail. In the late afternoon when the storm abated the body of my great uncle was found near where the Maggie H floundered on the sand-bar, the son's body was never found.

All these sea stories came to my mind as I walked along the shore to my cousin's home. This was the last home to be visited and what a welcome we got. Supper was all prepared for us and indeed fit for a Queen.

Word came to us the boat was ready to take us across to the mainland and home.

As we sailed along the calm water my thoughts were that some day I contemplate buying a small portion of land and build a small cabin on this Island and abiding there from May to October to see the spring develop and hear the early birds sing, and the wild cherries bloom, to walk through the woods and see the blue, white and yellow violets, to dig clams and have a cook-out on the beach, and to gather driftwood, to write short stories and to do some oil painting of old fish houses, to watch the sunrise and the sun set. My dream is almost completed, as a small home is ready for sale and I am the first bidder.

As I stood on the Government wharf on the mainland, I waved farewell, but not goodbye, as some day soon I am going back for peace, and warmth and comfort to my Island Home and remain there the rest of my days.

The descendents of Capt. and Mrs. David Smith, who landed on Port Hood Island, Cape Breton in the year 1786, are many. Young men and women who were born and reared on this Island have gone out in the world and made names for themselves. Some have become millionaires, presidents of Universities, nurses, teachers, ministers of the Christian Gospel, etc. The simple life, faith and trust in God have been their background, and the history of this Island has been handed down from generation to generation. I am happy and proud to be included as one of the descendents of Captain and Mrs. David Smith.

For some of the source material in this article, I would like to acknowledge with grateful thanks the help of Mr. Perley W. Smith, author of "The Smiths of Cape Breton."

# *Pictou's Pioneer Minister*

ROLAND H. SHERWOOD

*IF THERE WAS* one thing that Rev. James MacGregor, pioneer "meenister" to the Township of Pictou, believed in, it was the power of prayer.

But that power failed him when he beheld for the first time what he believed would be a town called, "Pictou."

Standing on the western shore of Pictou Harbor, ready to step into a canoe to take him across the mile width of water, he asked of George McConnell, the man in whose home he had spent the previous night, "Where is the town?" The answer he received was, "There is no town."

On that beautiful morning of June 22nd, 1786, as far as his eyes could see there was but one small dwelling visible on the edge of the harbor. Beyond stretched a vast woodland.

"But, the township of Pictou?" The puzzled minister said, "I was told there was a Township of Pictou."

"Townships are what they are called," George McConnell explained, "with the hope that in the years to come there would be a town. If enough settlers come."

If the Rev. James MacGregor prayed for a town on that June morning, his prayer was not answered. Not for two more years was there any thought of a town on the spot where the shiretown of Pictou is now located.

The place was still a wilderness when John Patterson, "one who came in the Hector", decided that the names Alexandria, Donegal, Wamsley, Coleraine, Teignmouth and Southampton, all of which at some time or another in the formative years had been mooted for a new town, would not do for the town he proposed to found. It was to be called New Paisley, in honor of his birthplace in Scotland.

But on that June morning in 1796, Rev. James MacGregor could not look into a future, which at that moment, looked very black indeed.

The Rev. James had come a long, hard way to minister to the Scots in what he thought to be the "Township of Pictou." He had sailed from Greenock on June 4th, 1786, in the brig Lily. He arrived in Halifax on the 11th of June, travelled fearfully to Truro on horseback, a long and tiresome journey through a narrow avenue of trees; tall, dark and close-packed such as he had never seen before. The journey from Truro to Pictou was somewhat worse. There was only an axe blaze on the trees, and a rough stump and stone trail to follow.

On June 21st, he arrived and stayed overnight at what was to become known later, in stage-coaching days, as Ten Mile House. The next morning he found himself with his host, George McConnell, on the far shore of Pictou Harbor.

James MacGregor, the Presbyterian minister, had arrived so far, saddle-sore, but with high hopes for his mission field. But in his Memoirs many years later, he was to write, "That no man was ever more discouraged with the prospects before him."



He wrote that he would have returned home except for two things. One was, he would not again undertake to make the journey back to Halifax over the rough terrain, and the other was, he had no money to pay his passage back to Scotland.

Money was possibly the last thing to worry the new minister. He had none on his arrival, and there were to be many days, months, and even years when he had very little.

He was to find the Scotch settlers as poor, if not poorer than himself. And altho they promised him, in the days ahead, to pay in cash and produce for his preaching, which they craved, he was never to receive any of it in full. In the days ahead, even some of the meat given in payment to their minister by the settlers was of such poor quality that they themselves, poor as they were, would not eat it. Such was panned off on MacGregor, for they felt that he would never complain. And he never did.

Hardships were his from the very day he arrived in Nova Scotia, and continued through the years of preaching in the new settlements.

Some of those hardships were created by the distance between the homes of the settlers, all of whom he sought to visit. He was handicapped by the lack of roads, by the unaccustomed travel on water by canoes, and in winter on snowshoes. He was afraid of horses, was a poor rider, and when it was possible, walked the shorter distances.

He was confronted by ignorance, by religious indifference, with outright opposition, and with the disagreement among the settlers whether he should preach in English or Gaelic. MacGregor overcame that problem by preaching long sermons in both languages.

MacGregor was to fight superstition; the talk and beliefs in fairies and witches. He was to contend with the fear of being lost in great woods, the fear of wild animals and wilder indians.

He was greatly distressed by the lack of books, much more so than the lack of money, and, oftentimes, food. Yet, in spite of all that was lacking, and of the many setbacks, he was the dedicated "meenister" the Scot settlers had petitioned for through Rev. Daniel Cock of Truro.

The Rev. James MacGregor, bachelor, was to know nine continuous years as the sole minister in the district. But because of the need for those in remote places to hear the Gospel, and of his desire to bring that Gospel to them, MacGregor was to make, on foot, horseback, by canoe and carriage, journeys to New Brunswick, Amherst, Truro, Stewiacke, to distant parts of Pictou County, and at various times to sections of Prince Edward Island.

He was to know danger, cold, wet, hunger and little privacy. In crossing makeshift bridges over rivers and streams, he and his horse fell through, and many times he was in danger of drowning. Yet he undertook all travels, faced all dangers for the sole purpose of preaching the Gospel to those whom he knew needed that blessing.

In his travels he knew no privacy in the homes of the settlers where he lodged on his mission trips. There was never time for the preparation of his sermons, except on the slow, lengthy, and hated, horseback rides through the woods.

He was to know the poorest of food in the humble dwellings where he stayed overnight. But he accepted thankfully the daily fare of the settlers; bread and fish, and sometimes only bread and potatoes.

He was to know places where there were no real beds. Where he slept on hard boards, or on straw covered with a robe, in front of a fireplace, which he tended through the night. Many times his bed coverings were the old clothes of the settlers. On winter nights he was to use his jacket to wrap his feet from the bitter drafts that seeped into the log huts, even as he slept, or tried to sleep, in front of a fireplace.

Sometimes, though, in his journeying he did have a bed in which to sleep. Such would be found in the cabin of a settler more prosperous than others. This single bed in the cabin would be given over to the "Meenister" by the settler and his wife. Where they slept he did not know.

All through his hard and troubled days the Rev. James MacGregor was the dedicated Man of God. Never a conversation came up but what he was able to turn it into a line leading to religious discussion.

He was to forget self in striving to make the lives of others happier, and was to be confronted with those whose minds had been clouded by their own beliefs that they had sinned so greatly they had lost all hope of Heaven. Those he strove to comfort with prayer. His belief in the power of prayer was great, as befitting a minister of the Gospel. On at least two occasions it seemed as if that power was manifest in the earnestness of his pleas. It happened on one of his visits to another section: the settlement of Stewiacke. On that occasion in July of 1790, MacGregor preached a stirring two hour sermon. In his writings in the after years MacGregor noted, "The congregation was much affected."

Following MacGregor's lengthy sermon, the congregation discovered that a New Light preacher was among them. He was invited to preach, and readily accepted.

In those early days there wasn't much in the way of entertainment, so when people gathered together for any purpose, they desired to make it as entertaining as possible. They traveled miles to hear sermons, as most of the early settlers lived by stern religious beliefs. Anything that would assist them in purifying their hearts and souls was worth listening to. Altho the settlers were strictly religious, not many of them were pious. They enjoyed listening to any religious talk, in English or Gaelic, whether they understood it or not, or believed all that was said. So, they welcomed the New Light preacher.

But this was a distress to Rev. James MacGregor, Presbyterian. He was convinced that the New Light preacher would relate the gravest of errors in the matter of soul saving to the people. Not desiring, or having, the physical strength to prevent the New Light preacher from addressing the congregation, Rev. James MacGregor appealed to a Higher Power. He prayed earnestly, not aloud, but within himself; "Lord, confound him, that he may not prevent the springing of the good seed sown." Meaning of course, the seed of his own sermon to which the settlers had listened with rapt attention.

As if in answer to his direct prayer, Rev. James MacGregor beheld the New Light preacher falling into a dead faint five minutes after he had begun his discourse, and remained so for another ten minutes. On his recovery from the fainting spell the New Light preacher was unable to continue.

While the Pictou Presbyterian minister was thankful for the turn of affairs in apparent answer to his prayer, he wasn't to overcome the opposition in such an easy manner. With the fainting of the first New Light preacher, another of the same belief stepped up to take his place. But he too "became confounded" and could not continue. The congregation began to move off, and, due to James MacGregor's prayer, he afterwards wrote, they were saved from hearing evil information.



There were other times when James MacGregor resorted to prayer to overcome difficulties. Once when his horse was lost on a visit to New Brunswick. He prayed, and his horse of its own accord, found him. That same horse carried him in a sure-footed crossing of a narrow milldam late at night, while he was asleep on the animal's back. One misstep would have plunged horse and rider into the deep and turbulent water below.

James MacGregor's belief that the Lord was always with him seemed, on another occasion, to have saved his life.

After a long and tiresome journey on horseback, MacGregor lodged in a building separated from the house. He was to discover later that the man who was his host for the night was a known and vicious criminal.

During the night MacGregor was awakened by the feeling that someone was in the stable with him. He arose from his bed of hay to see and face his host who held a long knife.

"What are you doing here?" MacGregor asked.

"I thought ye'd be afeered, here all alone." The man replied.

"I am not alone," MacGregor answered, "My Master is here with me."

With this information, and possibly not knowing the meaning of it, MacGregor's ill-disposed host left the barn. Later, in conversation with another settler, the minister discovered that his saddlebag had been cut in the attempt to rob him, and was told, "Staying with that man, it was a wonder he hadn't cut your throat as well as your saddlebags."

James MacGregor, in his many travels had poor, and sometimes no bed to sleep in. But perhaps the worst of all was the so-called bed given him for a night's rest while in New

Brunswick. There were no real beds for the settler and his wife and two children in the small hut where he was invited to spend the night. But he was given a place to rest; on the sandy floor of the hut. Before the night was out James MacGregor was to discover that he wasn't the only occupant of the sandy bed. He found he had a considerable number of bedfellows. His sand-floor bed was practically alive with fleas! At various times he arose and shook out his clothes to get rid of the jumping, biting pests. But no sooner was he down on his sandy bed, than the "sisters, and the cousins and the aunts" of the fleas were at him again!

MacGregor's generosity knew no bounds when it came to people in distress. While in New Brunswick he was presented with a gift of seven pounds from the people who heard him preach. But later, when he heard of a poor widow who had lost her cow, MacGregor gave her the entire seven pounds so that she might purchase another animal.

This left him without any pence, and as always, he depended upon the kindness of the settlers along the way to provide him with food and shelter. The Rev. James MacGregor always held the belief and often said, "The Lord will provide."

Altho he was always weary from travelling, he would never forgo the opportunity of offering a sermon to one or two in lone dwellings or to larger groups in some building.

MacGregor was a man of medium height, and not too robust looking, yet he had the physical backlog of strength that carried him over the many miles of difficult travelling, and long hours in heat and cold, wet and wind and the torture of stinging insects.

His faith in the power of prayer was always with him, and, it seemed, saved him from injury while preaching in a hall at Princetown, Prince Edward Island. During the course of his

long sermon a terrific windstorm arose. So violent were the gusts that those assembled feared that the roof would be blown off. At the height of the storm, Rev. James MacGregor paused in his sermon and engaged in prayer; "To Him that rides upon the whirlwind" to "Stay His rough wind." In a few minutes the storm abated and the service continued without fear.

As noted, James MacGregor was generous with his time and money, but that wasn't all. In the spring of each year he gave supplies of seed he had acquired as part of his salary. Once when he discovered another minister poorer than himself he gave six pounds. He found a shipwrecked sailor, and gave him the only thing he had to offer at the time; his overcoat.

When the British and Foreign Bible Society was formed in the Pictou area, James MacGregor gave it his full support, and worked hard to keep it alive. But the Society membership dwindled until he alone became "The Society." He was the clerk, keeping the minutes. He was the secretary, writing all the letters; the treasurer, collecting monies and making remittances. For the Bibles that came in small supply, he was the distributing agency. He was the collector, and the salesman for Bibles to those who could afford them. This salesmanship wasn't easy. He received no commission for Bibles sold, and in those early days sales were few as ready cash was not plentiful. James MacGregor kept requesting that a Gaelic Bible be compiled, and after some years this was done. Then the Bible Society asked him to correct any mistakes he could find. He found more than 300.

Despite the shortage of cash in the county, MacGregor's Bible Society raised 75 pounds the first year. Fifty of this was sent to England as a free contribution from the Pictou Bible Society. The balance of 25 pounds was used to purchase Bibles and Testaments. In its second year, the local Society forwarded another 50 pounds to the Home Society. This was

also a free contribution. James MacGregor was also zealous in sending money to the Home Church. This was to assist in paying the passage of ministers coming to New Scotland.

As early as 1805 a Society was formed to make an endeavor to found an institution to train young men for the ministry in the Pictou area. Heading the subscription list was the name of Dr. James MacGregor, for 20 pounds, with the written insert; "Providing the Harbor congregation pay me the 16 pounds they owe me." Whether he collected or not, is not known.

Rev. James MacGregor opposed the settlers' belief in the existence of witches, and he was very outspoken on the matter. This vexed those who believed strongly in fairies and witches. In their opposition they said that the "Meenister" neither preached the Gospel nor prosecuted the witches that tormented them. Because of this, many withdrew from his congregation and received their religious discourses from any travelling vagabond who claimed to be a preacher of the Gospel. They also refused to pay MacGregor for his preaching, claiming he should be paid by the King.

As a final rejection of James MacGregor, they sent to Scotland for a minister. In due time there arrived the Rev. Donald Fraser from the Isle of Mull. He preached the Gospel they wanted to hear, and furthermore, the Rev. Donald gave the witches their just dues! To the delight and peace of mind of his followers, and the distress of Rev. James MacGregor.

In the days when the newly arrived Rev. James MacGregor was paddled in a canoe, the mile-wide harbor was devoid of any other canoe or boat. Not a person was in sight until the new minister arrived on the Pictou side of the harbor. He was greeted by Squire Robert Patterson, one of the leading men of the early settlement. Patterson, who came in the Betsey



from Philadelphia in 1767, knew of the coming of the “meenister”, and had arranged crude seating in his barn. Settlers from all sections of the county gathered to meet the new minister, whose coming was due to a petition, instigated by Rev. Daniel Cock of Truro, and signed by Robert Patterson, John Patterson, Robert Marshall, William Smith and Donald MacKay on behalf of the settlers.

When the Rev. James MacGregor faced the settlers in Robert Patterson’s barn on July 23rd, 1786, he began a dedicated service in many areas for the next 44 years. And on that site where James MacGregor preached his first sermons in Gaelic and English, just one hundred and fifty years to the day and hour, the Synod of the Maritime Provinces of the Presbyterian Church in Canada, dedicated a cairn to the memory of Rev. (later Dr.) James MacGregor, the man who brought the Gospel to the early settlers in Pictou County.

MacGregor came with high hopes in bringing the Gospel to the Scottish settlers. MacGregor visioned them as God-fearing men and women with family worship, and children taught in the ways of religious endeavors. What he found on that July day of 1786, was a shouting, laughing crowd of rowdies who stood on the outskirts of the serious ones. As if that wasn’t enough to discourage the newly arrived minister, he had to contend with difference factions whether he preached in English or Gaelic. He satisfied both by giving two hour sermons in both languages.

James MacGregor solemnized 144 marriages between the 22 years from his arrival in 1786 to 1808, one of which the couple each spoke a different language. Being versed in both, MacGregor was able to tell the man his duty in English and the bride hers in the Gaelic tongue.

Perhaps MacGregor's own courtship was more unique than the English-Gaelic couple. At least they saw and knew each other, while James MacGregor never saw his bride until just before the marriage ceremony.

He had proposed by mail!

The coming of Rev. Duncan Ross to cover part of Pictou County had a double effect on James MacGregor. Ross encouraged MacGregor to secure a horse to ease his many travels. That was one thing. Later, when Rev. Duncan Ross "took unto himself a wife," MacGregor's observation of their happiness impressed him greatly, and showed up his lonely bachelor life. He dispatched a letter to Scotland, asking if a certain young lady he had known would come out to Pictou County and become his wife. The answer was, "No!" Later, he was made aware of a marriagable daughter of Roderick Mackay of Halifax.

The Capital City was 100 miles away. James MacGregor was too busy to take time to go courting. So he wrote a careful proposal of marriage to Ann MacKay, and a friend carried it to Halifax. His proposal was accepted, and MacGregor, with a friend, Alex MacKay, set out on horseback for Halifax in the spring of 1796.

James MacGregor and Ann MacKay were married in Halifax, seeing each other for the first time and accepting each other without reservations. Two days later they started for Pictou, on horseback, with Rev. James preaching at various places on the homeward journey.

His happiness and laughter brought him before the Session who cautioned him. Then he found that his marriage, which brought him happiness, also brought problems. He had been married by license, without proclamation of Banns as re-

quired by Ecclesiastical, and the Civil Law of Scotland. He appeared before the Session, and said, "If you forgive me this time, I promise never to do it again." MacGregor meant what he promised, but he didn't know what the years would bring forth in the matter of a second marriage.

The newlyweds set up housekeeping in the attic of the home of Donald MacKay. But the attic wasn't large enough for the children that soon began to arrive. With the assistance of the Church, James was able to build the first frame house on the East River. And there, for fourteen years the MacGregors lived, blessed every two years with a new baby, until she who had been Ann MacKay had given birth to seven children. That marriage lasted 14 years. She died in 1810. MacGregor married the widow of Rev. Peter Gordon in 1812, and were blessed with two more children.

When Rev. James MacGregor finally secured agreement that two churches were needed, one on the West River near Loch Broom, the other on the East River near New Glasgow, it was the year 1787. With the promise of logs, volunteer labor of all types, with boats and rafts to transfer men and material, and oxen to bring the logs to the building site at Loch Broom, which was to be the first church built, he was elated. The eager response by the settlers was overwhelming.

When James MacGregor discovered that men working on the Church were quenching their thirst by the use of "The Demon Rum" he protested that its use was un-Christian-like in the building of a temple to religion. The settlers agreed, but without MacGregor's knowledge continued to quench their thirst from sources hidden in the bush surrounding the Church site. A replica of that first log Church at Loch Broom was

built by volunteer labor, and materials, and opened for service in 1973, the 200th anniversary of the Landing of the Hector, in a year-long celebration in Pictou County.

The energetic James MacGregor fought continuously against the evil of rum in the community, but made no headway until 1827 when the Temperance Reformation came in, and the drinking evil was checked. But not completely, as merchants were making profits in the rum trade, even the Church deacons.

In the early days Rev. James MacGregor was beset on all sides with the superstitious beliefs of the settlers. While he did his best to overcome their fear of witches, fairies and beasties, he was to contend with this problem until his death.

In the belief that their minister had power to cure most anything, one woman asked that he cure her sick cow. Despite his protest that he had no knowledge of a cure, and the woman's insistence, he finally laid a stick on the cow's back and said, "If you live you live, and if you die you die." The old lady was happy and the cow did recover. Later, when the Rev. James was confined to bed with a sore throat, the same old lady came to visit. Seeing the minister with his throat bandaged, she repeated his own words, "If you live you live, if you die you die." The humor of the situation as he recalled the incident of the cow, caused MacGregor to laugh heartily, the effort of which broke the abcess forming in his throat, and he was soon up and about again.

Within his own Church circles, Dr. James MacGregor was affectionately known as "The Prince of Beggars." The name was attached to him due to the manner in which he collected monies for the many worthy causes he espoused.



It must be noted that although James MacGregor had been the "meenister" of Pictou for 36 years, and although he had always been called, "Doctor", he did not receive that honor until 1822, when the Senatus Academicus of the University of Glasgow conferred upon him the degree of "Doctor of Divinity." This was a singular honor, for in those early days, few, if any, such honors crossed the Atlantic to the New World. If there were others, his was the first in Nova Scotia.

Deserving of the name "Prince of Beggars", Dr. MacGregor collected money for the Church, for the Ladies-Penny-a-Week-Society, the Domestic Missionary Society, the Pictou Sabbath School Society, and the Bible Society.

As the years went by, James MacGregor was to run into a piece of luck. In 1798 coal was discovered on land he owned at Albion Mines, a place that was to become Stellarton in the years ahead.

MacGregor began to experiment with the gas that arose from the coal beds, and made the attempt to put the gas into his home for light. While he was able to light the gas out of doors, where it burned with a bright flame, he never secured pipes tight enough to contain the gas in the house. Which might have been a blessing in disguise.

The General Mining Association, pioneers in coal mining in Pictou County, wanted MacGregor's land. He was paid \$4,600 for the property. With this money he built another home.

But the hard years of pioneering were beginning to take their toll. James MacGregor was now 69 years of age. On February 13th, 1828 he had a stroke of paralysis, which curtailed his activities. For the third time in all his preaching years he missed a Sunday service. He recovered from the stroke, but his right side was affected.

But even in this condition Dr. MacGregor continued to go out and read the Bible to neighbors in their own homes. On each of these occasions he took his own candle. "Just in case," he once wrote, "they begrudged me a candle of their own to read by its light." But even in his last days he continued the practice of visiting and reading.

Dr. James MacGregor knew that the end of his life was fast approaching, and he predicted almost to the day when he would give up his life. One night he collapsed on his own doorstep and never recovered.

The devoted "meenister" of Pictou died on the 3rd day of March, 1830, aged 71 years.

Prior to his death, when he was laid up at home, he wrote that he saw "a bad woman", one Janet Sutherland, who came to visit him. MacGregor wrote in his Memoirs that he exhorted her, prayed with her and gave her a tract, and as he wrote, "She was grateful."

# *The Loss of H.M.S. Tribune off Herring Cove, 23 November, 1797*

H. F. PULLEN

As long as men for fellow men face death and falter not,  
As long as daring deeds are kept in memory unforgot,  
As long as corpses on the shore by any sea are strewn,  
Shall be told the wreck and rescue of the frigate *La Tribune*.

—The Ballad of *La Tribune*  
by Archibald MacMechan

In 1796 Sir Robert Kingsmill, Bart., Vice Admiral of the Red, was Commander in Chief of his Majesty's ships and vessels on the coast of Ireland. Amongst the ships serving under his orders were two frigates, H.M.S. *Unicorn*, 32, Captain Thomas Williams, R.N. and H.M.S. *Santa Margarita*, 36, Captain Thomas Byam Martin, R.N. These two ships under the command of Captain Williams sailed from Cork on 19 May 1796 to give protection to British shipping, and were cruising in the vicinity of Cape Clear. Having met other ships of the squadron, Captain Williams decided to make a circuit of the station with the *Unicorn* and *Santa Margarita*.

At dawn on 8 June he was about 50 miles to the west of the Scillies when he sighted three ships some two to three miles away. The *Unicorn* and *Santa Margarita* immediately gave chase and soon discovered the unknown ships to be French, two frigates and a large ship corvette. At 900 a.m. these three ships formed themselves into quarter line and ran from the British ships. Captain Williams ordered his two ships to prepare for action, and directed the *Santa Margarita* to close him to find out what Captain Martin thought of the enemy squadron. He reported that one of the larger ships was the French frigate *la Tamise*, 38, Captain J. B. A. Fradin, an ex British *Thames* captured in 1793. Captain Williams ordered the *Santa Margarita* to engage the *la Tamise*, while he in the *Unicorn* would engage the largest ship, the French frigate *la Tribune*, 44. This ship was commanded by Commodore John Moulson, an American by birth who had served in the French navy for 16 years. He had sailed from Brest on 6 June in command of a squadron consisting of the frigates *la Tribune*, 44, *la Prospérine*, 40, Captain Pévrieu, *la Tamise*, 40, and the large ship corvette *la Légère*, 18, Lieutenant J. M. M. Carpentier.

After a short and spirited action Captain Martin in the *Santa Margarita* captured the *la Tamise*. The casualties in the *Santa Margarita* amounted to 2 killed and 3 wounded, while in the *la Tamise* there were 32 killed and 19 wounded. In due course the *la Tamise* was restored to the Royal Navy under her original name *Thames*.

The *Unicorn* had a long chase of 210 miles before she caught up with the *la Tribune* at 10:30 p.m. As Captain Williams reported, "we shot up alongside of our opponent, gave him three cheers and commenced close action."<sup>1</sup> After 35 minutes the *la Tribune* was seen to have dropped astern onto the gauge. This was prevented by the *Unicorn* backing her sails and



gaining sternway. She eventually got into the *la Tribune's* bow and reopened fire. This brought down her fore and main masts and mizen topmast. Having lost 37 men killed and 14 wounded the *la Tribune* surrendered. In this close fought action there were no casualties in the *Unicorn*. Of the remaining ships in the French squadron the *la Prosperine*, who had lost touch in the preceding evening, was captured by H.M.S. *Dryad*, 36, Captain Lod Amelius Beauclerk, R.N. on 13 June. The *la Légère*, who became separated from the two frigates, was taken by H.M. Ships *Apollo*, 38, Captain J. Manby, R.N., and *Doris*, 36, Captain the Hon. Charles Jones, R.N. on 22 June.

Captain Williams reported that the *la Tribune* was a new ship, launched since the beginning of the war in 1793, "sails extremely fast, is of large dimension, being on the gun deck 2 feet broader and 13 feet longer than the *Unicorn*."<sup>2</sup> The *la Tribune* was refitted and docked at Portsmouth where her lines were taken off in August 1796.<sup>3</sup> In due course she was commissioned into the Royal Navy as H.M.S. *Tribune*.

The successful actions of H.M. Ships *Unicorn* and *Santa Margarita* were recognized when the Naval General Service Medal, 1793-1840 was issued in 1849. This medal with the bar "*Unicorn*, 8th June 1796, *Santa Margarita*, 8th June 1796" was awarded for the action. By 1849 there were only four *Unicorns* and three *Santa Margaritas* alive to claim the medal.

On 22 September 1797, H.M.S. *Tribune*, 32, under the command of Captain Scory Barker, R.N., sailed from Torbay as the escort for the Quebec and Newfoundland convoys. She lost touch with both convoys on 19 October in mid Atlantic. At about 8:00 a.m. on the morning of 23 November the *Tribune* made her landfall off Halifax Harbour. As the wind was from the ESE she closed the land quite quickly. Captain Barker suggested to the master, Mr. James Clubb, that they should heave to and embark a pilot.\* The master said that he had "beat

a 44 gun ship into the harbour—that he had been frequently here and there was no occasion for a pilot, as the wind was fair.”<sup>4</sup> Captain Barker appeared satisfied as he went below and left the master to take the ship into harbour. Mr. Clubb seems to have placed great confidence in John Casey, a black man who had belonged to Halifax. He was sent forward to con the ship. A little before 1 p.m. the *Tribune* got so close to the Thurmcap Shoal that the master became alarmed and sent for Mr. John Galvin, Master’s Mate, who was sick below. When he got on deck he heard the leadsman in the chains sing out “by the mark five,” Casey at the same time singing out “steady.” Galvin stepped into one of the carronades to observe the situation, while the master, in much agitation, took the wheel from the man who was steering, with the intention of wearing the ship. Before this could be done, or Galvin give an opinion, the *Tribune* struck on the Thrumcap Shoal. In the account of this disaster there is no mention of a buoy marking the Thrumcap Shoal. It is known that it was marked by a red buoy in 1784. However, on the chart of the “Harbour of Halifax,” 1798, by Thomas Backhouse, there is no sign of a buoy marking this shoal. On becoming aware that his ship was aground Captain Barker came on deck and reproached the master for having lost the ship. Seeing Galvin also on deck, and knowing that he had some knowledge of Halifax Harbour, said he was surprised that he could stand by and see the master run the ship ashore. Galvin informed his captain that he had not been on deck long enough to give an opinion.

On the morning of 23 November Lieutenant Brenton Haliburton of the Royal Fusiliers and in command of the troops at York Redoubt, watched the *Tribune* approaching the harbour. Seeing her go aground on the Thrumcap Shoal, he immediately went off to her by boat. Once on board he asked Captain Barker what he could do to help. The latter replied that all he could do was to ask the dockyard for assistance. Haliburton left the ship and returned to York Redoubt and

made the necessary signals.<sup>5</sup> The *Tribune* also made signals of distress, which were answered by the military posts at Sandwich Point, Eastern Battery, George Island, the dockyard and H.M. ships in the harbour. Apart from the boat used by Lieutenant Haliburton, others carried Lieutenants Campbell and Nooth of the Royal Fusiliers, and one with Lieutenant James and several NCOs and privates of the Royal Nova Scotia Regiment. These and one from the dockyard with Mr. Rackum, boatswain of the Ordinary (Ships in Reserve), and Mr. Brennan of the dockyard reached the ship. The other boats were unable to get out to the ship due to the strength of the wind and the rising sea. From the account of this disaster it is pretty clear that a typical SE gale was in the making.

Steps were taken at once to lighten the ship by throwing all her guns overboard, except for one kept for signalling purposes. Unfortunately all the guns were thrown over on the lee side, and as the ship worked on the shoal she pounded against them, doing considerable damage to her hull. The fresh water casks were broached in the hold, and the provisions were also jettisoned. About five or six o'clock it was found that the rudder was useless and that there was about seven foot of water in the hold. The chain pumps were manned and seemed to gain on the leaks. With the tide flooding, about half past eight the ship began to heave, and by nine o'clock she was afloat with the wind blowing a SE gale and driving her across the harbour to the western shore. As she came clear of the shoal a boat from George Island containing amongst its crew two sergeants, Baker and Mullen, and four privates, one of which was John Bush, of the Royal Nova Scotia Regiment, got under her bow and was capsized. These six men were drowned, while the remainder of this boat's crew were rescued by a boat from the Eastern Battery.



Once the ship was clear of the Thrumcap Shoal the jib and foretopmast staysail were hoisted to get her head pointing up the harbour. This proved ineffectual, as she kept facing to the westward. About half way across the channel the best bower anchor was let go, to bring her head to wind and sea. This too proved useless, probably because one of the anchor flukes broke off or the anchor dragged. The cable was cut and at the same time the mizen mast was cut away to make her wear, the two headsails still being hoisted. This action failed to have any effect, and in the darkness and howling wind the *Tribune* was driven to the westward and the wave lashed shore near Herring Cove.

As the ship approached the coast the small bower anchor was let go in about 13 fathoms. Mr. Galvin, at the subsequent inquiry, stated that "from the time she began to lift she made a great deal of water, every exertion was made to get her head up the harbour without effect. Finding she drew near the Western Shore, the Small Bower Anchor was let go and veer'd to (half) a Cable, it not bringing her up, she drove on a small reef about ten yards from the Southern entrance of Heron (sic) Cove. I was in the Waist at the Pumps. They told me the ship was going down and in a few minutes she did so. I Suppose it to be about 10 o'clock."<sup>6</sup> From the position of the wreck discovered by divers in 1968, the small bower anchor must have held as the keel of the *Tribune* is pointing in a SE'ly direction.

As the ship was driven across the harbour to the western shore she was followed by the boat from the dockyard which had great difficulty in getting into Herring Cove. Another boat from one of the military posts also followed her and succeeded in rescuing Lieutenants Campbell and Nooth of the Royal Fusiliers. At some point in this voyage to disaster the *Tribune's* jolly boat with four men in it was hoisted out. However, it seems to have made no attempt at a rescue until the following day.

According to Robert Dunlap, one of the survivors, he thought it was about 10:30 p.m. when one of the men who had been below came to him on the forecastle and told him the ship was sinking. A few minutes later she gave a lurch, such as a boat will do when nearly full of water before sinking. Dunlap got onto the fore shrouds and began to climb up to the fore top. He saw Captain Barker standing by the gangway and heard him call for the jolly boat. At the same time he saw Lieutenant James Cregg, R.M. run towards the taffrail to look for it. At this moment the ship gave another lurch and sank, leaving more than 240 men, and several women and children to struggle for their lives. After the ship went down neither Captain Barker or any of the officers were seen again.

Dunlap succeeded in reaching the fore top. Mr. Galvin who was below directing the men at the pumps, was washed up the hatchway into the waist and then overboard. As he sank he struck a rock and on coming to the surface swam to the main shrouds. After a struggle with three men who got hold of him he finally succeeded in reaching the main top.

From the accounts given by Mr. Galvin and Dunlap there were about 100 people hanging onto the shrouds, tops and other parts of the wreck. During the long night and because of the fearful weather conditions many became exhausted and fell off, to disappear in the wild and tempestuous sea. Mr. Galvin reported that at about 12:00 p.m. the mainmast gave way with about 40 persons in the main top and on the shrouds. Only he and nine others succeeded in getting back into the main top which rested on the main yard and was made fast to the wreck by some of the rigging. At this time there were ten persons in the fore top, but three of them were so far gone that they were washed away. Another three also perished, leaving four survivors in the fore top. According to them the ship sank about three ships' lengths to the southward of the entrance to Herring Cove. It is said that during the night some of the inhabitants



came down to a point opposite the wreck, lit large fires and were able to talk with those still clinging to the tops and wreckage.

Amongst those onboard the *Tribune* was a quartermaster named McGregor who had his wife with him. He tried to persuade her, while the ship was on the Thrumcap Shoal, to leave in one of the boats. This she refused to do, saying that she would never abandon him. If he was to lose his life she had no desire to survive him. This sailor's brave wife was drowned when the ship sank. Sometime later McGregor was seen swimming near the wreck. He told those hanging onto it that he had swum towards the shore, but found the surf so rough that there was a great risk of being dashed against the rocks. He got onto the main shrouds and was drowned with Mr. Brennan of the dockyard and many others when the main mast gave way. Mr. Rackum was drowned when the ship sank.

The first attempt at a rescue was made the following morning at about 11:00 a.m. by Joe Cracker, a thirteen year old boy of Herring Cove. He took a small skiff out to the wreck and succeeded in rescuing two of the men in the fore top. He took them into Herring Cove, but was unable to approach the wreck a second time. However, his example was followed by the four seamen in the *Tribune's* jolly boat and other boats in the Cove. Between them they were able to rescue the remaining six survivors, two in the fore top and four in the main top. This made a total of twelve persons, the only survivors of the *Tribune's* ship's company.

Joe Cracker's gallant conduct is commemorated by a plaque placed on the side of the Herring Cove (Tribune Head) Light House by the Nova Scotia Historical Society in 1924. It reads as follows:

"In memory of the heroism of Joe Cracker, a fisher-lad of 13-years, who was the first to rescue survivors from the wreck of H.M.S. "*La Tribune*", in a heavy sea off this headland

24 November 1797.

N.S.H.S. 1924.

Joseph Howe also paid tribute to Joe Cracker in the following poem:-

*La Tribune.*

The knell of death is on the blast,  
The seas are wildly driven,  
And those who cling around the mast,  
Look up with prayers to Heaven.

While every swelling dark-blue wave  
Strikes terror to the eye  
Of men who think they see their grave,  
Yet feel 'tis hard to die

And who, in such an awful hour,  
Will dare approach the wreck?  
When He, who only has the power,  
The waters will not check.

For oh! the deep sea's sullen roar,  
That sounds so fierce and loud,  
And mountain waves, that lash the shore,  
Appeal the shrinking crowd.

But who his little bark has launch'd,  
And to his oars has sprung?  
His cheek by age seems yet unblanch'd,  
His brow is fair and young.

His light, and almost childish, form  
Seems far too weak to brave  
The fearful howling of the storm,  
The terror of the wave.

But yet a high and fearless soul  
Is glancing in his eye,  
Which tells that he will reach the goal,  
Or on the waters die.

His boat the billow proudly cleaves,  
While bounding from the shore,  
And those who on the beach he leaves,  
Ne'er hope to see him more.

But mark the sacred freight he bears  
From off the troubled main,  
Two human hearts—what bliss is theirs!  
Restored to life again.

And oh! what feelings swell the heart  
Of that undaunted Boy;  
Could Roman triumphs e'er impart  
So sweet a throb of joy?

Acadia's child—thy humble name  
The Muse will long revere,  
The wreath you nobly won from Fame  
Shall bloom for many a year.

Long as the thoughts which swell'd thy breast,  
The flame that lit thy eye,  
Shall in our Country's bosom rest,  
Thy name shall never die!<sup>7</sup>

On 7 December 1797, Captain Robert Murray, R.N. of H.M.S. *Asia*, 64, was the senior naval officer present at Halifax during the absence of the Commander in Chief, Vice Admiral of the White George Vandeput. On that day he wrote to the Admiralty reporting the loss of H.M.S. *Tribune*.<sup>8</sup> This was received on 3 February 1798, when the Secretary to the Board of Admiralty was directed to order Vice Admiral Vandeput to hold an inquiry into the circumstances of the *Tribune's* loss and

try by court martial the surviving officers and men. On 12 June 1798, Vice Admiral Vandeput in H.M.S. *Resolution*, 74, at Halifax, informed the Admiralty that an inquiry had been held on 11 June.<sup>9</sup> This was conducted by Captains Robert Murray, Alexander Cochrane and William Lechmere. They examined Mr. John Galvin and Robert Dunlap, Seaman "late of His Majesty's late ship *Tribune* relative to the loss of the said Ship and are of opinion it proceeded from the ignorance of the Master."<sup>10</sup> There is no report of a court martial being held on the survivors from H.M.S. *Tribune*, nor does it appear that one was held.

In the account of this disaster published in the local Halifax paper it was noted that the master, Mr. James Clubb, had been the master of H.M.S. *Active*, 32, Captain Edward Leveson Gower, R.N., when she was run ashore and lost on Anticosti Island in July 1796.<sup>11</sup> At that time she was carrying Lord Dorchester, Governor General of Lower Canada and his family to England, having sailed from Quebec on 9 July.

The following officers were lost in the wreck of H.M.S. *Tribune*:-

Captain Scory Barker, R.N.

Lieutenant Thomas Fennel, R.N., First Lieutenant.

Lieutenant Thomas Clarke, R.N., Second Lieutenant.

Lieutenant Thomas Sheirp, R.N., Third Lieutenant.

Mr. James Clubb, Master, R.N.

Lieutenant James Cregg, R. N.

Mr. - - - Jones, Surgeon, R.N.

Mr. - - - Stanford, Purser, R.N.

Mr. James Jurd, Carpenter, R.N.

Mr. John Franklin, Boatswain, R.N.

Mr. William Stacey, Master's Mate, R.N.

Mr. John Dennington, Midshipman, R.N.

Mr. Charles Belcher, Midshipman, R.N.

Mr. John Cloudsley, Midshipman, R.N.

Mr. William Crofton, Midshipman, R.N.  
Mr. - - - Nops, Midshipman, R.N.  
Mr. William Foley, Captain's Clerk, R.N.  
Mr. James Mulquinney, Surgeon's Mate, R.N.  
Mr. William Thomas, Gunner, R.N.

The following officers and men were the survivors from  
*H.M.S. Tribunes*-

Mr. John Galvin, Master's Mate, R.N.  
Abraham Wanhill, Seaman.  
James Crawford.  
Robert Parker, Seaman.  
Daniel Monroe, Seaman.  
E. Knowles, Seaman.  
Richard Best, Seaman.  
James Green, Seaman.  
Henry Husley, Seaman.  
Christopher Dowling, Seaman.  
Robert Dunlap, Seaman.  
John White, Seaman.<sup>12</sup>

The bodies of those lost in the wreck and recovered from the sea appear to have been buried in graves not far from where the light house stands today on Tribune Head. This has been confirmed by digging in the area which disclosed the presence of human bones. It seems a pity that there is not a cairn or some other form of memorial to mark the last resting place of the many men and several women and children who lost their lives in the wreck of *H.M.S. Tribune*.

In 1855 a party of divers working under the direction of Captain Glennie recovered a ship's bell in the vicinity of the *Tribune* wreck. This bell has 1797 cast on it near the top. It was assumed to be that belonging to *H.M.S. Tribune*, and was presented to St. Paul's Roman Catholic Church at Herring



Cove. In 1924 it was presented to the Nova Scotia Provincial Museum by the Rev. J. C. McKinnon and the congregation of St. Paul's Church. It is to be found on the ground floor of the Cavalier Block of the Citadel at Halifax.

The headland abreast of which H.M.S. *Tribune* was lost first appears by name as Tribune Head on the Admiralty Chart No. 2330, "Approach to Halifax," Large Correction to November 1894. However, it was not given official approval by the Geographical Names Board until 1921.

In 1968 three divers from Halifax, Messrs. Doucet, Murphy and Giza, working in the general area where the *Tribune* sank, recovered what is believed to be her rudder. It's measurements agree exactly with those shown on the Portsmouth Dockyard drawing of 18 August 1796<sup>13</sup> This shows the rudder fitted with five pintles, while that recovered had only four. The top of the rudder above the fourth pintel was broken off, and the hinge pins of all four pintles were missing. The overall length of the part of the rudder recovered was just in excess of 18 feet. An analysis of the wood at the top of it shows a mixture of oak and fir. According to the National Maritime Museum at Greenwich it was the practice in the 18th century to use both hard and soft woods in the construction of rudders. Owing to the shortage of timber, filler pieces of fir were often used.

The damage to the rudder head and pintel hinge pins was probably caused when the ship began to heave on the Thrumcap Shoal, and explains why H.M.S. *Tribune* could not be steered once she went afloat. These broken parts of the *Tribune's* rudder played a large part in the eventual loss of this ill fated ship.

At this distance in time one is not aware of the procedure on board H.M. ships when entering harbour in the 18th century, but it seems strange that the captain would not be on deck

when approaching a harbour. One can only conclude that H.M.S. *Tribune* was lost due to the failure of her captain to be on deck when entering Halifax Harbour on the morning of 23 November 1797, and his mis-placed trust in the master whose faulty navigation was responsible for this disaster.

### References

1. Navy Records Society, Vol. XXIV, Letters and Papers of Admiral of the Fleet Sir Thomas Byam Martin, GCB, p. 263.
2. Ibid, p. 263.
3. National Maritime Museum, "Admiralty-Whitehall, Box 35. Nos. 6096-97-98-99-6100."
4. Nova Scotia Historical Society, Vol. VIII, p. 115.
5. Memoir of Sir Brenton Haliburton, late Chief Justice of the Province of Nova Scotia, by Rev. G. W. Hill, Halifax 1864, pp. 15-17.
6. Public Record Office, ADM 1/494, p. 113.
7. Poems and Essays—Joseph Howe, John Lovell, 23 & 25 St. Nichols Street, Montreal, 1874, pp. 71-73.
8. Public Record Office, ADM. 1/494, p. 98.
9. Ibid, p. 111.
10. Ibid, pp. 113-115.
11. Royal Gazette and Nova Scotia Advertiser of 5 December 1797. Public Record Office, ADM. 1/493, p. 471. Murdoch's Nova Scotia, Vol. III, p. 149.
12. Nova Scotia Historical Society, Vol. VIII, p. 119.
13. National Maritime Museum, "Admiralty-Whitehall, Box 35, Nos. 6096-97-98-99-6100."

# *Who Was Jacob Walton?*

ERNEST LOWDEN EATON

Near my home was an old public cemetery. It was separated from the two-room country school where we were sent, "for our education", by the Parade Ground, on a part of which stood the Baptist meeting house.

Care of the cemetery was one of the duties of the Town or Township Clerk. As far as I could ever learn, no plan or record of the cemetery had ever been kept, except what everybody in general, and the Clerk in particular, could remember. In addition to the minutes of the Town Meetings, the Clerk maintained a registry of births, marriages and deaths, in a neatly kept, hard-covered book, where entries were voluntarily offered by the persons concerned. These records ceased when the three townships in the county were merged in 1879 to form the municipality. In addition to the general supervision of the cemetery, one other duty remained with the Town Clerk, a registry of ear marks for the identification of cattle and sheep, a fascinating list of cuts in different positions on one or both ears, such as crops, gads, half-pennies and slits. A standing joke was "the thief's mark", a square crop off both ears; if cut short enough, it could remove all other marks. There was no such mark registered, but there was a crop off one ear.

The school had no playground and possessed just enough land beyond the walls of the building to provide banking in the fall to exclude some of the piercing winter winds. Each spring the earth was carefully leveled off again, so the shingle walls and the sills could dry out. For many years the school owned the building but not even this tiny bit of land. An annual rental was paid to the Trustees of the Cornwallis School Lands, an obligation which had its origin before the Free School Act of 1863. The building had been built by private subscription and a deed to the land was only received in the early 1920's, after which the school section added a permanent foundation. Presumably it had been set on loose stones so, in case of dispute it could be taken away as a moveable, and not remain as a fixture of the land.

The location of the cemetery, the Parade Ground and the school was unique. When the Township of Cornwallis was laid out, after the arrival of the New England Planters in 1760, four hundred acres was set aside for a school. A part of this was an L-shaped farm lot of sixty-six acres, Lot No. 1 in the Tenth Division of Farm Lots. The Parade Ground and the cemetery occupied the remainder of the rectangular strip, making a straight boundary line for the grantees on either side. The school was set well back from the highway, and although it had barely enough land to wipe the mud from farm boots, the pupils made unquestioned use of the Parade Ground and thus had a much larger play area than most rural schools possessed in their own right.

The cemetery was beyond the Parade Ground. When time permitted, the more adventurous pupils occasionally slipped cautiously in. At one time, three of the four sides of the cemetery had been fenced by a neatly laid, dry stone fence, some four feet wide and a similar height. Sometime after 1844 the stones facing the highway were removed to build a ramp to a large barn on the farm of Leander Eaton. The stones from the



remaining two sides were taken to Kentville in 1945 to make part of a rip-rap wall in front of The Oaks Cemetery. It is doubtful if a wall ever existed on the fourth side. A convenience road to the village store cut across this side, fill for highway purposes was sometimes taken from there, and a public highway was well established when the Province of Nova Scotia took over all local roads in 1920. Although wild strawberries grew in profusion in the cemetery, we all felt it much wiser to limit our berry picking to the Parade Ground. In the cemetery we talked in subdued voices, and were careful to walk only at the West of the stone markers, which stood at the head of the easterly oriented graves. At the first sound of the teacher's bell, summoning us to the classroom, we always raced to the school with unusual promptness, glad to be safe again within its protective walls.

In the cemetery were many fine examples of stone carving. A soft, white, marble, easily worked, was the most common. Newer stones were gray, red or black granite, polished to a high gloss. Older stones were rougher, brown, freestone or sandstone. Poorly defined depressions marked still other graves, where stones, if ever present, had crumbled away with the passing years. It was not unusual for a new grave to encroach on one or more former burials, where no surface evidence remained.

In our younger days, we searched the stones for familiar names; that one was so-and-so's grandmother; a family group with final dates near together reminded us of the toll exacted by diphtheria before the discovery of anti-toxin; in a few cases tragedies associated with the sea were recorded; most were early generations of our own families.



As we grew up, we became aware that the cemetery was the final resting place of people who had left no local relatives. Gradually these forgotten graves assumed importance as visitors from far beyond the confines of the province came in search of elusive details of their own personal families. We learned, too, that records taken from cemetery markers received a high rating for accuracy; no matter what may be said for good or ill about people during their lifetimes, nor how eloquent the funeral oration, vital statistics on a tombstone were usually truthful.

Over the years, we became interested in the epitaphs. Most of these bore tribute to a beloved wife, husband, parent, or to the feeling of bereavement at the death of a child. But, among all these, one never failed to claim our interest, differing not so much because of its form or workmanship—actually it was a rather insignificant, brown, slab, well away from the main gateway, and easily missed unless one knew just where to look. What made it distinctive was the inscription in Latin. With care, the name and words could be traced. For a long time the final date was taken to be 1810. A recent cleaning job throughout the cemetery now shows the date to be 1840. Two small cuts with a tiny chisel made a difference of a generation in the life span of the person buried there. Doubly interesting—literally—has always been the fact that close beside this stone is another one, very similar in size, material and style, with the same name and a clear date of 1811. Who were these two men, with the same name, so nearly the same age, buried side by side? With the correction of the one date, the answer is obvious, they were father and son.

Before we proceed farther, the reader may be interested in the two inscriptions,

JACOB WALTON, MERCHANT

Died October 11, 1811  
In the 66th year of his age

JACOB WALTON, M.D.

Died April 18, 1840. Aged 55 years.  
*Si monumentum quaeris  
circumspice*

The Latin has been freely translated, "The results of my work are around." More than one visitor has expressed sardonic humor at these words about a doctor, in the middle of a cemetery!

Strangely enough, Dr. A. W. H. Eaton, the author of "History of Kings County", published in 1910, usually so generous with his biographies of the wealthy and the learned, mentions neither of these Walton men. Of the Walton family, a bare six lines tells of the marriage of William Walton, son of Jacob and Hannah Walton, in 1807, to Sarah, daughter of Stephen and Amy Harrington, and in 1820 the marriage of a younger brother, James, to Charlotte, daughter of Isaac and Eunice Beach. Nothing more.

A third Jacob Walton, an old neighbor when I was growing up, is buried in the cemetery at Jaw Bone Corner, a mile and a half away. He was a large potato grower and shipper and also owned the brick yards at Avonport. He built the large Victorian house on the north side of the road leading from Jaw Bone Corner to Lower Canard. He died on March 9, 1914, aged 87 years. This house and farm was recently owned by Archibald Farms Limited.

To complicate matters further, there was a fourth Jacob Walton, who, according to the Registry of Deeds for Kings County, lived at South Alton, formerly known as Moores Mills. In 1846 he bought for ten pounds from Thomas Tervit (his mark) fifty acres on the east side of the Sherbrook Road, "the original draft of James Hamilton" and "including lakes and roads". A quarter of a century later, in 1871, with no mention of relationship, this Jacob deeded two parcels of land, of 64 and 125 acres, in the same general area, to Charles G. Walton and Thaddeus Walton, "In consideration of decent support and maintainence of him and said Jacob Walton and Eliason Walton, his wife, in sickness and in health." A part of the dwelling house was also set aside for the older couple. Incidentally, Sherbrook was the early name for New Ross, and the Sherbrook Road is now spoken of as the New Ross Road. Three weeks later Jacob Walton deeded two other lots, of 200 acres and 850 acres, to Charles, Thaddeus and Wesley Walton for the sum of thirty pounds. A will of Charles G. Walton, entered for probate in Kentville on May 3, 1918, left fifty dollars for the upkeep of the Walton lot in the Blue Mountain cemetery, and the residue to his nephew, Freeman A. Walton. Freeman Walton died on February 4, 1919, and his wife, Effie May, on February 19, 1920. Their children, from the age of thirteen down to two, were Grace Lavon, Jerry Leverett, Clare May, Thaddeus Wilbert, Charles LeRoy and Annie Evelyn. Although the records are silent on the point, one could guess that the Asiatic "flu" epidemic of 1918 to 1920 could have struck these families. Leverett G. Walton, a brother of Freeman, became administrator of the estate of Freeman Walton, and guardian of the children.

Aside from the similarity of names, there seems to be no link between these and the Walton family of Canard. There are presently no Walton's living in or near South Alton, and a search of the Blue Mountain cemetery on April 29, 1973, failed to locate any markers with the name. Deaths so close to

gether of Charles G., Freeman A. and Effie May Walton, with the care needed for six young orphan children, could easily have used up any ready money in providing the necessities of existence.

We shall, therefore, return to Canard, where our search began. We do not know when the first Walton came to Nova Scotia, nor from where. The village of Walton in Hants County, according to W. R. Bird in "Place Names and Places in Nova Scotia", is named for James Walton Nutting, a graduate of Kings College, a lawyer, land owner and Baptist layman. The place name dates from about 1837. The Walton name does not appear in any of the lists of Planters who came to Kings County between 1760 and 1764. The family could have been among the Loyalists. The present search reveals that the first Jacob Walton had four sons, William, Jacob M.D., John and James.

The first mention of Walton property in the Registry of Deeds is the purchase by Jacob Walton, *Trader*, on March 1, 1788, from Stephen Chase, for two pounds, two-hundred acres "second draught". Stephen Chase was a Cornwallis Grantee who early acquired a share in the important mill property at what is now known as Sheffield Mills. The location is not given, and reflects the rather loose way in which timber lands were bounded. It was for the buyer to find two-hundred acres of unoccupied land and then engage a lot layer to mark the boundaries. Even when this was done, it has been nearly impossible to establish many of these old lines. Such points of record as, "A spring at the head of a vault", "A sloping willow tree", "A bunch of white birch", "A poplar stump", scarcely agree with the modern idea of a permanent bench mark. The Nova Scotia pound currency was equal to four dollars of Canadian money, and perhaps with two-hundred acres going for eight dollars, this sort of a title was all the transaction was worth. The land could have been on the North Mountain, or Cornwallis, as it was sometimes called. Then on October 3, 1789, Jacob Wal-



ton, *Merchant*, bought a dyke lot on the Canard River from Moses Dewey for ten pounds. From this time on, all references to him are as "Merchant". Perhaps his first purchase of land accorded him the higher title. At any rate, we hear no more of him as "Trader".

At some date Jacob Walton had lent 250 pounds on a mortgage to Moses Gore of Lower Canard. On June 2, 1791, following the death of Gore, Walton bought the 66 acres of upland, dyke and salt marsh, for five shillings and his mortgage, subject, however to the dower rights of Jane, wife of Simon Newcombe. Newcombe's daughter had married Gore and the father-in-law had given them the farm without his wife's signature. Death of the lady released this small encumbrance. This was the main part of the Archibald Farms Limited property, mentioned earlier. Next we find Jacob Walton, Merchant, buying a dyke lot on the Bowen Dyke, along the Canard River at Upper Canard, from Joseph Chase for fifty pounds. Then on April 2, 1801, he buys from Moses Dewey, Jr., the 44-acre farm lot bequeathed by his father, Moses Dewey, Sr., and with it "the south half of the share and a half Lot No. 5 draughted by Captain Stephen West, 33 acres, on which stand the dwelling house and barn." This is the property which includes the community fire pond, known to many as the Willey Farm, owned for several years by Roland Lockhart, and now by Scott Brothers Limited. So much for the land acquired in Canard. He had a large amount of other property as well.

Like most provident parents, Jacob Walton made provision for his sons. William, the oldest, was established on the Dewey farm at Upper Canard. James, the youngest son, remained on the Moses Gore farm at Lower Canard. Jacob, M.D., practiced medicine at Upper Canard. Strangely, among this comparative wealth, no mention appears of John ever owning property. The reason is found in a story whispered among the older people of the community. As the story goes, John, as



a young man, had a minor brush with the law. When the constable, a personal friend, came to make the arrest, young Walton seized a gun, fled up stairs and threatened to shoot if he was followed. The constable, the friend, felt he was safe from the threat, climbed the stairs and was shot. Young Walton sought refuge in the United States and never returned. An unusual sequel to the story came to light, following the death of Jacob Walton, M.D., as we shall see later. James Walton, according to local tradition, was an astute business man in his own right. When the Wellington Dyke at the mouth of the Canard River was being constructed (1815-1823), most of the farmers in the area were active participants. James Walton, on the other hand, lent money to the other farmers, taking various collateral as security. The cost far exceeded the estimates, and most of those involved saw their homes sold by the sheriff to pay the bills. James Walton secured payment of his accounts by accepting a block of sixty-nine acres of the choicest of the new land, a splendid addition to an already valuable property.

And now to describe one of those surprise windfalls, which come so rarely to the researcher. In the Registry of Deeds at Kentville is an insignificant title passed over by the writer time after time, and one wonders if Dr. A. W. H. Eaton, in his thorough study of county affairs, may have done the same. A Power of Attorney from one Griffin B. Walton of Gates County, New York, to William H. Walton of Cameron, Stuben County, New York, dated January 1, 1847, appears in Book 14, page 306. Ordinarily a Power of Attorney is merely the signing authority of one person given to another. Searched on this occasion merely to be sure nothing was missed, here, of all places, was a family story, two pages of close writing, linking together many of the bits and pieces of the Walton business and sending me to the Registry of Probate to look up the beautifully executed will of Jacob Walton, M.D. In the very next page of the Registry of Deeds was a deed from William H. Walton and Elizabeth, his wife, giving still more details.

Jacob Walton M.D., was, as we have seen, the second son of the first Jacob Walton. Where he studied and where he may have conducted his early practice, we have no immediate record. However, when he was forty-four years of age, on June 29, 1829, he bought eighteen acres of land at Upper Canard from John and Eunice Chase. This is on the south side of the road, for many years the home of Robert W. Starr, and recently sold to Dr. Andrew and Moira Booth. Most of the land had been disposed of otherwise before the Booth purchase, but they died on April 18, 1840. After the usual directives about collecting and paying bills, is a most unusual clause, "I direct my executors after the erection of the house on the David Chase farm" to pay an annuity to Margery Toy Walton and to Nancy Fuller, with the final residue of the estate to two nephews, William H. Walton and Griffin B. Walton. The house was to be built by the executors for rent, apparently as a source of money to pay the annuities to the two women. The main part of the present house was built at this time and used as a private school. Although commonly spoken of locally as "The Dr. Walton School", there is nothing on the records to indicate that any person in the family operated the school. The Power of Attorney from Griffin B. Walton to H. Walton was dated to permit the final closing of the Dr. Walton estate. A sale of the property was effected through William H. Chipman to Dr. Jonathan Borden, a distinguished graduate of Harvard Medical School, on November 13, 1847. But who were these nephews in New York state?

It is interesting that the law, then as now, is meticulous in the disposal of property of a person no longer here to speak for himself. The bequest from Doctor Walton to the nephews was conditional on them being found within a year. Otherwise the property would be distributed among other nephews in the local area. And not only must the legatees be found, but they must establish their identity. The various depositions, finally accepted by the court, confirm and supplement the local story.

An affidavit by Sarah, the widow of William Walton of Canard, fixes the date of the hurried departure of John Walton at 1807 or 1808. The most comprehensive affidavit, amplified by cross questioning, was by a Mrs. Patience York of New York state who traced in some detail the life of John Walton in that country. She had gone through a form of marriage before a magistrate with John Walton the beginning of July, 1817. They lived for a time on land bought from his father-in-law. They separated on August 25, 1821, and she petitioned for a divorce. A son, William H. Walton was born to them on April 19, 1821, and a second son, Griffin B. Walton, was born on August 28, 1820. She had married her second husband in August, 1832. After leaving his wife, John Walton lived with Sally Nigh, wife of Isaac Nigh, still living and not divorced. Sally Nigh bore John Walton two children before moving to Allegheny County, and two after the move. Sally had one child previously while living with her husband. John Walton later moved to the state of Ohio and died there about August 1841. She had been informed of this by his executor. Several other depositions established that the family in Canard had kept in touch with the wanderer. On one occasion Jacob Howe, who had lived with the first Jacob Walton, gave gold and silver coins to John Walton, sent to him by his mother. Two school mates identified the hand writing of John Walton. Obviously Dr. Walton himself knew of the two boys. The Probate Court accepted the identification and only minor bequests went to the local relatives.

Among the properties specifically mentioned in the Power of Attorney were "a quarter part of the farm formerly occupied by William Walton deceased, known as the Dewey Farm"; the David Chase farm on which the house was to have been built; "the undivided half of 1262 acres on Cornwallis Mountain in Kings County surveyed and laid out to Jacob Walton who was the father of the late Jacob Walton on the 9th of April 1788 upon different rights obtained from grantees or their heirs";

also half of two other mountain tracts laid out to Zephaniah Stark and Joseph Thorpe. Of less tangible value, perhaps, was "the undivided half of a pew in the Baptist meeting house in Canard" and "a share in the Brick School House near the residence of James Walton."

All of this gives a picture of Jacob Walton M.D. as a man of substantial business interests, in addition to his medical practice and surgery, evidence that the epitaph on his grave stone was intended to be much more than a reference to the patients who may have preceded him to a final resting place.

Each of the other three Jacob Walton's demonstrated in his own way strong sense of property. The last one, he who died at Canard in 1914 at the age of 87 years, vastly exceeded the life span of the others, and during the latter part of his life business reverses claimed his life savings.

Jacob Walton—an unusual name, and each an unusual man.



## THE WALTONS OF CANARD GENEALOGY

**Jacob Walton<sup>1</sup>** Parents and birthplace unknown. He may have been a Loyalist. Born 1745, died October 11, 1811. Wife, Hannah, maiden name unknown. First referred to as "Trader", later as "Merchant" and grave marker so inscribed. Buried in the public cemetery, Upper Canard. Acquired numerous valuable properties. **Children:** William, Jacob M.D., John, James.

**William Walton<sup>2</sup> (Jacob<sup>1</sup>)** Married --- 12, 1807, in Cornwallis, to Sarah, daughter of Stephen and Amy Harrington. He lived on "The Dewey Farm" at Upper Canard where the Community Fire Pond now is. He probably had no children.

**Jacob Walton<sup>2</sup> (Jacob<sup>1</sup>)**. Medical Doctor and Surgeon. Born 1785, died April 18, 1840. No record known of marriage. Buried at Upper Canard beside his father. The same row has many unmarked graves. His stone is inscribed, "Si monumentum quaeris circumspice". He lived at Upper Canard. His unusual will directed a house to be built after his death, now occupied by Dr. Andrew Booth.

**John Walton<sup>2</sup> (Jacob<sup>1</sup>)** Moved to New York state in 1807 or 1808. Married July 1817 Patience - - - . Separated August 25, 1821. Died in Ohio state August 1841. **Children:** William H., born April 19, 1819, lived in Cameron, Stuben County, New York. Griffin B., born September 28, 1820, lived in Gates County, New York state. John Walton is said to have had four other children, common law, from Sally Nigh, wife of Isaac Nigh. He is said to have left Nova Scotia hastily because of a shooting incident.

**James Walton<sup>2</sup> (Jacob<sup>1</sup>)**. Farmer. Married November 23, 1820, Charlotte, daughter of Isaac and Eunice Beach. Lived at Lower Canard, beside what was then known as Huntley's Brook. **Children:** Jacob, James, Simpkins, Almira Ann, married to Leonard Rockwell of Church Street.

**Jacob Walton<sup>3</sup> (James<sup>2</sup>, Jacob<sup>1</sup>)**. Born 1827, died March 9, 1914. Buried in Jaw Bone Corner Cemetery, Canard. Married (1) Naomi - - - who died September 27, 1892. (2) Jessie Messenger who died 1932, aged 88. A grower of potatoes and dealer, and also operated a brick yard at Avonport. He lived on his father's farm at Lower Canard, where he built the large Victorian house on the north side of the road, recently owned by Archibald Farms Limited. This house was constructed by Silas Patterson, a local builder of fine homes. **Children:** First marriage, Minnie, first wife of William S. Woodworth, M.D., born 1860, died August 5, 1892.; Lily, married to a Methodist clergyman, Rev. - - - Buckley.

**Simpkins Walton<sup>3</sup> (James<sup>2</sup>, Jacob<sup>1</sup>)**. Married Maria A. --- . Lived on the farm at Upper Canard previously occupied by his uncle William, which he sold October 11, 1884, to Frank Borden, and moved to the mid-western United States. There were several children. A son, Simpkins Walton Jr., a dentist, visited the area briefly about 1960.



# *Early Efforts to Improve Services for the Mentally Retarded in Nova Scotia*

STARR CURRY

The improvement of services for the mentally retarded in Nova Scotia has been a slow and arduous process. In the early years of this century, the solution to the problems of the mentally retarded was linked to the perception of the problem by society. Does society perceive the solutions to mental retardation in Nova Scotia now any differently than in the early 1900's? The historical development of mental retardation will provide data on how society perceived the problem and its solution.

Stan Fitzner in *The Development of Social Welfare in Nova Scotia* stated that mental retardation had become a provincial concern during the war years (World War I and II) with the appointment of a Royal Commission to inquire into the nature and causes of mental retardation.<sup>1</sup> The Report of the Royal Commission concerning Mentally Deficient Persons in Nova Scotia (1927) would provide supporting evidence of an increasing government awareness of mental retardation.

A variety of terms, referring to mental retardation are evident in the historical information. The terminology is used within the appropriate context of the primary data.

### THE REPORT OF THE ROYAL COMMISSION CONCERNING MENTALLY DEFICIENT PERSONS IN NOVA SCOTIA

The Royal Commission, initiated in 1926 and tabled in the Legislative Assembly in 1927, dealt with the legal definition, community feelings towards the feeble-minded (a research study done by Doctor Hincks under the auspices of the Canadian National Committee for Mental Hygiene) economic aspects, findings and recommendations.

The variety of terminology is very evident in the formulation of the legal definition in the Royal Commission. "Feeble minded" in the Report refers to "the whole group of mentally deficient persons and when we refer to institutional training and particularly to permanent custodial care we have in mind intellectual mental deficiency plus those undesirable temperamental qualities which render a person unfit to take his place in society."<sup>2</sup>

A variety of community organizations expressed their views on the feeble-minded in the public hearings held by Royal Commission. Among the participating groups were: church representatives, Nova Scotia Teachers Union, Provincial Council of Women, Social Service Council of Nova Scotia. The Council of Women had stated their interest in the feeble-minded since 1898. Some of the concerns voiced were: the need for an institution for the mentally deficient to separate them from normal people, the provision for appropriate training facilities especially for young children, and drawing attention to the plight of child-bearing mentally deficient females.

Research done by Doctor Clarence Hincks on schools and the Homes for Mental Defectives, indicated that mentally deficient tend to reproduce their own kind and contribute to illegitimacy, delinquency and immorality. Doctor Hincks deplored the condition of Homes for Mentally Defectives, where, "children were mixed indiscriminately with the insane, the aged, the infirm, the degenerate and low grade imbeciles"<sup>3</sup> and where women of childbearing age contributed to illegitimacy. The Commission also cited the lack of effective educational facilities. As mentally deficient persons were not considered economically productive, the government considered them financial burdens. The concluding remarks tend to support this view point.

The findings point out the need for auxiliary classes and appropriately trained teaching staff, the establishment of a provincial training school for mentally deficient children, better psychiatric facilities and staff, provision of legal guardianship by the province.

In response, in the recommendations, Doctor Hincks states that sterilization was not the answer to the morality problem and institutionalization is "not the solution of our problems as the cost is prohibitive."<sup>4</sup> However, the Royal Commission did stress the need for adequate training of children and the establishment of mobile Hygiene Clinics to advise school boards in establishing auxiliary classes and to provide parents and guardians with appropriate training methods.<sup>5</sup> The need to provide training facilities for children under 18 was also recommended.<sup>6</sup>

The government position clearly stated in economic terms expressed the view that only the recommendations which were within budgetary constraints would be acted upon. A result of the Royal Commission was the creation of the Nova Scotia Training School.

The Report of the Royal Commission Concerning Mentally Deficient Persons in Nova Scotia pointed out what influenced the initiation of the Royal Commission and who had been involved in advocating for the improvement of services prior to the Royal Commission's Report.

The participation of various associations in the public hearings of the Royal Commission provided evidence that certain segments of the community were sensitive to this need. The Provincial Council of Women sent several representatives, while Mrs. Wm. Dennis, Halifax, represented the National Council of Women and the Victorian Order of Nurses. Research data concerning the activities of the Halifax Local Council will hopefully provide evidence of their influence on the recommendations of the Royal Commission.

#### *Halifax Local Council of Women*

The members of the Local Council of Women represented affiliated societies and affiliation varied from year to year. From its inauguration, the Council was involved in a variety of community issues, such as the Victorian Order of Nurses, votes for women, immigrant hostels as well as improving conditions for the feeble-minded.

An examination of the program of the Inaugural meeting of the Halifax Council of Women, on August 8th, 1894,<sup>7</sup> pointed out that the organization's commitment to social change was based on the group's constitution. Mrs. Archibald, a council member, stated, "every member here today has something to do with the destinies of Canada. As we build now, will the national life of the future be the better or worse for us."<sup>8</sup> The Local Council of Women sought to improve the life of the community in order to ensure a better life for its citizens.



The evidence of the Council's involvement in improving conditions for the feeble-minded stretched over a period of years with intermittent involvement at various times.

The initial efforts of the Council in improving conditions for the feeble-minded involved setting up a committee for the feeble-minded. The only committee mentioned in the years after the inauguration was one to inquire into the number of imbecile women, outside of the asylum, poorhouses<sup>9</sup> which never reported any results. The Local Council of Women did submit two resolutions to the Committee of Humane Institutions, which stated "that there be established an institution for children of weak intellect; the other that action be taken to implement the section of the law requiring the appointment of Boards of Visitors to the Municipal Institutions, which the Council felt was not being done".<sup>10</sup>

Mr. Kelso, who had been active in setting up the Children's Aid Societies in Ontario, was invited by the Local Council of Women in November 1905 to speak to various gatherings in Halifax about modern methods of helping dependent, neglected and delinquent children.<sup>11</sup> Consequently, the Children's Aid Society was set up in Halifax.

Individual efforts on the part of Council members were also evident. Mrs. Agnes Dennis of the Local Council of Women was involved in sending out questionnaires to physicians to acquire information on the feeble-minded. This information was to be reported to the Legislative Assembly.<sup>12</sup>

By January 14, 1907, 232 replies had been recorded giving particulars on 358 feeble-minded.<sup>13</sup> The Committee of the Feeble-minded then went before the premier who said "that the government can do nothing this year but advises the Council to continue agitation to encourage discussion in County Councils and get resolutions from them and have petitions in shape for

next autumn".<sup>14</sup> Mrs. Dennis was also one of the founding members of the League for the Protection of the Feeble-minded in 1908.<sup>15</sup> The Council of Women in its early years relied on individual members to press for better conditions for the feeble-minded.

A fervent public awareness campaign in 1908 was initiated by the press committee and various contributors submitted articles on feeble-mindedness to the local Halifax papers. The concern with illegitimacy and the need for an institution seemed to be linked to the feeling that, in an institution, the feeble-minded would be protected from society and society would be protected from the feeble-minded. The following are excerpts from various articles:

"The feeble-minded are the most dangerous to the community at large. Because they are more intelligent than the other two classes mentioned, they are more of a menace to the welfare of society, especially since they are left at large."<sup>16</sup>

"The feeble-minded should be placed in an institution amid beautiful surroundings, with plenty of land attached for cultivation. The most successful institutions have been built on the cottage plan with several cottages, instead of one or two large buildings."<sup>17</sup>

... Some of these ideas were indeed incorporated into the Nova Scotia Training School.

In an editorial entitled *Care of the Feeble-minded in This Community*, the results of the 1906 study in which Mrs. Agnes Dennis was involved were published. Conclusive evidence had been given that some feeble-minded women tended to give birth

to feeble-minded children and that some feeble-minded could be trained. Perception of the capabilities of the feeble-minded seemed to be changing!

The continuing efforts of Mrs. Stead of the Halifax Local Council of Women attributed to her appointment as convenor of the National Committee for the Care of the Feeble-minded.<sup>18</sup> She also wrote an editorial in the Mail commenting on educational problems of the Protestant Orphanage. Her influence was an effective force in the Local Council's commitment to improving conditions for the feeble-minded.

Mrs. Murray's scathing editorial (in the Echo) on February 23rd, 1917, concerning the facilities at the City Home for those who were mentally deficient yielded results.<sup>19</sup> In 1918, the Board of Control of Halifax arranged for quarters to be provided especially for mental defectives.<sup>20</sup>

In August, 1918, the Imperial Order of the Daughters of the Empire spent "\$18,000 of relief on a cottage for the feeble-minded"<sup>21</sup> (money which was a contribution of the 1917 Halifax Explosion). Dr. Eliza Brison was named the superintendent and she became actively involved for several years in the Council's efforts to improve facilities for the feeble-minded. She was named convenor for the Committee of the feeble-minded in 1919<sup>22</sup> and also proposed a resolution to the Provincial Council for the establishment of a detention home.<sup>23</sup> Eliza Brison also wrote a report for the Local Council on special classes for deficient children.<sup>24</sup>

In 1923, the efforts of the Provincial Conference were more evident than those of the Local Council. A resolution, to be presented by the Local Council to the Provincial Council, urged the establishment of a home for the feeble-minded. Support was solicited from the Nova Scotia Society of Mental Hygiene and Nova Scotia Social Services.<sup>25</sup> The Provincial

Council also supported the government in constituting itself as the legal guardian of the feeble-minded.<sup>26</sup> This was one of the proposals recommended in the Royal Commission concerning Mentally Deficient Persons in Nova Scotia.

## CONCLUSION

Prior to the Royal Commission, the Halifax Local Council of Women, as one of a variety of voluntary association, actively pressed government to improve services for the feeble-minded. The Provincial Council of Women representation at the public hearings of the Royal Commission pointed out the Council of Women's interest in influencing change. Some of the Halifax Council of Women's concerns which were recommended in the Royal Commission were: (1) the establishment of a training facility for feeble-minded children; (2) educational improvements; (3) legal guardianship; and (4) interest in the female feeble-minded.

Both the Royal Commission and the data collected on the Halifax Council of Women's activities showed a genuine concern to improve conditions for the feeble-minded, in order to protect them and also to protect society.

The Local Council of Women also acted as an impetus in creating other groups such as the League for the Protection of the Feeble-minded in 1908, who were pressing for better conditions for the feeble-minded.

As the Royal Commission indicated, voluntary associations did play an important role in pressing for better facilities for the feeble-minded in the early part of this century. The Halifax Council of Women was part of this voluntary effort to gain government commitment prior to the Royal Commission Report.



Other associations such as the Imperial Order Daughters of the Empire were also involved in improving services (establishing the IODE Home.) The implications of a variety of voluntary associations working for the same cause prior to the Royal Commission Concerning Mentally Deficient Persons in Nova Scotia poses an interesting research question. Did voluntary associations such as the Halifax Council of Women and the IODE perceive the solution to the problems of the feeble-minded in a similar way?

## FOOTNOTES

1. Stan Fitzner, *The Development of Social Welfare in Nova Scotia* (Department of Public Welfare, Nova Scotia, 1967) p. 51
2. Report of the Royal Commission Concerning Mentally Deficient Persons (1927), Dept. of Social Services, p. 4.
3. Ibid; p. 35
4. Ibid; p. 42
5. Ibid; p. 44
6. Ibid; p. 45
7. Inaugural Meeting of the Local Council of Women of Halifax (J. J. Stewart Collection, Pamphlet Box 1, Number 5, Killam Library, Dalhousie University)
8. Ibid; p. 19
9. Minutes of the Local Council of Women, supplied by the archivist Mrs. Gordon Blair, February 19, 1903
10. Doctor Clyde Marshall, Report of the Inspector of Humane Institutions (Province of Nova Scotia, Seventieth Annual Report), April 1, 1955 to March 31, 1956, p. 21, 1
11. Stan Fitzner, op. cit; p. 48
12. Minutes of the Local Council, op. cit November 12, 1906
13. Ibid; January 14, 1907
14. Ibid; April 8, 1907
15. Ibid; June 18, 1908
16. Mrs. Pennover, *Care of the Feeble-minded* (The Recorder, March 2, 1907) scrapbook of Mrs. Agnes Dennis and brought to the Public Archives of Nova Scotia on behalf of the Local Council on February 13, 1961 by Mrs. H. Vincent.
17. Mrs. Sexton, *Nova Scotia in Doing Nothing for its Feeble-minded among the Population* (the Mail, March 14, 1908),
18. National Council Meeting Notes, October 28, 1915; Scrapbook
19. Ibid; February 23, 1917
20. Ibid; January 23, 1918
21. Ibid; August 8, 1918
22. Minutes of the Local Council, op. cit; December 18, 1919
23. Ibid; November 20, 1919
24. Ibid; May 20, 1920
25. Ibid; November 22, 1923

## *Silas Tertius Rand and his Micmac Dictionary*

M. V. MARSHALL

His portrait now hangs in University Hall. Fifty years ago it was hung in the old library. It shows a man whose pose suggests a sturdy, erect body. There is a profusion of gray hair that covers his ears. The eye brows are thick with much black among the gray. His moustache is clipped back from his mouth. The long, thick beard is curly and shows a good deal of snow white hair. There are wrinkles in the forehead, and the gray-to-blue eyes are large and very direct. His gold spectacles have the small lenses that were customary until the present century. He looks directly over them except when reading.

A visitor came to the library one summer afternoon. He turned out to be the librarian of Widener Library at Harvard University, and he had brought a friend to see, at this small Canadian university, the portrait of Silas Tertius Rand, 1810-1889, who had been given an honorary degree by Acadia.<sup>1</sup>

This is intriguing. It suggests the question: How does this farmer's son from Canning rate a portrait in a university's administrative building? Even the people who do the university's chief work, "to advance learning and to perpetuate it to

posterity," the professors, are seldom so honoured. The portraits on display are usually chairman of boards, presidents, rich men who have given some money to the institution. This man, Silas Rand, never even attended a university. Here is his story.

He was born at Brooklyn Street, Cornwallis,<sup>2</sup> on May 18, 1810, being the eighth child in a family of twenty-two. His father came from New England after the French settlers were expelled and received a large grant of land. His father was married three times, the second wife being Deborah Tupper who was a sister of Doctor Tupper, the father of Sir Charles Tupper. Silas Tertius was the fifth child of this union.

"Whatever talent I have been blessed with, I have inherited from my mother," he says. "My mother never went to school two weeks in her life; but she was a beautiful reader and was a poetess of no mean ability."<sup>3</sup> His father taught him to read and to do hard work on the farm. At age eighteen he began a seven years' apprenticeship at brick laying and stone masonry, the trade of his father and grandfather.

As a small boy he attended school, "such as schools were in those days," for a few weeks. Three different women held school.<sup>4</sup> "None of them amounted to much as teachers," and one of them couldn't write her name, "but", he adds, "she did teach us the way to Heaven." He was through with school at age eleven, but seven years later he determined to master arithmetic, and did so with the aid of a book.

When he was twenty-three he paid an old "stager" three dollars to teach him English Grammar in a single lesson, then he started teaching it himself at two dollars a lesson. For four weeks he studied Latin Grammar at Horton Academy,<sup>5</sup> then he returned to the work of stone mason, and the study of Latin on his own.



In 1834, at the age of 24, he was ordained as a Baptist minister and became pastor at Parrsboro. He continued to study Latin and began the study of both Greek and Hebrew also. "In 1836," he says, "I went back to Horton Academy for a few months, and from that time the study of languages became a passion."

Mr. Rand later was pastor at Baptist Churches at<sup>6</sup> Horton, Liverpool, Windsor, and Charlottetown. A delightful little story has come down. If it has any foundation in fact it probably occurred at a later time in his life. At the weekly prayer meeting in Baptist churches it was a common practice to have experiences related: for members of the church to tell others what great things the Lord had done for them, to relate their struggles with temptations and how the Lord had given them the victory, to give help to others in difficulty by showing, sometimes with considerable emotion, they had been led to accept very baffling problems or to find solutions that brought peace to their souls. This was frequently a very moving part of the service. Apparently Silas Tertius had gone on at length, carried away perhaps by memories and emotions. Another member, probably a relative, had crept unobtrusively up behind Silas. Twitching his coat sleeve he whispered, "Now Silas, you know your failing."

In his prime he could speak and write a dozen languages: English, Latin, Greek, Hebrew, French, Italian, German, Spanish, Modern Greek, Micmac, Maliseet, and Mohawk. The language he liked best, he said, was Micmac, because, "it is the most marvellous of all languages, ancient or modern. It is marvellous in its construction, in its regularity, in its fulness." He translated the Bible into Micmac (no mean job) and preached in that tongue to thousands of Indians. He also learned early in his career to use shorthand, or phonography.<sup>7</sup>

In 1846, at the age of 36, he gave up the pastorate, "that comparatively easy way of earning a livelihood," and became a missionary to the Indians. This entailed spending a large portion of his life in wigwams and in the woods.

First, it was essential to master the Micmac language. He gave a great deal of credit for assistance in this, at least in its early stages, to a Frenchman named Joseph Ruisseau who had translated his name and became Joseph Brooks. He had married a Micmac woman and had lived with the Indians. So he was very helpful to Mr. Rand, the missionary, not only in helping him in learning the language, but also he was an excellent source for the stories and legends that Rand collected and which were published by Wellesley College in 1893.

As for financial support for his work among the Indians, the Micmac Missionary Society agreed to pay him two hundred pounds a year. This was quite satisfactory, except for the one proviso: he must collect contributions himself. So one finds his account book listing the contributors and their contributions all carefully enumerated. Seldom any contributions approaching a pound appeared from individuals, although some church congregations might provide him with so many pounds. This personal collection of contributions was a tiring, time-consuming nuisance. So in 1864 he discontinued it and thereafter had no fixed salary, leaving it to the Lord to provide. He was inspired to this mode by a Mr. Muller who conducted an orphanage for 5,000 children at Bristol with no fixed method of support. About this time too he was much impressed by the attitude of the Plymouth Brethren and their literal acceptance of Jesus' teaching to "take no heed for the morrow." He began to feel that his own church was less trusting in Providence than it should be.

"For twenty-two years I have lived by faith in God—that my bread would be given me, and that my water would be sure,—and during the whole of that time I have never had a demand that I could not meet. Indeed I could relate to you many wonderful instances of answers to prayer. The good Lord has always supplied my wants,—not always in the way I looked for it, but in His own way."<sup>8</sup>

Dr. Rand made his home at Hantsport from November, 1853, until he died in October, 1889. A person who visited him there writes:<sup>9</sup>

"One mile back at that pretty little village of Hantsport, stands the house of Dr. Rand. His study is filled, mostly, with old musty books of ancient languages and literatures. On his writing table, and piled on the shelves, are manuscripts of his unpublished Indian works. The sight of this veteran missionary in his study, surrounded by his twelve thousand manuscript pages of Micmac Scriptures, Dictionary, Grammar, and Legends, is a picture worth going to Hantsport to see. He sits at his desk as straight as an arrow; his marvellous memory is still unimpaired, and his remarkable energy and ability to work are apparently as great as ever. For fifty years he has kept a personal journal, and in it are recorded many racy passages on men and events in Nova Scotia during the past half century. But the ordinary man who undertakes to read it is met by one great drawback—it is written in English, French, Latin, Greek, Micmac, and shorthand. Dr. Rand devotes about ten hours a day of his time to the preparation of the manuscript of his Micmac-English Dictionary for publication, which has been assumed by the Dominion Government. When he tires of literary work, he seeks recreation with the axe and wood-saw."

He published a volume of about one hundred "Modern Latin Hymns." These were constructed, not according to the ancient rules, but using modern English methods of rhyme and

rhythm. Some of the old familiar hymns that were translated were "Abide with Me," "A Mighty Fortress is Our God," "From Greenland's Icy Mountains," "Guide Me, O Thou Great Jehovah," "Jesus, Refuge of My Soul," and "Rock of Ages Cleft for Me."

Dr. Helen Webster,<sup>10</sup> of the Department of Philology of Wellesley College, has briefly characterized Dr. Rand and his work: "He possessed a marvellous memory and wonderful linguistic power; he was a man of remarkable energy and ability. The work which he accomplished was unique. The value of that which he has done in the Micmac and Maliseet languages will become more and more apparent as the attention of philologists turns more and more to the investigation of the aboriginal languages of America. He has translated into Micmac almost the entire Bible; he has compiled a dictionary in that language of more than forty thousand words, and he has, in addition, furnished to the philologist a large amount of other valuable linguistic material. He was the discoverer of Glooscap, that mythological character which Mr. Leland calls "the most Aryan-like of any evolved from a savage mind"; and he has saved from oblivion the mythological lore of a people that are losing with every generation their hold upon ancient customs and manners."



### *His Literary Works*

The Introduction to Legends of the Micmacs<sup>11</sup> lists the following published works of Dr. Rand:

1. A short statement of the facts relating to the History, Manners, Customs, Language and Literature of the Micmac Tribe of Indians in Nova Scotia and P. E. Island.

2. Cisulc Uceluswoen Agenudasic. God, His word Told-about.

3. The History of Poor Sarah, a Pious Indian Woman. In Micmac.

4. Hymn. Four verses in English, Translation into Micmac.

5. In Micmac language. Phonetic characters.

6. Psalm XXIII. Text in Micmac. Phonetic characters.

7. Hymn. Christmas hymn. Micmac.

8. The Gospel according to St. Matthew. Micmac.

9. Pela Kesaungoodumumkawa. Saint Matthew.

10. The Gospel of Saint John. Micmac.

11. Wooleagunoodumakun. Saint John. Micmac.

12. First reding buk in Mikmak.

13. A First Reading Book in the Micmac Language.

14. Vocabulary of the Micmac Language.

15. Milicete Numerals.

16. The Lord's Prayer in the Milicete Language.

17. The Gospel Akording to sent Luk, Micmac.

18. The Gospel according to Luke. Micmac.

19. The Buk ov Djenesis. In Mikmak.

20. The Buk ov Samz. In Mikmak.

21. Tan Teledakadidjik Apostalewidjik. The Akts of the Aposelz.

22. The Ten Commandments, the Lord's Prayer, etc. In the Maliseet language.

23. The Book of Exodus in Micmac.

24. The Gospel according to Saint John in the Language of the Malliseet Indians of New Brunswick.

25. Terms of Relationship of the Micmacs, and Etchemin or Malisete.

26. Tracts in Micmac. No. 1

27. Talekusuhstaduks? How are you to be saved?

28. Tracts in Micmac. No. 2

29. Wokumayaan. Be thou clean.

30. Tracts in Micmac, No. 3

31. Uktuloowawoodeel abiksiktaslgul.

32. Tracts in Micmac: No. 4

33. Micmac Lesson-card, No. 3

34. A short Account of the Lord's Work among the Micmac Indians.

35. The Gospel according to Mark.

36. The Epistle of Paul to the Romans.

37. The Gospels of Matthew, Mark and Luke, with the Epistles and Revelation: translated from the Greek into Micmac.

38. A Specimen of the Micmac Dictionary being prepared at the expense of the Dominion Government of Canada.

39. The Micmac Language.

40. The Micmac Indians.

41. Dictionary of the Language of the Micmac Indians.

42. Promissiones Domini Nostri Jesu Christ.

43. The Only Place of Safety. Micmac.

44. Hymni recentes latini, translationes et originales per Silum Tertium Randum.

### *Manuscripts*

1. Micmac Catechism, 38 pp.
2. Micmac Ollendorf, 86 pp.
3. The Decalogue as read from the Indian Prayer-book.  
4 pp.
4. Sentences in Micmac. 63 pp.
5. List of Micmac words resembling Greek, Hebrew, Latin, etc.
6. Legends of the Micmac Indians, and extracts from the Micmac Prayer Book.
7. Notes explanatory on the Micmac Translations of the Psalms.
8. Dictionary of the language of the Micmac Indians. 4 vols. General plan of the work.
9. Manuscripts relating to the Micmac language. 1 vol.
10. Extracts from the Micmac Hieroglyphic Prayer-book.  
80 pp.
11. The Small Catechism in Micmac Hieroglyphs, with the corresponding Micmac words in Roman characters, 12 pp.
12. Tracts and Hymns in the Micmac language. 340 pp.
13. Psalms in Micmac and in Maliseet. Arranged so as to be sung, 17 pp.
14. Hymns in Micmac and Latin. 1 vol. 196 pp.
15. Manuscripts in the Maliseet and Micmac languages.  
400 pp.
16. A lecture delivered before several literary institutions in Nova Scotia on the Peculiarities of the Micmac and Maliseet Tongues. 52 pp.
17. A vocabulary of Maliseet words. 500 p.
18. Hymns in Maliseet Language.
19. Maliseet, Ollendorf, and other translations. 418 pp.
20. Manuscripts treating principally of the Maliseet language. 400 pp.
21. List of Indian names and places in P. E. Island, obtained November, 1888, by the aid of Peter Jim.
22. Grammar of the Micmac Language. 132 pp.

23. Report of the Micmac Mission for 1872. 229 pp.
24. Manuscripts in the Maliseet and other languages.  
275 pp.
25. Dreams and Visions and Religion in Common Life.  
241 pp.
26. A Lecture on Psalm XXIII. 43 pp.
27. An Ancient Icelandic Tale. Translated from the  
Latin. 50 pp.
28. Micmac Lesson Book. 370 pp.
29. About a thousand Esquimaux words. 35 pp.
30. Mohawk Vocabulary. 200 pp.
31. No. 2. Mohawk Vocabulary. 175 pp.
32. Mohawk Words, and a translation of the ninth and  
eleventh chapters of Luke, and the ninth chapter of Mark.  
125 pp.
33. Manuscripts pertaining to the Mohawk language.  
210 pp.
34. The Gospel of Mark. Capt. Brant's translation. 48 pp.
35. Mohawk, Seneca and Tuscarora words.
36. Numerals in Mohawk, Tuscarora, Cayugon, Seneca,  
and Oneidah. Mohawk sentences and a list of Mohawk words.  
16 pp.
37. Diary of Rev. S. T. Rand.

In the Canadiana Collection at Acadia University, ninety titles are listed under Rand, Silas T. There is some overlapping with the above list, but in the Acadia list there are more titles of a personal nature, or of a religious nature, or titles in Micmac. They are as follows:

1. Account and memorandum Notebooks.
2. Address before the Nova Scotia Historical Society.
3. Autobiographical Notes.
4. Cisulc uceluswoen Agendedasic.
5. The claims of the Indians (Lecture in Halifax).
6. Collection for the Micmac Mission.
7. Diary, 1846-48, 1851, 1864-66, 1870-73, 1877,  
1884. Mss.



8. Dictionary of the Micmac Language, Reprint.
9. Dictionary of the Micmac Language, Halifax, 1881, Scotia Publishing Co.
10. Dictionary of the Micmac Language. 6 vols. Mss.
11. The dying Indian's Dream, 1881, A poem with some additional Latin poems, 1881. C. W. Knowles, Windsor.
12. Education. An address.
13. The Explosion. In Micmac.
14. Ferst ridn buk in Mikmak, London, Fred Pitman, 1854.
15. A first reading book in the Micmac language, Halifax, N.S., Printing Co. 1875.
16. A first reading book in the Micmac language. Mss.
17. Geneological notes on the Rand family.
18. Heaven's Joy over repentant sinners. 64 p. Mss.
19. The Higher Christian Life (Clipping) Liverpool Advance, Feb. 11, 1898.
20. The History and Customs of the Indians. Address. Mss.
21. The History of Poor Sarah, a pious Indian Woman. Micmac.
22. Indian Legends in Micmac and English from the mouth of Susan Boss in Prince Edward Island. 1847. Mss.
23. An Ister him. Micmac.
24. The jubilee historical sketch of Nova Scotia Baptist Association, 15th anniversary, Charlottetown. Queen's Printer. 1849.
25. A lecture delivered before several literary institutions in Nova Scotia or peculiarities of Micmac and Maliseet languages.
26. Legends of the Micmacs, paper delivered before Nova Scotia Historical Society, April 9, 1889. Mss.
27. Legends of the Micmacs. Longmans Green, 1893.
28. Legends of the Micmacs, Glooscap, the Great Chief and other stories, New York, Sturgis and Walton. 1913. 293 pp.
29. Letter to William Chipman. 1848. Mss.

30. Letter to Rev. D. Freeman. 1858. Mss.
31. List of Micmac sounds resembling Greek, Hebrew and Latin, etc.
32. The Micmac Mission. Hantsport. 1882.
33. Miscellaneous notes and vocabularies on the Micmac language. Mss.
34. Notebook, partly printed and partly Mss.
35. Numerals in Mohawk, Tuscaroros, Cenge, Seneca, and Oneida. Mohawk sentences and lists of Mohawk and Seneca words.
36. An Ode on Rum, a lecture. Mss.
37. Old Elkanah's Christmas, or the Sequel of Widow Brown's Christmas. Mss.
38. Old Indian Yarn and a true one. Mss. Mismac.
39. The only place of safety. 13 p. Mss. Micmac.
40. Private correspondence. 1842-1889. Mss.
41. Rand and the Micmacs. Charlottetown. The Examiner Office. 1889. XIII. 81 pages.
42. Rand's Micmac Dictionary (Micmac-English). Transcribed and Alphabetically arranged with a grammar and list of place names by Jeremiah S. Clark. Charlottetown. The Patriot Publishing Co. 1902.
43. Scrapbook. Mss. Letter, Clipping, etc.
44. A Short Account of the Lord's work among the Indians, with some reasons for seceding from the Baptist Denomination. Halifax, Macnab. 1873.
45. A short Statement of facts relating to the history, manners, customs, language and literature of the Micmac tribe of Indians in Nova Scotia and P. E. Island, two lectures in Halifax in November, 1849, at a meeting held for the purpose of instituting a mission to the Micmacs. Published under the direction of the Committee for superintending the mission. Halifax, J. Bowes and Son. 1850.
46. A Short Statement. 1850.
47. The Smitten Rock. 1873. Mss.

48. A Specimen of the Micmac Dictionary being prepared at the expense of the Dominion Government of Canada. Hantsport. 1855.

49. Talekesohsutaduks? How are you to be saved? London, Gospel Tract Depot. In Micmac.

50. Uktuloowawoodeel abiksiktasiqu. "Thy Sins are Forgiven Thee" (London. Gospel Tract Depot). Micmac.

51. Vocabulary (AA-AP only) of the Micmac language.

52. A Vocabulary of Micmac Words. 634 p. Mss.

53. Wen teladeget? Who is to blame? (London. Gospel Tract Depot) 4 p. Micmac.

54. Woku mayaana. "Be Thou Clean." (London. Gospel Tract Depot.) 4 p. Micmac.

55. Bible. Manuscripts. Maliseet. (Selections from the Bible translated into Maliseet). Mss.

56. Bible. Manuscripts. Micmac. The Book of Genesis. Micmac by Silas Rand and Benjamin Christmas.

57. Bible. Manuscripts. Micmac. The Book of Ruth. Mss.

58. Bible. Manuscripts. Micmac. Kings—by Rand and Christmas.

59. Bible. Manuscript. Micmac. Psalms. Mss.

60. Bible. Manuscript. Micmac. Job. Mss.

61. Bible. Manuscript. Micmac. Jonah. Rand and Christmas. Mss.

62. Bible. Manuscript. Micmac. Matthew, Mss.

63. Bible. Manuscript. Micmac. Luke. Mss.

64. Bible. Manuscript. Micmac. Luke. Rand and Paul Christmas. Mss.

65. Bible. Manuscript. Micmac. Luke. Rand. Mss.

66. Bible. Manuscript. Micmac. John. Rand. Mss.

67. Bible. Manuscript. Micmac. Acts (Incomplete). Rand. Mss.

68. Bible. Manuscript. Mohawk. Mark. Captain Brant with interlinear text by S. T. Rand.

69. Bible. Manuscript. Micmac. John, by James Powlis, with interlinear translation by S. T. Rand.

70. Bible. Maliseet. Selections. The ten commandments, the Lord's Prayer, etc., in the Maliseet language. Printed for the Micmac Missionary Society, 1863.

71. Bible. Old Testament, Genesis in Mikmak, 1857.

72. Bible. Old Testament, Exodus in Micmac (translated by S. T. Rand and Thomas Brooks) Halifax, N.S. Printing Co., 1870.

73. Bible. Old Testament, Psalms. Micmac. *Ae buk ov Samz* in Mikmak. Pitman, 1859.

74. Bible. New Testament. Micmac. 1875. The Gospels, with the Epistles and Revelation, translated from Greek into Micmac by S. T. Rand. Halifax, N.S. Printing Co., 1875.

75. Bible. New Testament. Micmac. 1871. *Pela Kesaqv-noodumumkawa tan tuh oksakumanenoo Westowoolkw. Sasoogle clistawit—Chabouktook, Megumageo ledakunweeku-gemkewa moweome.* 1871. Includes the books of the New Testament with the exception of the Gospel According to Saint John, and the Acts of the Apostles, translated into Micmac by S. T. Rand.

76. Bible. New Testament. Micmac. Selections (The New Testament with the exception of St. Matthew, St. John and Acts) translated into Micmac by S. T. Rand.

77. Bible. New Testament. Matthew. *Pela Kesagonoodumumkawatan tula uksakumamenoo. Westowoolkw Sesoo-gole clistawit cotenink Megumoweesink. Chebootook* (Halifax, N.S.) *Megumagea Ledakumweekogemkawakawa moweume.* 1871.

78. Bible. New Testament. Matthew. Micmac. 1871. *Pela Kesagonoodumumkawa tan tula uksakumanenoo wesawo-osink Sasoo-gole Clistawit Conteink Memumoweesink.* Halifax, N.S. Nova Scotia Printing Co., 1871. 146 pp.

79. Bible. New Testament. Matthew. Micmac. 1853. The Gospel According to St. Matthew in the Micmac Language. Charlottetown. G. T. Haszard. 1853. 118 pp.

80. Bible. New Testament. Luke. Micmac. 1856. *Ae Gospel Akordiy to Sent Lwk. Eizak Pitman.* 1856. 148 pages.



81. Bible. New Testament. John. Micmac. Wooleagunoodum tan tula Saeku Megumoweesimk. Chebooktook. (Halifax, N.S.) Megum agea Ledakun-weekugen Kawa Moweome, 1872. 103 pp.

82. Bible. New Testament. Acts. Micmacs, 1863.—de Akts ov Aposelz Mikmak. Bath. Pitman. 1863. 140 pp.

83. Bible. New Testament. Epistles. Micmac. (The Epistles and Revelation). Translated into Micmac by S. T. Rand.

84. Centum translationes hujus proverbii, nempe "Homines, qui vivunt in vitreis domibus, debent non jaculari lapides." per Nova Scotiam.

85. Hymni Recentes Latini. Translationes et originales, per Silam Tertium Randium, Halifax, N.S., S. Selden. 1888. 168 pp.

86. Hymns, translated by S. T. Rand. Miss.

87. Indians of the Maritime Provinces and Quebec (Manuscript letters addressed to Rev. Silas T. Rand, D.D., (1849-1886)

88. Nova Scotian at Home. Rev. S. T. Rand

Clipping from Evening Mail, Halifax, N.S., Jan. 30. 1886.

An examination of these lists brings the conclusion that Dr. Rand was a hard worker. His literary output was extensive. He was published in Canada, the U.S., and England. His work on the Micmac and Maliseet languages was of such academic excellence that Professor Horsford of the Library of American Linguistics, Wellesley College, saw it as "a contribution of rare worth, alike to the philologist, the anthropologist, and the ethnologist."<sup>12</sup> His religious contribution, equally valuable in another field, was prodigious in quantity.

He tells, in his preface to "Legends of the Micmacs", how he operated. "I usually had pen, ink and paper at hand; if I came to a word that I did not understand, I would stop the speaker, jot down the word with its meaning, and make a few brief notes."

The Micmacs, he said, had a language that is copious, flexible and expressive. They have no *v*, and no *f* or *v*. There is no article. The declension of nouns and the conjugation of verbs are as regular as the Greek, and 20 times as copious. The verb, *to be*, is irregular and is never used as a simple copulative. They have dual number, as in Greek.<sup>13</sup> Different persons and numbers are expressed by the termination of the verb. There are many tenses. There are various ways of expressing sex. By varying the termination of nouns they distinguish Nominative, Genitive, Dative, Accusative and Vocative cases. There are two additional cases: one to show the subject is absent, the other to indicate the end of a sentence. "The verb is emphatically *the word* in Micmac. Whole sentences, and lone ones too, occur constantly, formed wholly of verbs." In conjugation they have five moods: Indicative, Imperative, Subjunctive, Potential, and Infinitive. "For such subjects as nothing with which they were acquainted with resembled, they adapted, and have preserved the French names."<sup>14</sup>

"*Wenuch* is their word for Frenchman. This, in composition, is shortened to *Wenj*. Te-am is a moose, *wenjeste am* an ox or cow, wigwam, hut—*wenjigwam*, a house or French hut. *Soon* is a cranberry, *wenjusoan* an apple or French cranberry. And so for 40 or 50 words."<sup>15</sup>

His Dictionary of the Language of the Micmac Indians who reside in Nova Scotia, New Brunswick, Prince Edward Island, Cape Breton and Newfoundland contains 40,000 words. The Dominion Government paid for the manuscripts of both portions, the English-Micmac and the Micmac-English. The first, (E-M), was published by The Nova Scotia Printing Company in Halifax, N.S., in 1888. To date, the second part has not yet been published.

A Key to the Pronunciation is first given. The Preface gives a brief introduction, then explains and demonstrates the *holophrastic* characteristics of the language. One peculiarity

which has been termed by philologists, *Holophrastic*, a word derived from two Greek words, and denoting that "a whole sentence is comprehended in a single word"—a *compound* of course,—may be referred to as explaining one cause of the multiplicity of words. This characteristic of the language, while it wonderfully shortens *speech*, greatly multiplies *words*. For instance the phrase, "I am walking about, carrying a beautiful black umbrella over my head," comprising a sentence of twelve words and twenty one syllables, can be all expressed in a single word in Micmac, containing but ten syllables—"yale-oole-maktawe-pokose." This is done by seizing upon the roots, or principal parts of the several words of which the word is composed, dropping off all that is mere *grammar*, and then by means of *union vowels*, or the *union of vowels* combining or *dove-tailing* these roots together in the most artistic manner, so as exactly to express the meaning of the whole, without any ambiguity or possibility of mistake."

This characteristic is then illustrated by using the word for *foot*. To show the wonderfulness of the language, from this word, by combination, are derived two hundred and fifty Micmac words.

A. There are four *a* sounds in Micmac: father, mane, the second *a* in abaft, and as in man. *Abdomen* - oomoste. *To abate* - v. tr. Ajitheladoo. *To abate* - v. int. - ajilkelassik; Pemeaps-eak; Pemitkelaachk; Pemitkelaachk; Pemekgkasak; ajitkelaachk.

B. *Black*. Maktawae; maktawaak To blacken, v. tr., Maktawadega; Maktawado; Maktawaaluk. To blacken (grow black); v. tr. Maktawea; Maktaweak. 59 other uses, in 46 of which Makta is part of the compound.

C. *Canoe*, kivedun; Ootool; 'Ntool; uktool, - his, my, thy canoe. A new bark canoe, skogumool.

A log canoe, wolsaktaoo

To go in the same canoe, Weadoolemik; Weedoolemooa.

To own a canoe, Weedooole.  
 To build a canoe, edoole.  
 To go in a canoe, kwedunaam  
 There are seventy different terms connected with making or  
 operating a canoe.  
*Cheek*, Ookujenooon.  
 My cheek, 'Nkujenooon.  
 Thy cheek, ukujenooon.  
 His cheek, Okoojenooon.

F. There is no *f* in Micmac. When attempting to pronounce French or English words which contain this letter they give it the sound of *b* or *p*.

J. *Jesus Christ*. Sasoo Goole. This word presents a striking illustration of the changes to which words are subject in being transferred from one language to another when the simple sounds differ. Thus the sound of the French *j* does not exist in Micmac. The nearest to it is the *s* which the Micmac invariably substitutes for it. For the *r*, which he has not, he substitutes *l*. Thus, Sasoo is for Jesus, and Sasoo Kule, which he has made Goole, for Jesus Christ.

K. *Narrows*. kebek (The origin of "Quebec")

"The dictionary," said the Irishman, "is a very interesting book, but it changes the subject too often." A good deal of time could be spent finding interesting things therein. For example bottle is pootei in Micmac. The French for bottle is bouteille, which sounds very much like the Indian word. The Indian had never seen a bottle until the Europeans came so he used the French word for it. Similarly *potato* is Tapatat in Micmac. The French called this new vegetable des patats. The Indian adapted the new word.

As the end of this paper is approached perhaps a few backward glances at the bearded, old gentleman who is the subject may be made. We see him being made aware of his sins



and learning to pray as a boy. Frequently throughout his life he would awaken early and pray fervently. On a trip to Fredericton he prayed for God's care and blessing upon his wife and children back home, for "my Indians", the priest McDevitt, for A. W. Sterling and his people . . . , ending with "and all ministers."<sup>18</sup> God gave me access" was a frequent phrase.

He loved the Indians. At a lecture on the need for a mission to them he said, "Have we any warrant for overlooking the Indian, in our efforts for a world's enlightenment and salvation? Whether we can, as believers in the Lord Jesus Christ, see the remnants of this nation doomed to be deprived of their means of existence, to fall victims of decay, and to be swallowed up in the vortex of ruin, into which our vices have helped to throw them; without making an effort in the strength of Omnipotence to save them."<sup>19</sup>

He made use of what used to be called "Simplified Spelling," in the text of his address to the Nova Scotia Historical Society, using such words as natyur, produkt, sertenli, and langwij.

He kept accounts meticulously. One finds such entries as: Expenses to visit Indians at St. Peter's 2/5, passage to Indian Island in canoe, 5/3, expenses crossing to Pictou 1/10, horse hire and feeding horse 13/0, coach fare and expenses to Halifax 10/0, boarding two days at Wolfville 2/0, fare in steamer to Charlottetown 12/0, paid Ben Christmas for four days work 12/0.

The Indian, Paul Christmas, had helped him with at least one story. But Paul was a problem. He came to the house one winter night, drunk, half-starved, and very cold and shivery. Mr. Rand fed him, warmed him, and gave him a place to sleep near the stove. The next day he prayed with Paul and talked with him. Paul promised to do better. Late that night he came again, drunk and with a woman.

## FOOTNOTES

1. Longley, R. S. Record of Acadia Graduates.
2. One of the three townships that later became King's County: Horton, Cornwallis and Aylesford.
3. Legends of the Micmacs, p. XVI.
4. Dame Schools.
5. A secondary school connected with Acadia University.
6. Legends, p. XVII.
7. Graphy: writing or drawing; phono, of sounds.
8. Legends, p. XIX.
9. Legends, p. XX.
10. Legends, p. XXI.
11. Legends, p. XXII.
12. Legends, p. VI.
13. Compare Caesar's laconic "Veni, vidi, vici."
14. A Short Statement of Facts Relating to the History, Manners, Customs, Language and Literature of the Micmac Tribe of Indians in Nova Scotia and Prince Edward Island, p. 18.
15. A Short Statement, p. 7.
16. Dictionary, p. IV.
17. A Short Statement, p. 18.
18. Diary
19. A Short Statement, p. 13.
20. Account and Memorandum Notebook.

# *James McCabe Genealogy*

## A PRE-"HECTOR" SETTLER IN PICTOU COUNTY

PROFESSOR A. MARBLE

James McCabe<sup>1</sup> was a native of Belfast, Northern Ireland, who emigrated to Philadelphia about the year 1743. He was a descendant of the McCabe Sept of the Clan McLeod of Argyle-shire who came to Ulster in 1612. It is said that James McCabe was partially trained to be a Roman Catholic Priest; training which he would have had to receive on the continent, probably in France or Spain. Upon arriving in Philadelphia he obtained employment as a shoemaker and in about 1750 was married to Ann PETTIGREW, the widow of John Hughes. James and Ann must have noticed an advertisement which appeared in the Pennsylvania Chronicle of April 25, 1767, announcing the future sailing of the brigantine "Betsey" for Nova Scotia, since history records that they were one of the six families on board that 30 ton vessel when it landed at Pictou on June 10, 1767. At that time the McCabe family consisted of two sons and four daughters, all of whom had been born in Philadelphia.

According to Judge A. J. Crockett, who wrote an article on James McCabe which appeared on The Truro Weekly News of May 15, 1952, our subject was "a man experienced in American pioneering life." Judge Crockett mentions that McCabe was granted a half acre Town lot in Pictou, as well as a farm lot, the latter being located five miles from the town and in the vicinity of Green Hill. However, Land Records for Pictou County show that in 1775, Ann McCabe was granted land west of Pictou Town by Thomas Harris et al of the Philadelphia Company. The grant was made to Ann rather than to James because it was the Company's policy to grant land to Protestants only. In 1797, Ann transferred title of this land to her husband James. With regard

to James McCabe's religion, Rev. George Patterson, a noted Pictou County Historian, wrote: "He was a Roman Catholic, but not a very strict one. He was too fond of the good things of life to regard Lent and other feasts of the church and cared little for holy days. He attended Dr. McGregor's preaching services but never became a decided convert".

William McKay, a "Hector" passenger, went to live with James and Ann McCabe sometime between 1773 and 1775, and adopted the name McCabe, by which his descendants are still distinguished. William McKay McCabe was drowned while crossing the harbour in a canoe in 1828.

I have not been able to determine birth and death dates for James and Ann, however Land Records indicate that both were alive at least as late as 1801. They were indeed the pioneer immigrant family of Pictou County as it is recorded that James cut down the first tree, built the first log cabin, and planted the first crop. Their children included two sons and four daughters, four of whom were:

- 2 i John b. ca. 1754, d. ca. 1838, md. 1779 to Eleanor MOORE.
- 3 ii James b. Jan 27, 1756, d. Sep 19, 1828, md. ca. 1781 to Elizabeth SHULTZ.

- iii Ann b. ca. 1758, d. May 19, 1784, md. to Robert GERRARD.

- iv Catherine b. , d. , md. to Owen McEWEN.

Owen McEwen (or McKowen) and Catherine lived at Merigomish, and had eleven children.

The names of the other two daughters of James and Ann have not been determined. However, some members of the family believe that their names were: Mary and Agnes. Patterson, in his History of Pictou County, indicates that one of these daughters married a Mr. SNOW, and the other married a Mr. WATSON, and that both families removed to the United States.

2. JOHN McCABE<sup>2</sup> (James<sup>1</sup>), was born in Philadelphia in about 1754 and came with his parents to Pictou on the "Betsey" in 1767. He was married in 1779 to Eleanor (b. 1761), eldest daughter of Samson and Martha (ARCHIBALD) MOORE of Truro, and settled at West River. In an application for a grant of land in the River John area in 1811, John indicated that he had thirteen children: six sons and seven daughters. John and Eleanor probably lived in the River John area after they received the grant, and John died there in about 1838. Eleanor died in 1848. Their children, born at West River, were:

- 4 i James b. May 18, 1781, d. Dec 28, 1861, md. Sep 23, 1807 to Nancy WHIDDEN.

- 5 ii John Moore b. d. , md. Nov , 1806 to Christiana FULTZ.

- 6 iii William bapt. May 20, 1787, d. ca. 1850, md. to Sarah Ann —

- iv Helena bapt. May 23, 1790, d.

- v Jean bapt. May 19, 1793, d.

- 7 vi Daniel b. ca. 1795, d. Feb. , 1872, md. Aug , 1827 to Louisa SCHWARTZ.

- 8 vii Thomas b. d. , md. Jun , 1847 to Mary DICKSON.



- viii David b. d. Living at West River in 1818.
- ix Alice b. ca. 1805, d. May 30, 1883, md. Feb. 2, 1827 to Thomas FITZMAURICE.

Thomas Fitzmaurice and Alice lived on the Windsor Road, and after 1855, at Bedford. They had at least one son.

I have not been able to ascertain the names of the remaining four children of John and Eleanor McCabe.

4. JAMES McCABE<sup>3</sup> (John,<sup>2</sup> James<sup>1</sup>), was born at West River on May 18, 1781, and was married on Sep 23, 1807 to Nancy (b. Dec. 24, 1787), sixth daughter of Samuel and Abigail (NEWCUMB) WHIDDEN of Salmon River, Colchester County. About 1822, James and Nancy moved from West River to Greenfield, Colchester County, where they acquired land in 1824. They carried on farming there for the rest of their days, and Nancy died at Greenfield on Apr 24, 1858. James died there on Dec 28, 1861. Their children were:

- i John b. Sep 10, 1808, d. , 1890, md. Jan , 1835 to Rebecca McLELLAN. md. Oct. 15, 1865 to Ann WARD. John was a farmer at Greenfield, and after 1857, at Economy. He had a total of eleven children, all by his first wife.
- ii Samuel b. Apr. 15, 1810, d. Nov 9, 1901, md. Mar 21, 1839 Elizabeth BARTLETT. Samuel was a farmer at Greenfield, and had a total of ten children.
- iii Mary (called Polly) b. Aug. 25, 1812, d. , md. Mar 23, 1848 to William STAPLES. William and Polly lived at Lower Onslow and had one child.
- iv Eleanor b. Jun 3, 1815, d. Sep , 1879, md. Jan , 1834 to Richard PYKE. Richard and Eleanor lived at Smithfield and had five children.
- v James W. b. Jul 6, 1817, d. Apr 22, 1892, md. Jan 20, 1842 to Abigail DOWNING. James was a farmer at Greenfield and had eight children.
- vi Daniel b. Jun 9, 1819, d. Sep 12, 1879, md. , 1852 to Susan McCARNIA. md. secondly to Mary McCARNIA. Daniel was a labourer and lived at Greenfield. Five children.
- vii Edward b. Apr 3, 1821, d. May 9, 1909, md. Dec 20, 1843 to Sarah HIGGINS. Edward was a blacksmith at Glenmore and had eleven children.
- viii Abigail b. Mar 23, 1823, d. Oct 4, 1891, md. Dec 4, 1845 to George HIGGINS. George Higgins and Abigail lived at Middle Musquodoboit.
- ix Asa (called "Honest Ase"), b. Mar 7, 1825, d. Jul 12, 1901, md. Feb 29, 1848 to Dorothy DOWNING. Farmer at Greenfield. Eight children.
- x Ralph b. Jul 27, 1827, d. , 1898, md. Jun 3, 1852 to Jane DOWNING. Ralph was a farmer at Greenfield and had ten children.

5. JOHN MOORE McCABE<sup>3</sup> (John,<sup>2</sup> James<sup>1</sup>), was born at West River and was married in November of 1806 to Christiana, daughter of Anthony and Eleanor (SHULTZ) FULTZ of the Windsor Road in Sackville Parish in Halifax County. When John McCabe made application for a grant of land in the River John

area in 1811 he stated that he had two children. On 1817 he sold lands at West River, and at that time stated that he was a resident of Beaver Bank, Halifax County. Again in 1820, when he sold land at West River, he listed his place of residence as Beaver Bank. After 1820 I have not been able to find information on the place of residence or demise of John Moore McCabe, however, I believe that the John McCabe who received a grant in the Smithfield area of Colchester County in 1834, and the John McCabe listed as living in Truro Township in the 1838 Census, are the said John McCabe. The names of three of his children, the last two baptized in the Sackville Parish, were:

- i William b. ca. 1811, d. md. to Sarah  
William was a sparmaker at Melford, Guys-  
borough County.
- ii Anthony bapt. May 29, 1814, d. md. 1832 to  
BROWN. Anthony was living at Fraser's Mountain  
in 1832.
- iii James Michael bapt. May 29, 1814, d. Sep 6, 1889, md. Aug  
8, 1839 to Catherine MARSHALL. James was a carpenter  
and innkeeper at Kemptown, Colchester County. He and  
Catherine had eleven children.

6. WILLIAM McCABE<sup>3</sup> (John,<sup>2</sup> James<sup>1</sup>), was born at West River and baptized by the Rev. James McGregor on May 20, 1787. In 1811, along with his father and brothers, he applied for a grant of land in the River John area of Pictou County and at that time was listed as being single. In 1837 William purchased land at Black Rock, Kings County, and in 1838, William and his wife Sarah sold land in that area. Apparently he resided at Black Rock until he died early in 1850, since in December of that year the estate of the late William McCabe of Black Rock was reported for sale in the Royal Gazette. By that time his widow had remarried and her second husband was Timothy Strong. I have not been able to ascertain whether William and Sarah had children.

7. DANIEL McCABE<sup>3</sup> (John,<sup>2</sup> James<sup>1</sup>), was born at West River about the year 1795, and was married in August of 1827 to Louisa Catherine Jane SCHWARTZ. He bought land on the Windsor Road, Halifax County in 1824, and farmed there until he died at Sackville in Feb of 1872, aged 78 years. His wife, Louisa, died at Sackville in May, 1878, aged 82 years. Their deaths and the baptisms of their children appear in the Parish of Sackville Anglican Church Records, although the 1871 Census lists Daniel as a Presbyterian. Their children included:

- i John b. ca. 1828, d. md. to Elizabeth  
John was a farmer on the Windsor Road. Six children in 1871.
- ii Daniel Schwartz bapt. Jul 11, 1830, d. Apr 17, 1900, md. Apr 1, 1854 to Margaret FULTZ. Daniel was a blacksmith in Wolfville. At least three children.
- iii Brenton Lloyd b. ca. 1832, d. md. Oct 21, 1871 to  
Agnes BARNSTEAD. md. Jun 9, 1879 to Bridgetia FULTZ.  
Brenton was a farmer on the Windsor Road as late as 1908.

- iv Arabella Louisa bapt. Jun 30, 1834, d.
  - v Margaret Emma bapt. Oct 11, 1836, d. , 1868.
  - vi Anna Maria bapt. Nov 9, 1838, d.
  - vii Agnes Elizabeth bapt. Nov 20, 1840, d. , md. Aug 5, 1858  
to Thomas BROWNELL. Thomas Brownell and Agnes  
lived in Wolfville.
  - viii Alice bapt. Jan 25, 1845, d. , md. Aug 8, 1866 to Wal-  
ter LOCKHART. Walter Lockhart and Alice lived in Halifax.
8. THOMAS McCABE<sup>3</sup> (John,<sup>2</sup> James<sup>1</sup>), was born at West River about the year 1797, however very little is known about him. It appears that he left West River and lived with his brother Daniel at Windsor Road, Halifax County, since in 1827 he signed his sister Alice's Marriage Bond, and at that time was residing on the Windsor Road. He is quite likely the Thomas McCabe of Onslow who married Mary Dickson in June of 1847, since he is not listed in the 1851 Census for Halifax County. In the 1871 Census, Mary McCabe, a widow, was living at Upper Onslow, so it appears that Thomas died sometime previous. Strangely enough neither Thomas or Mary appear in the 1861 Census for Colchester County. The John A. McCabe, aged 23 years in 1871 Census and residing with Mrs. Mary McCabe at Upper Onslow could have been a child to the union, but other than this possibility, I know of no other children.
3. JAMES McCABE<sup>2</sup> (James<sup>1</sup>), was born in Philadelphia on Jan 27, 1756, and accompanied his parents to Pictou on the "Betsey" in 1767. He was married about the year 1781 to Elizabeth (baptized Mar 15, 1761), daughter of John Frederick SHULTZ and Dorothea ROHST of Halifax and Lunenburg. James purchased land at Loch Broom in Pictou County, and farmed there until he died on Sep 19, 1828. When Elizabeth died at Loch Broom on Nov 3, 1850, her obituary stated that she was survived by eleven children, 66 grandchildren, and 113 great-grandchildren. Their children, all born at Loch Broom, were:
- i Mary Ann b. Nov 20, 1782, d.
  - 9 ii John b. Jul 11, 1784, d. Feb 3, 1854, md. to Abigail  
GOURLEY.
  - 10 iii James b. May 3, 1786, d. Oct 8, 1856, md. to Elean-  
or \_\_\_\_\_
  - iv Agnes b. Apr 6, 1788, d.
  - 11 v Thomas b. Apr 8, 1790, d. Jul 10, 1863, md. to  
Rebecca \_\_\_\_\_
  - 12 vi George b. Jun 29, 1792, d. Apr 15, 1875, md. to Jan-  
ette SIMPSON.
  - 13 vii Alexander Pettigrew b. Nov 17, 1794, d. Dec 24, 1882, md.  
Mary TUCKER.
  - 14 viii Asa b. Sep 4, 1796, d. Oct 16, 1879, md. to Janet  
\_\_\_\_\_, and secondly to \_\_\_\_\_.
  - 15 ix William b. Nov. 5, 1798, d. Jun 1, 1876, md. to Mary  
CARMICHAEL.
  - 16 x Rev. Anthony Shultz b. Aug 2, 1801, d. , md. 1833 to  
Sarah PHEAM
  - xi Eliakim Farin b. Mar 9, 1804, d. Jan 21, 1826 Never mar-  
ried.



9. JOHN McCABE<sup>3</sup> (James,<sup>2</sup> James<sup>1</sup>), was born at Loch Broom on July 11, 1784, and was married to Abigail, second daughter of William and Lydia (HAMILTON) GOURLEY of Truro. John was granted land near River John in 1813, and farmed in that area until he died on Feb 3, 1854. Abigail died at River John on Nov 23, 1871. Their children, all born in the River John area, were:

- i Elizabeth b. ca. 1815, d. 1860, md. Dec 24, 1858 to John HENDERSON. John Henderson and Elizabeth lived at River John.
- ii Lydia Ann b. 1816, d. 1900, md. to James GRATTO.
- iii John b. 1819, d. 1900, md. to Ellen HENRY. John was a farmer at River John and had six children.
- iv James b. d.
- v Rebecca b. 1823, d. 1900.
- vi Isaac b. 1832, d. , md. Jul 21, 1859 to Isabella LAUDER. Isaac was a farmer at River John and according to Census Records did not have any children.
- vii William b. d.

All of the above children were alive in 1854 and are listed in the land transfer deed of the estate of their late father John McCabe.

10. JAMES McCABE<sup>3</sup> (James,<sup>2</sup> James<sup>1</sup>), was born at Loch Broom on May 3, 1786, and was married to Eleanor ———, who was born about 1796. They resided at Loch Broom where James was a farmer. James died on Oct 23, 1842, and Eleanor died at Loch Broom on Oct 8, 1856. Their children included:

- i Rachel b. ca. 1812, d. , md. 1837 to Colin McDONALD.
- ii Elizabeth b. ca. 1817, d. , md. 1833 to David CARMICHAEL.
- iii John b. died aged 13 months.
- iv James b. ca. 1820, d. Sep 15, 1894, md. Dec 17, 1863 to Elizabeth PATRICK. James was a farmer at Loch Broom, and had three children.
- v Sarah b. d.
- vi Marv Ann b. ca. 1824, d. Sep 29, 1897, md. to James CLARK, of Caribou.
- vii Janet, b. d.
- viii Abigail b. d.

11. THOMAS McCABE<sup>3</sup> (James,<sup>2</sup> James<sup>1</sup>), was born at Loch Broom on Apr 8, 1790, and was married about 1817 to Rebecca ——— (b. ca. 1798). He was granted land near River John along with his father and brother in 1813, and farmed there until he died on July 10, 1863. The 1838 Census for Pictou County indicates that Thomas and Rebecca had at least ten children:

- i James A. b. , d. , md. Nov 21, 1839 to Margaret McEWEN. James was a ship carpenter and lived at Green Hill. Nine children.
- ii Susanna b. , d., md. Sep 13, 1841 to John ROBINSON of River John.
- iii Eliza b. d. , md. May , 1846 to David MURRAY, River John.



- iv Eliakim b. d.
  - v Asa b. d.
  - vi Agnes b. ca. 1828, d. 1914, md. to Daniel SILLERS, Cape John.
  - vii Sarah b. ca. 1836, d. Sep 24, 1906, md. to Henry DENNIS, Hedgeville.
  - viii Daniel b. 1838, d. Apr 27, 1926, md. to Willimina BROWN. Farmer and Carpenter at West River. Will suggests he had no children.
  - ix William b. , d.
  - x Nancy b. , d.
12. GEORGE McCABE<sup>3</sup> (James,<sup>2</sup> James<sup>1</sup>), was born at Loch Broom on June 29, 1792, and was married sometime prior to 1816 to Janette Simpson. They resided at Loch Broom where George carried on farming until he died on April 15, 1875. Janette died at Loch Broom on Mar 23, 1883. Their children, all born at Loch Broom, were:
- i James b. Dec 13, 1816, d. Mar 18, 1879, md. , 1840 to Jessie SMITH. James was a farmer at Green Hill. Eight children.
  - ii David Simpson b. Dec 18, 1818, d. , md. David worked in the shipyards in Bath, Maine.
  - iii Isabella b. Dec 26, 1820, d. , md. to A. M. WHITING. Lived in Bathe, Maine.
  - iv Elizabeth b. Feb 17, 1823, d. , 1884, md. to David SMITH. Lived at Merigomish.
  - v Anthony F. b. Aug 5, 1825, d. Feb 5, 1902. md. Mar 2, 1854 to Elizabeth WALLER. Lived at San Luis Obispo, California. Three children.
  - vi Mary Ann b. Aug 16, 1828, d. Feb 13, 1899, md. Feb 4, 1853 to Alexander ROSS. Lived at Middle River.
  - vii Eliakim b. , 1830, d. Aug 27, 1861 in Hong Kong, Never married.
  - viii William b. , 1832, d. Nov 29, 1905, md. Jan 4, 1860 to Nancy McLELLAN. Blacksmith in Durham. No children.
  - ix Duncan Ross b. , 1834, d. , 1836.
  - x Duncan Ross b. Dec 14, 1836, d. Oct 26, 1901, md. Jun 29, 1867 to Isabel SKINNER. Farmer at Loch Broom. Eleven children.
13. ALEXANDER PETTIGREW McCABE<sup>3</sup> (James,<sup>2</sup> James<sup>1</sup>), was born at Loch Broom on Nov 17, 1794, and was married about 1818 to Mary, third daughter of Michael and Mary (MOOR) TUCKER of Truro. Alexander bought lands at Green Hill in 1821 and was a farmer and storekeeper there as late as 1871. Mary, his wife, died at Green Hill on July 5, 1849, and Alexander died there on Dec 24, 1882. They had three sons and two daughters, and their names were:
- i Mary Jane b. May 28, 1820, d. Nov 18, 1882, md. Nov 7, 1855 to John BROWN, Green Hill.
  - ii Elizabeth b. Mar 1, 1824, d. May 16, 1873, md. Jul 13, 1861 to John DOUGLAS. John and Elizabeth lived at Middle River and had one child.

- iii Eliakim b. Mar 4, 1826, d. Jan 23, 1907, md. Apr 3, 1855 to Mary BROWN. md. May 16, 1861 to Jane MITCHELL. Eliakim was a farmer at Green Hill. At least six children.
  - iv Charles b. Jun 22, 1828, d. Oct 9, 1904, md. Aug 5, 1850 to Mercy TUCKER. Merchant at Parrsboro. At least seven children.
  - v James b. Jul 9, 1831, d. Aug 18, 1875, md. to Jane ROBERTS-STOREY. James was a teacher of navigation and mathematics at Advocate. He was referred to as the "Sage of Alma", and wrote under the pseudonym "Jacobus". He and Jane had seven children.
- 14. ASA McCABE<sup>3</sup>** (James,<sup>2</sup> John<sup>1</sup>), was born at Loch Broom on Sep 3, 1796, and was married first to Janet——, who died at Miramichi, New Brunswick in 1837. Records show that Asa was in Prince Edward Island prior to 1841, and must have married for the second time prior to that date, since his son Alexander was born in that year. From about 1841 until he died on Oct 16, 1879 he farmed near Alberton, in the Western part of Prince Edward Island. During the early 1870's he was also Lighthouse Keeper at Alberton. The 1861 Census for Prince County, Lot 4, indicates that Asa had at least six children by his second wife, three of whom were:
- i Alexander b. ca. 1841, d. Mar 31, 1868. Never married.
  - ii John A. b. d. Sep 22, 1932, md. to Alice BENNETT. John was a farmer and fisherman at Alberton. Five children.
  - iii Mary A. b. Jun 4, 1848, d. Dec 13, 1917, md. to Thomas LEAVITT. Thomas and Alice lived at Alberton.
- 15. WILLIAM McCABE<sup>3</sup>** (James,<sup>2</sup> James<sup>1</sup>) was born at Loch Broom on Nov 5, 1798, and was married to Mary Ann CAR-MICHAEL, born in 1799. William was a blacksmith at Durham until he died there on June 1, 1876. Mary, his wife, died on Oct 1, 1874. Their children included:
- i Elizabeth Ann b. 1823, d. Dec 9, 1835
  - ii Isabella Ross b. ca. 1827, d. , md. Aug , 1845 to Kenneth FORBES. Lived at West River.
- 16. Rev. ANTHONY SHULTZ McCABE<sup>3</sup>** (James,<sup>2</sup> James<sup>1</sup>), was born at Loch Broom on Aug 2, 1801, and was married to Sarah, daughter of James Pheam of New Carlisle, Bay de Chaleur in 1833. Belcher's Almanac for 1833 lists Rev. Anthony McCabe as Presbyterian minister at New Carlisle, but he left for the Western United States shortly after and no further information has been unearthed on his whereabouts or demise.

## SOURCES

### CEMETERY INSCRIPTIONS

Old Dock Cemetery, Alberton, Prince Edward Island.  
Hillcrest Cemetery, Alberton, Prince Edward Island.  
Alma, Pictou County.  
Higginsville, Halifax County.  
Valley, Colchester County.  
Greenfield, Colchester County.  
Central Caribou, Pictou County.  
Murray Point, Lower Barney's River, Pictou County.  
Eight Mile Brook, Pictou County.  
River John, Pictou County.  
Durham, Pictou County.

### CHURCH RECORDS

Lunenburg Anglican.  
Tatamagouche Methodist.  
Parrsboro Presbyterian.  
Middle Stewiacke United.  
Sackville Anglican.  
West Branch, East River Presbyterian.  
Prince Street Presbyterian, Pictou.  
James Presbyterian, New Glasgow.  
River John United.  
Durham Presbyterian.  
Canard First United Baptist.  
Valley United.  
Middle Musquodoboit United.

### CENSUS RECORDS

1770 Census for the Township of Donegall or Pictou.  
1817 Census for the Pictou District of Halifax County.  
1827 Census for Halifax County.  
1838 Census for Colchester, Halifax, and Pictou Counties.  
1851 Census for Halifax County.  
1861 Census for Colchester, Halifax, and Pictou Counties.  
1861 Census for Prince County, Prince Edward Island.  
1871 Census for Colchester, Cumberland, Guysborough, Halifax, and Pictou Counties.

### LAND RECORDS

Land Grants for Nova Scotia, 1730-1958.  
Deeds for Colchester, Cumberland, Guysborough, Halifax, Kings and Pictou Counties.

### NEWSPAPERS

Colchester Sun, 1874-1910.  
Colonial Patriot, 1827-1834.  
Colonial Standard, 1859-1882.  
Eastern Chronicle, 1843-1892.  
Mechanic and Farmer, 1839-1843.  
Pictou Bee, 1835-1836.  
Presbyterian Witness, Jan 11, 1862.  
Royal Gazette, Dec 8, 1850.



## **MAPS**

Church's maps of Colchester, Guysborough, Halifax and Pictou Counties.

## **FAMILY BIBLES**

Family Bible listing the birthdates of the children of James<sup>2</sup> which was viewed by Mrs. Helen Gibson and others at the home of Scott McCabe of Loch Broom in the year 1958. The Bible has since disappeared from Loch Broom.

Family Bible listing the birthdates of the children of James<sup>3</sup> (John<sup>2</sup>) which was viewed by the author at the home of Perley McCabe of Greenfield, Colchester County, in the summer of 1962.

## **FAMILY LETTERS**

Letter written by Edward McCabe of Glenmore to Arthur McCabe of Montrose on Jan 6, 1901 discusses the children of James<sup>2</sup> and John<sup>2</sup> as to their place of residence.

## **INTERVIEWS**

Mr. and Mrs. Byers Whidden, Greenfield, Colchester County, Summer, 1962.

Mrs. Susan Hingley, Miller Road, Truro, Summer, 1962.

Mrs. Eva Adams, Loch Broom, Pictou County, Aug 14, 1975.

Mr. Ernest McCabe, Alexandria, Prince Edward Island, Aug 19, 1975.

Mrs. Palmer, Alberton, Prince Edward Island, Aug 20, 1975.

Mr. Goodwin, Alberton, Prince Edward Island, Aug 20, 1975.

Mrs. Elsie Findlay, Wolfville, Aug 30, 1975.

**MARRIAGE LICENCES, PICTOU COUNTY, 1864-1875.**

**DEATH RETURNS, PICTOU COUNTY, 1864-1877, AND COLCHESTER COUNTY, 1865-1877.**

**WILLS, PICTOU COUNTY, 1811-1928.**

**MARRIAGE BONDS FOR NOVA SCOTIA, 1763-1860.**

**CORNWALLIS TOWNSHIP BOOK.**

## **BOOKS, ALMANACS, DIRECTORIES, ETC.**

Belcher's Almanac, 1833.

Harvie's Prince Edward Island Almanack, 1874.

Hutchinson's Nova Scotia Directory, 1864-1865.

McAlpine's Directory of Nova Scotia, 1868-1869, 1890-1897, 1907-1908.

McAlpine's Maritime Provinces Directory, 1870-1871.

Marshall, B.: **The Marshall Family of Pictou County, Nova Scotia**, privately printed by the author.

Meachem, J. H.: **Illustrated Historical Atlas of Pictou County**, Nova Scotia, J. H. Meachem and Co., Philadelphia, 1879.

McLaren, G.: **The Pictou Book**, Hector Publishing Company Limited, New Glasgow, 1954, pp 36, 38, 45, 48, 67, 133, 141.

Miller, T.: **Historical and Genealogical Record of the First Settlers of Colchester County**. MacKinley and Son, Halifax, 1873. pp 14, 127, 234, 332, 335, 342, 343, 349.

Patterson, G.: **A History of the County of Pictou, Nova Scotia**,



Dawson Bros., Montreal, 1877. pp 56, 60, 61, 67, 75, 93, 176, 449, 456, 458.

Whidden, H.: **The Whidden Family of Nova Scotia**, privately printed for the author.

#### ACKNOWLEDGEMENTS

I would like to thank the following for their contribution to the McCabe genealogy. I have been most fortunate in that so many people had collected data on the family. Please accept my sincerest thanks.

Mrs. Eva Adams, Loch Broom  
Mrs. Elsie Findlay, Wolfville  
Mrs. Helen Gibson, Economy  
Mr. Ross Graves, Upper Stewiacke  
Mrs. Frances MacMillan, Brookfield  
Mrs. E. Oulton, Alberton  
Mr. Terry Punch, Halifax  
Miss Elsie Thoresen, Providence  
Staff of the Public Archives of Nova Scotia

## *Contributors*

LILAH SMITH BIRD was born at Port Hood Island in Cape Breton, Nova Scotia. She attended school there and Wolfville High School, then entered the nursing profession.

Mrs. Bird has retired from nursing and is living in Wolfville, pursuing hobbies of painting, music, crafts and researching family history.

---

ROLAND HAROLD SHERWOOD was born and educated in Amherst, Nova Scotia. He later attended Nova Scotia Technical College.

He has enjoyed a long and varied career in both journalism and broadcasting. He was feature writer for the Halifax Chronicle-Herald for a number of years and author and narrator of radio stories of the Atlantic Provinces on Canadian and overseas networks. He has also had stories and articles published in major Canadian magazines and weeklies.

He has done much research into the history of Nova Scotia, resulting in three published works: "Pictou Parade", "Maritime Story Parade", and "Out of the Past". "Atlantic Harbours" is to be published in the near future.

He has been cited by the Red Cross for community youth

work and elected to the Nova Scotia Sports Hall of Fame in recognition for his prowess in long distance running.

He has retired after many years service from the Maritime Telegraph and Telephone Company and is living in Pictou, where he is a free lance photo-journalist and writes a column for the Pictou Advocate.

---

**HUGH FRANCIS PULLEN** was born in Toronto, Ontario and received his early education at Lakefield Preparatory School, Lakefield, Ontario. He attended the Royal Naval College of Canada, Esquimalt, British Columbia and the Royal Naval College, Greenwich, England.

Rear Admiral Pullen served with the Royal Canadian Navy since 1924 and was mentioned in Dispatches during World War II. He is also the recipient of the O.B.E. and C.D.

He is the author of "The March of the Seamen", "Montreal's Monument to Nelson", "Atlantic Schooners" and "The Shannon and the Chesapeake".

He is a member of the Society for Nautical Research, Navy Records Society, Canadian Historical Association and Nova Scotia Historical Society.

Rear Admiral Pullen is retired and lives in Chester Basin, Nova Scotia.

---

**ERNEST LOWDEN EATON** was born at Upper Canard, Kings County in 1896. He is a graduate of Nova Scotia Agricultural College, the Ontario Agricultural College, and holds a Masters Degree from MacDonald College of McGill University, where he was awarded the Macdonald Scholarship of Nova Scotia for 1924.

Mr. Eaton served in World War I. He held a position for several years in extension and teaching under the Nova Scotia Department of Agriculture and was a Senior Research Officer, Canada Department of Agriculture at his retirement in 1961.

He has been active in many community and professional organizations and has found time to write research papers on agricultural subjects and local history. "Two Early Churches at Chipman Corner, N.S." is his latest article.

He is Historian of the Wolfville Historical Society.

Mr. and Mrs. Eaton live in Upper Canard, have five children, eighteen grandchildren and four great-grandchildren.

STARR CURRY was born in Belleville, Ontario. He was granted the degree of Bachelor of Arts at York University, Toronto and Masters Degree in Social Work at the Maritime School of Social Work in Halifax, Nova Scotia.

Mr. Curry has worked extensively in the field of mental retardation in both Canada and Australia and has studied and researched the historical development of social welfare pertaining to mental retardation.

Mr. Curry is employed in the Department of Health and Social Development in Edmonton, Alberta.

---

MORTIMER VILLIERS MARSHALL was born in Central Chebogue, Yarmouth County, Nova Scotia and received his early education at Yarmouth Academy.

Dr. Marshall served with the Canadian Signal Corps in the First World War in England, France and Germany. On his return from duty, he attended Acadia University where he received the degree of Bachelor of Science in 1921, and Bachelor of Arts the following year. He continued his studies at Harvard University and was granted a Master of Education in 1927 and Doctorate in 1930. He is the recipient of several scholarships and fellowships, as well as a D. Litt. which was conferred upon him at Acadia University in 1966.

He is an experienced writer, especially in the field of education, with five books, over seventy articles, numerous pamphlets, standardized tests and surveys to his credit. He is the author of "A Short History of Acadia Villa School" as well as a newspaper column "Professor on the Loose" which appeared in The Wolfville Acadian and Yarmouth Vanguard.

He is a member of the Wolfville Historical Association and a Life Member of the Nova Scotia Teachers' Union.

Dr. Marshall is the former Head of the Department of Education at Acadia University. He is presently retired and resides in Wolfville.



ALLAN EVERETT MARBLE is a native Nova Scotian. He was born in Truro and attended school there and in Dartmouth. He continued his studies at Dalhousie University and Nova Scotia Technical College where he was awarded four scholarships and an Honours Bachelor's Degree.

He has written numerous scientific abstracts and papers pertaining to medical research and is the author of a book on Genealogy, published in 1966.

Mr. Marble is chairman of the Genealogy committee, Nova Scotia Historical Society and is a member of the Nova Scotia Institute of Science and the Royal Philatelic Society of Canada.

## *Book Reviews*

LORNA INNESS

**Gaskill's Cove, By Robert B. Powell**  
Paperback, 173 pages, published October 1975  
Peitheric Press, \$3.95

There have been numerous books, fiction and otherwise, about early settlers and the parts they played in the development of Maritime towns. This book differs from most of these accounts, however, in that it is the story of a family, the Gaskill's, and how they shape a small coastal community, a community that could be any one of a number of small villages or towns in Nova Scotia.

This story spans four generations, and is told by a member of the youngest generation, recalling what has been handed down to him over the years.

The story concerns a young immigrant boy, Wilfred Rogers, who seeks a different life than the one which seems to await him in a Liverpool warehouse.

Taking passage to Nova Scotia he finds himself eventually wandering in the St. Mary's Bay area of Digby County. He is befriended by a preacher who takes him to the tiny hamlet of Gaskill's Cove where, in short order, young Wilfred finds himself working for old Captain Gaskill and learning the lumber and shipbuilding trade.

When the Captain's son is overdue from a voyage and given up for lost, Rogers finds himself the recipient of an extraordinary proposal, to become the captain's legally adopted son and take over the business when the captain dies.

But Rogers has fallen in love with the captain's daughter and the captain settles instead for a son-in-law, Rogers taking as his own the Gaskill name.

Yet it remains for one of the captain's grandsons to show the determination and strength of the old man. And as the younger Gaskills grow and develop, so does the community.

Powell, who was born in Westport, is a noted Digby County writer and historian. As well, he has taught school and for a time served as MLA for Digby.

He has written many articles on the history of Digby town and area, and is an authority on the Bay of Fundy steamboats.

**Gideon White, Loyalist, By Mary Archibald**  
**Paperback, 64 pages, illustrated, published October 1975**  
**The Shelburne Historical Society and the Nova Scotia Museum**  
**\$2.95**

This book, as well, is an account of a family but in this instance the family is a genuine one with descendants still living in the area and with the events of the story well documented by fact. Indeed, considerable historical research has gone into the production of this account of Gideon White and the White family of Shelburne.

Much of the material for this account came from the papers of Gideon White which were presented by his descendants to the Nova Scotia Archives.

Capt. Gideon White was one of many Loyalists who found their lives changed by the events of the American Revolution and who sought new beginnings in Nova Scotia.

Shelburne, at that time known as Port Roseway, was one of the major centres for Loyalists arriving in Nova Scotia. Many of the Loyalists had been well established in the New World and some brought wealth with them when they fled their homes. "In the years 1783 to 1785 the Loyalists spent £500,000 of their private fortunes in Shelburne. The lumber trade flourished, ships were built and sent to engage in the South American whaling trade and Shelburne developed considerable commerce . . ."

Gideon White bought a share in a whaling vessel and set up a ship's supply business at Shelburne. He married the daughter of another Loyalist and settled down to farming. He was interested in the development of agriculture.

White served as Shelburne's representative in the Assembly and he was concerned with the welfare of the town and its inhabitants.

Gideon and Debbie White had nine children and the book traces their history as well. They married, either members of New England families or Loyalist Nova Scotians.

The youngest son of Gideon White, Dr. T. Howland White, graduated from Kings College, Windsor, was ordained in St. Paul's, Halifax, and became the first Anglican rector at Antigonish. For 60 years he was rector of Christ Church, Shelburne. His house still stands in the town and the local library is located in a building built in his memory.

This book is a fascinating picture of how the members of one family spread their activities and influence over a wide area and contributed to the growth first of their town, and then of their province.

Illustrations in the book show family portraits, houses and furniture and other items connected with the White family. There is also a family tree.



Gideon White, *Loyalist* was published for the Shelburne Historical Society with the assistance of the Nova Scotia Museum as part of the Cultural Services Program of the Department of Education. All proceeds are for the Shelburne Historical Society, from which copies of the book may be ordered.

**The Short Triangle, By George Young**  
**Paperback, 79 pages, illustrated, published September 1975**  
**George Young, Queensland, \$3.50**

George Young is an engineer and former naval officer who lives at Queensland and who has published an account of life on convoy escort duty during the summer of 1942 when the German U-Boat activity off the North American coast was at its height.

The Short Triangle of this story is the area "bounded by drawing a line from Cape Race, Newfoundland, to Cape Hatteras then to Bermuda and back to Cape Race."

The convoy escorts, for the most part, including the ship in which Young sailed, were "overage" World War I four-stacker destroyers which the Americans turned over to the British and Canadians early in the war in return for leases to bases.

With all the robust humor of the messdeck, Young describes life aboard the ships in cramped quarters, under war-time conditions, at ease and at action stations. There is hearty rough humor interspersed with the grim face of death and disaster at sea.

The book is illustrated with photographs taken at the time, under usually adverse conditions. Such photos tend to be blurred and indistinct but, for all that, carry with them a sense of place and moment sometimes missing from the clear-cut official photographs.

The book is entertaining, a reminder of the closeness of Nazi activities off Nova Scotia's coast in the last war. The book, in its own way, supports Sherman's dictum about war.

**The Snow Walker, By Farley Mowat**  
**Hardcover, 222 pages, published September 1975**  
**McClelland & Stewart Ltd. \$8.95**

Just as Pierre Berton has become Canada's recorder of railroad history, so Farley Mowat has become a voice of the nation's north. His *People of the Deer*, *Polar Passion* and *West Viking* have established him as a chronicler of the north and the Eskimo.

*Wake of the Great Sealers*, published in 1973, was a stark account of the hazards and hardship of the annual seal slaughter off the eastern coasts of Canada. A Whale for the Killing helped to raise an outcry against the whale fishery and was the spearhead of an international protest movement.

But Mowat is a storyteller, as well, and it is this side of him which we see in *The Snow Walker*. The book is a collection of 10 stories, one based on an actual court case, set in the north. Most of the stories are told in the form of legends handed down and retold for the reader's benefit.



The stories deal with the struggle for life in the face of hardship and destitution, of the survival of life in a seemingly hostile environment which, to the knowing, teems with life and the means of survival.

Animals, as well as people, are the subjects of Mowat's stories and there is adventure aplenty for the reader.

**Ghosts, Pirates and Treasure Trove, By Stuart Trueman**  
**Hardcover, 155 pages, published October 1975**  
**McClelland & Stewart Lt.—\$8.95**

Another Canadian storyteller of note is Stuart Trueman, a Maritime journalist and writer. Born in Saint John, New Brunswick, in 1911, Trueman began his newspaper career as a cartoonist, later becoming editor of the Saint John Evening Times-Globe.

Trueman has always been interested in the history of New Brunswick and in stories of strange places and events. He was one of three newspapermen who probed the secrets of the Magnetic Hill, near Moncton, now one of the area's major tourist attractions.

Trueman's published works range from *The Ordeal of John Gyles* to such light, newspaper column, efforts as *My Life as a Rose-Breasted Grosbeak* and his 1969 Stephen Leacock award-winning *You're Only As Old As You Act*.

Now Trueman has followed *An Intimate History of New Brunswick* and *The Fascinating World of New Brunswick* with tales of the bizarre and supernatural in *Ghosts, Pirates and Treasure Trove*.

Trueman has collected stories of houses whose owners have heard strange thumpings and voices, and who have seen apparitions of one kind and another, Ghost ships, burning on the waters or floating mistily through sand bars, provide stories for Trueman's collection.

Sister Catherine Jolicoeur, a teacher in a northern New Brunswick village, collects stories of sightings of ghost ships and has some 1,070 accounts of sightings of such ships over the world.

The most famous of Maritimes' sightings concerns the Phantom Ship of Bay Chaleur, generally considered a portent of bad weather (one family reported seeing the vessel just before Hurricane Gerda in 1969), or disaster of some kind.

Comments Trueman: "... thousands of people have witnessed the phenomenon—including entire picnicking Sunday school classes and their clergy—so there's little sea-room left for the diehard skeptics to stand on ..."

Given the location of New Brunswick in the early history of exploration and sea adventure along North America's coasts, it is understandable that tales of buried pirate treasure and treasures lost at sea should be commonplace and now and again something comes to light that makes the others seem more likely. A store of gold coins found on the shore renews interest in other treasures believed to exist but which have eluded treasure seekers through the years.

There is, it appears, a definite etiquette concerning seeking buried treasure with the aid of a divining rod. A magic circle is drawn around the site indicated by the rod, the circle sometimes marked with chicken blood. Silence is the rule and an outcry, "There it is", or some such can break the spell, as can throwing dirt out of the circle or otherwise breaking it in any way. There are numerous stories of people at such a time seeing and hearing boatloads of men heading in their direction, warning them to stop their search.

And there have been instances where roadside apparitions and tales of ghostly pirate guardians of treasure have been used by rumrunners to thwart customs men and police.

So, whether you believe or not or whether you have your own stories of the supernatural experiences to contribute, True-man's book provides an entertaining look behind the surface of everyday life in New Brunswick.

**To The Wild Country, By John and Janet Foster**  
Hardcover, 155 pages, illustrated, published 1975  
Van Nostrand Reinhold Ltd., \$19.95

One of the highlights of last winter's television season was a series of programs entitled *To The Wild Country* in which a young couple, John and Janet Foster, travelled to remote areas of Canada, describing and photographing the beauty of the wilderness and the life, plant and animal, abounding in it.

The series twice won the top award in the nature and wildlife category of the Canadian film awards.

Part of this series forms the basis for a book, *To The Wild Country*, in which the Fosters have concentrated on six main areas of Canada, each with its own startling differences, the whole forming a picture of the infinite variety of this land of ours.

The areas are the Kluane national park with its spectacular glaciers, the Pacific Rim national park, the short grass country of Saskatchewan, the Algonquin park, the shoreline of the St. Lawrence River (including the parks at Gaspé and Matane, as well as Bonaventure Island and Perce Rock), and the Baffin landscape.

John Foster graduated from the Ontario Agricultural College and went to work for the CBC in 1962. He has written and appeared as host on such programs as *Country Calendar*, *This Land of Ours*, *Vacation Canada* and *A Way Out*. Janet Green Foster switched from dancing with the National Ballet of Canada to working with the television production staff at CTV. Meeting in the course of their work, the young couple found that they had similar interests in nature photography and in the wilderness and this led them into a highly successful career.

Their search for remote places to record on film has brought them such hairraising experiences as dangerous flights in small craft over glaciers and mountains and being stranded without sufficient supplies on Terminal Island (a rocky outpost off the shores of British Columbia rendered almost inaccessible by winds and seas) when bad weather prevented an appointed rendezvous with a helicopter.



Witney is a professional illustrator and photographer who has been living in Canada since 1948 and the research and travel for this study of lighthouses took him two years.

**Selections from Picturesque Canada**  
**Paperback, 96 pages, illustrated, published September 1975**  
**Hurtig Publishers, \$17.95**

In 1872, a magazine publication entitled *Picturesque Canada* made its appearance. It contained reproductions of paintings and sketches of Canada—town, city and wilderness, and was intended to paint an attractive picture of the land, particularly for the waves of settlers expected to follow the railroad and develop the west.

In this book, Charles Nelles has selected 96 of those illustrations from issues over the period 1882-1885. The original publication cost 60 cents an issue and was sold only by subscription.

Many of the original paintings were the work of Lucius O'Brien, first president of the Royal Canadian Academy, and part of the text was written by Principal D. M. Grant of Queens University and Sir Charles G. D. Roberts.

In these pictures, Toronto already shows signs of the metropolis it will become, although Queen Street is a "leafy promenade" and the University of Toronto buildings are called "The only piece of collegiate architecture on the American continent worthy of standing room in the streets of Oxford."

The Ontario "towns" of Hamilton, London, Brampton, Stratford and Chatham would be unrecognizable now. Farming scenes show a Niagara before industry and development had gained a foothold.

Sail shows signs of giving way to steam at both Vancouver and Halifax, both cities in which attention settles on the harbor rather than the skyline.

Barges are poled across the Red River to land passengers and cargo at the booming city of Winnipeg. Red River carts carry freight and wooden bridges span chasms through the mountains to the west.

It is a gentler time that is pictured here, although what were then called the rigors of a hard life were outlined.

The last page of the book gives background information on the contributors to the original journal and some interesting technical information about the illustrations.

In part: "The pictures...are unscreened photolithographic reproductions of prints which over 90 years ago were made from electrotype plates which themselves had been made from the original woodcut engravings. The latter were in turn copies of the original paintings in oils, watercolor or sometimes pencil. It should be noticed that the copying from canvas to wood was done by the engraver in reverse and generally in a different size from the original subject ...

Each picture was obviously a collaboration between the original artist and one of the new breed of woodcut facsimile engravers. These men's profession flourished briefly between the establishment of Punch and The Illustrated London News in the early 1840s and the appearance on the world markets of the gelatine photo plate in 1878. The skills of these unsung people were often incredible . . . "

**The Beautiful Old Houses of Quebec, By P. Roy Wilson**  
**Hardcover, 125 pages, illustrated, published June 1975**  
**University of Toronto Press, \$12.50**

This book is the result of several summers which Wilson, a Quebec architect, spent traveling about his province sketching and studying the rural architecture. Beauty, for Wilson, is a vital feature of these houses in an age when "Beauty is almost forgotten—efficiency and economy are our masters."

He notes that those who built the old houses of French Canada were not wealthy. "Everything but window-glass was made on the premises. Heavy timbers were axed and boards were sawn out by hand. Roof-trusses were mortised, tenoned, and secured with large oak pegs. Nails were scarce, for they were hand-forged, as were hinges, latches, and shutter hold-backs. Shingles were hand-split cedar and walls were usually built of local stone . . . "

Wilson traces the development of styles and design and concludes that "These houses have a simple greatness. Their simple mass, their sensible roofs, their orderly pattern of windows, are all straightforward and bold. They reflect the directness and boldness of the inhabitants—men and women who came to the wilderness of New France with the zeal of the pioneer, the faith of their fathers . . . "

It is, he concludes "unthinkable that such architecture should be allowed to perish through neglect. It is the only truly Canadian architecture we have in this great country."

Be that as it may, the book will be of interest in this province where there has been such dedicated work, by individuals bent on restoring a particular old house and by groups, such as the Heritage Trust, concerned with the architectural styles of an area or a period.

Wilson's architect's sketches (trees he states, have been removed in some instances to show the houses more fully), show the houses at their best and there are brief notes about their history or details of their construction.

The book is a delight and a charming record of the "beauty" left from a pioneering age.





## Notes on Nova Scotia

The puritan privateer, Simeon Perkins of Liverpool, recorded in the 1789's that there was work as usual on Christmas with salt cod for dinner. By 1894 he mellowed enough to allow evergreen boughs in his home.

\* \* \*

In 1800 Lieutenant-General Henry Bowyer, Garrison Commander at Halifax, stated that Christmas would be "observed by Troops in Garrison as a Sunday in every respect and the civil Artificers and Labourers in the Royal Engineers Department will be allowed a holiday from two in the afternoon on condition they take no time out for dinner.

\* \* \*

The first tree recorded to be set up and decorated for Christmas celebrations in Halifax, was in 1846 at the home of Mr. and Mrs. William Pryor on Coburg Road.

\* \* \*

The etcher, William Maw Egley, is usually credited with first producing Christmas greeting cards in England in 1842. All of our cards were imported from England until 1920 when a Canadian greeting card industry was established.

\* \* \*

By 1858 it was an established custom for Halifax families to promenade through the business district to view the shop windows and select a tree at the Market Square.

\* \* \*

There is now an extensive Christmas industry in Nova Scotia, exporting to eight American states and the Bahamas. This year members of the Nova Scotia Woodlot Owners Association harvested approximately 40,000 trees. There are also many independent owners.

