



MOLAMPY HOMESTEAD  
On the Bytown Stage Coach Route, Ottawa to Prescott.

## Osgoode Township Historical Society & Museum

Vernon School  
P.O. Box 83 - Vernon, Ontario  
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### Newsletter

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During the autumn period 200 years ago, thousands of refugees were preparing, as rural folk have always prepared, for the bitter snowy months ahead. What were these first year residents harvesting for their tables? Were their shanties ready for primitive habitation? Had the tall trees been cut down and cleared away in time to allow some planting between the stumps? Was there any food save branches to sustain a cow or another animal over the winter months? Where would food be stored if it were available? Was all the warm clothing worn out from the rough style of life that was part of living in the Wilderness? Was there a Thanksgiving Service in 1784?

There seems to have been no romantic literature written about this period in the "Forest Primeval" of Ontario. Perhaps those who lived through it wished to forget the hunger, the hardships, and the homesickness that was their lot. But people did survive in Upper Canada and we learn that some families still occupy the farms that were allotted their ancestors 200 years ago.

Pope Jean Paul has had the rare opportunity of visiting our great "Dominion From Sea to Sea". Pierre Burton has said that the History of Canada has been the struggle of Man against Nature. Perhaps this necessary struggle has made us the kind of Nation we were supposed to be. It took people of courage, imagination, initiative, determination, and those who had tolerance for the beliefs of others and concern for the welfare of neighbours to mould the values we cherish. Most of all, it took people who had Reverence for the Maker of the Universe.

Both our Township and our County bear honourable names. As mentioned previously in a Newsletter, the new immigrants were not satisfied with the Paternalism of State and Church that were accepted by the French Canadians. The Seigniorial System of holding land was a return to Feudalism. Thus England granted a New Constitution to Canada in 1791 and sent out William Osgoode to be the first Chief Justice of the new Upper Canada. At New Johnstown-Cornwall he noticed some slaves who had been brought into Canada by Loyalists. At the first Council Meeting in 1792, it was decreed that no one should henceforth enter Canada as a Slave, and that those already here would be given their freedom at age 25. The Coloured people in the Maritimes had come there as Free Men and Women when they joined the British Regiments. Even Paul Heck, in his Will, gave, as part of his chattels, his slave Betty, to his wife Barbara, a leader in Methodism. Betty was to be free at age 25. It took 2 million pounds out of the British Treasury in 1833 to persuade people in other parts of the British Empire to part with their Slaves.

And Sir Guy Carleton, commander and Governor during Revolutionary times, was so well thought of by his men that many named their children after him. Roger Stevens' eldest son was called Guy Carleton Stevens.

We welcome Her Majesty, our Queen Elizabeth II and Prince Philip to be a part of our Celebrations when we remember the beginning of our British Heritage in Canada and what it has meant in orderly government. An ancestor of both Elizabeth and Philip, George III, reigned for 60 years. His stubbornness and his illness contributed to the Revolution, but his popular Queen, Charlotte, is remembered in names such as Charlottetown, Charlotteburg etc. George III had a grand-daughter Victoria; Victoria had a Grandson George V; George V had a grand-daughter Elizabeth. Of the 8 Monarchs who have ruled during the past 200 years, two have been women. Together, Victoria and Elizabeth have reigned for 96 of the 200 years. Both women have demonstrated to all people the dedication and concern that Public Servants are required to exhibit in the role they must play in Public Life.

EARLY OSGOODE SCHOOLING

Township Councils were first instituted in 1850. Until 1842, Osgoode and Gloucester Townships, as part of Russell County, formed part of the Ottawa District with the Administration Centre at L'Orignal. From the year 1842, when we became part of Carleton County, we formed part of the Dalhousie District. As yet, the administration of schools by these districts is not part of our knowledge. But in 1850, the Township assumed the responsibility for Elementary Education, divided the Township into 13 sections and assigned the boundaries. The first section, #1, address Long Island Locks, was in the North west corner of the Township. #2 was a new section, opposite Rideau Hill Camp, and being small, there was no building until 1853 and the pupils had to walk long distances to another school. #3 was Gloucester; #4 and #5 along the Old Prescott Road had address West Osgoode. #6, the Allen School, was being built in 1851-2. #7, at first called Blair's School, later "The Stone School", opened in 1852. Spring Hill was in operation in 1838; probably the log Church built in that year was in use as a School, because, when Rev. Lohead arrived in 1845, a new log school was erected across the road on the McNeil Lot. The Swale School, #9, was on the south west corner of Peter McCaul's lot - the most northerly of the Osgoode schools and one of the best known because of disputes over its position and the extent of its boundaries. #10 began in 1850; #11, Metcalfe, in 1838, perhaps in a private home, since a log school was built in 1848. #12, "The Scotch School", had the greatest number of children in the area. Schooling began first in 1835, shortly after immigrants arrived. The log school was erected 1847; #13 was Yorks' School erected 1839-40.

Rev. Lohead, the Presbyterian Free Church Minister, was chosen by the Council to be Superintendent at a salary of 10 pounds a year. His duties were to visit each school 3 times a year, receive reports from the teachers and send a composite report to Toronto each year. There are very large sheets of paper, written on each side, filled with statistics of many matters. These particular Reports cover the period 1850-1870.

We quote some of the information on the 1852 report:

There were no playgrounds. There were no Privies.  
 There were no maps. There were Blackboards in 3 schools.  
 All teachers were qualified. A log building was finished in #6.  
 A log building was being erected in #3. A frame building in #8.  
 Vocal Music was being taught to 54 students in #12 (Scotch School)  
 A Separate School was established in #5 - one each for R.C.'s and Protestants.  
 There were males and females in all Schools.

VARIOUS STATISTICS FOR THE YEAR 1851

S.S.	Ms open	on Roll	in S.S.	Ms open	rel Teacher	S.S.	Year Open	on Roll	in S.S.	rel Teacher	Ms open
1.	1840	48	101	12	C.E.	8.	1838	55	84	Pres.	10
2.	1854	--	37	-	--	9.	1838	35	71	Pres.	12
3.	1846	34	71	12	R.C.	10.	1850	48	84	Pres.	12
4.	1844	28	68	11	R.C.	11.	1838	48	80	R.C.	10
5.	1845	38	84	12	R.C.	12.	1835	60	114	Presb.	12
6.	1851	--	67	11	--	13.	1839	66	96	Meth.	12
7.	1852	--	42	7	--						

There was one female teacher in 1851 in S.S. #3 - no name.

We have two first hand reports of what life was like for pupils in "The Swale School". We can imagine what the life was like for the teacher. We have a picture of that school with 70 students outside of it.

Thomas Campbell and wife Sarah Farens left Plantagenet and travelled up the Nation and the South Castor and settled at Belmeade where descendants, McDiarmids and Acres, still farm the same fertile land. The Prescott and Argenteuil Book states that the first school in Plantagenet was held in the home of Thomas Campbell. One of his 13 children, Ellis, did not enjoy farm life and left with his family during the Civil War, 1865, taking a number of horses along which he expected to sell to the army. Stories of Osgoode have come back to us from some of his descendants. We prize these vivid accounts written down so many years ago. Some of his children attended "The Swale" and we quote (in part) from -

SCHOOL DAYS IN OSGOODE

Nathaniel Campbell was born in 1841 and William, his brother, in 1847, so their School Days were between 1850 and 1860. The school they attended, (less than a mile from home) was a large log building with only one room which was heated in winter by a huge wood-burning stove in one corner of

the room.

The people of the area were a rough and rugged lot and the pupils who attended school were as rough and unruly as lumber-jack kids have always been. The Campbell boys' school was taught, or rather presided over, by a big schoolmaster who was able to read and write and "figger" and could teach the pupils as much as he knew in a short time. His main qualification, however, was his ability, when sober, to lick every kid in school, individually or collectively whenever they needed it, which averaged at least once a day. Consequentially, he was greatly feared, and so he kept pretty good order in the schoolroom.

School attendance was not compulsory and the pupils only went to school when there was no work to do at home. In fact, there is a suspicion that the parents sent them to school in self defence to keep them from tearing the house down. Also, age was no consideration as to who went to school. A pupil might be 4 years old or he might be 22 and fully grown.

There were no grades. Instead, there were classes: - Reading classes, writing classes, history classes, and so on. A good reader 8 years old might be in the same reading class as a poorer reader 20 years old. Slates were used to write on and nobody considered it unsanitary to clean off a slate with saliva, and it was a lot quicker than using water. Pupils came to school barefoot in good weather and wore cowhide boots in winter. Cowhide boots soaked up water badly in spite of being greased with mutton tallow and many cases of frosted feet and chillblains resulted.

The Campbell boys' schoolmaster administered punishment in various ways but mostly it was birch switches, ruler and strap. The use of a high stool in an isolated corner upon which a pupil who hadn't gotten his lessons was seated with a dunce cap upon his head was standard practice in all schools of this period. Our Schoolmaster, however, had a variation of this system. He found a tremendous big ox-skull in the woods and brought it to school. When the big stove had no fire in it and a pupil did not get his lessons, the burly schoolmaster seized him, stood him up on the stove and placed the huge ox-skull upon his head and forced him to stand there for long periods of time.

The school furniture was rude and strong. It consisted of the stove, teacher's desk, pupils' desks and seats in which 2 pupils sat to a desk, and several benches. (Much interesting detail omitted.)

In such a school Nat and Will Campbell did learn to read, write and "figger".

Banford McKendry has an account of the same school at a somewhat later period. The title of his Memoirs is HOW MANY LOGS DID YOU CUT TODAY? The original McKendry farm was half a mile from the school, but a son moved to the Dalmeny area and wished to start a school there. Instead, the McKendry boys had to cross wooded wet farms including the various turns of the Castor and it was decided to sell the farm and the new brick house to Tom Saunders, father of the late Charles Saunders, who then sold it to Samuel Patterson. The McKendrys moved to South Gower where both Church and School were near at hand. Dr. Clark McKendry of Winchester was of this family.

But the boys and girls who attended these early schools, even if it were for only a short period did not grow up into unlearned and ignorant people. We have the Memoirs of Robert McGregor who tells of the logging done by the twins - Dan and himself - at age 14 when he should have been at school along with the Campbell Boys. But Robert McGregor's son Fred wrote the speeches for McKenzie King, and when Daniel Arthur McGregor decided to study Divinity, he first had to study elementary work at night school. Later he became Principal of McMaster University - but only for a short time since cancer of the spine left him helpless and in great pain. The last few months of his life were spent composing one of the finest spiritual expressions in poetic form. Yet he knew he was leaving 3 young daughters and a penniless widow (who died a year later heart-broken). One daughter, Enid, became the head of English at Malvern Collegiate; Gertrude's picture was in the large red book, Canadian Poets, that used to be found on all High School Library shelves. The first lines of D.A.'s poem have been sung and learned by heart by all those who grew up beside him.

*"Jesus, Wondrous Saviour, Christ, of Kings, the King,  
Angels fall before Thee, Prostrate, Worshipping."*

I quote these opening lines to prove that within the children of these deprived families were minds and hearts and spirit that would make a great contribution to our young country.

We quote, as well, from an article from

OLD TIME STUFF

TEACHER RULED BY THE POWER OF MUSIC

Even in the 1860's there were teachers and there were teachers. Most of them ruled by brute or physical force. This is the story of one who ruled by the power of music. This teacher, a Mr. Wallace, who taught in S.S. #4, was an Irishman, recently arrived from Ireland and had brought with him a "fiddle". With the aid of this "fiddle" Mr. Wallace taught the scholars Cotillions and other popular dance music of the period. This was done at noon hours and after school. The dancing was offered as a reward of good conduct and it was told that the school at that time had a reputation for good conduct. Mr. Wallace taught them the proper deportment that went with proper dancing and they proved apt pupils who were gentlemanly in their conduct.

The Wallace Era was a great one for S.S. #4.

As part of our Bi-Centennial Celebrations we manned a booth at the Central Canada Exhibition from August 16-26. Arrangements were made through the Council and their representative, Fred Alexander. Our displays and our publications received many favourable comments. The money taken in from the sale of publications and buttons amounted to about \$575. This has gone towards the purchase of a much needed Photo-copier. Our old one was bought in 1973. The Librarian of The National Library was impressed by the number and scope of our publications and is, at the present time, advising us on the cataloguing of our diverse library collection.

QUERIES

We continue to meet and to hear from people both near and far away.

BOB CAMPBELL Producer-Director of QC8 Saskatoon Television, stopped at the Historical Museum to learn something about his ancestors - John Campbell and Betsy McAlpine. He took various pictures of the inside of our building. He would like to hear more from his many relatives in the area whom he did not realize existed. 313 Ave. E. South Saskatoon, Sask. S7M 1S2

MRS. SUSAN REEDIE 1538 Grace St., Moose Jaw, Sask. S6H 3E2 is looking for Simser information. Nicholas Simser (1838-1918) mar Mary McDiarmid d/o John McDiarmid and Mary Currie. Was John McDiarmid the same John who was on the first Council of Osgoode Township. The Grant Cemetery will soon be in print.

BRUCE SCRIVENS, in the Insurance Business with his father and son, is trying to piece together the large family of his grandfather who was married three times. Our files showed the 3rd marriage to Susan Simser whose family was recorded in Clarence Township and sent to us by Mrs. Reedie above.

RICHARD SKUCE married Amelia Allen. A descendant found out about us at the exhibition. Has anyone sorted out the large Skuce population?

MAXWELL GRANT found out about us from a cousin in U.S.A. John Grant s/o Michael mar Annie Field of Fieldville, P.Q. Dau Vette mar Gilmour Maxwell. Grants, Rowans, Maxwells are invited to write 475 The West Mall 1203 Etobicoke, M9C 4Z3.

PAT COLLINS of 904 Main St., Windber, Pa 15963 wishes to know if the Patrick Sullivan who married Catherine Melamphy is the Patrick who is son of Nicholas Sullivan and wife Mary.

SOME FUTURE PLANS

As usual, we shall have a Booth at Metcalfe Fair the last week-end in September.

Our next regular Meeting is held October 2, door open at 7:00 P.M.

In February we observe Heritage Day and hope to have a Plaque that will commemorate the site of CAMPBELL BROTHERS' MILLS.

We should like to hold GENEALOGY DAY when our Museum opens again next May. We can supply experienced instruction in tracing your Roots.

The Museum remains open on weekends throughout October.

Our new peaked roof replacing the uninsulated leaking worn out flat roof has already given us relief in hot days and we expect smaller oil bills.

Annual Meeting is held early in January.