

Chapter 6 The Essex County Branch

Chapter 4 brought Duncan and Christian's story up to 1841. Now we enter a five year period without them. They continued at their work, we suppose, he in Trinity Gask, she at home, with them seeing each other on occasion. Then all of a sudden they make up their minds and appear on the last day of October, 1846, at the manse of Aberdalgie Church to have their names put forward for marriage.¹ Two days later they repeat their vows before the Rev. John Crombie in the old kirk at New Scone. Duncan claims on both occasions to be a resident of Aberdalgie, Christian of Scone.^{2 3} Then they fade from our sight once again.

	<u>George IV 1820-30</u>	
Duncan is born in <i>Croftnalin</i>	1821	
	<u>William IV 1830-1837</u>	
Duncan Campbell is adopted by William MacGregor and Anne McLeish The senior Campbells emigrate	ca. 1833	
	<u>Victoria 1837-1901</u>	
Duncan and Christina are married in Scone	1846	
Duncan and Christina and family settle in Canada	1850	Robert Peden establishes Malden branch of Congregational Church Fugitive Slave Law
	1854	Reciprocity Treaty, Great Western Railway completed between Niagara and Detroit Rivers
	1858	Windsor incorporated as a town, decimal coinage introduced in Canada
	1861-65	American Civil War
Duncan is elected treasurer of Malden township	1866	
	1867	1 July, first Dominion Day
	1875	Union of Presbyterian bodies in Canada; end of Congregational church
Duncan is elected reeve of Malden township	1890	
	1895	Marconi transmits first wireless message
Archibald dies in Acton	1899	
	<u>Edward VII 1901-1910</u>	
	1904	Canadian Ford Motor Company begins operations
Duncan and Christina die in Canada	1906	

Figure 1. *Timeline for Duncan Campbell and Christina MacGregor.*

But they lose no time starting a family; Jessie is born in 1847, Annie two years later. Where the family was living at the time we do not know, as we do not have their baptismal records. Jessie's birth likely took place in Perthshire, Annie's in Glasgow. One would think that Jessie was baptized in a church with the first-time grandfather William in attendance.⁴ The most obvious place to look for the records, assuming

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- 1 The entry 'gave in their names & were proclaimed Nov 1st and married accordingly by...' lacks the name of the officiating minister. This was not unusual. In Scotland the proclaiming of names was the equivalent of the posting of banns in England.
 - 2 This entry states: 'having been dy and publicly proclaimed were married 3rd'.
 - 3 From the article published on the occasion of their 55th wedding anniversary (below). Crombie was into his 3rd year at Scone.
 - 4 These dates have been inferred from the passenger list of the *Warren*. Searches were performed for the baptismal

Duncan and Christian were living in Aberdalgie, is the register of Aberdalgie Church. But a search of its records comes up empty. As we shall see, Duncan's attitude towards religion was more in sympathy with the Free Church than the Church of Scotland, so it is possible the baptisms took place somewhere in a Free Church. A search in the register of the Free Church of New Scone is also negative. That leaves the register of the Free Church of Aberdalgie, but as luck would have it the church was short-lived and its records lost.⁵

From what we know of Duncan's life, then, it would seem he decided to go to Canada not on impulse or necessity but from a long-term intention, reinforced perhaps by the knowledge his natural father and brother had gone to Canada. He was also not immune from the influence of emigrant stories he was reading nearly every day.

Emigration was surely a hot topic at the MacGregor dinner table, perhaps from the day Duncan left his birth home. The issues bedeviling the Scottish farmer were well-known, the lease being the most important. Leases commonly ran for twelve years and were renewed by agreement with the proprietor. This made for uncertainty for father and son, there being no guarantee a father could pass on his lease. We do not know if William gave his daughters and sons-in-law the funds to smooth their way to the New World, but Elizabeth would accompany the Campbells to New York City and Isabella would soon follow.

There is one aspect about Duncan and Christian that can be safely inferred. Both moved several times during their adolescence, which left little time for putting down roots. The idea of seeking their fortune in another country was surely not overlaid with emotional bonds. Christian was eight when the family left Dull for Logierait and sixteen when the family made for Scone. If Duncan were a part of the household then he spent his childhood and teens in similar fashion. Assuming his father left funds for him in trust with William MacGregor then he knew he had the money to buy land wherever he chose to go. William's perspective was different. He was surely a participant in the talk of emigration but would in no way leave Scotland now his wife lay in the churchyard.

So the decision was made and preparations begun. Duncan, the voracious reader, gleaned all he could about Canada from newspapers. The *Glasgow Herald* printed the shipping news and ads for articles for the emigrant. He kept his mind open for answers to the questions: Where do I go? What ship do I take? What cost should I expect? And most stressful for the neophyte traveller, what do I pack?

The good he filtered from the bad. It was better to cross in the spring when the weather was warmer and more predictable. If all went well they would reach New York City by midsummer. They would go by packet, a ship that maintained a regular schedule. The cost was higher than on other ships, but the packet was small, fast and manned by experienced and disciplined crews. They would bunk in the hold, not the cabin, and save the expense. A typical fare in the steerage would come to £8 per person, including food. The cost would make for fewer Irish who were a dirty people mostly Catholic and best avoided.

They would need a carry-all, trunk and strongbox. Implements, tools and the like they could buy "on the other side". The other side was a term creeping more and more into their late night conversation.

By the spring of 1849 they had made their goodbyes to William and Perthshire. Without advance bookings they had to make their way to Glasgow to arrange their passage.

Many travelers of today see the voyage as half the fun. Duncan and Christian were hardly seasoned travelers, so their move even to Glasgow was a bit of an adventure. The first leg was by stagecoach to the train station in Princes Street, Edinburgh. Four trains ran daily the thirty-five miles or so to Queen Street, Glasgow. They had the choice of several fares, a seat in first class at eight shillings per person to a place in the baggage at two shillings six pence.⁶

As to lodgings in Glasgow, Duncan may have made advance arrangement in response to a notice in the

records over the whole of Scotland without result, and this included the records of the Free Church of Scone. Scone Free Church Records Baptisms 1843-1876 NRS: ch3/1333. To my knowledge these latter records are not indexed in the IGI. <http://nrscotland.gov.uk>.

5 The Free Church did not insist on infant baptism, so the Campbells may have foregone the baptism of their children. Ibid.

6 Much of what follows is courtesy of the website: <http://www.johngraycentre.org/east-lothian-subjects/transport-travel/sailing-seas-new-land/>

newspaper, but perhaps they just went and trusted to luck. They lived for a time with Joseph and Marion Benton in St. George's Parish, Glasgow (*The Bentons*) which, if arranged on the spot, was luck indeed. Joseph was a policeman who was able to advise Duncan on how to find things and keep out of trouble. The dockland area was choked by emigrants of all shapes, sizes and ages, loaded down with baggage and harassed by "all manner of ruffianly man-catchers, crimps and touters". Many settled for digs that were miserable, filthy, overcrowded, and overpriced. Taverns did a thriving trade.⁷ At some stage Duncan and Christian were joined by a young James Brown and his sister Margaret. The Benton house was an oasis giving Christian a place to mind the children while Duncan went about his business.

Maitland Street and Cowcaddens Road



Figure 2. Map of inner Glasgow. Shown is the approximate location of the Joseph Benton home near the corner of Maitland Street and Cowcaddens Road, 1851.

Duncan and James found the offices of Pickersgill and Company in Buchanan Street well enough and made their bookings. They settled on the *Warren*. The *Warren* of 415 tons, was captained by Job G. Lawton. It was one of a fleet of six vessels of the American agency Dunham & Dimon that plied a regular service between New York City and Glasgow. Eastwards she carried the products of the great farms on the fertile soils of America, corn, cheese and perishable fruit. Westwards she bore the wares of the industrial revolution: pigiron, ale, cotton cloth—and people. Passengers were fitted into makeshift berths in the upper hold. The ship was loaded and by the second week in June set off.

Many of us travel for recreation today in planes and ships. We go, enjoy ourselves, and return. How is it possible for us to conjure the angst in the minds of the Campbells and the Browns as they peered over the ship's railing to catch the last glimpse of their homeland they might never see again? Would they reach America at all? Would they perish in the sea? There were rumours of the *Warren's* near escape on her outward voyage of the previous winter. In a storm, she sprang a leak, her pumps overloaded and much of her cargo had to be thrown overboard.

Duncan and Christian had left their father figure, William McGregor, behind them. One might think they would never hear of him again. We must not, however, forget Her Majesties Mail. Letters almost certainly passed between the Campbells, Bentons, McGregors—including, perhaps, even Archibald. It is a pity none have been found. A crossing of the North Atlantic was a dangerous undertaking, to be sure, though the *Warren* was not the kind of slave-ship that figures so dramatically in the immigrant literature. Yes, the bunks were cramped and claustrophobic with a flimsy partition separating one living space from another. And yes, the air was foetid from the sweat of adults and children crowded together with small ones being

⁷ *Emigration from the Perth Estate to Ontario 1755-1820*, D. L. Baker (unpublished thesis 1979).

fed, cleaned and entertained day after day—Jessie not yet two in diapers and Annie, nursing. Elizabeth and Margaret helped with the chores. Nine other mothers were in similar situations. Food was provided by statute law but the passengers had to prepare it themselves. Duncan no doubt appreciated an escape from this domestic environment from time to time in the company of his young male companion, James Brown.⁸

Figure 3a. Notice to Emigrants in *The Glasgow Herald* 22 June 1849. *The Charlotte* is under the British flag, manned by British Seamen, and commanded by a British master; she is only four years old, and for accommodation has a height of eight feet between decks; she was carefully surveyed by three professional gentlemen, appointed by government, and found perfectly sound and seaworthy; she was fumigated throughout previously to the passengers being embarked under the direction of a medical officer; and when she sailed had fully seventy days' water and provisions on board.'

NOTICE TO EMIGRANTS.

A SCANDALOUS and Unfounded Statement having appeared in the "*Examiner*" of last Saturday, relative to the Emigration Ships from the Clyde, which may tend to damage that important traffic, and also cruelly create unnecessary alarm amongst the relatives of Emigrants, if left uncontradicted.

To relieve the minds of those parties, Notice is Hereby Given that the said STATEMENT is utterly FALSE, and without the least Foundation. The vessel alluded to ("*The Charlotte*") is under the British flag, manned by British Seamen, and commanded by a British master; she is only four years old, and for accommodation has a height of eight feet between decks; she was carefully surveyed by three professional gentlemen, appointed by Government, and found perfectly sound and seaworthy; she was fumigated throughout previously to the passengers being embarked under the direction of a medical officer; and when she sailed had fully seventy days' water and provisions on board.

Emigrants and others interested are cautioned against attending to false statements, advanced by "quacks," hired by Passenger-Brokers, for the purpose of drawing Emigrants from one ship to another. They should apply for such information at this office, where they can ascertain the truth upon official authority.

JAMES A. FORRETT, R.N.,
Her Majesty's Emigration Officer.

Government Emigration Office,
Custom House, 20th June, 1849.

Figure 3b. Advertisement in *The Glasgow Herald* 25 June 1849.⁹

AMERICAN LINE OF PACKETS
SAILING BETWEEN
GLASGOW AND NEW YORK

Ships.	Tons.	Commanders.
HUDSON.....	361	R. DEANE.
ELIJAH SWIFT.....	432	F. B. LEWIS.
NEW SHIP.....	600	
HARMONIA.....	697	H. CHURCHILL.
CORRA LINN.....	754	F. M. LANSBY.
MARY MORRIS.....	471	F. DAGGETT.
NEW SHIP.....	500	WILLIAM WHITTELEY.
UNION.....	317	J. HESBY.
WARREN.....	487	J. G. LAWTON.

THE fast-sailing first-class Ship HUDSON, R. DEANE, Commander, will sail for NEW YORK on Thursday, 5th July next.

For freight or passage, apply to
PICKERSGILL & CO.,
188 Becham Street.

AGENTS IN NEW YORK.
Messrs. DUNHAM & DIMON.

Glasgow, 25th June, 1849.

Idle men in close quarters gossip. They were a varied bunch including ten farmers, four engineers, two "dealers", and a doctor. There was even a second Duncan Campbell aboard (*The Voyage of the Warren, June - August, 1849*). The six-week voyage passed quicker, I should think, than one might imagine. New York City appeared on the horizon on the 11th or 12th of August more or less on schedule. The first shock was the heat and humidity of the American summer.

We can suppose, then, that the voyage was largely uneventful. We know nothing of the issues that beset them in the port of New York and nothing of their journey to Detroit. Canada-bound migrants commonly travelled by boat up the Hudson River to Albany and then via the Erie Canal to Buffalo. The Detroit leg of the journey would have been easy on a schooner like the *Atlantic* which in favorable winds could cross Lake Erie in 18 hours. But they may have opted for the coach from Buffalo instead. The coach, which

8 His name is mentioned in *The Amherstburg Echo*, 8 November 1901. <http://ink.ourdigitalworld.org>.

9 www.britishnewspaperarchive.co.uk/search/results?newspaperTitle=Glasgow%20Herald

included ferriage, cost \$14 and took two and a half days to reach Detroit.¹⁰ It could hardly have been crowded in the fall of 1849 on account of the cholera epidemic of the previous year. Duncan in later years remembered his arrival in Detroit, his crossing to Sandwich he recalled as a place of “two or three houses” and John McEwan, fellow Scot and lumber merchant, who helped him find a house to live in for the winter.¹¹



Figure 4. *The packet Corra Linn, sister ship of the Warren.*

Duncan made for Amherstburg at the first opportunity. There can be little doubt any misgivings he may have harboured about coming to Canada disappeared at the sight of the activity going on there before the onset of that first winter. Ships were unloading products of all kinds for the settlements: coffee, tea, sugar, cloth, glass, iron, salt.¹² Loading for export were the products of the pioneer clearings: bags of potash, lengths of hardwood timber, barrels of salt pork and whisky. He went searching for the land-registry office and announced he was looking for land and had the money to buy it. James Brown and his sister found employment on a Colchester farm.

Duncan, a farmer’s son, had a head start in farming in Canada. It is true that Canada was a different place with different soils and different climate, but the differences he could learn by asking. An older, less confident man might have yearned for a homier environment and headed for the Scots settlements along the south shore of Lake St. Clair or the wild lands of Maidstone and Sandwich. The lots there were cheaper and more heavily settled. But the roads were poor and the visits of a man of God rare. Anderdon, inhabited by Wyandotte Indians, was out of the question. It was better, Duncan thought, to look for land in Malden

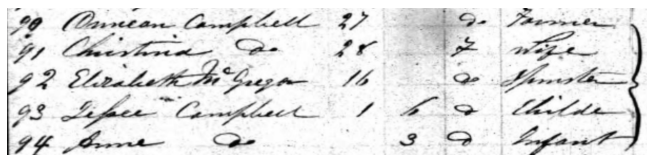
10 *Garden Gateway to Canada*, N. F. Morrison (Ryerson Press, 1954), 30. For many little facts in this chapter I am indebted to Morrison’s book and *At The End of The Trail* by D. Botsford (1985). <http://marshcollection.org/online-publications/at-the-end-of-the-trail>.

11 Duncan was lucky to encounter this colorful character. McEwan was born in Saratoga, New York, to parents who had come out from Scotland in 1809. In the 1830s he married Margaret Arnold, the granddaughter of the American traitor, Benedict Arnold. In 1855 he founded *The Windsor Herald* and soon thereafter was appointed Sheriff of Essex County. <http://www.windsorscottish.com/pl-lp-jmcewan.php>.

12 Morrison *ibid.*, 44.

and Colchester townships where the soil was good, where neighbours could be called upon for barter and help in an emergency, and where there was access to a Scots-built Presbyterian Church.

90 Duncan Campbell 27 M farmer
 91 Christina do 28 F wife
 92 Elizabeth McGregor 16 do spinster
 93 Jesse Campbell 1 yr 6 mo do Childe
 94 Anne Campbell 3 mo do Infant.



53 James Brown 28 do Farmer
 54 Margt Brown 18 F dressmaker.

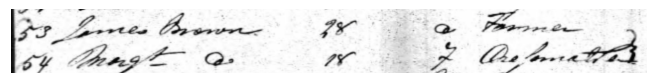


Figure 5. Extracts from the passenger list of the Warren, New York City, 1849.

1 The Voyage of the Warren, June - August, 1849¹³

The passengers were not a destitute bunch. At their debarkation in New York harbour they were asked to give name, sex, age and occupation. Some were recorded in groups as if to indicate billeting.¹⁴ There were 41 groups, some consisting of 7 or more individuals (father, mother, children), others just one. Single women (spinsters) tended to travel in pairs. The clerk doing the recording was meticulous about occupation—farmer, labourer, engineer, weaver, doctor. He seems to have described the children of the better-off as ‘youths’, the others as ‘childe’ or ‘infant’. Women with a trade were given the generic occupation of “dressmaker”. The list came to 111 men, women and children. The origins of some can be traced by their OPR records of marriage or the baptism of their children. One child was baptized in Greenock, one couple married in Abbey, Renfrewshire, both places near Glasgow. Some had spent weeks in the Glasgow area before departure.

Table 1. *The Passenger List of the Warren, June-August, 1849.*

# on list	Family	Table Note
1-5	Duncan Livingston 34, Farmer; John Livingston 30, Farmer; wife Mary 29; children: Archd 1yr 6mo; Elizabeth 6 mo	a
6-7	Martha Campbell 23, spinster; Letitia Smith 22, spinster	
8-12	James Bondy [Borealy?] 27, Tin Turner; wife Margaret 26; children: Elizabeth 6; Mary Ann 4; Ann 2	
13-19	Mrs Chas Baxter 60?, Dealer; John Baxter 36, Dealer; Mary Ann Baxter 18, spinster; Margaret Anderson 16, spinster; children: Charles Baxter 11; Helen Baxter 5; Abal Baxter 3	
20-21	John Flood 26, labourer; Michael Lonchan 26, labourer	
22-24	Duncan Fleming 30, Labourer; wife, Flora 24; children: Margaret 5 mo	b
25-28	William Maxwell 25, Engineer; wife Jane 25; children: James 2, Henry 3 mo	
29	Agnes Bartha? Parker? 48, dressmaker	
30-31	John Bell 25, Farmer; wife Agnes 20	
32-40	Andrew Dennistoun 45, Farmer; wife Mary 35; Elizabeth Growater? 18, spinster; children: Mary Dennistoun 12, spinster; Jane Dennistoun 10, spinster; James 9; Andrew 7; John 2; Sarah 2 mo	
41	Michael McEwan 18, clerke?	
42	Elizabeth Parkhill 17, servant	
43-48	Thomas Quin? 38, Farmer; wife Janet 40, children: Thomas Jr 13; Edward 10, George 7, Janet 2	
49-50	Agnes Nicolson 24, servant; Mary Nicolson 15, servant; Elizabeth McGregor 25, servant	c
52	Robert Watson 26, Engineer	
53-54	James Brown 28, Farmer; Margaret Brown 18, dressmaker	d
55	William Dod 26, Engineer	
56-59	James Dow 33, Labourer; Wife Margaret 26; children: Margaret 2 yrs 6 mo; Robert 3 mo	
60-62	Duncan Campbell 45, Farmer; Margaret Campbell 22, servant; Elizabeth Campbell 20, dressmaker	

13 *New York Passenger and Immigration Lists, 1820-1850* Ancestry.com.

14 Without a plan of below deck we cannot say if the numbering reflects the position of the birth or just the order in which they disembarked.

63	Isabella Miller 20, spinster	
64-65	Roseanne Black 25, spinster; child: Thomas 2	
66-67	Sarah Smith 25, spinster; Margaret Smith 11 mo	
68	Letitia Kennedy 12, spinster	
69-73	John McDonald 23, Labourer; Wife Martha Morisson 25; children: Martha 5; John 3; Angus 10 mo	
74	Robert Prescott 13, Labourer	
75-82	Simon Fraser 24, farmer; Alexander McKay 19, farmer; Wife Ann McFarlane 39; wife Elizabeth McLean 22; children: George McFarlane 9; James McFarlane 5; Ann McFarlane 3 mo; Ann McLean 9 mo	
83	Peter Hamlan 45, labourer	
84	Sarah Baxter 59, dressmaker	
85-86	Catherine Connally 20, servant; Elizabeth Connally 28, servant	
87	Agnes Sinclair 31, spinster	
88	Thomas Emerson 37, colermath?	
89	John Gregor 34, doctor	
90-94	Duncan Campbell 27, farmer; wife Christina 28; children: Jesse 1 yr 6mo; Anne 3mo; Elizabeth McGregor 16, spinster	e
95-97	Frances O Brien 21, engineer; William Waters 31, seaman; Janet Wood 25, servant	
98	John Brown 38, farmer	
99-100	Adam Smith 23, weaver; wife Jane, 22	f
101-105	Andrew Padkin 28, farmer; wife Jean 27; children: John Jr 3; Thomas 2 mo; Margaret Aiton? 23, spinster	
106	William McPherson 19, labourer	
107	Janet Govan 26, servant	
108	Neil McHegan 34, tailor	
109-111	Mrs Mary Dunham 42, lady; Miss Catherine Tod 24, lady; Miss Ann Fraser 5, youth	g

Table Notes:

- a Probably John Livingston and Mary Leckie who had been married 30 Jun 1846 in Barony not far from Glasgow.
- b Margaret Fleming, the daughter of Duncan Fleming and Flora Thomas was baptized 11 Feb 1849 in Greenock New or Middle not far from Glasgow.
- c Elizabeth MacGregor, 25, was born in 1824. She was of no relation to our family.
- d The Browns were possibly from Kilwinning in Ayrshire not far from Glasgow. The 1841 census lists a James Brown age 20 and his sister Margaret Brown aged 10.
- e Based on ages given birthyears are: Duncan 1822, Christina 1821, Jesse Feb 1848, Ann May 1849.
- f Adam Smith and Jane Scott were married 11 May 1849 in Abbey, Renfrewshire near Glasgow
- g These three people occupied the cabin above deck. Described as a 'lady' Mrs. Mary Dunham's place of origin was the United States.

2 What Happened to Elizabeth?

What happened to Elizabeth MacGregor? She was part of the family group on the *Warren*, but is absent from the Malden census of 1851. Where did she go? Did she accompany the Campbells to Malden and died? She was Christina's sister. Why is she never mentioned in the newspaper articles? Had she another destination in Ontario? In the United States?

The land, though largely bush, was not unclaimed. Crown grants had been doled out to loyalists in the 1780s and 1790s, to the likes of the Askin, Caldwell, and Elliot families. Now fifty years on their children and grandchildren were looking for buyers. Duncan searched for a party ready to sell at an affordable price. On mild days through the winter of 1849-50 he "went down the front" to look at prospects. He found one in the south half of lot 33 in the 3rd concession. It was an oddly shaped bit of ground leftover from the survey of rectangular lots. A creek ran along its west edge giving access to the lake, though it tended to overflow in heavy rain. Its east edge was bounded by a road allowance that had yet to be chopped out. The owners in the land books were Thomas and Lucinda Brush.

The Brushes had recently vacated the place.¹⁵ The assessor of 1848 reported thirty acres cleared for

¹⁵ Thomas Brush is down as the owner of the land on the 1848 Malden township assessments. 30 acres are listed as

cultivation between the stumps.¹⁶ There was a cabin and a well with drinkable water. The land was bordered on the south by the Amherstburg-to-Colchester road, which bode well for access in the future, but at the moment was hardly of a state to support heavy wagons. Products for export could be hauled by lighter to a steamboat on the lake. Any deal he might make with a merchant might include the cost of labor. For quick cash in the short term he could burn rubbish timber to make potash and get it to market by water.



Figure 6. *The town of Windsor, 1837. Detroit can be seen in the distance.*

We don't really know what the mechanism was in 1850 to buy land, though he does seem to have paid cash, opening his strongbox on 11 March to count out the £275 purchase price. The land was described in these words:

The south part of lot 32 and lot number 33 in Malden commencing at the south west corner on lot 32 now owned by John B. Deneau Senr thence east to the concession or allowance for a road thence south 32 chains more or less to Marsh Creek thence west up Marsh Creek to the place of beginning.

It was done in the presence of the merchant, Thomas Wright, and the carpenter, James Gibb. Brush and Campbell put their signatures to the document.^{17 18} The lot carried the burden of three days statute labor.¹⁹

We know nothing of what Duncan had to buy to get started on the farm though his purchases were probably typical. Farmers in the Canadas used oxen for the clearing of land and Duncan, though preferring horses, probably did likewise. He no doubt expected to barter stock from his neighbours. He had the knowledge he had absorbed from William McGregor and his jobs in Aberdalgie and Scone. Horse-drawn American-made machinery was coming on the market, but the cost was more than likely out of reach at first. For a year or two they sowed their grain by hand, cut it with the scythe and threshed it with the flail.

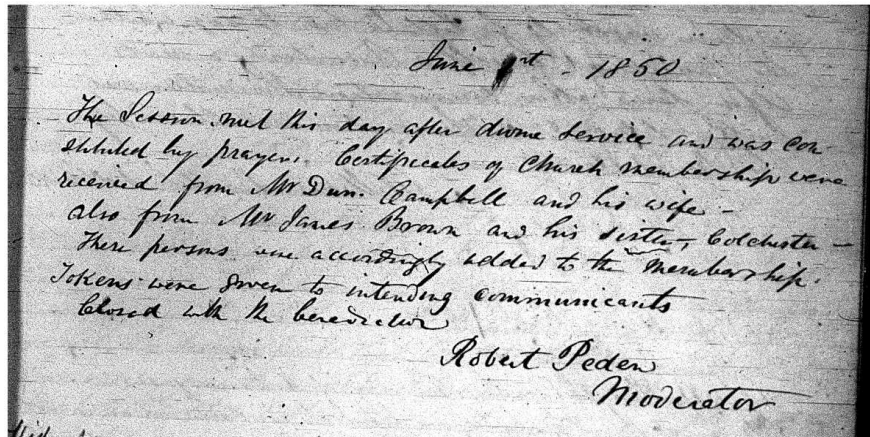
cultivated but the spaces on the form for house and stock information are blank.

- 16 What were described as "clearings" were often areas from which the trees had been cut leaving stumps. The land was often cultivated for years before the stumps were completely grubbed out.
- 17 James Gibb was a newcomer to Amherstburg having arrived in 1849. Once a deacon of the Free Church in Scotland he would serve as elder of St. Andrews for many years.
- 18 Duncan held the original. What we see in the Index books is a copy.
- 19 Before a comprehensive system of property taxes was established, repairs of bridges and roads was the responsibility of the fronting property owners. This work was described as statute labour. Instead of doing the physical work, a property owner could make a cash payment. Over time the cash payments became the norm and contract labour did the work.

Christina had the job of making the cabin habitable amidst, as she worked, the realization she was expecting another child.

The Campbells and Browns were outgoing types and eager to make friends. On the first day of June in that first year, a Sunday, the four of them made their way with the girls to Amherstburg to take in a service at St. Andrew's Presbyterian Church. After the service they introduced themselves to the elders and the minister, the Rev. Robert Peden. They showed their certificates of church membership they had brought from Scotland²⁰ and watched with satisfaction as their names—"Mr Dun Campbell and his wife" and "Mr James Brown and his sister - Colchester"—were entered into the roll.²¹

Figure 7.
Extract
from the
minutes of
session,
1850,
Robert
Peden,
minister.



As we have seen, the few records we have of our subject in Scotland tell us little of his views towards religion. But once in Canada his attitudes become clear in the kirk records of St. Andrew's Church. He and Christina received a warm welcome from the elders, which bolstered their sense of belonging and mollified their anxiety about coming to a strange place. Peden, a closet free churchman, had the accent of the Scot and the language of the evangelical.²² The congregation of St. Andrew's was, from its beginning, receptive to the Free Church. The church had its start as a mission of the Church of Scotland under the tutelage of the Rev. Alexander Gale of Aberdeenshire. Gale left in 1831 to escape the malaria and was replaced by the Rev. Cheyne, also from Aberdeenshire. The first church was a simple affair built on Bathurst Street to Cheyne's direction. This was soon inadequate and in 1846 was replaced by the church next door that can be seen today. It had the high pulpit and box pews of the churches in Scotland. The elders took their guidance from the Presbytery of York in Toronto. Communion was celebrated quarterly with real wine, a practice that rankled the abstainers in the congregation, the likes of Duncan Campbell. Only those on the roll could participate, a "token" giving them the right. Attendance was kept and members sat in their own purchased pews.

20 Duncan's certificate probably came from the Rev. John Crombie. Oftentimes the placename on a certificate was entered into the records of session, but not in the case of the Campbells or the Browns.

21 Much of the Campbell's church activities can be followed in the records of session contained on GS848 'Register of Baptisms and Marriages of the Presbyterian Church in Amherstburg'. It should be noted there is no mention of Elizabeth.

22 *Amherstburg 1796-1996 The New Town on the Garrison Grounds* (Amherstburg Bicentennial Book Committee, 1997). www.marshcollection.org/online-publications/amherstburg-1796-1996-the-new-town-on-the-garrison-grounds-book-ii/. Robert Peden, an adherent of the Free Church of Scotland, had been minister of St. Andrew's from 1843. *Historical Sketch of Wesley United Church, Amherstburg, Ontario* (1942). <https://qspace.library.queensu.ca/bitstream/1974/11753/1/historicalskech00wesl.pdf>



Figure 8. *St. Andrews Prebyterian Church, Amherstburg.*

Duncan and Christina brought their love of reading with them from Scotland. Once the day's work was done they would sit themselves down under an oil lamp with the Bible, *The Montreal Witness* or *The Amherstburg Echo*. The editor of *The Echo* revealed in 1901 that Duncan had been a subscriber for 27 years and to the *Witness* for all of 52 years. Duncan must have subscribed to the *Witness* when he set foot in Amherstburg.^{23 24}

The two were now on the land and we see them as farmers for the first time on the 1851 census. The census was taken 12 January 1852 thus revealing their progress after a little more than two years. Duncan, with 18¼ acres under cultivation and 81¾ acres "wood or wild" is getting along on the original clearing made by the Brush family. He has eleven acres in wheat, ¼ acre in rye, three acres in oats and an acre in potatoes. He has three milch cows, three heifers, three horses, eleven sheep and ten pigs. He and Christina have produced thirty pounds of butter for sale, three hundred-weight of salt beef, and five hundred-weight of salt pork, the cattle and pigs no doubt slaughtered themselves. Evidently the two have overcome what prejudice they may have had against eating pork. They are living in what appears to be the Brush family's log cabin, a story and a half high.

By 1856 the family was complete. William M. was born in 1850, followed by Peter Duncan in 1852 and Christine Elizabeth in 1856. It is a pity the records of the baptisms, almost certainly performed at St. Andrews, have been lost.

Throughout this time the family was witnessing almost daily changes in their surroundings. In 1851 the Malden-Colchester townline was chopped out and in 1854 graded. That same year saw the Great Western Railway completed between the Niagara and Detroit Rivers. The railroad made for a large and immediate rise in exports and better prices for farm products.²⁵

In order to understand Duncan, the man, at this distance in time we need to study the records carefully and indulge in some guesswork. The Church of Scotland underwent a splintering in the 1850s, with the breakaways forming what was called the Free Church. The Free Church movement eventually reached St. Andrew's. The leader of the disaffected included Robert Peden whose sermons on temperance and

23 *The Montreal Witness* was founded in 1845 by John Dougall as a general religious and literary newspaper. It was respected by all classes and creeds and was noted as a strong supporter of the Free Church and the temperance movement. Many new immigrants left queries in its personal columns of lost loved ones.

24 *The Amherstburg Echo*, 4 January 1901. <http://ink.ourdigitalworld.org>.

25 Botsford, 73. <http://marshcollection.org/online-publications/at-the-end-of-the-trail>.

evangelism were welcomed by many, though not by the Presbytery of York. By the late 1850s he found himself dismissed.

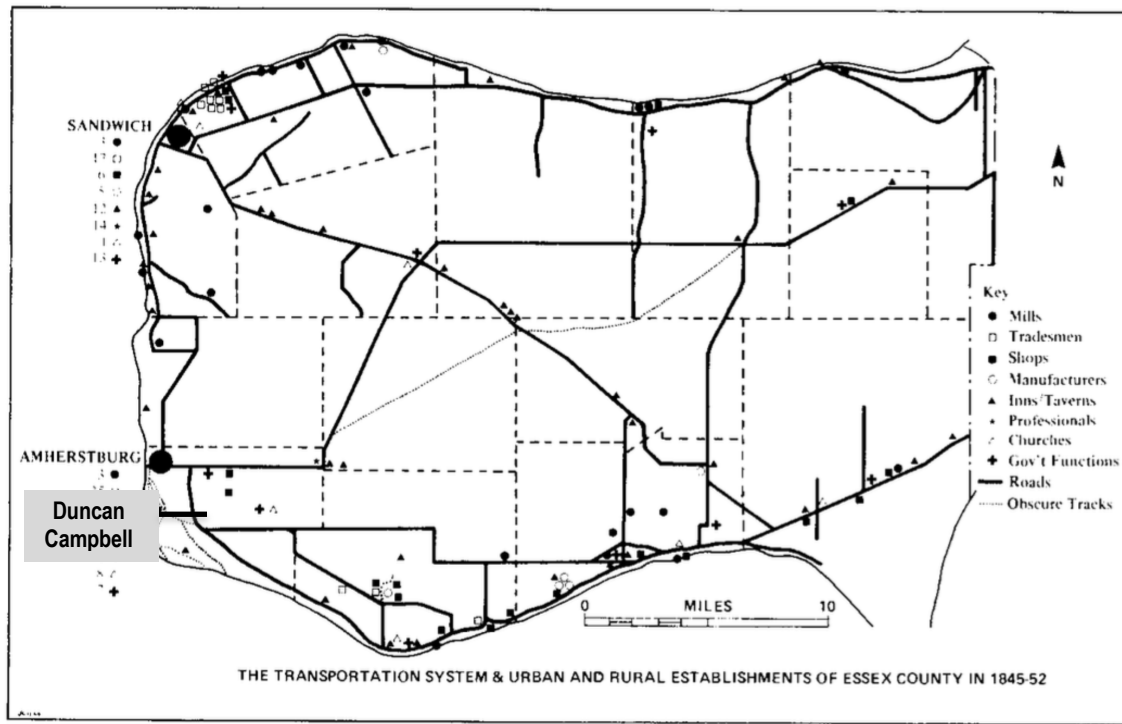


Figure 9. Map of Essex County, 1845-52. This shows the roads around the time of Duncan's settlement and some of the shops he would have frequented.²⁶

Peden left St. Andrew's along with a cadre of like-minded followers—the Andersons, Atkinsons, Gibbs, Campbells and others—to form a branch of the Free Church called *Congregational*. The group obtained permission from St. Andrew's to hold their services in the old Kirk for which they paid rent. A major tenet of the Free Church was a self-governing membership independent of a mother body or presbytery following individual convictions. Infant baptism, though practiced, was not deemed mandatory. Any believer could take communion. Many Scots, especially the older, were attracted to the church by the sermons in Gaelic. The activities of the churches side by side of a Sunday must have led to some interesting situations. The split left St. Andrew's without a settled pastor for almost two years, from July 1850 to February 1852. Not surprisingly, there is a gap in the sessional records in this period.

The presence of the new church next door to the old did not entirely alienate the one congregation from the other. In 1867 Duncan was made trustee of St. Andrew's and elected elder, which he declined. This branch of the Congregational Church remained on life support for some years until dying an overdue death in 1875. Most members drifted back to St. Andrew's.

By the time of the 1860 census Duncan has made major improvements. He is now cultivating 70 acres, the 30 acres remaining being "wood or wild". Of the 70 acres cultivated 40 are in crop, 25 in pasture and 2 in orchard or garden. He has 6 acres in fall wheat, 6 acres in spring wheat, 3½ acres in peas, 5 acres in oats, 3 acres in Indian corn and 1½ acres in potatoes. At this pace he is clearing an average of a little more than

26 Figure 2 from 'Foci of Human Activity, Essex County, Ontario, 1825-52: Archival Sources and Research Strategies', J. Clarke and D. L. Brown.

5 acres a year. This is remarkable as William, who would eventually be of great help to his father, was still ten years old. Clearly Duncan has had the benefit of hired help.

3 The Descent of Lot 33, 1784-1850

Lot 33 had passed through four hands in the 70 or so years since Malden township was alienated from the Indians. The first grantee was a Joseph Fish (1784). Fish seems to have forfeited his land to the Crown because of non-fulfillment of clearance requirements. The Crown in 1819 granted the land to William McCormick. McCormick sold in 1819 to William Wright. In 1847 Henry Wright, William Wright's heir, then living on lot 25 in the 3rd concession, sold to Thomas H. Brush who subsequently sold to Duncan Campbell.

Table 2. *The descent of Lot 33, 1784-1850.*²⁷

Instru- ment	Date	Date of Registry	Grantor	Grantee	Quantity of Land	Consid- eration	Remarks	Note
Patent	17 Sep 1784	-	The Crown	Joseph Fish	???			a
Patent	26 Aug 1819	-	Crown	William MacCormick	AOK+?		S. pt. of 33?	
B&S	10 May 1819	10 May 1819	William MacCormick	William Wright	do.	£300		
26 Indenture	6 Dec 1847	12 Feb 1848	Henry Wright	Thomas H. Brush	do.	£250		
126 Indenture	11 Mar 1850	20 Apr 1850	Thomas H. Brush	Duncan Campbell	do.	£275	S. pt. of ½ No. 33	

Table Note:

- a The entry in the land book index under remarks is unclear. 'Commencing at the S.E. angle of Lot 33, then W. along S. west? of Lot 23 chains 35 links to the C(orner?) of Marsh Creek, then S.E. by following centor? of sd creek ? to its intersection

The 1850s and 60s saw much clearing, growth and gradual improvement in the standard of living of the residents of Essex County. But there was also uncertainty. Civil war broke out south of the border in April 1861. In the absence of local newspapers rumours abounded of imminent invasion by the Union Army, especially after transshipments of arms and ammunition to the Northern Armies made their way via the railroad through southwestern Ontario and the withdrawal of British forces to London. Some felt a small relief when Britain proclaimed herself and her territories neutral. Many joined the militia. Old folks could remember the War of 1812 and the occupation of Upper Canada by American armies.

Duncan's break from St. Andrew's was nothing like the burning of a bridge. He would, for the next thirty years, engage in an on-again, off-again relationship with the church, sometimes taking communion as a "non-member", sometimes not.

By the census of 1871 William and Peter were young men, twenty and eighteen. Duncan was clearly thinking of them when in 1870 he purchased part of Lot 39 in the 4th concession for \$1800. The deed of 23 April describes it in these words:

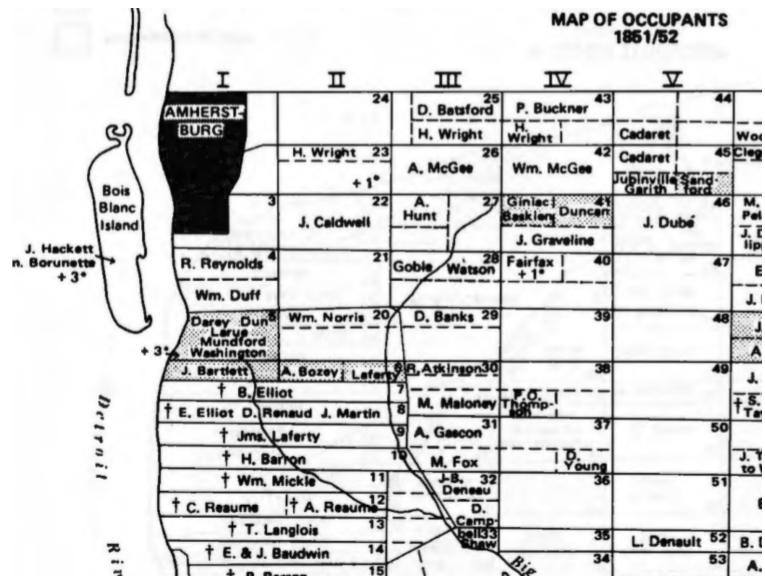
'...containing... one hundred acres more or less being composed of and known as the South half of Lot Number Thirty Nine in the Fourth Concession of Said Township.'

The title was held by Frederick, Matthew and Sarah Elliott, the legatees of Sarah Elliott. The purchase hung on an \$800 mortgage at the annual rate of 8% (which included taxes and the performance of statute labour). The package of documents is interesting in that the mortgage is in the names of both Duncan and Christina and the originals had their signatures. As might be expected the papers have been lost in the intervening

27 This page in the land book is difficult to read and there may be errors in the transcription.

years.²⁸ The mortgage was cleared early the next year.²⁹ In the meantime Duncan was making steady progress. The 1871 census shows him with 16 cattle, 42 sheep, 12 hogs and 10 horses.

Figure 10. Occupants of the lots in the northwest corner of Malden township, 1852.³⁰ Some families mentioned in the text in addition to Duncan Campbell are Joseph Graveline (south half of lot 41), Richard Atkinson (north half of lot 30), William Mickle (lot 11).

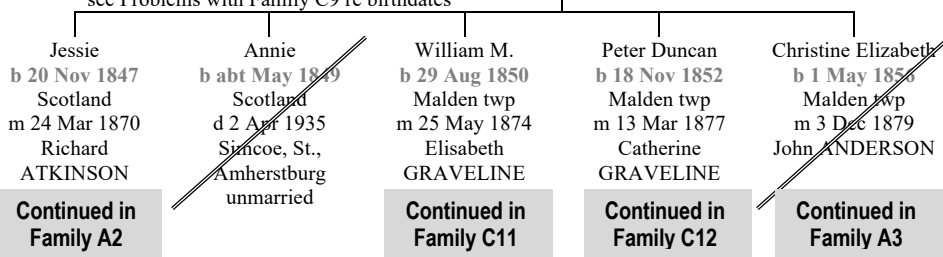


Continued from Family C6

Duncan CAMPBELL m 31 Oct 1846 Aberdalgie, Perthshire =
 b 23 Dec 1821 m 3 Nov 1846 Scone, Perthshire =
 c 25 Dec 1821 Kenmore
 d 30 Aug 1906 Malden Twp.
 bur Rose Hill Cemetery, Amherstburg
 see Problems with Family C9 re birthdates

Continued from Family M5

Christian MACGREGOR
 b 24 Jul 1819, Dull, Perthshire
 d 7 Feb 1906 Lot 4 1st Concession
 bur 8 Feb Rose Hill Cemetery, Amherstburg



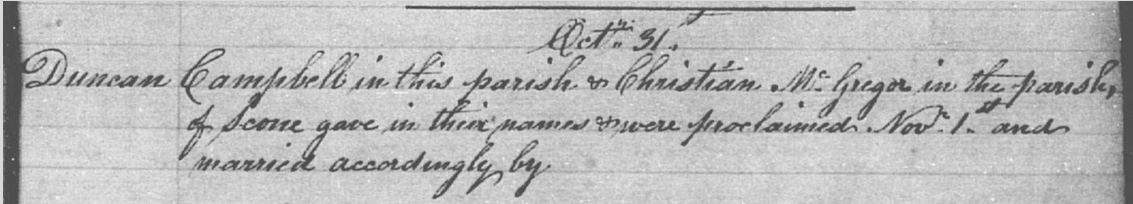
Family C10. Duncan CAMPBELL and Christina MACGREGOR, Scotland and Malden, ca. 1821 - 1906.

Did Duncan and Christina keep in touch with their Scottish kin? There is evidence they did. The 1871 and 1881 censuses show Duncan's household has a William MacGregor living in. This is surely Christina's

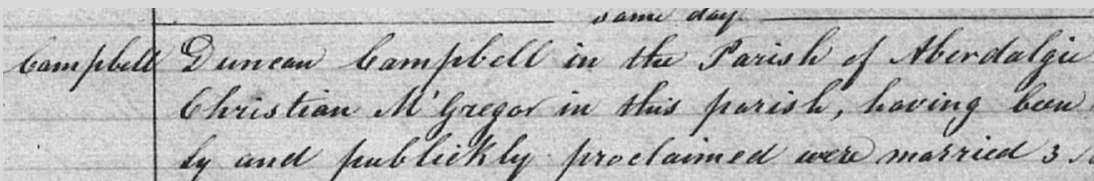
28 Instrument 799. Essex County Land Registry Office Records Copybooks Malden Township. Christina could read and write.
 29 Instrument 859. Essex County Land Registry Office Records Copybooks Malden Township.
 30 Adapted from Figure 3 of 'Land and Law in Essex County: Malden Township and the Abstract Index to Deeds' by J. Clarke, Histoire sociale/Social History, vol. 11, no. 22 (November 1978), pp. 475-493.

brother.³¹ Was it he who passed on the news of the Rev. Crombie's death?

4 Record Images for Family C10



Marriage Record of Duncan Campbell and Christian MacGregor, 31 October 1846, Aberdalgie Church. 'Oct 31st. Duncan Campbell in this parish & Christian McGregor in the parish of Scone gave in their names & were proclaimed Novr 1st and married accordingly by..' The Campbells were the only couple present on this day.



Marriage Record of Duncan Campbell and Christian MacGregor, 3 November 1846, Scone Church. 'same day Duncan Campbell in the Parish of Aberdalgie Christian McGregor in this parish, having been dy and publickly proclaimed were married 3rd'.

Problems

Birthdates There are problems with birthdates in Family C10. Baptismal records are lost. The birthdates shown have been taken from a variety of sources (Jessie's from her death certificate). William, Peter and Christine may have been baptized by the Rev. Peden in the Congregational Church, only a few of whose records survive. Annie's is an estimate based on information in the passenger list. Christine Elizabeth's birthdate comes from her death certificate.

William M. I have pointed out elsewhere in this book the lack of records that explain the meaning of the 'M' in 'William M.'. I am convinced it stands for 'MacGregor'.

What sort of social life did the Campbells enjoy? We need look no further than the pages of *The Amherstburg Echo*. He was active in the Bible Society, serving on the committee of the Amherstburg branch and was a regular attendee of the South Essex Fair. On one occasion he won 1st prize for a Cotswold ram and prizes for his fall wheat, barley, cheese and honey. Perhaps his greatest enjoyment was the Temperance Society led by the Rev. Frederick Smith, the new pastor of St. Andrew's. A temperance meeting was not the dull affair we might imagine, but a time for socializing, listening to lively preaching, humorous recitations and the singing of old songs. And it was open to all faiths, as is evidenced by the appearance of a number of the pretty Roman Catholic Graveline girls.

With the exception of Annie the children were all married within a nine-year period: Jessie to Richard

31 The 1871 census lists him as 44 years old and born in Scotland. This would give him a birthyear of 1827, which is precisely the birthyear of Christina's brother.

Atkinson in 1870, William to Elizabeth Graveline in 1874, Peter Duncan to Catherine Graveline in 1877 and Christine Elizabeth to John Anderson in 1879. The weddings took place at the St. Andrew's manse.

As to civic affairs Duncan took an interest right from the start, a natural result it would seem of his training in bookkeeping. In 1866 he became township treasurer, a job that by 1876 carried an annual salary of \$60. This was followed in the same year by the preparation of loan statements for the various school sections, a task which also paid \$60 per annum.

5 Malden Township Schools in the 1850s

If Duncan's attitude towards religion seems muddy to the modern observer his attitude towards education is crystal clear. When in 1854 Jessie came of school age he turned his attention to the schools. The superintendant just happened to be the Rev Peden. Peden's report to his superiors a year earlier was cautiously optimistic about the governance of the schools in the area:

... there have been only three schools in operation in this township (exclusive of the town) during the past year. I have however every reason to consider that the subject of education is assuming a greater importance in this locality. Trustees are beginning to understand a little more of their powers & duties, and I confidently hope that in a few years the cause of education will have made very great progress.'

Peden saw little need to report on the deplorable state of education for blacks in the area.

Schools were nominally under the purview of a superintendent. Five sections existed, at least on paper. By Hinck's Act of all the inhabitants, white, Roman Catholic and black were given the same rights to common schools. However, in 1849 Ryerson proposed new legislation.

Providing each school with a teacher was an ongoing struggle, though the records that survive say little of how this was done. A spinster daughter of a local farmer might be recruited to teach a session or two. In 1858 the teacher in the Catholic school was a remarkable young man named Napoleon Alexander Coste. Coste was a definite improvement over the typical outsider who could be less than dependable as the superintendant reported in 1854 for 'Section B':

'... he ran off to unknown parts, soon after receiving the cheque, taking with him Register, Books, papers etc. etc.'

As far as I know no registers survive. If the reports are to be believed arithmetic, grammar, geography, history, writing and—that most important of subjects to the frugal Scots—bookkeeping were all taught, at least in the common and Catholic schools. The whites were proud of their schools, though they were hurriedly-built of logs, rough, erratically cleaned and maintained. There was no running water or regularly-inspected privies. Diseases broke out with some regularity, as is made clear in a report of 1855:

The prevalence of cholera during the past summer prevented that regularity in the school attendance which is so very desirable, and at the same time prevented my delivering addresses according to the strict letter of the Statute, as in most cases when my visits were made the schools were but thinly attended and in a township where the population is widely scattered and the roads bad, it is impossible for a superintendant to give any notice of his visit.

In the event of a teacher being ill the children simply went home. There was much absenteeism during harvest or emergency. Funds for school operations were obtained by loans from parents. For his local school Duncan himself kept the accounts.

Duncan was an avid singer and teetotaler and enjoyed the meetings of the temperance society. One held in the township hall in June, 1875, was reported in detail in the *Echo*. Called to order by president, Nathan V. Brush, it was opened by the singing of "Sweet hour of prayer" and with a prayer by the Rev. Smith. A. D. McKinnon led off with speeches, followed by the Rev. Smith, Messrs. Cornwall, Brush and Bertrand. The 85 who attended pretty much filled the room handsomely decorated by the ladies. During the evening Mr. McKinnon and his choir consisting of Misses Ellen Gott, Hannah Gott, Kate Graveline, Mary J. Brush,

Mary Gibb, and Messrs. Kerr, Campbell, and Gibb assisted by the Rev. Mr. Smith, sang a number of “very pretty pieces” in a manner that “spoke well for the musical training they have received”. Other numbers were “Here again we meet you”, “Temperance Home”, “Rescue the Perishing”, “If we try” and “Sign to-night”. The Rev. Smith and Mr. Kerr sang choice pieces, the former singing “Down with the Bottle”, the latter “Last and cast away”. A committee consisting of Misses Sarah Gott, Mary A. Harris, Emma Bratt, and Messrs. William Bailey, S. Brush and Charles Cornwall were appointed to furnish entertainment for the next meeting in July. A vote of thanks was passed to the choir to which Mr. McKinnon responded by singing, “Will Tom come home to-night mother?” The meeting closed about 11 o'clock with prayer and singing.³² This was pretty much the social entertainment of 1875.

A LARGE FAMILY.—During the last month Mr. Joseph Graveline of the township of Malden has been visited by nine of his daughters, who with one at home made ten meeting together. These nine reside in Michigan, Iowa and different parts of Canada. Besides these ten daughters, Mr. Graveline has two others residing in Michigan and Missouri, and three sons in this neighborhood. Two sons and one daughter are dead, thus making a family of eighteen children. Those who died were all over 21 years of age. All those living but one son and one daughter are married, and have fifty children and two grand-children. Mr. Graveline was born in Amherstburg, and is nearly 72 years of age, and Mrs. Graveline, is 64 years of age, and both are still in the enjoyment of good health.

Figure 11. *The Graveline family.*³³

By 1881 Duncan and Christina were enjoying the fruits of their hard work and the new amenities. A map in a historical atlas (Figure 14) shows several churches, hotels and schools, and a number of graded and gravelled roads, the most traveled being the toll road (Pike Road), once an old laneway that led through the Caldwell farm. There was also a good road leading to the east and west between lots 32 and 33. The 1881 census records two additional members of his household, the 51 year-old William MacGregor and the 21 year-old Jannet Benton.

The apex of Duncan’s involvement in civic affairs occurred in 1890 with his election as reeve. The job consisted of chairing the monthly meetings of council and overseeing the collection of taxes and the dispersal of funds.³⁴ It brought the grand salary of \$36 per annum. Meetings were occupied in hearing, editing, and passing bylaws, appointing auditors, assessors, and members of the local board of health. People whose sheep had been killed by dogs were compensated as were those who were harbouring the indigent and infirm who had no family of their own. Bills for the repair of bridges were settled.

Duncan’s tenure as reeve was short, just the one year. In the following year he lost out to a man hard to beat, Napoleon Coste, a man of exceptional ability.³⁵ Born in 1835 in Marseilles to well-to-do upper middle class parents, Coste received a good education in the Lyceum. He entered the navy and saw service

32 *The Amherstburg Echo*, 18 June 1875. <http://ink.ourdigitalworld.org>.

33 *The Amherstburg Echo*, 28 May 1875. <http://ink.ourdigitalworld.org>.

34 A township council functioned like a parish vestry in England before the English Poor Law Reform Act of 1834.

35 Much of the following is taken from the Coste biography in CBRE. www.ourroots.ca/e/toc.aspx?id=3107.

in South America. On his return to Canada he shipped out on an English vessel. He was in 1854 at 19 a teacher at the Malden Catholic school. In 1856 he received naturalization at Sandwich and four years later was elected reeve of the township, becoming a member of the Essex County Council. By 1890 he had served thirty years as reeve. Somehow, I think, Duncan's view of the man was one of secret admiration and envy colored by the fact he was not only French but Roman Catholic.

Duncan's involvement as reeve may have impacted his attendance at church. At least this is implied by the kirk records:

11 Oct 1890

The meeting was called at Mr. Jas. Gibbs request with the purpose of arriving at an understanding as to why Mr. D. Campbell has absented himself from the Meetings of Session held during the past six months, Mr. Campbell's Reasons were presented; and Mr. Gibb questioned their sufficiency to justify the course pursued by Mr. Campbell in thus absenting himself. Fearing that trouble might possibly arise Mr. Gibb expressed himself to the effect that "rather than break up the congregation" he would retire from the Session. Nothing more was done at the meeting.

Figure 12. Notice of the Malden and Anderdon Agricultural Society.³⁶ Duncan Campbell is treasurer.

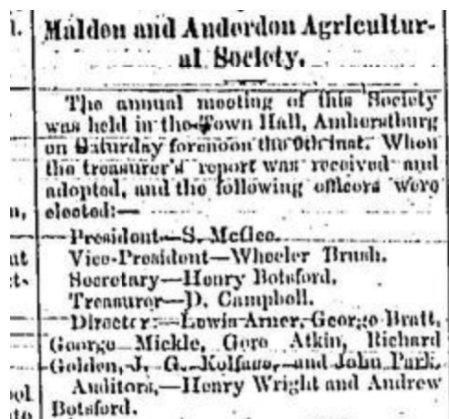
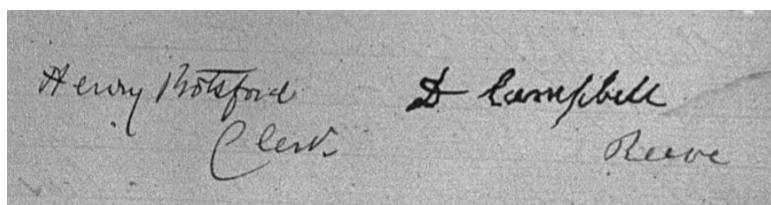


Figure 13. Signatures on the Malden township council minutes, 31 March 1890.



As late as 1891 Duncan's intermittent attendance at meetings of session was still the subject of criticism, and from his sons-in-law to boot:

Rev. Thomas Nattress; and John Anderson and Richard Atkinson, Elders.

The moderator reported his diligence in having waited upon Mr. D. Campbell relative to his relationship to the Session as an Elder. Mr. Campbell having absented himself from Meetings of Session since the Sixth of April, Eighteen Hundred and Ninety refusing to act in the capacity of an Elder, having withdrawn his support from the church financially (at least temporarily); having ordered that the names of his family be also withdrawn from the list of subscribers of the church; having refrained from worshipping with the congregation

36 *The Amherstburg Echo*, 15 January 1875. <http://ink.ourdigitalworld.org>.

for a period of Several months, and having so prevented his family from the like privilege of worshipping and having shown no contrition or repentance in the matter, nor any purpose to set himself right in relationship with the Session when waited upon him the Moderator privately to that intent according to the expressed wish of the Session

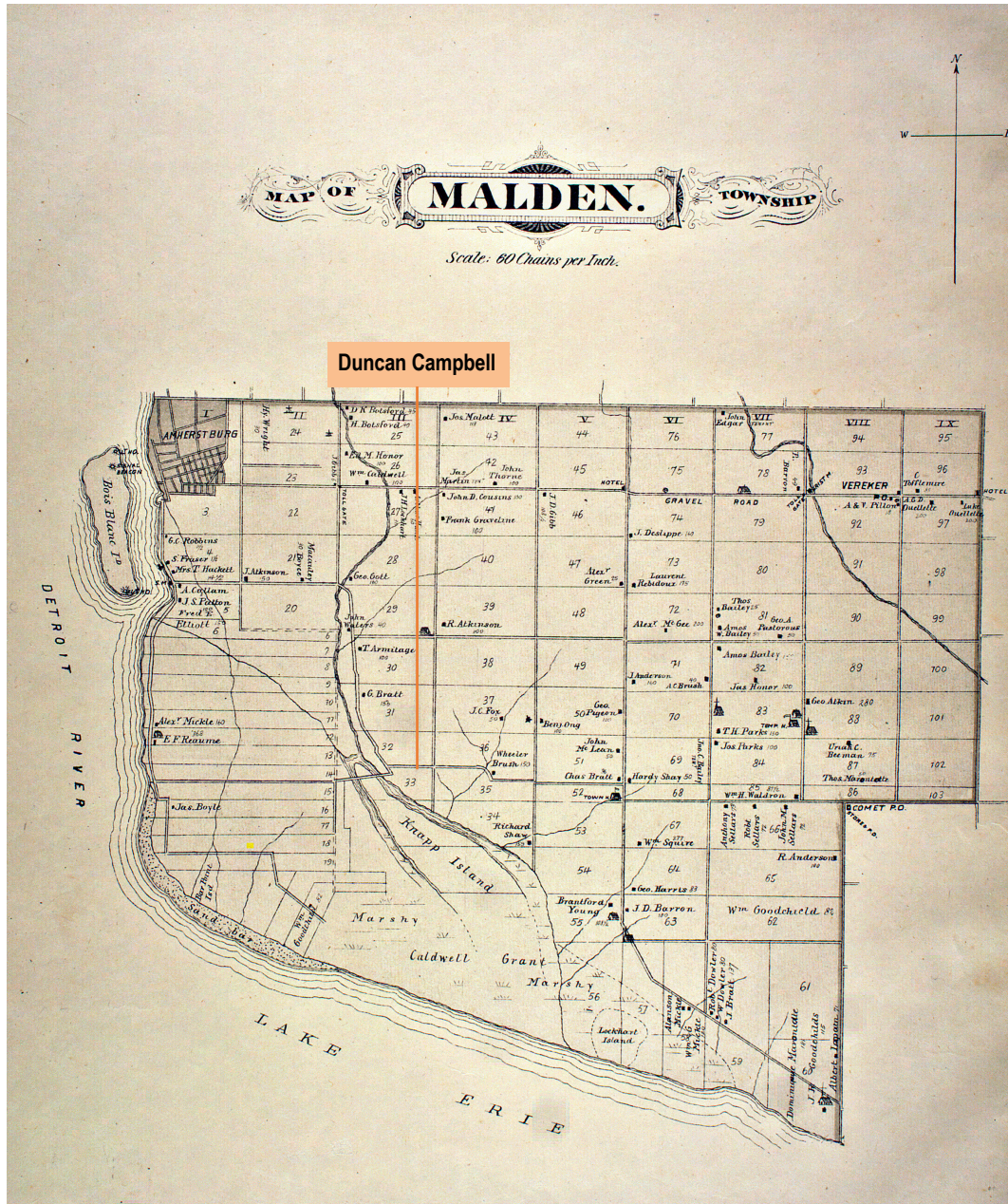


Figure 14. Malden Township, 1881.³⁷

37 *Illustrated Historical Atlas of the Counties of Essex and Kent* (H. Belden & Co., Toronto, 1881). As described in the foreword to the book ‘The atlas was clearly a commercial venture produced to record the achievements of the “solid” citizens, and printed at their expence.’

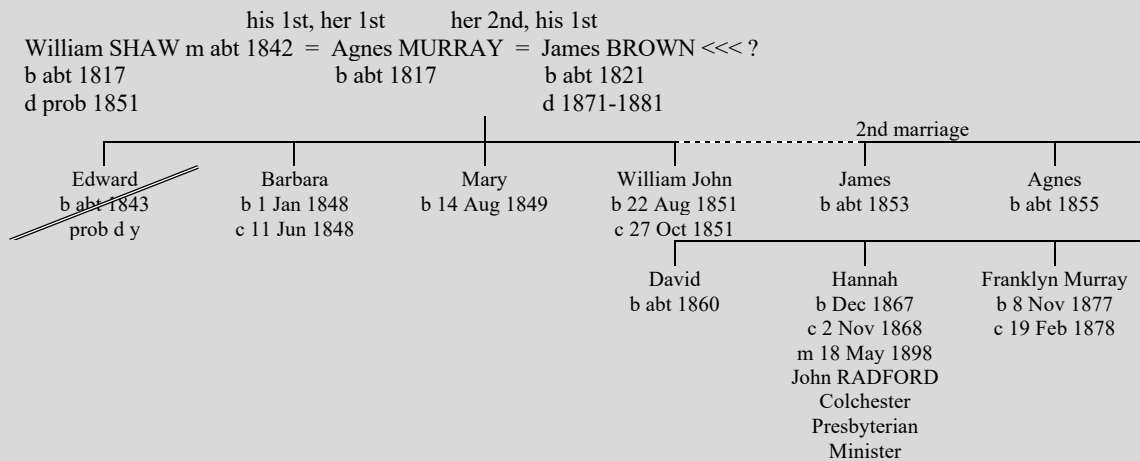
;—he is therefore considered to have suspended himself from the privilege of Exercising the function of an Elder in the Session - and for the Congregation - of St. Andrew’s Church, Amherstburg, and the opinion of the Session is herein and hereby recorded to that effect. Furthermore, it is deemed by the Session to be altogether inadvisable to adopt ecclesiastical proceedings against Mr. Campbell in the case, both for the sake of himself and his family and for the peace of the Congregation, inasmuch as he has returned to the Church and is now worshipping and Communing in the Capacity of a private member of the Church and congregation in full standing; and it is also considered by the Session that it would still be inadvisable to enter such proceedings against him so long as he continues to worship peaceably in the capacity above mentioned, and so long as the Congregation itself continues to be at peace in the matter as it now stands. Thomas Nattress Moderator & Clerk³⁸

Duncan seems to have been a man of notice.

6 Sketch of the Brown Family

The Campbells and Browns were friends for many years. On his arrival in Canada, James, from a humbler background than Duncan, found employment with his sister Margaret on the William Shaw farm in Colchester South. Margaret soon left the farm to marry George Helferich in Colchester, the Rev. Peden presiding. William Shaw soon died and James married his employer, Agnes Murray, Shaw’s widow, left with three children.

James and Agnes had five children of their own: James, Agnes, David, Hannah and Franklyn Murray. Hannah was baptized at St. Andrew’s in 1868. James Brown is absent from the 1881 census, presumably having died sometime in the previous decade. Agnes, now a widow, does appear on the census, describing herself as a ‘Farmer Fem.’, evidently working the farm with her four children still at home. The Brown family was well-respected in the church community: in 1898 Hannah married John Radford, a Presbyterian minister.



We have seen in earlier chapters that much of what we know of Duncan and Christina in Canada is revealed in a 1901 article published in *The Amherstburgh Echo* on the occasion of their 55th wedding anniversary. The article was likely written by their son-in-law Richard Atkinson (*Fifty-Fifth Wedding Anniversary*). On the Monday a dinner was held by their children and grandchildren. Present were Mr. and

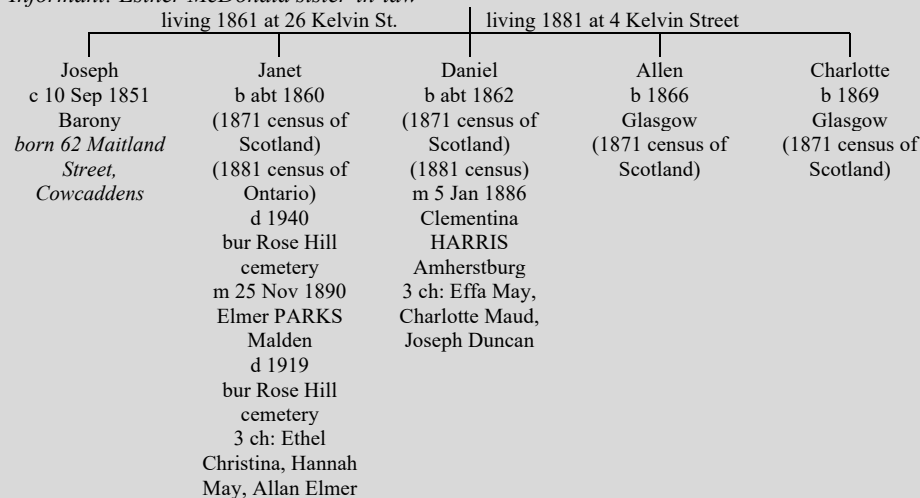
38 St. Andrew’s Minutes of Session, 6 September 1891

Mrs. Richard Atkinson senior and family, Mr. and Mrs. P. D. Campbell and family, John Anderson and wife, Thomas Martin, wife and family, John Bratt, wife and son, Thomas Dowler, wife and daughter, William Mickle and wife, Samuel Honor, wife and son, Elmer Park, wife and family, and others. Dinner was served at 11.20 a.m., which lasted until 3 p.m.

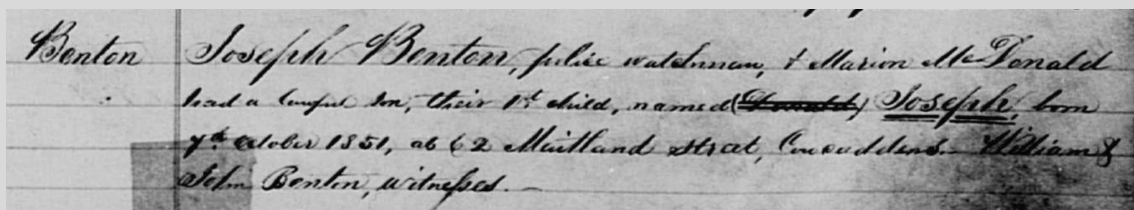
7 Sketch of the Benton Family

Two Benton children, Janet, 19, and Daniel, 17, arrived in Malden from Scotland soon after 1871 and were taken in by Duncan Campbell. They can be traced via their marriage certificates, which shows them born to Joseph and Marion Benton in Glasgow. Joseph Benton, then a “police watchman” and Marion McDonald were married in January 1849 in Hamilton parish near Glasgow. Soon afterwards the Bentons moved to St. George’s parish in the centre of the city. Joseph, now a “police constable”, died in March 1871 in the Royal Infirmary, Glasgow. The 1871 census lists the family in St. George’s parish, now headed by widow Marion. She has a family of 5 children: Joseph, Janet, Daniel, Allen, and Charlotte, the last four born in Glasgow. We have a birth record for Joseph in the parish of Barony in 1851, but lack records for the rest. Barony is a part of Glasgow. It would appear the family was in Glasgow by 1851 and probably earlier.

Joseph BENTON m 28 Jan 1849 Hamilton = Marion MCDONALD <<< Alexander and Catherine McDonald
 b abt 1820 England both in this parish c 8 Mar 1829 Hamilton, Lanarkshire
 listed in 1861 census as Bentum
 d 16 Mar 1871 Royal Infirmary Glasgow age 45 [1826] police constable residence 4 Kelvin Street
 Informant: Esther McDonald sister-in-law



Family B2. Joseph BENTON and Marion McDONALD, Scotland, ca. 1824 - 1860. The births of Janet, Daniel, Allen and Charlotte have not been found in statutory registers.



Birth record of Joseph Benton, Barony, Scotland. ‘Joseph Benton, police watchman, & Marion McDonald had a lawful son, their 1st child, named (Donald) Joseph, born 7th October 1851, at 62 Maitland Street, Cowcaddens, William & John Benton, witnesses.’

Duncan and Christina likely met Joseph Benton and Marion McDonald during their sojourn in Glasgow in 1849 after their move from Perthshire. This was prior to the birth of the McDonald children. The children were still underage when Joseph died. The mother evidently reestablished contact with Duncan Campbell and arranged for Janet and Daniel to emigrate. Both were appreciative of Duncan's efforts on their behalf. Janet named her first daughter born in 1891 "Ethel *Christina Parks*" and Daniel named his first son also born in 1891 "Joseph *Duncan Benton*".

By 1905, Christina, now seventy-six, was not well. In February of the following year she died at the home of her son-in-law, John Anderson, on the river front.³⁹ The service was held by the Rev. Thomas Nattress assisted by the Rev. B. A. Fear. The pallbearers were her grandsons Arthur, William and Charles Atkinson, Roy and Norman Campbell and Samuel Atkin Honor. She was buried in Rose Hill cemetery.

Duncan himself was getting on and in September of that same year, 1906, he too died. His funeral took place on a Saturday afternoon and was well attended. Services were conducted at the home of Janet (Benton) Park and her husband Elmer by the Rev. Thomas Nattress, and burial was in Rose Hill cemetery. The pallbearers were grandsons once again: Arthur Atkinson, Charles Campbell, William D. Atkinson, Hector Campbell, Norman Campbell and Roy Campbell.

A man of meticulous planning, Duncan left a detailed will revealing a sense of charity and appreciation of lifelong friendships (Table 3). The land went to William Duncan Campbell and Peter Duncan Campbell. Fifty dollars went to Daniel Benton and his sister Janet (Benton) Park. Duncan never forgot the kindnesses shown him by their parents in Glasgow.

Table 3. *The Legacies of Duncan Campbell, 1906.*

Name	Address	Provisions	Value	Table Note
Jessie Atkinson	Amherstburg	legacy	\$500	1
Christina C Anderson	"	1/5 residue & legacy	\$415 & \$500	1
Peter D Campbell	"	1/5 residue & legacy	\$415 & \$400	2
David [Daniel] Benton	"	legacy	\$50	3
Janet Park	"	legacy	\$50	3
Annie Campbell	"	legacy & 1/5 residue	\$3000 & \$415	1
William D. Atkinson	"	Farm	\$1000	4
Peter D. Campbell	"	"	\$2000	2
Hector Campbell	Winnipeg	1/5 residue	\$138	4
Lena Campbell	Amherstburg	"	\$138	5
Lilian Bratt	"	"	\$138	

Table Notes

1 daughter 2 son 3 foster child 4 grandson 5 granddaughter

Table 4. *Campbell Graves in Rose Hill Cemetery.*

Sec #	Row #	#	Description
E	4	2	(upright east) Richard ATKINSON, Jessie his wife, William D. ATKINSON
E	4	4	(upright east) Catherine, Peter D. CAMPBELL (west) Christina Wife of Duncan CAMPBELL, Duncan CAMPBELL
I	4	14	(up west) Ralph PIPER, Clare E. his wife, Eva. J. CAMPBELL PIPER
I	7	7	(flat) CAMPBELL Howard E., Helena E.

39 *The Amherstburg Echo*, 16 February 1906. <http://ink.ourdigitalworld.org>.

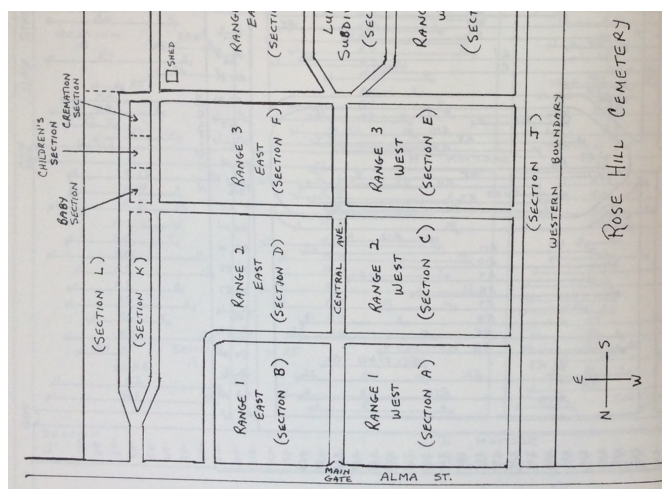
E	10	6	(flat) Roy D. CAMPBELL Beloved Husband of Myrtle BRUSH CAMPBELL MICKLE
E	11	11	(upright west) Roy D. CAMPBELL
F	2	4	(south) Ida May d of Wm. & Elizabeth CAMPBELL, William CAMPBELL, Elizabeth his wife

Figure 15a. *The gravestone of Duncan Campbell and Christina MacGregor. Rose Hill cemetery, Amherstburg.*

*'Christina wife of DUNCAN CAMPBELL
born July 1819 Died Feb 7, 1906
DUNCAN CAMPBELL
Born Aug 1821 Died Aug 30, 1906
At Rest'*



Figure 15b. *Section of the map of Rose Hill cemetery.*⁴⁰



Recapitulation

The passing of Duncan and Christina from the scene brings our history of the junior Campbells to an end. There were no doubt others of the Campbell clan of Lochtayside who came to Canada, but their stories will have to be told by others.

Duncan and Christina lived in Canada for more than half a century. During that time they witnessed momentous events, the coming of the railroad, Confederation and many others. Their voices, were we able to hear them, would no doubt charm us with the Scottish lilt interspersed with pronunciations influenced by the Gaelic. As with most of today's newcomers their patterns of speech would end with them and not flow on to their children. Their children, and most especially their grandchildren, would grow up speaking in the accents of the native-born.

Did the knowledge of their Scottish ancestry survive into the second generation? That is to say, did the

⁴⁰ <https://essex.ogs.on.ca/wp-content/uploads/.../amherstburg-rosehill-ess2762-index.pdf>

prophecy of James Loch of 1813 truly come to pass?

In a few years the character of the whole of this population will be completely changed.... The children of those who are removed from the hills will lose all recollection of the habits and customs of their fathers.

The answer must sadly be yes. The young get on with their lives. It would be some time before the people of Essex County would have the leisure or inclination to peer into their family histories.

As we prepare to take our leave of our subjects a few nagging questions remain. In 1849 hordes of Scots were headed for the United States, Australia, and New Zealand, so why did Duncan and Christina end up in Ontario and not some other place? When and why did they make that decision? Was it made upon their landing in Windsor once they realized land was available in Malden close by? Was it based on the knowledge of a father and a brother who had settled in Halton County? Duncan, it seems, planned on settling in Essex County and not the United States, so before he left Glasgow did he tell the Bentons of his intention? Otherwise how did Marion Benton find him years later?

The Benton children, Janet and Daniel, were sent to Canada sight unseen after their father's death. Duncan must have felt some obligation to their parents for their kindness towards him and his family in those last weeks in Scotland. Janet in 1906, now Mrs. Elmer Parks, paid him the honour of holding his funeral in her home. And Duncan left her and her brother bequests of remembrance in his will.

So we come to the end of our story of the junior Campbells of Lochtayside. It is not, however, the end of this book. Chapter 7, which is something of an addendum, adds a few facts about their descendants. Though short of necessity it may be of help to researchers of the extended family who are intent on connecting themselves to the principal figures.

