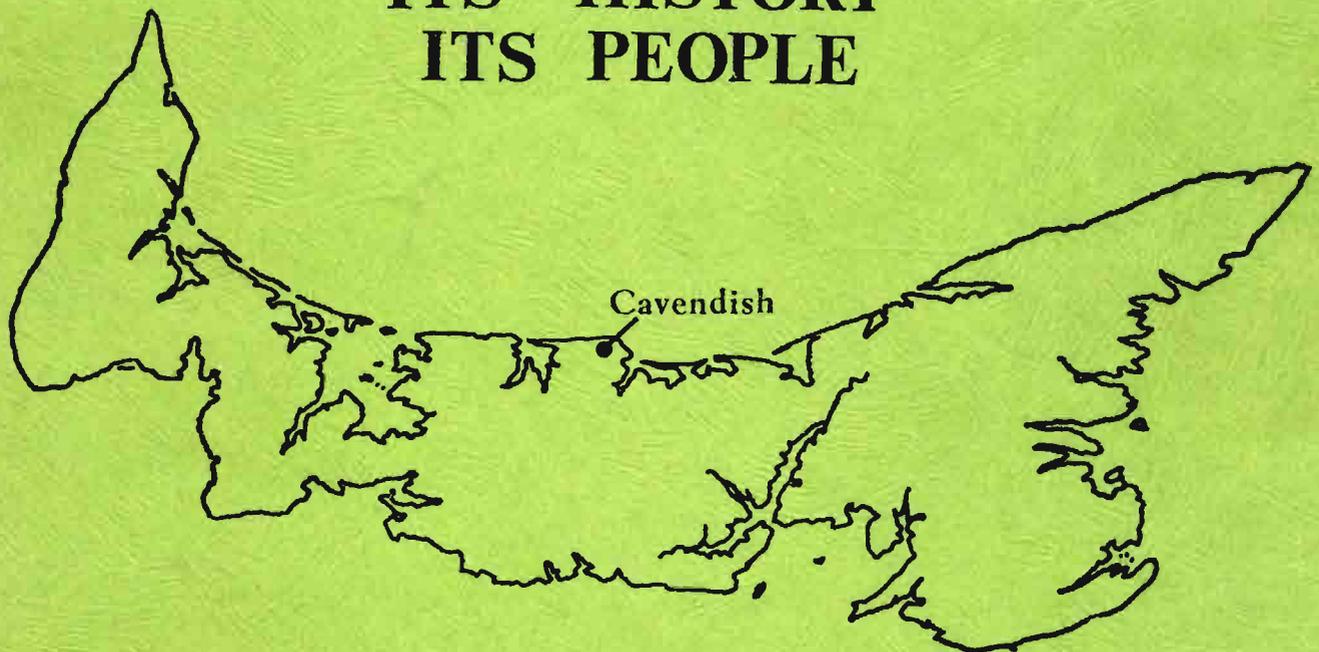


CAVENDISH

**ITS HISTORY
ITS PEOPLE**



ITS FOUNDING FAMILIES
Simpsons McNeills Clarks
and their kin

BY
Harold H. Simpson

CAVENDISH

**ITS HISTORY
ITS PEOPLE**

**THE DEVELOPMENT OF A COMMUNITY
FROM WILDERNESS TO WORLD RECOGNITION**
with a broad outreach to major landmarks
in the Prince Edward Island story

The Founders of Cavendish 1790 :

**William and Janet Winchester Simpson
John and Margaret Simpson McNeill
William and Helen Simpson Clark**

**AND SOME OF THE FAMILIES RELATED BY MARRIAGE
WHO CAME TO THE ISLAND OF SAINT JOHN
BETWEEN 1769 AND 1780 OR SOON THEREAFTER**

Chart Names Include

**BAGNALL DOCKENDORFF GORDON HYDE
JOHNSTONE MILLAR MONTGOMERY MACEWEN
OWEN RAMSAY TAYLOR WOODSIDE
AND OTHERS**

**BY
Harold H. Simpson**

1973

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Amherst, Nova Scotia Truro, Nova Scotia

TO

LAURA SIMPSON COWAN

WHO DID MUCH

OF THE RESEARCH

WHICH MADE THIS VOLUME POSSIBLE

FOREWORD

"Let not ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor grandeur hear with a disdainful smile,
The simple annals of the poor."

Gray

Historians, in their historical treatises, too often manifest a total preoccupation with significant public events. They seem to imagine that a recitation of public occurrences - the vagaries of politics, the accounts of sieges and battles, diplomacy and treaties, revolutions and counter revolutions, - constitute the history of a country. The wise historian, however, recognizes that no history is complete which omits the social fabric of the various communities which are the component and integral parts of a province or nation. He will emphasize in proper detail the domestic society, the manners, the amusements, the institutions, and the ideals of the people. He will also treat the state of agriculture and the fisheries, the technological improvements, the conveniences of life, and the progress of education, of culture, of religion, and of architecture. The author of - Cavendish, Its History, Its People, - has skillfully come to terms with the prerequisites for a balanced history.

The author weaves an enlightening and fascinating story of Cavendish and its people. Based on impeccable research, and authentic documentation both verbal and written, the history of Cavendish from its beginnings to the present is carefully unfolded. Balanced emphasis is placed upon the earliest families, the Simpsons, the McNeills and the Clarks accompanied by extensive genealogical detail. The arrival of new settlers, and the gradual development of the community represented in the establishment of social institutions such as Churches and schools is delineated. In a separate chapter devoted to Cavendish's most precious jewel, Lucy Maud Montgomery, the author, using personal knowledge, presents a new portrait. The story is completed with a penetrating analysis of the development of Cavendish in the last few decades.

Harold H. Simpson's history of Cavendish is a notable contribution to an understanding and appreciation of the total history of the Island. His publication, presenting the history of a community that has become famous internationally, will deeply enrich the heritage of Prince Edward Island. The readers of this volume will remain indebted to H. H. Simpson for his laudable publication.

July, 1973

Francis W. P. Bolger
Stanley Bridge, P.E.I.

ACKNOWLEDGEMENTS

The writer of fiction is responsible only to his own imagination. He who attempts to produce a history of a community and a people is responsible to his antecedents, to posterity and especially for the record and the accuracy of his data.

The writer is, in a sense, a funnel through which is poured the accumulated data from many sources. He is also essentially a screen eliminating the irrelevant and the non-essential. But he is only a vehicle to convey the record and to obtain that record he must consult many sources.

For such a record as that which follows, earlier written histories are not available. The sources open to the writer were a limited number of articles, some old letters, vital statistics and land registry records, back issues of newspapers, background material from provincial histories, church records - baptismal, marriage and sometimes death dates, tombstones in cemeteries - particularly Cavendish, archival records, scrapbooks, family Bibles, other family records, the retentive memories of a number of people in their eightys and ninetys and many others, among them Georgina Simpson Gordon, Maggie Clark Buntain, Lucy McNeill Simpson and William Johnstone and his wife Mildred.

We entered into correspondence with many people who provided much information. A number of persons, some of them complete strangers, having heard that we were working on the project, forwarded valuable material. In some cases, in covering an incident, we have credited the source.

So many people have participated in building the record that most of them must remain nameless. Their contributions have been essential and are much appreciated.

Individual recognition must be given however to certain individuals and groups.

The book is dedicated to Laura Simpson Cowan. Elsewhere we have referred to the major research done by her and her nephew, Robert Harwood, in Britain, and to the substantial genealogical record she has built over many years. Without her contribution and inspiration the project might never have been undertaken.

From a complete stranger, Andrew B. W. MacEwen of Maine, "an Islander abroad", came unsolicited many typed pages including baptismal, marriage, and death records not previously found.

Dr. Stuart MacDonald, son and literary executor of Lucy Maud Montgomery MacDonald, loaned a bulky file on the Montgomerys.

Rev. Dr. E. A. Betts, Archivist, Maritime Conference Archives, United Church of Canada contributed valuable materials for the chapter on Community Institutions.

Mr. M. J. McCarron, Superintendent, P.E.I. National Park provided statistics on the Park.

During recent months we have carried on an active correspondence with Rev. Dr. John T. McNeill who made available information on the McNeills.

Mrs. Ann Bond, Public Relations Officer, Confederation Centre, Charlottetown provided data on the musical, "Anne of Green Gables".

Harry Holman of the P.E.I. Archives, with the full co-operation of the Director, Mr. DeJong was extremely helpful at all times. We are particularly indebted to him for the 1809 survey (page 55).

Mrs. Catherine Hennessey, Director, P.E.I. Heritage Foundation and Gary Crowell of the staff were very helpful.

Our thanks go to McGraw-Hill Ryerson Limited for permission to quote excerpts from "The Green Gables Letters".

To Rev. Dr. Francis W. P. Bolger, Chairman, Department of History, University of Prince Edward Island, our thanks for writing the Foreword.

We have mentioned elsewhere that we have tapped extensively the excellent memories of my older sister Clemmie, Mrs. Harry Williams and brother Earle.

My wife Hazel has not only been a collector of data but an advisor and constructive critic throughout.

My secretary, Mrs. Kathryn Wood, has not only been meticulous in her typing but has taken a personal interest beyond the call of professional duty.

To all others who contributed in any way, our sincere thanks.

INTRODUCTION

"The older speakers gave some interesting scraps of history and reminiscences of the early pioneers of the place. But all expressed their regret that records were not kept and that so little was now known of the earliest settlers".

The above quotation is taken from a press account in 1890 of the one hundredth anniversary of the founding of Cavendish when over five hundred people assembled to commemorate the centennial.

Eighty-three years later I am attempting to record a portion of the rich heritage of a people who, overcoming what would now be considered insurmountable obstacles, built a community whose name today is synonymous the world over with that of a little red headed girl called Ann (with an e); a community which, to literally hundreds of thousands of people, is a magnet which draws them to summer relaxation and re-creation; and a community where one still finds among the descendants of the founding families, those pioneer virtues of industry, honesty, friendliness, family loyalty and personal morality.

The project had its beginnings in the 1950's in Vancouver, British Columbia and in Sydney, Nova Scotia.

In Vancouver my first cousin, Laura Simpson Cowan, daughter of my father's brother the Honourable George Woodside Simpson became interested in some old Simpson family records and began research.

During two winters which she and her husband spent in London, England she contacted the Scots Ancestry Research Society in Edinburgh, the Society of Genealogists in London and other organizations in an effort to trace the family's antecedents in Morayshire, Scotland.

In this she was assisted by her nephew Robert Harwood who also spent a fairly extended period in London on business.

Because of incomplete parish records they met with only limited success. Relevant findings are included in the record.

At this time I was living in Sydney, Nova Scotia. The 1950's were extremely busy years for me. In addition to running my own business I was very active in voluntary community activity. Included in this involvement was the Home and School movement. From 1951 to 1954 I was President of the Nova Scotia Federation, and from 1958 to 1960 President of the Canadian Home and School and Parent Teacher Federation - at that time the largest voluntary organization in Canada.

In the midst of all this activity, I too became interested in the story of the past and conceived the idea of eventually pulling in a lot of available information and putting it into some form of permanent record.

In 1900 Walter Simpson, a first cousin of my father, wrote a series of five articles entitled "Cavendish In The Olden Time" which was published in the Prince Edward Island Magazine.

From this and other sources we had a good deal of data about the original Simpsons, McNeills and Clarks.

My interest was spurred by my sister Clemmie (Mrs. Harry Williams) eleven years my senior and by my brother Earle five years my senior. Each of them had a deep interest in family connections and each had a fantastic memory.

In March, 1957 at my request my sister put on paper much of her information and I have drawn widely on it.

Some time ago Laura Cowan turned over to me the mass of material she had built up over the years.

Pooling this with what I had and working on the concept of a combination history of the Cavendish area and a useful genealogy of the Simpson and other early families, with dates where possible, I found that there were many gaps.

Thus, in the fourth quarter century of a busy life, I set myself the task of doing considerable additional research and of producing a record which, while only a beginning, will give a foundation on which others may build.

In the chapters which follow I have attempted to capture some of the drama of life as experienced by the families who went into the wilderness to establish homes and carve for themselves a future.

I have tried to give the reader, particularly the younger reader, a description of those first log cabins with their home made furnishings and of the procedures followed to provide the basic necessities of life.

I have endeavored to describe the cultural life of a growing community of intelligent, industrious, neighborly, people.

I have assumed the difficult task of trying to make the record interesting, while covering in some detail the genealogical records of the different families.

In the family charts which appear in the text and in the appendix there are still many gaps. With limitations of space many could not be included. But, as stated above this is only a beginning. We hope others will carry on in their own family lines.

Meanwhile we know that much here recorded, made available because of the good memories of people in their eightys and ninetys, would soon have been lost forever if someone had not done the research and recorded the information.

A century ago Joseph Howe said, "A wise nation preserves its records, . . . and fosters national pride and love of country by perpetual reference to the sacrifices and glories of the past".

In order that the reader may have some conception of what is involved in a genealogy of connections which go back to the large families of the 18th and early 19th centuries, I give just one illustration.

Donald Montgomery Sr. and his wife Nancy Penman great grandparents of Lucy Maud and my great great grandparents had seventeen children - nine sons and eight daughters. One daughter died as a child. The remaining sixteen grew to maturity and established families which totalled one hundred and eighteen children. Imagine remembering the birthdays of 118 grandchildren.

In addition to my cousin Laura, my sister and brother, and the unflaging interest and assistance of my wife, many people have contributed to the overall record.

A word of explanation to some who have sent material. There will be some discrepancies. In a number of cases I have found inaccuracies and have corrected them. I have attempted, in so far as possible, to verify the accuracy of information. Where there appears to be doubt I have tried to so indicate. Legends are given as such.

Personally and by letter I have appealed to many dozens of persons far and near for details which only they could provide and the response has been marvelous.

Particularly encouraging was the unsolicited material which came from a number of people who had heard that I was working on the project and felt that they had something to contribute.

It was my privilege and that of my cousin Laura to begin life in the Cavendish area. While Cavendish as such was a separate school district it was also the community centre for the adjacent districts of Bay View and Mayfield. The churches and the community hall were there, hence religious, social and cultural activities gravitated to these institutions.

In April, 1812 my great grandfather at the age of 42 moved with his wife and probably ten children to a log cabin which he had built in a clearing near the shore of New London Bay in Bay View. There he put in among the stumps a crop of grain and potatoes. In the fall the grain was threshed with a flail on the kitchen floor.

With limited farm production they had to depend on the sea for much of their food. Fish was plentiful and at their own shore oysters and lobsters were available in abundance, even down to my boyhood days.

Times change. Today's high priced delicacies, oysters and lobsters had no market value a hundred years ago. And in all societies the "Jones" neighbours arrive.

I have heard my parents tell of one family, when meat became more plentiful who used to say they were not so poor that they had to eat lobsters,- they could afford meat.

Over the years he and my grandfather and father cleared and built up a very productive farm of about one hundred and fifty acres.

Here I spent the first sixteen years of my life. After two years in Prince of Wales College and four years overseas in World War I, I returned to Cavendish in 1919 and bought the farm opposite the United Church where the Wax Museum and many resort buildings now stand.

Two years later I moved from the community. We now have a summer home just over the border in North Rustico and for five months each year I am back home.

In the pages which follow is much of fact, something of legend and tradition and I hope to many, as to me, much of nostalgia.

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Chapter 1

BEGINNINGS

Cavendish	Where It Is	It's Name	Topography
The Island	Discovered	French Development	And British Takeover
The Lot System	Establishment Of Colonial Government		

Cavendish is midway between North Cape and East Point on the north shore of Prince Edward Island.

Cavendish is a seascape community on the shore of the Gulf of St. Lawrence, the northern end of Lot 23.

Cavendish is low-lying, slightly rolling, fertile farmland with windbreaks of evergreen trees sheltering neat prosperous farm properties from the chill winter and spring winds off the Gulf.

Cavendish is located on the bulge between New London Bay and Rustico Harbour.

Cavendish has a coastline which alternates between red sandstone bluffs and secluded sandy coves, with, at its western end, a wide expanse of beautiful hard sand beach, extending into two and one half miles of sand dunes across New London Bay to the Harbour.

Cavendish is the year round home of what is mostly sturdy Scotch stock, many of them descendants of the original founding families.

Cavendish is a community one hundred and eighty-three years old which in 1790 was primeval forest to the shoreline.

Cavendish is "Anne of Green Gables" land, and for her first thirty-seven years, the home of Lucy Maud Montgomery, Anne's creator.

Cavendish is the spot where, to the house known as Green Gables, nearly half a million people come each year.

Cavendish is the western section of the Prince Edward Island National Park, which with its unsurpassed beaches, its quiet pastoral beauty, its fresh, pure air and pleasant sea breezes, lures vacationers seeking re-creation, in numbers second only in Canada to Banff National Park.

Cavendish is all these and to those to whom it is home and to those who have discovered its summer and fall lure, it is much more.

The name Cavendish was given to the community in honor of Frederic Lord Cavendish, first Duke of Devonshire, who was patron of the owner of Lot 23 in which Cavendish is situated.

Two hundred years ago Cavendish was virgin forest, untouched by the hand of man. There was a small French settlement in the adjoining community on the shores of Rustico Harbour.

In 1735 a Norman peasant named Rene Rassicot moved with his seven sons and three daughters from Port le Joie (Charlottetown) to what is now Rustico Harbour and established a fishing station. The name Rustico is an Anglicized corruption of his name. The French name for the community was Restice.

Two hundred years ago in 1773 Robert Clark, a merchant in London, England arrived with about one hundred settlers to establish a settlement which he called New London on the western side of the Harbour and Bay to which he gave the same name. The Indian name for the Bay and Harbour had been Kigeboogwek.

In those days when the only means of travel was by water, the first essential of settlement was a sheltered harbour.

It was only as the need for food made necessary the beginnings of an agricultural economy that early settlers began to look to the land and its suitability for farming.

In a later chapter we shall tell of the founding of Cavendish in 1790 and go on to describe its transition from a primitive rural economy to a modern mecca, sought as a source of restoration of body, mind and spirit by the weary of half a continent.

Prince Edward Island, the French Isle St. Jean was discovered by Jacques Cartier in 1534. They saw Micmac Indians crossing a river mouth in canoes and named it River of Boats now Kildare River in Western Prince County.

By 1636 sufficient exploration had taken place for Champlain to show its general outline on his map of that date.

In 1750 there were thirteen larger Acadian settlements and fifteen smaller ones with a population of 2,223 persons. In 1755-56 over 2,000 Acadians escaped the Nova Scotia Expulsion by fleeing to Isle St. Jean.

In 1758, after the fall of Louisburg, when the British took over Isle St. Jean there were about 4,600 Acadians on the Island. An expulsion took place that summer under the direction of Lord Rollo and only about three hundred, the Malpeque community, were left. Some seven hundred escaped the net to New Brunswick and Quebec. The remainder were put on board ships to be returned to France. Many of these were lost at sea.

Immediately following the Treaty of Paris in 1763, the first Lord of the Admiralty, John Percival the Earl of Egmont requested the Monarch, King George III, for a grant of the whole Island.

He had grandiose plans for its development which, however, were not considered practical by the King's Council and they recommended against the grant.

But interest in these new lands was aroused and on March 13, 1764 the Board of Trade and Plantations recommended that the Island be forthwith surveyed.

Captain Samuel Holland was appointed Surveyor-General to act under instructions from the Lords Commissioners for Trade and Plantations, to survey the northern part of North America, a "line to the north of the Potowmack River due west as far as His Majesty's dominions extend".

The first area to be surveyed was the Island of St. John.

Captain Holland sailed on the Canceaux in May with forty men and after going to Quebec, sailed for the Island on September 14 and sighted Cape North October 5, 1764. Headquarters was established at Rocky Point across the harbour from what is now Charlottetown. After building winter quarters, work was begun and carried on by dog team and snowshoes during the winter, so that in October, 1765 he was able to send his detailed plan to England.

The survey divided the Island into three counties each with a capital, - Queens in the centre with Charlottetown as its capital and also the capital of the Colony; Kings on the east, capital Georgetown and Prince on the west, capital Princetown (later Malpeque).

The next subdivision was parishes of which there were fourteen.

Finally, the Colony was subdivided into sixty-seven lots of approximately 20,000 acres each. They were so laid out that only three lots did not have a water frontage.

In addition to reserving space for each county capital there were reservations for fortifications and for public purposes.

In each lot there was provision of one hundred acres for a church and a glebe (parish residence) and fifty acres for a school and school master.

To allow for free fishery five hundred feet from high water was reserved.

Meanwhile friends of the government at home were clamoring for land grants. After the applicants were screened and an approved list drawn up, the allocation of lots was decided by a lottery.

On July 23, 1767 the lots were drawn. Each name on the approved list was put in a box. They were then drawn by the applicants or their proxies, the lots awarded in the order of the draw. That is the first name drawn got lot one and so on.

Captain Holland, who had laid out the lots drew number 28 which is the present Tryon, Cape Traverse area.

The King's agent drew lot 66, one of the three lots with no water frontage.

By this lottery a system of land tenure with no opportunity for purchase and freehold and with mostly uninterested absentee landlords came into being and remained in effect until after Confederation in 1873.

True, the grants were made on the basis of certain regulations and commitments which, had they been carried out by the proprietors would have resulted in systematic settlement and reasonable development.

But only a few had any intention of honoring their commitments.

They had no interest in the fertile lands under their control. And they were friends of those in power, with the ear of the Government and thus able to avoid their responsibilities.

With existing methods of communication it took months for representations and complaints of the Colonial Government and of the settlers to reach the Home Government. When they did arrive the influence of the proprietors was such that they were brushed aside.

A few of the landlords did make a sincere effort to honor the terms of their grant, among them Samuel Holland. He brought some settlers to his lot in 1768.

Among the commitments made by the grantees were payment of quitrents and the placing of settlers on their grants.

Quitrents were at the rate of six shillings per hundred acres on 26 lots, four shillings on 29 and two shillings on 11. One half was to be paid after five years, the full amount after ten.

Settlement by the end of ten years was to be at least one person per two hundred acres. Settlers were to be European protestants or persons who had resided in British North America for two years.

It was also stipulated that if one third of the land was not settled in four years the whole grant should be forfeited.

In 1768 a majority of the proprietors petitioned the King to make the Colony, which was then attached to Nova Scotia, a separate Government; that the quitrents which would be due in 1772 become payable in May, 1769, the remaining half to become due in twenty years; and that these monies be applied to defray the costs of the Colonial Government. The recommendation was approved and one of the proprietors, Walter Patterson, was appointed Governor.

He and other officers arrived on the Island in 1770 as the Governor and Government of a full-fledged Colony, the population of which at the time consisted of about 150 families and five proprietors.

Such were the beginnings of the Colony, the Island of St. John, of which what was at that time a non-existent community, Cavendish, was to play an interesting and important role.

Chapter 2

SOME EARLY SETTLERS

Scottish Background	Characteristics	Reasons For Emigrating
The Montgomerys, 1769		The Annabella, 1770
The Falmouth, 1770	The Simpsons, McNeill, Clark, 1775	

"The English colonies in North America consist of Lower and Upper Canada, New Brunswick, Nova Scotia, Newfoundland and Prince Edward Island with the exception of a small part of Canada and here and there a little land in New Brunswick the whole is wretchedly poor; heaps of rocks covered chiefly with fir trees. These countries are the offal of North America; they are the head, the skins, the shanks and hoofs of that part of the world; while the United States are the sirloins, the well covered and well lined ribs and the suet.

"These miserable colonies

"These are no countries to go to

"From Glasgow the sensible Scots are pouring out amain. Those that are poor and cannot pay their passage, or can rake together only a trifle, are going to a rascally heap of sand, rock and swamp, called Prince Edward Island in the horrible Gulf of St. Lawrence that lump of worthlessness bears nothing but potatoes".

The above is a quotation from an article by a British journalist, William Cobbett who wrote in the late eighteenth and early nineteenth centuries.

"All the said land is low and plaine, and fairest that may possibly be seen, full of goodly medowes and trees".- Jacques Cartier discoverer of Prince Edward Island.

"Abegweit".- the Indian name for Prince Edward Island meaning "cradled on the waves".

"Destiny once said 'I reserve for myself this colorful little land of ruby and emerald and sapphire'".- Lucy Maud Montgomery.

"A beautiful red and green fairyland".

"An enchanted Island".

"An unspoiled rural paradise".

"A pastoral Province filled with gently rolling countryside and lush green meadows. It is a land of rivers and streams, trees and flowers, fields and farms".

"Garden of the Gulf".

"The million acre farm".

"A camper's paradise".

"An ideal climate".

"The cradle of Confederation".

"The birthplace of Canada".

Two earlier and a number of later descriptions which are somewhat at variance with Cobbett's "rascally heap of sand, rock and swamp, that lump of worthlessness".

The Island to which the early British settlers came beginning in the 1760's was somewhere between these two descriptions.

The reality was a gently rolling countryside, a land of rivers and streams, a place of great natural beauty, a soil that was fertile, easily cultivated, almost entirely free from rock, a sea and rivers which gave bountifully to their sustenance.

But

It was a land covered with virgin forest waiting the hand of man to transform it into "a pastoral Province of lush green meadows, of fields and farms, to make it the Garden of the Gulf".

The early families with whom this record is concerned, the pioneers who, often with several small children, faced long weeks at sea in crowded sailing vessels, to carve for themselves a life in a new and unknown land were the type of people to take on such a challenge and succeed.

The pioneer families who later founded Cavendish and a number of others whose story will be recorded in the following pages, were Scots.

To relate them to a new situation, a new land, a new life style, it is necessary to know something of their background, their overall culture, their way of life, their traditions, their former economic condition, their Clan structure, their political development, their religious principles and at least some of their reasons for emigrating.

The original Scots were Gaels, a mixture of Celt and Teuton. Because of the topography of the country two distinct cultures developed - Lowland and Highland. We are particularly interested in the Highlander.

The Lowlander in the south with more arable land, with a more settled existence, and, because of his proximity to England, his acceptance of the English language (a dialect with a broad accent), stamped out his blood feuds earlier and established an agrarian way of life.

As a result the Gaelic language and the Clan were isolated in the Highlands. The Highlander was by nature a warrior, a hunter and a herdsman. The fact that the poverty of the soil kept him a poor man did not concern him greatly. Cobbett's description of Prince Edward Island quoted above might more aptly apply to the Highlands of Scotland. He was well armed, had a costume and music all his own, gloried in his Clan wars, but was immensely hospitable. His participation in a Ceilidh by the light of a peat fire of an evening with the music of the bagpipes filling the glen and echoing from the hills, was his greatest delight.

So, over the generations there grew up customs and traditions, an initiative and an independence of spirit which made the rigors of his life bearable and, to a point, enjoyable.

The Highlander had two great loyalties, the land and the clan. He was loyal to the land because it was the ancient home of his race, and to the clan because it was an extension of his family.

The Highland Clan was not a tribe but a family sprung from a common ancestor, real or traditional. It was a patriarchal system with a chief who, while he probably lived in a castle instead of a croft, was a member of the family, a sort of older brother, in what was really a classless society.

That it had an appeal to something deep and lasting in his nature is evident from the fact that the clan loyalty of many generations ago still exists in the sons and daughters of Scotland wherever they are found.

St. Andrews Day and Burns Night are still observed the world over with the Clan Kilts, or at least a clan tie, the haggis, the skirl of the pipes, the toast to Auld and New Scotland and the oratory of the after dinner speaker.

Pipe bands, Highland dances, Highland games are found wherever Scots overseas have made their homes.

St. Francis Xavier University in Antigonish, Nova Scotia has a Gaelic faculty. The Gaelic Mod held at the Gaelic College in St. Annes, Cape Breton each summer is an international event.

The attendance of a Clan Chief at a Scottish gathering in the Maritime Provinces is a very common occurrence, but still rates press headlines. Dame Flora MacLeod of MacLeod of Dunvegan, Isle of Skye, Chief of the Clan MacLeod, although now over ninety years, has been a frequent visitor at such functions.

'Neath the long shieling of a misty Island
Mountains divide us and the mist of seas,
Yet still the blood is strong the heart is Highland
And we in dreams behold the Hebrides.

Scotland's political history begins in 844 A.D. when, after three centuries of struggle, Kenneth MacAlpin united into one kingdom the Picts, who occupied the country north of the Firth of Forth, and the Scots in the south who had come from Ireland to Argyll about 500 A.D. By 1018 the boundary with England had been quite firmly established at the Tweed.

In the 13th century political expediency brought about a brief period of allegiance to England's King Edward I. Had Edward's demands on the Scottish people not been unreasonable and humiliating a firm union might have developed.

But the Scots were a proud and independent people. Under William Wallace the commonalty of Scotland attacked the English army at Stirling Bridge in September 1297 and routed it. A year later Wallace was defeated, eventually betrayed to the English and beheaded in 1305.

At this point Robert Bruce, who had previously given allegiance to Edward, reversed his position and assumed leadership of the Scottish Independence Movement. By doing so he faced both Edward and his army of occupation and the anger of the Pope.

But the people and the Scottish Church, both fiercely independent, supported him in spite of papal excommunication and he was crowned at Scone in 1306. For eight years he strengthened his position by cunning guerilla warfare. But in 1314 he was faced by a vastly superior English army under Edward II. By superb strategy he chose the place of battle at Bannockburn which gave his army a great advantage and won him a decisive victory.

The English wanted peace but refused to accept the Scots demand for recognition of their independence. And the Pope refused to acknowledge Robert as king of Scots.

At this time, in 1320, the Scots produced their Magna Carta, a document that makes it clear that in Scotland there had never been a Divine Right of Kings, that sovereignty is in the people.

The document took the form of an appeal to the Pope and was signed by the King himself in the Regality Chamber of the Abbey of Arbroath.

We quote from the document:

"We fight not for glory nor for wealth nor honour, but for freedom alone, which a good man yields up only with his life by the Providence of God, the right of succession, those laws and customs which we are resolved to defend even with our lives, and by our own just consent, he is our King. Yet Robert himself should he turn aside from the task that he has begun and yield Scotland or us to the English king or people, we should cast out as the enemy of us all, as subverter of our rights and of his own, and should choose another king to defend our freedom".

So much for political history. Scotland had won her independence because the Scots were an independent people. Scotland remained separate until, through royal marriage, the two crowns were united in 1603.

The Highlander was known as a crofter. The word croft originally meant a small holding of arable land, but it came to be applied to his dwelling.

When in Scotland in 1964 we saw a number of crofts dating back some 200 years. The walls were usually built of dried mud, the roof was thatched, and there were two rooms. At one end was a large open fireplace used both for heat and for cooking. The interior walls and roof were blackened with the smoke of generations.

Life went on without major disturbance until the Jacobite uprising in 1745-46. This uprising was terminated by the Battle of Culloden, the last land battle to be fought in Great Britain. The battle took place on Culloden Moor five miles east of Inverness on April 16, 1746. We visited Culloden field and saw the huge rounded stone around which the final stages of the battle raged and where the signing took place.

Culloden was followed by major political changes which affected the whole economy and way of life of the Highland crofter.

The question is often asked "Why the substantial emigration from Scotland in the second half of the eighteenth century"?

It is often assumed that large scale emigration began because of the Highland Clearances. But the clearances did not take place till early in the 19th century, many years after the period with which we are concerned.

In his book THE HIGHLAND CLANS written by Sir Iain Moncreiffe and published in 1967 there is a relevant appendix.

It is a memorandum to the Minister of State, Scottish Office, written in 1965 by Lord Dundee, President of the Oxford Union, and later Deputy leader of the House of Lords. It related to the Highland Development Bill then before Parliament and set forth specific recommendations.

The concluding section of Lord Dundee's memorandum traces the economic deterioration of Highland life. We quote:

"Until the middle of the eighteenth century, the clan system of social and judicial administration prevailed in the Highlands. After the rising of 1745, the Hanoverian Government set itself to eradicate the clan system, without being able to substitute anything that could effectively take its place. Territory administered by chiefs was confiscated by the government. As Dr. Darling puts it, 'By the abolition of hereditary jurisdictions the common folk became technically free men, although in reality this freedom could be equated with the disintegration of their social system'.

"One of the most important functions of a chief was the regulation of marriages. Marriage could not take place without the consent of the chief, who would only give his consent if the prospective bridegroom was in a position to support a wife and children. This patriarchal method of population control was abolished by Parliament together with the other powers of the chiefs. Its abolition was followed by a spate of early marriages, and a prodigious population explosion, which caused almost continuous famine accompanied by mass emigration. The standard of living of the Highlander had never been high but in the second half of the eighteenth century it reached depths which had never been touched before".

Most of the families which will be referred to in the following pages emigrated from Scotland between 1770 and 1780. It would appear to be very evident from Lord Dundee's comments that there was a valid reason and that the emigration was a result of desperation and the hope that a new land would give them a new opportunity in life.

It is not our purpose in this chapter to go into any detail with regard to the early settlers in whom we are interested. This will be done in the chapters dealing with the individual families.

At this point we shall merely give a few names, with the place and year of arrival. Because we are particularly concerned with the founding families of Cavendish, we include them and a few names which became associated very early with the Cavendish families through marriage.

The Montgomerys - Hugh and his wife Mary McShannon with three sons and three daughters arrived at Princetown in 1769 and settled there.

A year later in October, 1770 the barque Annabella was wrecked off Princetown with some sixty families and about two hundred people.

A cairn to the Annabella stands in Cabot Park at Malpeque (formerly Princetown) the inscription on which is as follows:

"On this shore the barque Annabella from Campbellton, Scotland was wrecked in October 1770. Her passengers, having lost all their possessions found welcome shelters in French homes. In spite of extreme hardship, these emigrants and their descendants by their faith and courage made worthy contributions to the development of a progressive community, province and country.

"Sixty families arrived on the Annabella and included such names as: MacArthur, MacDougall, MacGougan, MacKay, MacKenzie, Murphy, Montgomery, Sinclair, Stewart, Smith, Ramsay, Taylor and Woodside.

"To honour these pioneers and commemorate the arrival of the Annabella this monument is erected. September 6, 1964"

The families on the Annabella with whose descendants we are particularly interested were James Woodside, Donald Taylor, and the Ramsays, particularly a nephew Malcolm.

In June, 1770 the Falmouth arrived at Stanhope with a large number of families. Duncan MacEwen and his first wife Jennet McLaren came on her as bride and groom. Seven sons and four daughters were born to them. By his second wife Janet (Gregor) McGregor he had three sons. John Miller who also came on the Falmouth had a family of four daughters on arrival. Four more daughters and one son were born on the Island of St. John. We are interested in Mary and her descendants.

On August 15, 1775 a ship, the name of which we have not been able to ascertain, was wrecked in the vicinity of Flat River and Pinette in the Bight that lies to the east of Point Prim and Pinette Harbour.

On board was William Simpson and his wife Janet Winchester with eight small children. We do not have a complete list of the other passengers but oral records say that the Dingwalls and Andersons were on this vessel.

Fifteen years later William and Janet with some members of their family founded Cavendish and were joined by two sons-in-law, John McNeill and William Clark.

McNeill arrived in Charlottetown in 1775 and Clark, who reached the Island of St. John by way of Quebec and Boston probably also settled temporarily in Charlottetown.

We shall be hearing more of all of these people as the record unfolds. Meanwhile we are now ready to find out something of what happened to shipwrecked William and Janet Simpson and their eight children.

Chapter 3

THE SIMPSONS ARRIVE

Certificate of Character At Sea Shipwreck Family Record
Research In Scotland Probable Roots Family Chart

- - - -

"These certify that the barer William Simpson with a wife Jenet Winchester and young family was recident for a yeare and a half past in this our parish of Rothés and that During the said Space of time they behaved them selves modestly decently as became Christians and so as to preserve this caracter unsullied so that therefore we know not any reason why thay may not be received into Christian comunaty, seccaty or publick comunaty of mankind or into any place of the wrld where providence should see fit to order there lot; given at Rothés this fourth day of may one thousand seven hundred and seventy-five and Subscriben by M. Cumming (a true Coppy)"

In some old records Mr. Cumming's initials are given as J.T. instead of M. as above. As stated later, there is no record of Mr. Cumming in connection with the Parish of Rothés, hence there is no way of verifying his initials.

From that fourth day of May until the fifteenth day of August, one thousand seven hundred and seventy-five almost fifteen weeks later, their lot took them by sailing vessel, with their eight young children - three sons and five daughters and several other families, against prevailing westerly winds across the Atlantic, to be shipwrecked in a mid-August storm on a sandy beach somewhere in the bight east of Point Prim, Island of St. John,- some oral records say at Flat River others at Pinette.

Some two years earlier, in September 1773, the Hector had arrived at Pictou, Nova Scotia with about 200 Highland settlers and founded that community which has remained a center of Scottish culture and tradition to this day.

There is some suggestion in old records that Pictou was also the chosen destination of the Simpsons and their shipmates.

Be that as it may the vagaries of storm and shipwreck literally cast their lot on the southern shore of what was to become Prince Edward Island.

Had it not been so ordered by that mid-August gale in 1775 this story probably never would have been written, and the descendants of William and Janet Winchester Simpson and their careers would have been very different.

The port from which they sailed and the name of the vessel have not been recorded. But since the passengers were from Morayshire it is probable they sailed from Moray Firth.

It is also probable that they sailed soon after receiving the certificate of character. The early oral records all agree that they were approximately three months at sea.

Every known avenue of research has been followed up in an effort to learn the name of the ship, the port of sailing, and the passenger list.

Mr. Armour, Director of Marine Archives of Nova Scotia at Dalhousie University, Halifax advises that there are very few records of sailings prior to 1800, that no passenger lists were kept, and that unless the information has been recorded in early local records, there is little hope of getting it.

While no written or oral record of the name of the ship has been found there is a possible clue.

Evelyn Simpson MacKechnie (Mrs. Dr. H. A. MacKechnie) of Vancouver, a daughter of Neil and Sarah MacLeod Simpson of Cavendish, has a box of various items which has come down through many years from the William Jr. and Mary Millar Simpson line.

In this box is a very old drawing of the "Good Barque Jessie". Mrs. MacKechnie has always assumed that this was the ship on which William and Janet came.

Recent research however has discovered that the Jessie was shipwrecked on St. Paul's Island, off Cape Breton, in 1824.

Morayshire, the County of Moray was once a local kingdom. Its name in Gaelic was Moireabh from the early Celtic Mori-treb meaning sea-settlement. It was brought forcibly under the expanding Scottish realm in the twelfth century.

Ian Finlay in his book Scotland tells us that:

"Scotland has many climates Morayshire and its coast probably form the region most free from wet weather and inclement winds, and indeed this country has a climate as favoured as almost any in the British Isles".

Those of you who, in this age of speed and affluence, find it an ordeal to cross the continent on a luxury train in four days with one or two children, try to put yourselves in the place of these pioneer families.

The vessels of that day would be about two hundred tons register. The Hector carried two hundred passengers. The Annabella which was wrecked at Malpeque in October 1770 had sixty families numbering a little over two hundred.

We do not know how many other families accompanied the Simpsons. Oral records say that the Dingwalls, the Andersons and other families were on the same ship.

We do know that William and Janet had eight children between two and a half and sixteen years.

We do know that on these and other ships the emigrants had all their worldly possessions, plus what were considered necessary supplies to get established in a new land.

We do know that inevitably they were terribly crowded, that there were only extremely primitive sanitary facilities, that food was salt meat, grain meals cooked as porridge or a coarse bread, probably potatoes, that fresh water was severely rationed with no new supply except as a small amount of rain water could be salvaged.

One set of directions to emigrants recommended that parents travelling with babies bring a supply of water for washing since none of the ships supply could be used for that purpose.

Add to the above conditions seasickness. Inevitably most of the passengers would suffer from this malady. With the crowded conditions, with many children aboard, with only sea water for washing clothing and bedding, with little chance to dry them and with the stench which accompanies mal de mer in confined areas, it is almost impossible to imagine the ordeal of the passengers.

The writer has some personal concept of what it was like. The Second Canadian Siege Battery from Prince Edward Island of which he was a member, went overseas in an old converted freighter. They had put three-decker bunks three feet apart in a large hold in the bow at the water line. With high winds the second day out there were not more than ten of us who escaped seasickness. In this confined area we endured for a few days what these pioneer families faced for many weeks.

In mid-Atlantic our people heard of the Battle of Bunker Hill which had been fought on June 17, 1775 when they spoke an eastbound ship out of Boston to England.

This was apparently the only contact they had from the time they left Scotland until sometime after their ship was forced aground on the Island of St. John.

They were indeed fortunate that they went ashore on a sandy beach. The ship did not break up immediately and, while there was much water damage, they were able to salvage most of their personal effects and some of their supplies.

The area in which they were cast ashore, referred to in early documents as the Belfast district, was unsettled and they were left to their own resources to provide some form of shelter. Fortunately it was mid-August and cold was not a major problem.

In the next chapter we shall follow the Simpsons through the rigors of that first winter and their early years in their new, if unchosen, home. Meanwhile we shall endeavour to learn a bit more about their roots in Scotland.

As stated in the introduction, research into the background and descendants of the founding families of Cavendish began in the later 1950's, when Laura Simpson Cowan of Vancouver, a first cousin, and the writer began independently to gather data.

After discovering this mutual interest we began to collaborate and I wish to again emphasize that without the research done by Laura Cowan, especially in Britain, this record would be much less complete.

In an effort to learn something of the background of the Simpsons in Scotland, Mrs. Cowan and later her nephew, Robert Harwood enlisted the services of the Scots Ancestry Research Society in Edinburgh, the Society of Genealogists in London and other research bodies.

The starting point was the statement in the certificate of character that "the barer William Simpson with a wife Jenet Winchester and young family was recident for a yeare and a half past in this our parish of Rothes" in Morayshire.

Definite identity was established in the neighbouring parish of Dundercas where baptismal records of five of the children of William and Janet were discovered as follows:

1759 Feb 16 William Simpson, Taylor in Gerbity & Jannet Winchester his wife had a child bapd & named Margaret.

1764 May 17 William Simson & Janet Winchester had a child bapd & called Christian.

1766 July 26 William Simpson in Gerbety and his spouse Janet Winchester had a child bapd n: William.

1762 June 19 William Simson and Jannet Winchester had a child bapd called William (this item is out of order in the register).

"Extracts from an old tattered register belonging to the Parish of Dundercas"

1760 September 22 William Simpson and Janet Winchester in Garbity had a child bapd & named Thomas.

The register recording the baptisms of the three other children born in Scotland in 1768, 1770 and 1772 has apparently been lost.

It will be noted that the name of the community in which William and Janet lived is spelt in three different ways - Gerbity, Gerbety and Garbity. A fourth spelling is noted below.

The Atlas of Scotland by John Thomson, 1832, gives the spelling "Gerbity" and locates it as follows:

"Gerbity in Elginshire (the former name of Morayshire) toward Newlands Chapel and Orton House, a mile north of Dundercas Castle on Road from Rothes to Garmouth and Spey Mouth, where it is joined by the road to Fifekeith".

That there was no uniformity is evidenced by still a fourth spelling which occurs in The History of The Province of Moray, volume 1, page 77, 1882, by Lachlan Shaw:

"North from the church lie the lands of Garbaty, the property of Sir Robert Gordon of Gordonston".

The Family Bible of William and Janet, now in possession of descendants in the United States, gives a complete record of birth dates of their ten children eight of whom were born in Scotland and two in the Island of St. John. The Bible record follows:

"Children of William Simpson and Janet Winchester

1759	Febr 2	our childe Margaret was born
1760	Sept 7	our childe Thomas was born
1762	June 15	our childe William was born
1764	May 3	our childe Christine was born
1766	July 15	our childe Helen was born
1768	Sept 10	our childe Jean was born
1770	Mar 13	our childe James was born
1772	Decr 23	our childe Jannet was born

All born in Scotland in the County of Elgin (later Moray) in the Parish of Dundercas.

1776 our childe Charlotte was born in the
Island of St. Johns, North America

1779 May 9 our childe John was born in the Island
of St. Johns"

It is of interest to note that, in spite of what would today be considered a very deprived childhood all ten grew to maturity, became citizens of some stature in the communities in which they settled, raised large families who in turn made their mark. Nine out of the ten lived to between the late 70's and 90 years. One died at age 52.

William himself lived to 87 and Janet to 83. They had over eighty grandchildren.

Since their eldest child Margaret was among those baptized in the Parish of Dundercas in 1759 it would appear that William and Janet lived in this Parish in the community of Gerbity at least from the time of their marriage, which was so far as we can learn in early 1758.

There were a number of Simpson families living in different communities of this Parish. In the baptismal records of forty-four Simpson children between the years 1750 and 1780 the following communities are mentioned:

Aikenway, Barbuack, Broomknows or Brownknowes, Collie, Dundalieth, Dundercas, Dundoran, Ellie, Gerbity (three spellings), Haugh of Arndilly, Hillaekhead, Kirktown of Dundercas, Nether Glen, Nether Town, Newland above the Crofts, Newland above the Greens, Old Yards, Stonnietown.

In 1782 part of the Parish of Dundercas was incorporated into the Parish of Rothes, the remainder to the Parish of Boharm in Banffshire.

There is an interesting family legend that crops up a number of times in articles written about the early settlers. The story first appears in the mid 1800's and was frequently repeated.

According to this legend William as a young man became groomsman to Harry the 9th Marquis of Winchester and the 4th Duke of Bolton.

The story says that he and Janet a daughter of the Marquis fell in love, that they eloped and that Janet's name was expunged from the family record.

Harry was born in 1691, died in 1759 and the family record shows two sons and two daughters, Lady Henrietta and Lady Catherine. There is no Lady Janet but the legend says she was disowned and her name removed from the family record because she married below her station. Her parents age would make the story possible.

But

The family name of the Marquis was Paulet not Winchester. Winchester was a title. There is no record extant from other sources of the marriage or that the story has any validity in fact.

We quote from a letter from the Society of Genealogists dated May 6, 1965:

"A search in Boyd's Marriage Index, covering the period 1751-1775 revealed nothing relating to the marriage of a William Simpson and Jennet (Jannet) Winchester in England and further searches in the Society's Great Card Index were also unsuccessful in this respect.

"However in the MacLeod Collection (which consists of reports, copies of records, etc., obtained by research in Scotland) we found extracts from the Parish Registers of Rothes and Boharm. The baptisms of the children of William Simpson and Jannet (Janet) Winchester were given in these papers and we enclose a copy of the details. It will be seen that William Simpson was described as a tailor (Taylor) when his daughter, Margaret, was baptized in 1759.

"According to 'Surnames of Scotland' (George F. Black, Ph.D) the surname 'Winchester' has occurred in Scottish records since the year 1296 and we have found that in 1872-3 a John Winchester and Mrs. Margaret Winchester, both of Garmouth, Elgin, Scotland, were owners of land.

"We also enclose a pedigree of the 5th Marquis of Winchester compiled from Collin's Peerage. The family name was 'Paulet' (Powlet) and it would therefore appear unlikely that Jennet (Janet) was of this family".

On the other hand there is the record of the baptism of William and Janet's children at Dundercas. There is the fact that Winchester was a common name in the neighbouring Parish of Bellie and there is every reason to believe that Janet Winchester, baptized May 21, 1735, daughter of James Winchester and his wife Helen Bowman became William's bride.

The Society of Genealogists suggests that the Lady Janet story is a nice legend but, according to their research, it has no basis in fact.

We began this chapter with a certificate of character given to William Simpson and his wife Janet Winchester dated "At Rothes this fourth day of May one thousand seven hundred and seventy-five and subscriben by M. Cumming".

In checking out this certificate the Society of Genealogists in a letter dated 3rd August, 1968 makes the following comment:

"The certificate from M. Cumming, Minister of Rothes, dated 4th May 1775, is curious. James Ogilvie was Minister of Rothes from 1763 to 1788 and no M. Cumming is mentioned in Hew Scott's *Fasti Ecclesiae Scoticae*: the succession of ministers of the Church of Scotland from the Reformation, Volume VI, Synods of Aberdeen and of Moray (Edinburgh, 1926)".

However, the Inverness County Council in an earlier letter dated 1st August, 1963 gives a probable explanation. We quote the letter in part:

"The County Clerk put me in touch with a Mr. John Gray of Elgin, who is by way of being a bit of a local historian, and has written a book on the history of Rothes.

"It appears that the parish of Dundurcas used to extend to the North of Rothes and on both sides of the river Spey. In 1782 it was abolished and its lands annexed by Rothes in Morayshire and Bohan (formerly Boharm) in Banffshire. The parish church of Dundurcas is now a ruin, and though its Communion Plate and other property passed to the parish church of Rothes, all its written records seem to have been lost.

"I have spoken to Mr. Gray, and also to the Rev. D. E. Gunn, the present parish minister of Rothes about Mr. Cumming, the minister who signed your ancestor's character reference. The minister of Rothes at that time (1763-88) was the Rev. James Ogilvie, and the last minister of Dundurcas was a Rev. Grant. Mr. Gunn put forward the theory that Mr. Cumming was a licensed minister without a charge who was acting in the absence of Mr. Ogilvie. There were apparently many such ministers in the Church of Scotland in the eighteenth century. They acted as school masters, magistrates and in similar capacities, and undertook church duties when regular ministers were sick or away from their parish".

Certainly William and Janet received the certificate from someone in an official position in the Parish. The Inverness explanation seems logical particularly if M. Cumming was also the school master. In all probability the six older Simpson children would be attending school. We know that William and Janet placed a high value on education. In a later chapter we shall point out how they met the challenge in a new land where schools were non-existent.

We now return to research done by the Scots Ancestry Research Society and by the Society of Genealogists.

We quote some excerpts from their letters with explanatory comments.

In a letter dated 10th October, 1963 the Scots Ancestry Society says:

"Prior to 1855 registrations of Births, Deaths and Marriages in Scotland were voluntarily recorded in the old parochial registers (unindexed) of each parish. The old parochial registers of both Rothies and Boharm (for Dundurcas) were accordingly searched from 1750-1759 for the marriage of William Simpson and Janet Winchester, but no relevant entries were found".

On 3rd August, 1968 the Society of Genealogists reports:

"Unfortunately, the Marriage Registers of these parishes are very incomplete for the period needed. Dundurcas has a regular run of marriage entries to January 1757 and then there is nothing more until seven entries for 1770 appear. In Boharm there is one page of entries from November 1738 to June 1741. Then there are eight entries from 1752 to 1756, with a blank thereafter to December 1762. Certainly marriages would have taken place in these periods but no record of them now remains".

Since the oral records from various sources give the date of the marriage of William and Janet as early 1758 it is apparent that no parish record exists.

The Scots Ancestry Society in attempting to establish the birthdate of William reported as follows:

"The old parochial registers of Rothies and Boharm were next searched for the birth of William Simpson and the two following entries were found in the old parochial registers of Boharm:

- 1) '2nd February 1733 Alexander and William Simpstone, twins, children of Walter Simpstone and Elspet Man, in the Haugh of Arndilly were baptized. Alexander Grant, Alexander Murgask, Elizabeth Leslie, Elizabeth McKinimy, Isabel Simson, witnesses'.
- 2) '2nd April 1722 William Simpson lawful son to Thomas Simpson and Elspet Grant in Arndilly was baptized. William McKoran, John Rob, Isabele Grant, Margaret Duncan, witnesses'.

The only other William whose baptism is recorded (reported by the Society of Genealogists) was born to John Simpson and Christian Hay and baptized 7th November 1741.

The Society points out that this birthdate "is a little late for a man who had a child in February 1759" particularly since early marriages in the Parish at that time were practically non-existent.

We must also note that if this had been "our" William he would have been only seventy-eight at the time of his death.

We therefore have to accept that "our" William was either the one baptized in 1733 or the older William baptized in 1722.

Since the 1722 William was a son of Thomas, since it has been a Scottish custom to name the first born son after his grandfather and since "our" William's eldest son was Thomas, there has been a tendency to accept the 1722 William as the founder of the family in Prince Edward Island.

Dates, however, do not support this finding. William died in December 1819 and according to all oral records was in his late 80's.

This would make the first William over 96 at the time of his death. The William baptized 2nd February 1733 would be almost 87 in December 1819.

We are therefore accepting the second William who with his twin brother Alexander were born in the Haugh of Arndilly, a part of Dundercas Parish and who were baptized in 1733 as "our" William. It will be noted that he was the son of Walter Simpstone and Elspet Man.

With regard to Janet Winchester the Society of Genealogists reports:

"We tried Boharm, Dundurcas and Rothes for a Janet Winchester baptism back to 1730 without result. However, in Bellie Parish we found an entry on 21st May 1735 'Janet, lawful daughter of James Wincester and Helen Bowman in Fochabers'.

"There was no trace of her marriage in Bellie from 1749 to 1780, and no trace of the marriage of her parents back to 1723 when the first register began. We thought it wise, however, to try three other adjoining parishes - Speymouth, St. Andrews Lhanbryde, and Urquhart. In Speymouth two Janet Winchesters were found:

15th January 1733 Janet Winchester lawful daughter to William Winchester Younger & Jean James in Garmouth

11th October 1730 Janet Winchester lawful daughter of Alexr Winchester carpenter & Anne Winchester in Garmouth. Witnesses - Robert Winchester, grandfather, Janet Ranken, grandmother.

"The one baptized in 1733 married William Geddes at Speymouth on 24th April 1755. There were no Winchesters at St. Andrews Lhanbryde (1743 back to 1730) and only an illegitimate child at Urquhart. Thus we are left with two Jannets, that at Bellie being more likely from the point of view of age".

In support of the Societies comment that the Janet baptized 21st May 1735 in Bellie was the more likely from the point of view of age we would point out that she would have been 23 when married, and that when her tenth child John was born in 1779 she would have been 44. The Janet born in 1730 would have been 49 at the time of John's birth which is a bit late.

We are therefore, on the basis of logic and probability and in the absence of completely definite Parish records, accepting the baptismal date of William as 2nd February 1733 with his probable birthdate in January, and that of Janet as 21st May, 1735 probably born in the same month.

While the birthdates of their parents are not established they were probably born between 1690 and 1710.

The chart which follows shows the baptismal dates of William Simpson and Janet Winchester on the basis of our conclusions above.

All other dates have been established from the family Bible, from marriage or obituary notices and from other sources which we believe to be accurate.

It will be noted that the chart lists in all cases the name of the spouse, the place of residence and the number of sons and daughters in each family.

Similar charts for each family appear in the relevant chapters and additional charts giving the record of their descendants will be found in the appendix.

At this point we have William and Janet with their family of small children and their shipmates cast away by shipwreck on the south shore of the Island of St. John.

We have traced insofar as possible their background in Scotland.

In the next chapter we shall spend with them their first fifteen years in the Island of St. John.

WILLIAM SIMPSON

B. MORAYSHIRE, SCOTLAND BAPTIZED 2-2-1733 D. CAVENDISH, PEI 20-12-1819

M. 1758

JANET WINCHESTER

B. MORAYSHIRE, SCOTLAND BAPTIZED 21-5-1735 D. CAVENDISH, PEI 1818

MARGARET B. 2-2-1759
D. 22-11-1849

M. 1780

JOHN McNEILL B. 1750

D. 29-8-1815

L. CAVENDISH, PEI

9 SONS 3 DAUGHTERS

THOMAS B. 7-9-1760
D. 28-11-1846

M. 13-12-1793

MARGARET McLEAN

B. -1760

D.

L. BRIMLETON, PEI

TILL 1799, THEN

CADMAN'S CORNER, NB

6 SONS 7 DAUGHTERS

WILLIAM B. 15-6-1762
D. 22-2-1840

M. 13-2-1790

MARY MILLAR COVEHEAD, PEI

B. 1768

D. 22-2-1852

L. CAVENDISH, PEI

3 SONS 5 DAUGHTERS

CHRISTINE B. 3-5-1764
D.

M. CA 1789

WILLIAM HYDE B. 1764

D. 23-10-1831

L. WEST RIVER, PEI

4 SONS 6 DAUGHTERS

HELEN B. 5-7-1766
D. 23-2-1852

M. 4-3-1789

WILLIAM CLARK B. 1754

D. 6-10-1831

L. CAVENDISH, PEI

8 SONS 4 DAUGHTERS

JEAN B. 10-9-1768
D.

M. 1796

WILLIAM DOCKENDORFF

B.

D.

L. NORTH RIVER, PEI

3 DAUGHTERS

JAMES B. 13-3-1770
D. 18-12-1850

M. 1796

AGNES (NANCY) WOODSIDE

B.

D.

L. BAY VIEW, PEI

6 SONS 4 DAUGHTERS

JANET B. 23-10-1772
D. 20-3-1824

M.

DONALD TAYLOR

B.

D.

L. LITTLE SHEMOGUE, NB

5 SONS 1 DAUGHTER

CHARLOTTE B. 1776

D. 26-10-1865

M. 4-10-1807

SAMUEL BIGNALL, JR. B. 1772

D. 13-2-1837

L. CHARLOTTETOWN, PEI

2 SONS 3 DAUGHTERS

JOHN B. 9-5-1779

D. AFTER 1851

M. 29-2-1804

HELEN HYDE WEST RIVER, PEI

B.

D.

L. WEST RIVER, PEI TILL 1850 THEN
ST. CLAIR, NEAR SARNIA, ONT.

1 SON 3 DAUGHTERS (probably more)

ACCORDING TO INFORMATION AVAILABLE PARENTS OF WILLIAM AND JANET WERE

OF WILLIAM AND TWIN BROTHER ALEXANDER:

WALTER SIMPSON MARRIED

ELSPET MAN

L. HAUGH OF ARNDILLY

PARISH OF DUNDERCARS, MORAYSHIRE

OF JANET:

JAMES WINCHESTER MARRIED

HELEN BOWMAN

L. FOCHABERS

PARISH OF BELLIE, MORAYSHIRE