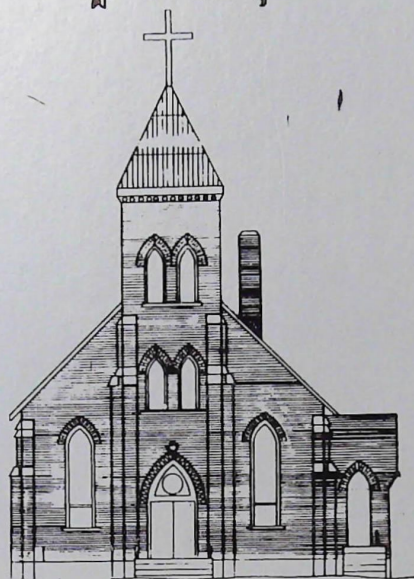


**Sacred Heart - St. Columba
Parish**



Drawn By: Murray Jamieson
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1849 - 1981

132 years of faith

**SACRED HEART CHURCH - PARKHILL, ONTARIO
ST. COLUMBA CHURCH, WEST WILLIAMS TOWNSHIP**

- IN THE -

DIOCESE OF LONDON, CANADA

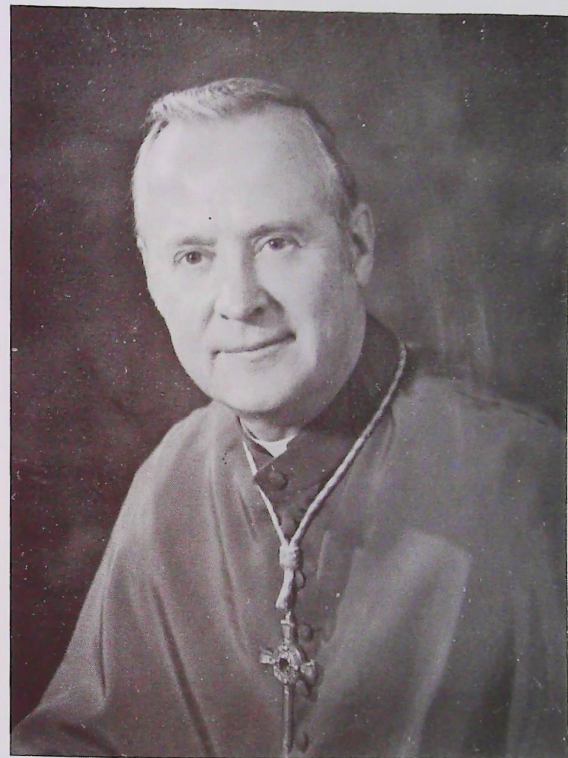
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Most Rev. John M. Sherlock, D.D., Bishop of London.

ANNIVERSARY 1849-1981

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On the occasion of the 125th Anniversary of the Diocese of London this year of 1981, we have much pleasure in presenting a reprint of the History of the People of St. Columba at Bornish and of Sacred Heart at Parkhill. The first writing was in 1949 by Mrs. Dan (Effie) McCormick. Much of the information came from the records of her father, John McDonald and in this work she was assisted by her sister Katie, Mrs. Stephen McCormick and her brother Lachlan P. McDonald.

This booklet is presented by the Bornish St. Columba Cemetery Board - a registered charitable organization - in respect to the blessed memory of those who rest in the three cemeteries and in gratitude to their friends who have remembered them.

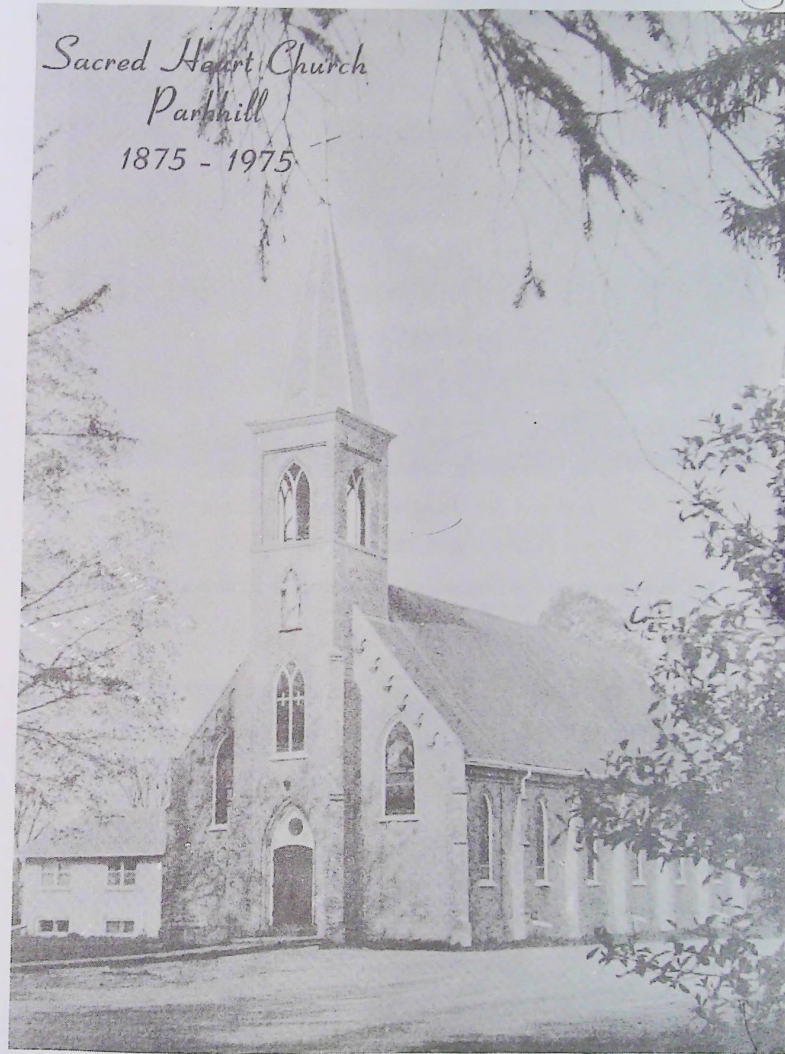
W.F. Orchard, Chairman, John J. Johnson, Secretary-Treasurer and Board Members, Mrs. Margaret Morrison, Miss Tillie McCormick and Messrs. John Hendrikx, Gerard McIntyre, Hanlon McDonald, Marinus De Gouw and Cornell Van Massenhoven.



St. Columba Church, Bornish, Ontario, consecrated January 1, 1903 by Bishop F.P. McEvay.

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Sacred Heart Church Parkhill 1875 - 1975



Sacred Heart Church, Parkhill, Ontario, consecrated November 7, 1875 by Bishop John Walsh.



Interior of St. Columba Church.

The main altar donated by Capt. Allan McIntyre who as a lad of 18 had hewn the planks for the altar in the first log church in 1853.



Rev. J.C. Caruana, Pastor, April 1970 - June 1980.



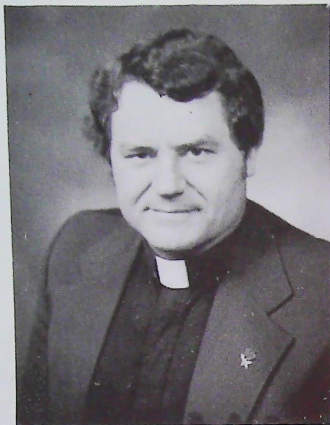
Interior of Sacred Heart Church.



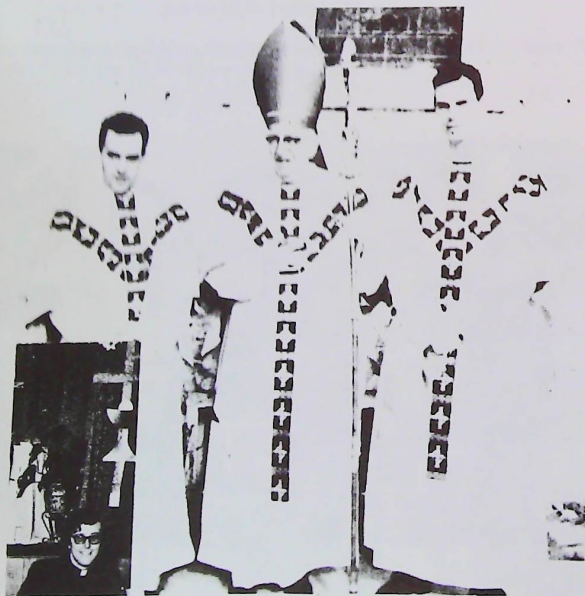
Bornish Cemetery Board.

Back Row, from left - Gerard McIntyre, Jack Van Hooydonk, J.J. Johnson, Marinus De Gouw, Hanlon McDonald.

Front Row, from left - Tillie McCormick, Catherine McRae, John Hendrikx, William Orchard, Father Caruana.



Reverend Richard Charrette, appointed Pastor, June 1980.



Ordination at Sacred Heart Church, December 9, 1967. Bishop Charles Nelligan with Father Johnson to the right and Father Sanders to the left.



Memorial Monument, St. Columba Cemetery, Bornish. Dedicated July 5, 1970.

Inscription on plaque reads - "This memorial is dedicated to the Blessed Memory of the Pioneers of Bornish and Parkhill Parish who established this Cemetery over 100 years ago. With their vision, courage, sacrifices and strong faith, they erected first a log church, then a frame and now this present fine place of worship. These acres were donated by one of the pioneers, Donald McDonald, a native of South Uist, Scotland. First burial was about 1857. Please pray for them."

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Memorial Monument, Old Hill Cemetery, lot 8, concession 12, West Williams, dedicated July 3, 1977.

Inscription on the plaque reads - "In blessed memory of fifteen Scottish Pioneers buried here, 1850-1860 from among the 125 families exiled from the Hebrides because of religious persecution who settled here in 1849. Three are known - Alexander McMullen, his wife Margaret McIntyre and Donald McDonald, donor of the Bornish Church acreage. May they rest in peace."

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Mrs. Christine Orchard unveils monument at Bornish St. Columba Cemetery, July 5, 1970.



Part of the crowd at the unveiling. John McEachen at extreme right, John Johnston Jr. was the chairman of the day.

PIONEER DAYS

This is the story of the 100 years, 1849-1949 which saw the settlement of about 125 families of Scottish Catholic Exiles in the township of Williams in the county of Middlesex.

High McColl of Strathroy writing in 1904 tells us that some 15 families came in 1848 and settled along the Centre Road which is now highway 81. In 1860, Williams was divided into the two townships of East and West Williams. These townships were on the southern border of the vast land holdings of the Canada Company, a group of English Colonizers. The Company was chartered in 1826 during the reign of George IV. They purchased from the Crown some two million acres in what is now Western Ontario. The land was surveyed and sold to the incoming settlers at from 4 to 5 dollars per acre.

We are told of the first log church being built at Bornish in 1853, the second large frame church with the high spire in 1861 and the present church of St. Columba built in 1902. In Parkhill, the first church was a white frame structure, erected almost single handed by Charles McKinnon in 1864. The church stood on Broadway Street on land next to the home of Mr. Elmer Gilbert. The same Charles McKinnon donated the land on which the present Sacred Heart Church was built in 1875.

THE FIRST EPISCOPAL VISIT - from Father Lowry's History, 1925 -

In 1862, Bishop Pinsonneault, the first Bishop of London, made his first visit to the large frame church at Bornish. He came by way of Strathroy, and the morning on which he was expected saw the whole settlement astir, women and girls wrapped in their paisley shawls and barefoot boys made their way to Church. The men with their tartans thrown over their shoulders and as many as had them, carrying bagpipes, proceeding toward Strathroy, some in wagons drawn by oxen, some on foot, to give a real Scottish welcome to the Bishop.

As soon as his party appeared, the bagpipes were brought into full swing, each Piper doing his noblest. In all probability, the Bishop was greeted with a Strathspey or a Hornpipe, to express their feelings on such a joyful occasion. To show his appreciation, his Lordship alighted from the carriage and everyone, to a man, knelt by the roadside and bowed his head to receive the Bishop's blessing.

This all took place in a Presbyterian settlement and no one was ashamed to make the sign of the cross. The Pipers then formed a Guard of Honor on each side of the Bishop's carriage to the Church, where his Lordship administered the Sacrament of Confirmation to two hundred and fifty people.

SACRED HEART & ST. COLUMBA

And so in 1949 ended the first 100 years. Then a new era dawned with the coming of the first Dutch and Flemish families from war torn Europe. From 1949 to 1955, about 75 families settled around Bornish and Parkhill and they received a warm welcome from the Pastor, Father Joseph Paquette. These good people wanted to be close to a Catholic Church and school, and in a short time they worked a great transformation on the countryside. Soon the vacant farms were prospering and the churches and schools were filled again.

Father Paquette's pastorate, 1946-54 was action packed assisting the newcomers, building a new rectory, with parish hall basement, converting the original rectory to a convent for the incoming Ursuline Sisters and renovating and decorating St. Columba and Sacred Heart Churches.

Language was a problem with the newcomers and it was solved with the coming of Father Oostveen as assistant. Father Paquette died in 1954 and was laid to rest in St. Columba Cemetery at Bornish, where he had asked to be left to remain with his people. Father Oostveen stayed on as Pastor until 1955, when he became Pastor at Watford. Meanwhile Father John Menderink and Father J. Van Wesel were active hereabouts in pastoral work. Then Father W.A. McHugh was our Pastor, 1955-57 and following his fruitful ministry came Father Edward Veitenheimer, 1957-68. In his kind and frugal way, Father guided his flock through the years of liturgical change and ecumenical fervor after Vatican Council II.

PASTORS AND PEOPLE

A highlight of this period was the first Ordination in Sacred Heart Church, when on December 9, 1967, Rev. Peter Sanders of Watford and Rev. Ted Johnson of Parkhill were ordained to the Priesthood by Bishop Charles Nelligan. Father Veitenheimer retired the next year to be succeeded by Father I. Lenckowski. With thirteen other Polish priests, he had been imprisoned in notorious Auschwitz shortly after the Germans marched into Poland in August of 1939. His health suffered and finally broke down and he was taken to hospital following Mass at Bornish on February 7, 1969. Later he went to Alberta where he died and is buried. He was very helpful in the organization of the new St. Columba Cemetery Board in 1968. Father Lenckowski was succeeded by the genial Father Hardy as administrator until in April 1969, Father J. Farrell came. Father had been Chaplain of an Airborne Regiment of the Canadian Armed Forces and on a jumping exercise in Alaska he had suffered a back injury. He took a great interest in the young people during his one year at Parkhill and Bornish, and then was called to Petrolia. Then, there came to us a native of the famous fortress island of Malta, Father Charles Caruana to be the pastor of Sacred Heart and St. Columba Churches - from April 1970 until June 1980 when he was transferred to Seaforth.

The early spring of 1980 saw the St. Columba Church completely redecorated. It was a spontaneous and entirely voluntary effort by the men of the parish led by John Hendrikx and Harry Van Buel. Nearly the entire membership of the Bornish C.W.L. joined in the task, all contributing this great labor of love for their church. The League President at the time was Joanne Royackers, the Vice-President was Joanne Kustermans and the Secretary was Alice Facchina.

Three years previously, the interior of Sacred Heart Church in Parkhill was repainted and extensive outside repair work was done to the church and the convent all through the voluntary effort of Harry Van Buel. At Bornish, the caretaker of St. Columba Cemetery, Jack Van Hooydonk and his family have been most generous with time and labor. There was the extensive drainage, the foundation repair and the removal of the old furnaces and preparing to install a new heating unit in 1978. This was a major project and the Pastor was concerned about the cost. Thereupon some fourteen parishioners and again the Bornish C.W.L. came forward with almost the entire cost of the new heating system.

FAREWELL

In matters spiritual and temporal, the inspiring leadership of Father Caruana was ever present during the ten years of his Pastorate. There was a Farewell Presentation the evening of June 16, 1980 and Sacred Heart Church was crowded as Father offered a Mass of Thanksgiving. The theme of his homily was love and charity and he urged all to share with one another and to grow in love for our neighbour.

After Mass a program and presentation took place in the Community Centre. It was a memorable occasion, with John Hendrikx as Master of Ceremonies. The Bornish Choir rendered several pleasing numbers and then Mrs. Marie Kearns read an

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address of farewell and appreciation to the Ursuline Sisters, who regretfully are leaving Parkhill. Sister Viola replied and remarked she was probably the only Ursuline to open and close the same house, as she and Sister Benedicta came to Parkhill 28 years ago. Gifts were presented to the Sisters and to Miss Bernadette Roy, the housekeeper. J.J. Johnson spoke and read the farewell address to Father, as written by W.F. Orchard. Mary De Gouw then presented Father with three pieces of luggage and John Hendriks presented a bank book with \$2,500, the gift of the Parishioners. Mayor Bill Waters extended best wishes and Father thanked everyone and spoke of the friendly community of Parkhill and his regret at leaving. Father Casey Hendriks, a brother of John, spoke very appreciatively of how Father Paquette, as well as Father Caruana was, as he said, 'a good Father to my people'.

WELCOME TO THE NEW PASTOR

A very sincere welcome was extended to our new Pastor, Father Richard Charrette, who said his first Masses at Sacred Heart, Parkhill and St. Columba at Bornish on Sunday, June 22, 1980. He is a native of St. Peter's Parish, at St. Joseph on the Bluewater and was Pastor at Mt. Carmel until a year ago.

A large congregation attended Father's installation at Sacred Heart Church by Father Thomas Mooney on Sunday evening, July 20. Father's gift of a loud speaker to St. Columba Church at Bornish was greatly appreciated. Then on Sunday, September 14, a goodly crowd assembled at St. Columba at Bornish when Father Charrette held the Stations of the Cross for the faithful departed in the cemetery and Benediction of the Blessed Sacrament in the church.

Father has devoted considerable time to Scripture Studies at the Divine Word Centre in London and brings to us a new appreciation of the Scriptures. At Sacred Heart Church, Father found some of the stained glass windows in need of repair. A capable contractor was engaged for this work and the windows now present a very attractive appearance.

THE CEMETERY

The year 1968 saw the Bornish St. Columba Cemetery Board established with the approval of the Chancellor of the Diocese of London, Msgr. F.J. Lavery and in conformity with the Cemeteries Act of Ontario and as approved by the Municipality of West Williams.

As duly advertised, the first meeting of plot owners was held at the Sacred Heart Rectory, Parkhill on May 26, 1968. Present were the Pastor, Father Lenkowski, Mrs. Catherine McRae and Messrs. Arthur Kearns, John McPhee, William Orchard and J.J. Johnson. William Orchard was elected Chairman of the meeting and Mrs. McRae, secretary and Arthur Kearns, John McPhee and J.J. Johnson were elected Trustees. On motion by J.J. Johnson and Arthur Kearns the following plot owners were added to the Board; Mrs. Christine Orchard and Messrs. Hanlon McDonald and Marinus De Gouw.

At the next meeting of the Board at Sacred Heart Rectory on June 24, 1968, on motion by John McPhee and Arthur Kearns, Mrs. Christine Orchard was named Chairman. Mrs. Catherine McRae continued as Secretary.

Then work got underway to renovate and beautify the resting place of the Exiles of 1849 and their descendants. An appeal for funds was launched by Christine Orchard, Effie McCormick, Catherine McRae and Mrs. John A. Morrison. Letters went out to every known relative across North America and the response was gratifying. Over 150 friends from far and near replied with donations totalling \$4,500. Then came from the Diocese of London, \$2,948 from the Hugh H. McPhee Estate and \$183 from the Allan McLean Estate. Over \$3,500 of these funds went

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back to the Diocese to start a Perpetual Care Fund.

Meanwhile at the cemetery a new chain fence was constructed, trees and shrubs were planted, land was levelled and resodded and John O'Hanley was engaged as caretaker. A large monument to all the Pioneers, facing the East was unveiled by Mrs. Christine Orchard on Sunday, July 5, 1970. Many came that day and Father Kenneth McKinnon of Detroit delivered the dedication.

THE OLD HILL CEMETERY

The first burials at Bornish were made in the late 1850's and prior to that the Pioneers chose a hilltop on lot 8, concession 12, West Williams where the first burial was made in the winter of 1850. This hallowed spot remained unmarked until in 1976 our Board secured the 60 foot square lot and erected a monument. The work was planned and carried out by J.J. Johnson, Harry Van Buel and Jack Van Hooydonk and his boys. Pictures and details of the two monuments appear herein. Dedication was on Sunday, July 3, 1977 by Father Charles Caruana in the presence of many descendants of the Exiles of 1849, Reeve Ken Vernon, former Reeve Hugh Baird and Councillor Jim Turner, represented West Williams. Colour was added to the hilltop scene with Scotland's historic cross of St. Andrew waving proudly above the monument. Planted there by Gerard and Jerome in honour of the McIntyre clan one could almost hear their pipes sounding the legendary "Scottish Lament".

Jack O'Hanley and his family were the faithful caretakers until ill health forced Jack to resign in the spring of 1973. Then Jack Van Hooydonk became caretaker, and since then he and his family have given outstanding service.

Prior to the organization of the Bornish St. Columba Cemetery Board in 1968 and during the Pastorate of Father Veitenheimer 1957-1968 an entire section of the public cemetery at Parkhill was secured for Catholic burials. It is operated and maintained in very good condition by the Municipality of Parkhill.

During the past thirteen years, much improvement has been made at the St. Columba Cemetery and much remains to be done. A program of straightening and resetting sagged monuments on new foundations is now being carried out by the T. Pryde and Son Monument people of Exeter and it will be continued as available funds permit. The growing cedars and spruce trees enhance the appearance of Gods acre and more planting is underway.

Here we pause to pay tribute to the memory of those who led the way in Cemetery preservation: Christine McCormick Orchard, the first Chairman, Catherine McRae, the first secretary, her husband James and her father Archie Morrison, for many years the guardians and caretakers and a kind Presbyterian gentleman, Robert McCubbin M.P. for his advice and assistance.

SCHOOLS

The story of the early schools in Bornish parish was touched upon on page 15 of this booklet but we would like to expand on that account and follow the history of their development down to the present time.

The Scottish immigrants as a rule had large families and it has been computed that in the early 1850's, on the 6 mile stretch of the 12th concession between Bornish and the 21st concession, there were 260 children of all ages. Besides, there were many other families along the 14th concession and the Centre Road.

When the school at Bornish (S.S. No. 10) was opened in 1853, with Ronald McIntyre as teacher, it had an enrolment of 100 pupils. Because of overcrowding

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and to accommodate those living in the western part of the parish, another school (S.S. No. 11 - later S.S. No. 5) was built farther west along the 12th near the intersection with the Currie Road - now County Road 6. Its first teacher was Mary McIntyre who was later Mrs. John McDonald, mother of Mrs. Effie McCormick.

With the large exodus to Michigan in 1870 and as the number and size of families decreased, the school population fell significantly with each passing year. By 1946, attendance had so dwindled that the west school was closed and its few remaining pupils transferred to the Bornish school, the two together having barely enough pupils to warrant keeping it open. However, the year 1949 brought the first of the new Catholic families from Holland and Belgium and as the immigration grew into the 1950's, both the Bornish school and the one room Sacred Heart School in Parkhill were filled to overflowing.

Early in 1951, it was plain that a larger school was needed and the Separate School Board in Parkhill purchased the Jackson property at the corner of Ann St. and Leonard Avenue, and the construction of a new 2 room school was begun.

In the spring of 1952, Father Paquette asked the Ursuline Order at Chatham for sisters to staff Sacred Heart school and in September of that year, Sister Viola and Sister Benedicta arrived. Until the new school was ready Sister Viola held classes in the old Sacred Heart School while Mrs. Frank Shortt taught the junior classes in the vestry of the church. Sr. Benedicta opened a music class at the home of Miss Katherine McDonald where the sisters lived until arrangements could be made for a convent. Meanwhile, out at Bornish a similar overflow of pupils was being experienced and there too, the senior students with Mrs. Alex Morrison as teacher occupied the school, while the junior classes were taught in the Bornish church vestry by Mrs. McKeever.

On February 15, 1953, the new Sacred Heart School was officially opened and blessed by Bishop John C. Cody. By September 1954, the Sisters moved to their convent - originally the old rectory, and four Sisters were stationed here. By September 1954, since the enrolment had doubled, it was necessary to add a third room to the school.

By 1959, the Board of Trustees at Bornish, because of continued overcrowding in the school and temporary vestry classroom, requested union with the Parkhill Separate School board and by 1962 with the addition of two new classrooms to Sacred Heart School, the Bornish school was closed and the two school sections were consolidated into one 5 room Union School with the rural pupils being transported by bus.

The first school board elected to represent the larger jurisdiction was composed of Messrs. A. Esdaile, J. Hendriks, J. Lacasse, J. Michielsen and A. Willems with Miss Mary Scanlan as Secretary-Treasurer. On the retirement of Miss Scanlan she was succeeded by Mrs. J. Kuracina. In January 1969, London-Middlesex Separate School Board took over administration of the school.

Mr. Al Forrest is the Principal in 1981 heading a staff of five, with an enrolment of some 140 students.

THE "LOST TRIBE"

If by chance you were to visit the old cemetery adjoining the church of St. John near Markdale and some 20 miles south of Owen Sound in Glenelg township of Bruce county, you would be struck by the similarity of its names to those in our cemetery at Bornish-McDonald, Morrison, O'Henley, Steele, McInnis, McIntyre, McMillan, McKinnon, McCormick, McLellan, McLeod, McPherson and McPhee. On closer inspection you would read - "born in Scotland in 1830-34 etc. Were these our people? Through the efforts of two young men, Peter McIntyre of Toronto and

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Donald Read of Ottawa - fourth generation descendants of the 1849 pioneers, we now know that they were indeed part of the group who left South Uist in 1849 and eventually reached Hamilton, Ontario. A terrible epidemic of cholera was raging at that time. There was great suffering and many died along the way. Some 125 families went west from Hamilton to Middlesex county and another large group struck northwest to what was then known as the "Queens Bush" and put down their roots in Bruce county, some 180 miles north of the settlement at Bornish. Over the years the people here lost touch with their kinfolk to the north and their whereabouts became a mystery. In the summer of 1979 Peter McIntyre set about finding them and travelled hundreds of miles in his search for the "Lost Tribe". He learned, after an exhaustive search of Canada Company records at the Royal Ontario Museum in Toronto that the "Queens Bush" was not Canada Company territory. Finally at St. Mary's Church in Owen Sound, Father La Croix directed him 20 miles south to Markdale where Father Busch in turn, told him about the cemetery at nearby St. John's Church in Glenelg township, and there he found them, row on row in the well kept little cemetery. No one could be found to tell of their 100 or more years in St. John's Parish, and no one seemed to know of any descendants still living thereabouts. So Peter recorded the names and dates on the tombstones. Donald Read researching the records of births and marriages of Bornish Parish in South Uist in the same year verified their identity as some of the 1849 emigres to this part of "Upper Canada". In the untracked forest lands of those harsh times the two branches of emigres lost track of each other, but it means much to us now to know there are some of our own connection as close as Bruce County. We have reason to believe that there still are other branches whose forefathers remained closer to Hamilton and settled at St. Catharines, Thorold, Paris and Brantford and with whom, with further research, we may yet reestablish the links of kinship.

ST. COLUMBA CHURCH, BORNISH, ONTARIO 1849-1981

The names that follow are those who contributed to the building of St. Columba Church in 1902, as inscribed on a plaque by the Pastor and Builder Father Donald McRae, in his own hand writing. Among the donors is Rt. Rev. F.P. McEvay, Bishop of London. This plaque rests near the church entrance and includes the names of those donating the altars, the statues and the stained glass windows.

Neil Monk	John Morrison
Donald McKinnon	Mrs. John J. McRae
Brian Kearns	John P. McCormick
Dan B. Morrison & brothers	Angus Currie
Angus Morrison	Archy Morrison
John McIntyre (Capt.)	John McIntyre (Jr.)
Donald McDonald	John B. McDonald
John O'Hanley	John Doyle
Patrick Ferguson	Lachlan McIntosh & sons Alex & Rory
Donald & Angus McIntosh	Angus McDonald & sons
Angus McIntosh & son	Neil & Angus McPhee
John H. Morrison	Allen Morrison
L.C. McIntyre & son	Neil McCormick
Steve & Dan McCormick	Donald
McCormick	John D. McPhee
James Kilgallon	Donald L. Steele
John McDonald	Alex McMillan
Charles McIntyre	Donald C. Steele
Neil McMillan	

John J. & Hugh McPhee
 John L. McPhee & sons
 Allan McLean
 Rt. Rev. F.P. McEvay (Bishop of
 London)
 Donald McIntosh
 Archibald McIntyre
 Alex Morrison
 John B. McMillan
 Alexander Steele
 Thomas McDonough
 John S. McDonald
 Donald Morrison
 Ronald McKinnon
 Archibald McLeod
 Malcolm & Mrs. Morrison
 B. Dignan & son
 H.C. David
 Fogarty

Mrs. Hugh McPhee & sons
 Donald A. McPhee
 Donald McEachen
 Peter Steele
 John D. McIntosh
 Donald Cameron
 Angus A. Morrison
 John G. McMillan
 John C. McDonald
 James Connel
 Mrs. Hugh McDonald
 Mrs. Neil McLellan
 Rory McKinnon
 Samuel & Mrs. Gilchrist
 Neil McCormick
 Mrs. Colvin (Detroit)
 Mrs. Ronald McIntyre
 Truck Contractors
 James Langan

Altars & Windows Donated By:

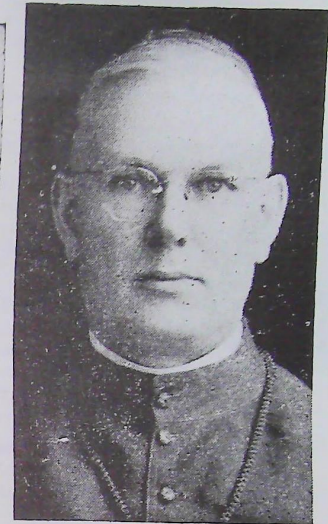
Capt. Allan McIntyre - main altar
 Mrs. Neil McLellan - altar of St. Joseph
 John J. & Mrs. McRae - altar Blessed Virgin Mary
 Annie T. & Mary McRae - statue Blessed Virgin Mary
 Christina McMillan - statue Sacred Heart
 Forest R.C. Congregation - window to Fr. D. McRae
 Parkhill R.C. Congregation - window
 Donald Morrison Jr. - window
 Donald C. Steele - window
 Capt. Neil McCormick - window
 O'Hanley Brothers - window
 Ronald McKinnon - two windows
 Roderick McDonald - window
 Mrs. Hugh Leonard - window
 Angus McDonald - window
 Catharine McDonald - window
 Mary McIntosh - window
 McDonald Sisters - window and statue of St. Anthony



Bornish C.W.L.



His Excellency J. T. KIDD, D.D. His Excellency J. T. CODY, D.D.
 Bishop of London Coadjutor Bishop of London



Introduction

St. Columba is sometimes called the Apostle of Caledonia and is also called the Apostle of the Picts. He was born in Donegal, Ireland, in the year A.D. 521 and was educated at a monastery school at Moville, Galloway.

Filled with the missionary spirit, St. Columba, with twelve faithful companions, set out in the year 563 for Scotland. They landed at Iona, the holy island of the Druids in the Hebrides. From this point our saint began the conversion of the Northern Picts. His journeys led him to all the inhabited isles and glens of the mainland. Soon the Picts were converted and in gratitude they presented him with the Isle of Iona.

On this island St. Columba founded his celebrated monastery, the school of apostolic missionaries and martyrs, and for centuries the last resting place of saints and kings.

St. Columba died in 597. His relics were carried to Down and laid in the same shrine with the bodies of St. Patrick and St. Brigid.



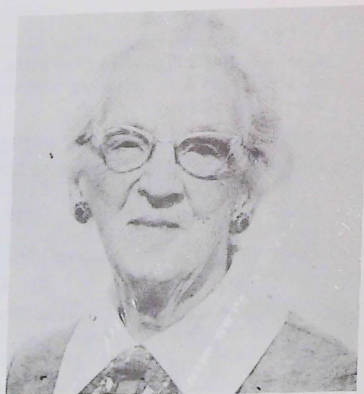
Mrs. Effie McCormick



Ursuline Sisters with Miss K. McDonald



Mrs. Christine Orchard



Mrs. Margaret Morrison

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The History of Bornish Parish

THE HEBRIDEANS — ORIGIN AND CHARACTER

In this year of grace, 1949, when so many centennials are being celebrated, it is fitting that we pay worthy tribute to our venerable ancestors, who, one hundred years ago, arrived in this country of unbroken forests to make homes for themselves and their posterity.

A few words as to their origin and ancient homes in Scotland may be in order. That they were of Celtic origin is assured, but as to how they arrived in those semi-barren islands of the Hebrides, there are two schools of thought. One is that they crossed from the mainland; another is that they arrived from Ireland. Certainly they are akin to the Irish in the fact that the language of the Scots and the Irish has its derivation from the Erse language.

Certain it is, also, that they were Christians at an early date — A. D. 429. This data is from "Lives of the Saints" by John Gil-murray, L.L.D., page 365, where he mentions Palladius as Bishop of Aberdeen, and the assumption should be permissible that he extended his missionary work to include the western islands. This was before St. Columba arrived at Iona.

These people were unique in that they had resided for centuries in these islands without intermingling with other people, except perhaps some sea-faring individuals, who had been shipwrecked and sought refuge or were driven ashore on their coasts.

They were made up of clans who adhered to the feudal system of loyalty to one chief. Some of these clans became quite powerful. From Sir Walter Scott's "History of Scotland," we quote from Book I, page 115: "Such were the Lords of the Isles called MacDonald to whom the Hebrides Islands belonged. They made alliances with the English in their own name and took the part of Robert Bruce in his wars and joined him with their forces." For centuries, the succeeding generations were obliged to be on the defensive against the forces of nature and against human oppression. Many of the more venture-some left their island homes to engage in various wars on the continent where some of them gained distinction.

We are told that it was one Donald MacDonald from Uist who gave the password in French to the soldiers on guard at Quebec when Wolfe and his army climbed the heights to the Plains of Abraham. He was designated "Dornhnnull Gorm," which means dark, to distinguish him from others of the same name. Others went to Glasgow and other cities where they worked themselves into positions of trust.

It was on the island of South Uist that Prince Charles Edward Stuart landed when he arrived from France on the ship *Boutelle*—Scott Book III, Pages 28 and 29. It was from this same island that he escaped to France after Culloden Field was lost. It was our people who harbored him, contrived disguises, and made possible his escape, and of whom Scott says — Book III, page 217: "During his wanderings, the secret of his concealment was entrusted to hundreds of every age, sex and condition, but no one ever thought for a moment of obtaining opulence at the expense of treachery to the proscribed and miserable fugitive. Such disinterested conduct will reflect honor on the Highlands of Scotland while their mountains shall continue to exist. There was a reward of thirty thousand pounds set on his capture dead or alive."

In spite of governmental oppression, these people were unsubdued for centuries in their fastnesses of mountains and glens. They had their clan feuds but they were intensely loyal and clannish if threatened from without. They were especially intolerant of any person or any circumstance pertaining to the hated "Sassenach" — the English. They had a keen memory of the treatment meted out to their forbears by the Duke of Cumberland after the '45 rising. It is not surprising that they developed a warlike attitude. Scott says of them — Book III, page 209: "To a Highlander, a state of war was more pleasing than peace." It must have been a sore trial for them when their arms were confiscated after the 1745 uprising.

On that occasion a young man tried to retain the musket which his father and grandfather had used in the wars of Napoleon's time. He saw the officers cast it into the Atlantic Ocean. He took note of the spot and sat all night on the shore. When the tide receded, he waded out and retrieved the musket. That precious weapon was later taken to America and prized as one of the most valued possessions of the family.

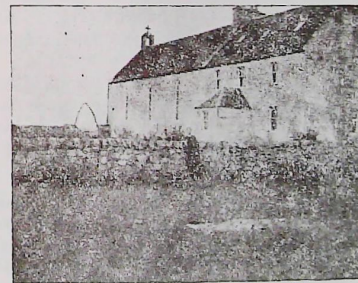
Another indignity which they suffered at that historic period was the edict from the government which forbid them to wear the kilt, in public or in private. For more than thirty long years, they had to submit to this cruel ruling. When at the end of that time the Marquis of Montrose restored the privilege of wearing their national garb, their joy knew no bounds. A "deoch-slainge" for Montrose was offered on all occasions. Their bards seemed inspired, for many were the Gaelic songs written and sung in appreciation of their deliverance in the matter of both arms and garb.

THE EVICTION AND ARRIVAL IN CANADA

So much for their history of long ago. History records the enforced emigrations from the islands and the mainland. Prior to 1849, there were several migrations to the New World and to Australia, but on each of these, the people were accompanied by a priest from among their own people who acted as their protector and advisor in spiritual and temporal matters, and guided their destinies and their children's to their advantage, as instanced by the world-wide fame of the University of Antigonish in Nova Scotia. The founders of this famous institution and the present incumbents are descendants of the Highlanders.

Much to their disadvantage, our people were forcibly hurried out of their holdings and it was owing to that fact that they had no leader. They were virtually driven from their homes and many of these homes were rudely collapsed to discourage any attempted return. They were not certain whether their destination was to be America or Australia. The Captain of their boat was entrusted with sealed orders. These were not to be opened until they were several days out at sea.

In the latter part of August — August 23, 1849 — three ships laden with passengers — the *Atlantic*, the *Tuscar* and the *Mount Stuart*, sailed from the North and South Uist and Benbucula. One ship, the *Tuscar*, made the trip in six weeks from Loch Boisdale to the Gulf of St. Lawrence. The weather was favorable and no sickness among their passengers was their good fortune. There were two



St. Columba's Church at Bornish, South Uist

It was built by the Islanders a year prior to their eviction—1848. Note the archway over the entrance gate. It is an inverted jaw bone of a huge whale which had been swept up on the shore of the island from the Atlantic.

births during the voyage and the mothers and babies arrived in good health. It was a known fact that it was only the best physically and mentally who came out on this voyage. Young boys had been selected by their parish priest in Bornish Uist as suitable prospects for the higher studies and for the priesthood. This was the custom among them to select promising youths, send them to the continent for intensive study and thus carry on the spread of the faith at home and abroad. Their pastor was the Rev. John Chisholm, and they revered his memory and always in their reminiscing they spoke of him with love and reverence.

From Quebec, they travelled west by way of Montreal and on to Hamilton. While at Hamilton, the dread plague of cholera broke out among them, and of all the five hundred families, there were very few who had not lost a dear one, sometimes more than one. In some instances, the parents succumbed and their young were left to the care and mercy of their friends, but there was such a spirit of kindness and co-operation among them that no one was permanently left behind with strangers.

After the lapse of a hundred years, it is difficult to believe the tales of sorrow and misery they had been wont to relate. They could truthfully say with one of their native bards:

S'cianal tha mi s'aoier
Ann so coille far nach eil mi eolach
S'nach faidhin aite nan feran dudh ach idh
Gad phaidin crun airson lead ma bhrog.

Translated —

So lonely am I in this unfamiliar and spacious bushland,
Yet it is free to own, whereas a Crown could not purchase
The width of my shoe, from whence I came,

They could well say upon their arrival in the primeval forest what the late Peter McArthur, the Ekfrid writer, wrote in one of his essays about the pioneers — "They did not get the land from any land company nor from any Crown, but from the hand of God, and they made an empire of it."

They had loved their island homes, and though bleak and barren to others, it was Home Sweet Home to them, and the association of centuries, generation after generation, was so strong that their thoughts were typical of the sentiment expressed in the following lines:

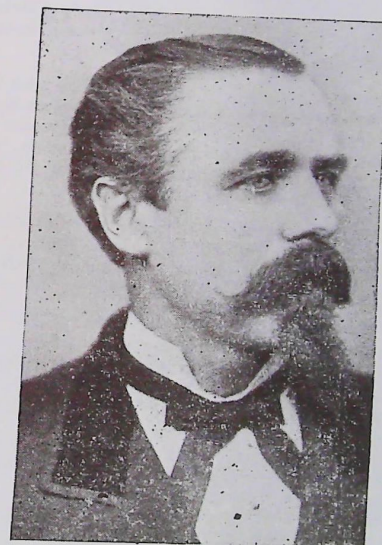
"From the lone sheiling of the misty islands
Mountains divide us and the waste of seas,
Yet still the heart is strong, the blood is Highland
And we, in dreams, behold the Hebrides."

GROWTH AND DEVELOPMENT OF THE CHURCH

It was in the late autumn of 1849 that the first Scottish settlers who had been evicted from South Uist and adjacent islands of the Hebrides found themselves in the locality, now known as Bornish, a name bestowed to commemorate their native settlement. They represent most of the Scottish clans. Among them were the MacDonalds, McIntyre's, McLeod's, MhPhee's, McIsaac's, McIntosh's, McLean's, McKinnon's, McLellan's, McEachern's, McMullin's, McCormick's, Steele's, and Morrison's.

They built primitive homes and prepared to eke out an existence in an strangely unfamiliar and thickly wooded country.

Next to constructing their homes was the desire for a church and school. In the year 1851, a church was built in the village of Adelaide, which was thirteen miles distant, but there was no resident priest and mass was celebrated only at long intervals. Some occasionally travelled thirty rough miles to London for Mass and the Sacraments. Consequently, in the year 1853, these Scottish settlers



CAPT. ALLAN MCINTYRE

Native of South Uist, Scotland

1835-1920

Donated our present high Altar and other generous donations.

decided to build a church of their own. A parcel of land consisting of a hundred acres at the intersection of what is now No. 81 Highway and the 12th Concession of West Williams, was donated to the parish for the erection of a church, school and rectory. The donor was Donald MacDonald, familiarly known as "Domhnall MacRuairidh." All individuals were designated not by their real surnames but by listing their immediate ancestry. "Domhnall MacRuairidh" literally translated reads "Donald, son of Roderick." Sometimes, generations two steps removed were included. For instance a John MacDonald, when spoken of was "Iain MacLachlainn' ic 'Dhomhnall' ic Aonkhas" in literal English — John, son of Lachlan, son of Donald, son of Angus.

Returning to the donor of the tract of land for the church and school in 1853, it is interesting to record that his daughter, Mrs. Mary (MacDonald) McCormick, now residing in London, is the oldest woman living of the early settlers, being now in her ninety-fifth year. And we hope to have her with us when we meet in July of this year. A further digression — It is an interesting co-incidence that when we celebrated the seventy-fifth anniversary in the year 1924 the oldest living woman then present was another Mrs. Mary (McIntyre) MacDonald, in her ninetieth year. She, however, was a native of South Uist and knew the old world and the new.

On the site indicated above, a small log church was built. It was necessarily crude and roughly finished. It was of logs from the trees in the immediate vicinity. The altar was a table made of basswood slabs. Incidentally, the builder of this original table, a lad in his teens, Allan McIntyre, was, years later, the donor of the beautiful ornate sanctuary of our present church.

The first priests to visit the settlement were of foreign extraction, Belgian and German. Later a Father Kerwin made fairly regular visits to the parish. Others who came at infrequent intervals were Fathers Pinsonneault, Kelleher, Egan, Donovan and McIntyre.

When it became necessary to erect a more spacious building, a frame church was built in 1861. It was surmounted by a tall spire, on the pinnacle of which stood a cross which was visible for miles. To early travellers, this edifice became a landmark. It was dedicated to St. Columba, which name designates the church and adjoining cemetery to the present day. But it was not until the year 1871 that there was appointed a resident pastor, who was Rev. Patrick J. O'Shea. After less than a year of his pastorate, however, the Bishop responded to the wishes of the settlers by appointing a Gaelic speaking pastor, the Rev. James Lamont. It was the first time since they left the Hebrides that they enjoyed the privilege of their native language. Father Lamont fitted up the vestry as a temporary home for himself, but, considering the growth of the Catholic population in the nearby village of Parkhill, he decided that the village would be



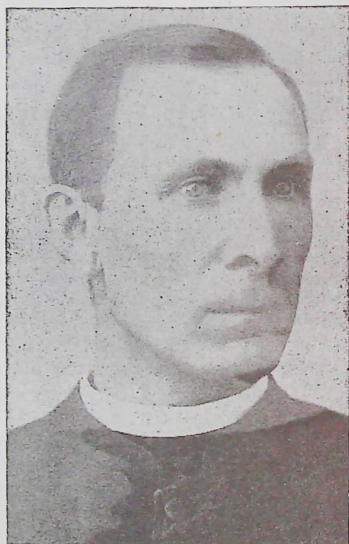
FATHER PATRICK CORCORAN

Native of Ireland

Had charge of St. Columba's Church at Bornish 1874-1884

a more suitable location for a rectory and from there he continued to say mass every Sunday at Bornish, regardless of weather or road conditions, which were often extremely difficult. He was replaced late in 1874 by Father Patrick Corcoran who built the Sacred Heart Church and rectory in Parkhill. He administered to both congregations for ten years unassisted. Then in 1884, the newly ordained priest, Rev. D. A. McRae, was sent as curate and the mission of Forest was added to their duties. After a further readjustment, Bornish became a separate parish with Father McRae in charge. In the absence of a rectory, he lived with his brother, the late John McRae. Having also Forest to administer, he was assisted by Fr. Fogarty for a year and later by Fr. D. Foster. In a re-arrangement of the diocese in 1892, the Forest mission was transferred to Sarnia. This gave Fr. McRae more opportunity to carry out some local improvements. He dismantled the old vestry, re-arranged the interior of the main body of the church, adding a new vestry and a confessional on opposite sides of the sanctuary. He also proceeded to erect a new separate school on a lot adjoining the church grounds at Bornish.

On the advice of Bishop McEvay, who had visited his two churches to administer the sacrament of Confirmation, Father McRae undertook to build a new church at Bornish in preference to repairing the now deteriorating old frame structure. Soliciting subscriptions from his people, he superintended all the details of building and financing, even to the use of his own personal labor in the construction and interior finishing. It has been truly said in an eulogy on his life and labors, that as a memorial and a lasting monument, the present Bornish church stands to his eternal credit. The solemn dedication of the church took place on New Year's Day, 1903.



FATHER DONALD McRAE

Native of Scotland

Had charge of Bornish parish from 1884-1903.

Died at London, 1929, in his 90th year.

To the great regret of the Gaelic speaking people of Bornish, the Bishop in 1903, transferred the beloved pastor to the parish of Goderich. To his credit, it is recorded he left the two churches, the two separate schools and the improved parochial residence entirely free



FATHER JOHN P. DUNN

Native of Wyoming, Ont.

Pastor Bornish Church 1903-1910

Died in 1919.



FATHER F. A. McCARDLE

Native of Linwood, Ont.

Pastor Bornish Church 1935-1946

Present Pastor at Port Lambton



FATHER MICHAEL D. O'NEILL

Native of Kingsbridge, Ont.

Pastor Bornish Church 1910-1925

Died at Winnipeg, 1942.



FATHER J. R. QUIGLEY

Native of Lucan, Ont.

Pastor Bornish Church 1929-1934

Died in 1947.



FATHER L. P. LOWRY

Native of Ireland

Pastor Bornish Church 1925-1929

At present pastor of St. Joseph's Church at Sarnia, Ont.

of debt besides a substantial cash balance to the credit of these institutions.

In the succeeding years, he continued to make periodical visits to the steadily diminishing number of the original settlers of the 1849 immigration who had never acquired the benefit of the English language.

Early in 1903, Rev. J. P. Dunn became pastor of Parkhill and Bornish and he was succeeded in 1910 by Rev. Michael D. O'Neill who remained until 1925. He was in turn succeeded by Rev. L. P. Lowry.

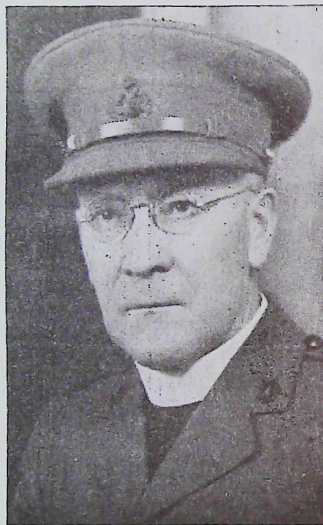
On Fr. Lowry's appointment to a parish in Sarnia, Rev. J. R. Quigley was given the parishes of Parkhill and Bornish. Owing to ill health Fr. Quigley was obliged to give up his pastoral duties and while he was absent in Bermuda, a curate, Father McMahon, took charge of his duties for a few months.

In the Spring of 1935, Rev. F. A. McCardle took charge and remained until 1946.

During the pastorate of these more recent incumbents for a period of approximately a quarter century, owing partly to a gradual decrease in church supporters, the condition and finances of the churches were distinctly deteriorating. The incidence of wars and consequent high prices, made the upkeep and necessary improvements difficult, in fact, almost prohibitive. It devolved on the present pastor, Rev. Father Paquette, by his zeal and determination to bring the buildings and the interior appointments to such a stage of beauty and modern improvement as to be a source of pride and gratification to the parishioners. And a feeling of gratitude and respect is felt for the memory of one whose generosity in a bequest at his death made such renovations possible, a former member and worthy descendant of one of the original pioneer families, the late Hugh H. McPhee. As the last surviving member, he liberally invested their accumulated savings in a very effective tribute to their memory.



Bornish Church Choir



FATHER J. L. PAQUETTE
Present Pastor Bornish Church
Native of Sarnia, Ont.

GROWTH AND DEVELOPMENT OF SCHOOLS

Soon after the completion of the log church, the school, which had the distinction of being the first school in West Williams, was built on Lot 4, Concession 13. It was bi-lingual, English and Gaelic being taught. There were several of the settlers capable of qualifying as teachers as they could read and write both languages. After their retirement and teachers had to be found elsewhere, one of the requirements stipulated was the ability to teach both English and Gaelic. This continued for some years until the first generation were old enough for school and none could be found to teach the Gaelic.

There were no school boundaries and some of the pupils came for miles to this early school. Later, when section boundaries were formed, there were two separate schools; one at the church which was numbered Section 10, the other, farther west at the intersection of the 12th Concession and the County Road, formerly known as the Currie Road. This school was numbered Section 11.

The homesteads consisted mostly of fifty acre farms, and there were large families in most homes. By the year 1870 and thereabouts several owners sold their small farms to their nearest neighbor and there was a considerable exodus to the neighboring state of Michigan. Two large settlements were made there by our people, one in nearby Huron County and another farther west in the neighborhood of Saginaw Bay. Many of their grandchildren are still located in those areas.

After this depletion, School Section No. 11 was changed to a Public School on the advice of Father Corcoran, with the proviso that they always employ a Catholic teacher. This was consistently adhered to and several non-Catholics joined the section as a matter of convenience as to distance for their children. It has since been P.S.S. No. 5.



Some of our Lay Readers.

OTHER HEBRIDES ISLANDERS WHO EMIGRATED IN 1849

Appended to this sketch is a fairly complete list of the residents of the parish in the year when the large frame church was being built, such time being in the middle sixties.

In this list are many who have moved away and whose families it is impossible to estimate without almost inexhaustible research. Those accounted for in the accompanying list number approximately four hundred. Added to those who are beyond our ability to count, the number might conceivably be doubled.

In this accompanying list, are included only the names of those early settlers who were contributors to the building fund of our early churches. Many others came from the Hebrides and shared the same difficulties and built up the same or similar institutions of learning and religion. They were of the Presbyterian faith. They came in the same year from North Uist, Benbecula, some from Barra and the Island of Lewis and perhaps some from the mainland.

They were the ancestors of some of our present day neighbors and friends. Among them were the older Johnsons, John and Neil, whose sons, Angus and Dan, lived and died in this locality and the members of whose families are at present occupying homes not far removed from their early ancestors' original holdings. Connected by marriage were the McQuarrie's and McLeod's. Many of their kin, however, have gone far afield and are therefore unknown to this sketch in numbers, connections or location.

There were Neil, Finlay and Donald McLellan in the same emigration of 1849. They settled in the area lying to the northern boundary of East Williams and the southern boundary of McGillivray. There was a reluctance among most of the earliest settlers to proceed too far into what is now West Williams as the land was known to be less desirable than farther east. But one of the McLellan brothers, Donald, took possession of Lot 3, Concession 12, in West Williams which had been vacated by Donald (Big) O'Hanley who had recently moved to Michigan. Donald McLellan's wife was a Cameron, whose brother, John (Red) Cameron, was the first financier of the early settlement. Most transactions in those days were by barter, but in dealings with land companies or Crown agents, business had to be transacted with money, which was a comparatively rare commodity in those days. Protestants and Catholics alike were always assured of assistance in so far as he was able from Iain Raudh Cameron as he was familiarly called.

Donald McLellan's sons, John and Murdock, lived their lives and died in our fairly immediate neighborhood. A grandson, bearing the paternal grandfather's name is an ardent Scot, and is one of the few who have perfected the skill of playing the bagpipes, the national musical instrument of Scotland. His presence and performance are much in demand at social gatherings and other functions. In the olden

days, there was the custom of having bagpipe music appropriate to the occasion at funeral processions, when coffins were carried by hand, by men relieving each other in relays. Few who read these lines can recall such occasions.

Two other grandsons, George and Frank McLellan, are prominent residents of our township and have taken an active part in municipal and other community activities.

Then there were the MacDonald's who settled originally on the tenth concession of West Williams. Two patriarchs of their brotherhood were Donald and Allan. The former, despite his more than ordinary strength, was at the age of seventy killed by a bull. A son, Rev. Alexander, was a Presbyterian minister here and later in Chicago where he died at an advanced age. Another son, Murdock, was an outstanding individual whose life as a farmer in this township and later in the Town of Parkhill, is well within the memory of most of us. His sons and daughters, Alexander and James, and their families are residents of our vicinity, other members in different points of Western Ontario.

Allan MacDonald was the first postmaster at the Village of Sable, now extinct, in the days when mail was carried from the nearest railroad point by stage coach. His sons, Allan, John and William, also lived out the span of their lives in West Williams, the last named having passed away in recent months at the age of ninety-two. Their sons, respectively, John, Gordon, William and Roy, with their families are perpetuating the historic old Scottish name and traits on our good Canadian soil.

There were also the McLean's, McCuish's, Buchanan's, McPherson's, and others from North Uist and Benbecula. Neil McLean's three sons, Roderick, Angus and Neil, were teachers and school principals in different centres in Western Ontario.



Miss Margaret McEachen



Miss Tillie McCormick



Miss Mary McCormick

CONTRASTS AND OBSERVATIONS

In this year of grace, nineteen hundred and forty-nine, the one hundredth anniversary of the arrival from the Hebrides in Scotland of our pioneer ancestors who formed the nucleus of our present parish of Bornish, many striking contrasts stand out. Perhaps the most obvious is our St. Columba Church itself. The handsomely decorated interior, the lofty altar with its highly adequate appointments, and the electric lighting is a far cry from the primitive log structure of the early years, with its crude benches and its earthen floor and its altar a rough-hewn slab of native timber. And even that was attained only after the first few years of early settlement required the hardy immigrants to walk long distances to attend Mass, the nearest being London town or Adelaide Township. The beauty and comfort of our present church and the easy transportation thereto, by automobile would seem a fanciful dream to the devout victims of cruel eviction, whose remains lie in the adjoining cemetery.

It is not only in matters of our practical faith that contrast is so striking. In the matter of our daily lives and habits the changes over the years are no less evident. As we gaze upon the wide expanse of cleared land, it is difficult to realize that these fields and meadows were once an area of unbroken forest. Our hardy ancestors undertook their portion of land for the production of grain and roots to stave off hunger. Nowadays, the removal of large trees from their anchorage in the earth is speedily done with bulldozer machines. In their day it was done slowly and laboriously with only an axe, in the use of which they were sadly unfamiliar. The wonder is that more of them did not lose their lives in the felling of the huge timbers. Only the constant watching of the towering growth and the agility and speed of the woodcutters saved them from instant death. Sometimes, a miscalculation of direction entrapped a worker. But, of necessity, they persisted and enlarged the cleared space year by year. The felled timber, which in our day would constitute a considerable fortune, was then made into huge piles and burned. This potential wealth, no doubt, contributed in ash to the fertility of the already fertile soil. When the grain was harvested, it had to be separated from the straw and chaff by a device known as a flail which whipped the ripened grain out of its shell.

This grain then had to be hauled to the nearest water-power mill to be converted into flour. This necessitated shouldering whatever weight a man could carry, walking a distance of more than a dozen miles and then returning with the same weight in flour and by-products. In primitive ovens, the women then contrived to make it into bread.

At the present day that precious staple of food is delivered at our doors ready-made, weighed, vitamized, wrapped and even sliced for our convenience. The contrast is stupendous indeed.

In the matter of the family health, it was a real manifestation of the "survival of the fittest." When sickness or epidemics occurred they were at the mercy of its ravages. For many years a doctor's visit was out of the question. As time went on, horses became a part of the farm equipment, taking the place of manpower and oxen. On

occasion a rider would set off astride a horse over rough and muddy trails to reach a doctor for assistance in serious illness. There were cases of the patient having passed away before the return of the rider. Compare this with such a situation in our own day. Now one can resort to a gadget on the wall or desk — the telephone — request medical aid and in a matter of minutes a doctor, with all the latest and newest in medical skill, is by the sickbed, arriving by automobile over paved roads. In the earlier years, only the goodwill and sympathy among neighbors and the grace of God enabled them to carry on.

In the practise of their faith also, they were undaunted by distance or circumstance. When Sunday came, weather and distance never hindered them from reaching their pace of worship. They walked; sometimes barefooted. It was a custom with some to carry their shoes slung across their shoulders to within a few rods of the church. They would then sit by the roadside and put their shoes on for attendance at mass. After mass, the shoes were again removed for the return trip barefoot. It was to them a great forward step when they rode in a lumber wagon drawn by oxen or heavy work horses. The fortunate few who could ride in a light spring-seated vehicle known as a democrat, were the envy of their neighbors. In the passage of years, they felt that the absolute ultimate in style and comfort was achieved when they rode in buggies.

Today, a few minutes at most brings the farthest resident to church in luxurious and mechanically heated automobiles. Following this development in mode of travel one can scarcely refrain from prophesying. Who knows?

All these improvements in the art of modern living are a great gratification to us whose privilege it is to look back over the intervening hundred years. We are the gainers in the drama of their self-sacrificing lives. They established the possibility of our modern homes. They laid the foundations of our prosperity and the security of our faith. But this gratification must indeed be tempered and shrouded by one very real regret, and that is the fewness of their descendants in this local area, the scene of their toil and accomplishments. This locality is now characterized by a succession of deserted homes and uncultivated fields. Too many of the sons and daughters of those early pioneers have responded to the lure of the cities. Industrial and manufacturing centres have offered a more ready and more regular return for labour and robbed the native soil of its rightful occupants.

So few of us remain in this centennial year of the immigration of 1849. We must endeavor to compensate in enthusiasm what we lack in numbers and dedicate this occasion to the memory of our parents and grandparents, remembering them first as unwilling emigrants forcibly evicted from their beloved Scottish Isles, then as determined and persevering settlers in a strange land of Canada. For years, their conversation was of the far-off misty islands and in dream they beheld their beloved Hebrides.

They named their settlement Bornish and their church, St. Columba, both named after their home and church in the old land which was under the patronage of St. Columbkille.

ISOLATED INCIDENTS OF THE EARLY DAYS OF THE SETTLEMENT

(37)

Shortly after the Scottish settlers had established in the wilderness of the present townships of Williams and adjoining areas, an epidemic of smallpox broke out amongst them. One entire family on the sixteenth concession of East Williams was stricken and a young man of the family, aged about twenty-five died. The plight of this unfortunate family was not generally known because many kept to their homes for fear of spreading the disease. But one of the Islanders who had come out on an earlier emigration, became aware of the young man's death. This man lived on what is now the tenth concession of East Williams. He made his way through the forest, performed the duties of undertaker the best he could and made a rough coffin. Next day at dawn he set off across country with his team of oxen; he made a conveyance with poles and took the remains to Nairn cemetery where he fulfilled the role of grave-digger, pallbearer and mourner. At that time, those concessions in East Williams were known as the Big Swamp; and it was no small task to make one's way through it to Nairn. This man was (Big) Angus MacDonald from North Uist. He moved to West Williams in 1852. He held the positions of councillor, assessor and tax collector till he voluntarily retired from public service. He was buried at Sylvan. His grandson, Peter McDonald, is at present on the homestead on the twenty-first concession.

The headquarters and offices of the Canada Company were in Goderich in the early years of settlement, and the settlers had to travel there to establish claims and draw out legal papers. When the first group made the journey they were compelled to spend a night in an inn on the route. They simply got the privilege of resting on benches or on the floor in their greatcoats, as the innkeeper was not able to accommodate them all with beds. After they had retired for the night, a group of men came into the inn and demanded that these intruders, as they called the sleeping visitors, to be put out saying that they were undesirables and must not be allowed to settle in this part of the country. The innkeeper was at a loss and hesitated to act harshly. Whereupon a real fight developed, in the course of which one of the complainants was momentarily thrown into the open fireplace. Seeing that they were overpowered and outnumbered, the invading group retreated, but, as they supposed, not defeated. In due time a warrant was issued for the arrest of the Wild Highlanders as they called them. Their individual names were obtained from the land office at Goderich. But that warrant was never delivered because no one in the capacity of legal officer was willing to risk life or limb in performance of this duty. The day following this incident, the fight was resumed farther along the route near the village of Carlisle and again the Highlanders drove off their attackers.

Years passed. And a member of the third generation of these attackers was seeking for parliamentary honors and came among the Highlanders' descendants seeking votes. He approached one very affably as politicians do, shook hands, told his name and errand. The answer came promptly, "No, sir; neither you nor any one of your name or lineage will ever get my vote." When asked the reason and being told, the political candidate replied that he was not yet born at the time of the incident which was recounted. Again the prompt and curt reply, "That makes no difference. You doubtless would have done the same if you had been there."

(38)



FATHER JOHN L. STEELE

Native of West Williams — 1907

At present at Haney B.C.

He is a great grandson of Lachlan MacDonald and Catherine McMullin, who were among the original forty-niners.



FATHER ANGUS MacDonald

Native of East Williams

Died in U.S.

He is grandson of Angus MacDonald and Janet McIsaac who were also of the original settlers.



HUGH H. MCPHEE

(Benefactor)

Formerly of West Williams

Died in London, 1948



ALLAN MCEAN

(Benefactor)

Formerly of West Williams

Died in Parkhill, 1932

NAMES OF HEADS OF FAMILIES

Who Donated to Building of the Frame Church in 1861

- LACHLAN C. McINTYRE—Lot 3 Concession 13
Married (1) Kate McIsaac; (2) Margaret McVeigh.
One son and one daughter.
- JOHN McINTYRE—Squatter—Lot 3, Concession 13
Three sons and one daughter.
- ANGUS McLELLAN—Lot 4, Concession 13
Married Mary McCormick; four sons and four daughters.
- ANGUS MORRISON—Lot 5, Concession 13
Married Katherine McLellan; six sons and two daughters.
- ARCHIBALD McCORMICK—Lot 6, Concession 13
Married Mary McIntosh; four sons and five daughters.
- DONALD McCORMICK—Lot 6, Concession 13
Married Ann McIsaac; six sons and three daughters.
- DONALD McISAAC—Lot 7, Concession 13
Married Matilda McCormick; one son and two daughters.
- DONALD MacDONALD—Lot 8, Concession 13
Married Margaret McIntosh; one son and two daughters.
- LACHLAN MacDONALD—Lot 11, Concession 13
Married Catherine McMullin; four sons and four daughters.
- JOHN MacDONALD—Lot 11, Concession 13
Married Mary McIntyre; one son and five daughters.
- RODERICK STEELE—Lot 12, Concession 13
Married; no children.
- DONALD STEFIE F. Jr.—Lot 12 Concession 13
Married (1) Catherine McEachen; (2) Mary MacDonald.
Two sons and four daughters.
- DONALD STEFIE Sr.—Lot 13.
Married Mary McEachen; three sons and two daughters.
- NEIL MCPHEE—Lot 13, Concession 13.
Married Elizabeth McPhee; three sons and six daughters.
- HUGH MCPHEE—Lot 14, Concession 13.
Married Sara MacDonald; four sons and four daughters.
- JOHN MCPHEE—Lot 14, Concession 13.
Married Ann Rutherford; two sons and two daughters.
- ANGUS MCPHEE—Lot 15, Concession 13.
Married Catherine MacDonald; one son and six daughters.
- ANGUS MacDONALD—Lot 15, Concession 13.
Married Margaret MacDonald; four sons and three daughters.
- JOHN McEACHERN—Lot 16, Concession 13.
Married (1) Catherine MacDonald; (2) Janet McMullin.
Three sons and three daughters.
- DONALD McEACHERN—Lot 16, Concession 12.
Married Catherine McIsaac; one son and six daughters.
- NEIL McEACHERN—Lot 16, Concession 12.
Married Flora McMullin; two sons and three daughters.

HECTOR McLEAN—Lot 16, Concession 12.
Married Mary McIntyre; four sons and three daughters.

DONALD McPHEE—Lot 15, Concession 12.
Unmarried.

JOHN MacDONALD—Lot 15, Concession 12.
Married (?); one son and three daughters.

DONALD McPHEE—Lot 13, Concession 12.
Married Ann MacDonald; four sons and two daughters.

JOHN McISAAC—No Data.

DONALD McISAAC—No Data.

ALEX McMULLIN—Lot 12, Concession 12.
Married (1) Christy McLellan, (2) Mary McPhee; five daughters.

NEIL McMULLIN—Lot 12, Concession 12.
Married Rachael Steele; two sons and three daughters.

DONALD McISAAC—Lot 10, Concession 12.
Married Sara McEachern; five sons and four daughters.

ARCHIBALD McPHEE—Lot 10, Concession 12.
Married Sara McCormick; four sons and one daughter.

NEIL McEACHERN Jr.—Lot 9, Concession 12.

NEIL McEACHERN Sr.—Lot 9, Concession 12.

ALLAN McINTYRE
Unmarried.

RONALD McINTYRE—Lot 7, Concession 12.
Married Mary McVeigh; three sons and five daughters.

DONALD McINTYRE—Lot 7, Concession 12.
Married Flora McLellan; four sons and three daughters.

JAMES McINTYRE—Lot 7, Concession 12.
Married Catherine Bowie; four sons and three daughters.

LACHLAN McMULLIN—Lot 6, Concession 12.
Married Mary McEachern.

JOHN McMULLIN.
Married Flora Morrison; one son and three daughters.

JOHN McISAAC—Lot 6, Concession 13.
Married Mary McMullin; two sons and one daughter.

MALCOLM MORRISON—Lot 5, Concession 12.
Married Margaret McMullin; three sons and six daughters.

RONALD McLELLAN—Lot 4, Concession 12.
Married (?) Morrison.

NEIL McLELLAN—Lot 4, Concession 12.
Married Effie McIntyre.

DONALD O'HANLEY Sr.—Lot 3, Concession 12.
Married (?) McLellan.

DONALD O'HANLEY Jr.—Lot 3, Concession 12.

ANGUS McINTYRE—W.C.R.

Married Mary McIntosh.

JOHN McINTYRE—W.C.R.

MALCOLM McEACHERN.

HECTOR McEACHERN.
Married Sara McMullin.

ARCHY McISAAC.

JOHN McINNIS.

JOHN McINTYRE.

ANGUS ROSS.

FINLAY ROSS—
Married Kate McIntyre.

HUGH ROSS—
Married Mary McIntyre.

RONALD McLEOD—
Married (?) McIsaac.

JOHN McINNES—

MALCOLM GILLIES—
Married (?) Ross.

JOHN GILLIES—
Married (?) MacDonald.

DONALD McDONALD—
Married Fanny McLellan; two sons and one daughter.

DUNCAN McINTYRE—
Married (?) McIntyre.

ARCHY McINTYRE—
Married Catherine Morrison; three sons and three daughters.

ARCHY McPHEE—

NEIL McINTYRE—

JOHN GILLIES—
Married (?) MacDonald.

PATSY FERGUSON—
Married Ann MacDonald.

KENNETH McLEOD—
Married 1 M. Morrison, 2 (?) McInnis.

MICHAEL O'HANLEY—

JOHN O'HANLEY—
Married Mary MacDonald; four sons and four daughters.

HECTOR McLEOD—

HUGH WALKER—

ALEX MacDonald (Ban)—
Four sons and three daughters.

RONALD MacDonald—

ALEX MacDonald (Son of 71)—

ANGUS MacDonald—

HANNAH McPHEE (Widow)—

JOHN MORRISON (Piper)—

ALEX MORRISON—
Married 1 (?) Cameron, 2 (?) Stewart.
Six sons and two daughters.

ALEX McCORMICK (Tailor)—
Married twice; two sons and four daughters.

PETER McCORMICK—
 Married 1 (?) McMullan, 2 (?) McMillan, 3 (?) McMillan
 One son and four daughters.

DONALD McCORMICK—
 JOHN CAMERON—
 NEIL MONK—
 NEIL McKINNON—
 JOHN McMULLIN—
 Married Ann McKinnon; seven daughters.

PETER McINNES—
 JOHN McDONALD—
 Married Mary McIsaac.
 One son and four daughters. (Father Angus).

NORMAN McMULLIN—
 Married Catherine McEachern; four sons and four daughters.

ANGUS MacDONALD—Father of John McDonald.
 RONALD MacDONALD—
 ALEX McKINNON—
 MALCOLM McKINNON—C.R.
 DONALD McISAAC—C.R.
 MRS. ANN McKINNON—
 HUGH MacDONALD—
 Married M. A. Ferguson.

JOHN MacDONALD—
 MATTHEW GILLIES—
 Married (?) Ross.

CHARLES McKINNON—
 DONALD McKINNON—
 ANGUS McKINNON—
 JOHN McKINNON—
 MURDOCK McINNES—
 DONALD McARTHUR—
 ALEX McMILLAN—
 DONALD McLEOD (Teacher)—
 Married Isobel Ross.

JOHN McPHEE—
 JOHN McPHEE—
 ARCHY McPHEE—
 Married (?) O'Hanley; four sons and two daughters.

HECTOR McPHEE—Township of McGillivray.
 MICHAEL McPHEE—Township of McGillivray.
 NEIL McEACHERN—
 JOHN McINTYRE—
 NEIL McINTYRE—McGillivray.
 Married (?) McPhee; many sons and two daughters.

RORY McKINNON—
 Married (?) McPherson; one son and four or five daughters.

JOHN O'HANLEY (Piper)—
 DONALD O'HANLEY—Townline East Williams.
 FINLAY McRAE—Townline East Williams.

JOHN MORRISON—18th Concession East Williams.
 JOHN STEELE—18th Concession East Williams.
 DONALD McCORMICK—Concession 18, East Williams.
 JOHN McLELLAN—Concession 19, East Williams.
 (Moved to Lot 9, Concession 14 West Williams).
 CHARLES McINTYRE—Lot 8, Concession 13, West Williams.
 Married Margaret McIntosh; two sons and one daughter.

MALCOLM McINTYRE—Concession 10, West Williams.
 ANGUS McINTYRE—
 DONALD MacDONALD—Concession 10, West Williams.
 Married Catherine MacDonald.

ALEXANDER SMITH—Lot 3, Con 14, West Williams (Squatter).
 RONALD WALSH—
 ALEXANDER SMITH—Lot 3, Con. 14, West Williams (Squatter).
 NEIL CURRIE—Lot 3, Con. 14, West Williams (Squatter).
 JOHN CURRIE—Lot 3, Con. 14, West Williams (Squatter).
 ANGUS McINTOSH—Lot 5, Concession 14.
 JOHN McINTOSH—Lot 5, Concession 14 (Carpenter).
 ARCHY McINTYRE—Lot 6, Concession 14.
 Married (?) Morrison; three sons and three daughters.

COLIN CAMPBELL—Lot 12, Concession 13.
 LACHLAN McINNES—
 ANGUS MORRISON—Lot 4, Concession 16.
 HUGH SMITH—
 DONALD SMITH—
 ANGUS McINTYRE—
 NEIL McINTYRE (Ruadh)—
 MALCOLM McINTOSH—Lot 10, Concession 14, West Williams.
 Married: 1 (?) Currie; 2 (?) McEachern.
 Two sons and three daughters.

DOUGALD McINTOSH—Lot 10, Concession 14.
 Married Ann MacDonald.

NEIL McINTOSH—Lot 8, Concession 14, West Williams.
 Married (?) McCormick.

DONALD McINTOSH—
 Married Mary McPhee; two sons and — daughters.

JOHN McPHEE—Lot 11.
 DONALD MacDONALD—
 RONALD MacDONALD—King.
 Married Isabel McPhee; two sons and three daughters.

ANGUS MacDONALD—
 ANGUS McISAAC—
 ANGUS McINTOSH—Lot 5, Concession 14, West Williams.
 Married Ann McIsaac; seven sons and one daughter.

DONALD STEELE—Lot 14, Concession 14.
 Married 1 — Steele, 2 (?) —; two sons and —.

ANGUS WALKER—
 DONALD MacDONALD (Joiner)—
 DONALD McINNES—E.C.R.
 DONALD McINTOSH—
 Brother to Mrs. Archy McCormick.

JOHN McEACHERN—

Married Sara McIntosh.

JOHN McNEIL Mach Gillie Callum)—

Married Janet McIntosh.

BLACK JOHN McINTYRE—

DONALD McINTYRE—Lot 5, Concession 15.

JOHN McINTYRE—Lot 5 Concession 15.

ARCHY McLELLAN—Lot 4, Concession 15.

Married ———; three sons and two daughters.

DUNCAN McLEOD (Bam)—

HECTOR McLELLAN—

ANGUS McINTOSH (Mor)—

LACHLAN McINTOSH—Lot 11 Concession 15.

Married Christine MacDonald; four sons and two daughters.

DOUGALD McINTOSH (D.D.)—Concession 15.

DONALD McINTYRE—Concession 15.

Brother to Hector.

HECTOR McINTYRE—Concession 15.

Married Margaret McPhee; six sons and four daughters.

DONALD McCORMICK—

Married to Tillie McLellan.

HUGH MORRISON—Concession 15, East Williams.

Married Jane McIsaac; six sons and three daughters.

ARCHY CURRIE—Concession 14, East Williams.

Married Sara McIntosh; three sons and two daughters.

JOHN McISAAC—Concession 15, East Williams.

Married Sara McLellan; two sons and four daughters.

MURDOCK McLEOD—Concession 18, West Williams.

Two sons and two daughters.

JOHN McINTYRE (Sailor)—Broken Front.

Married (?) Currie; two sons and (?) daughters.

MURDOCK McLEOD (Canna).

Married Mary McIntyre; four sons and six daughters.

NEIL McINTYRE—Concession 18, West Williams.

Married (?) McEachern.

RORY McINTYRE—

Two sons. T.T.

DAN MacDONALD (Oak).

Married (?) McKinnon; four sons and two daughters.

DAN CAMERON—Concession 14, West Williams.

Married (?) McCormick; one son and two daughters.

DAN MacDONALD (Rob Roy)—

One son and one daughter.

JOHN MORRISON (R.O.)—Concession 14, West Williams.

NORMAN CAMPBELL—

JOHN McMULLIN (Bell)—

MAIRI-NI-RUARIDH—

One son. Father of Dr. A. R. MacDonald.

JOHN McKINNON (Red)—Charlestown.

One son and three daughters.

The Scot has a very tenacious memory; not only for injuries but also for kindnesses. Who of us has not heard many times of the kind hospitality of the early residents of the Townships of London and Lobo, through which our people passed on their journey to Williams? And of the neighborly indulgence of the veteran miller in the village of Nairn, from whom the new settlers often received supplies of flour on long credit terms and sometimes free?

Referring to the warrant mentioned above, it transpired that, not so many years ago this paper was found in the process of renovating the Court House. Whether it is still extant is a guess. If so, it might prove to be something of an historical treasure.

The wives, mothers and daughters did their fair share providing and maintaining the homes. They acquired great skill in the manufacture of clothing. From the shearing of the sheep to the finished article of wearing apparel they excelled. It is recounted of one mother, a young widow, that she completed in a single night a complete suit of clothing from a web of homespun of her own making. The occasion was a short notice contest in scholarship. We are now coming down to the early 1870's in this narrative. This contest was held in the town of Strathroy and was open to all the schools in West Middlesex. The teacher in charge of the local school selected twelve of his best pupils, obtained a team and sleigh from one of the rate-payers and started off at dawn of a cold, frosty morning, returning to the early hours of the following day. One of his boys, he of the hurriedly made suit of homespun, had carried off the coveted prize in oral examination. This lad became a truly self-made man. He was the late Doctor Alexander MacDonald. He died a few years ago in Chicago, one of the great medical men of that city and recognized as an authority by many medical journals.

In Lighter Vein

It is related that an Irishman, settling in the Scotch community complained that he hadn't the life of a dog in their midst. Said the judge to whom he complained himself a Mac, "I know them to be honest God-fearing people." "Then," said the Irishman, "that is all they do fear."

On another occasion, an Englishman, present at one of their social gatherings, made a derogatory remark about the bagpipes. He was soon made aware that his presence was undesired, and found it preferable to make his way home.

Conclusion

Many incidents could be recounted of the early struggles against unfavorable circumstances which beset our ancestors in this area. But in spite of poverty and hardships, or perhaps because of them, for adversity often breeds ability, most of their descendants have made good. Many have acquired considerable standing as farmers and other businesses. Some few have risen to high places in the realm of religion and the professions.

All of us today are entitled to claim a worthy ancestry. And it is their worthiness we are honouring in observing their centenary. They maintained their faith and righteousness in their own little world within the larger world. They have passed. And their small world is being merged into a "One World" of modern times.

But so long as our church and cemetery occupy their small space under the everlasting skies, there will be

"A corner in a foreign field that is forever Scotland."

NOTE: Much of the material in this sketch has been re-written from articles of local early history supplied by the late John MacDonald of West Williams. Penned from memory and observation, prior to, and after the year 1849, he recounted the facts and developments in the lives of the early settlers during his lifetime, 1834-1917.

This chronicle would be incomplete if we did not glance forward into the future as well as reviewing the past.

Just as 1849 was the point in the calendar of Time from which our centenary observance has its beginnings, so 1949 is the beginning of an era for many worthy families who are being attracted to our free land from Western Europe. Already new homes are being established on farms from which the older settlers have chosen to depart. These people are a decided asset to any community, and we hope that the courage and industry which is seen in their initial efforts will be fully realized as times goes on. Their adjustments to a new life in a strange country will be in many ways less difficult than for their predecessors of the last century. But we feel sure they will keep abreast of whatever progress the world will make in the coming century. To them and their followers we extend a hearty welcome in the assurance that they will maintain the faith and will in all their attributes be worthy successors of the original "forty-niners."

Contributed Poems

TO THE EARLY SCOTCH SETTLERS

In eighteen hundred and forty-nine
There sailed a noble band
From the heathered isles of Scotiand
To a foreign land.
Those heathered isles they left behind
With sorrow and with tears
Though hardship with oppression
Wrung their hearts for many years.

The Macs and sons were many
Among that noble list
Whose tintypes now we cherish
With their Bibles and the Christ.
And in those family Bibles
Now worn with many a year
Is the name and kin of generations
To you and me so dear.

No truer hearts were ever born,
No better men were raised;
They loved their neighbors as themselves
And God they always praised.
They shared with one another
Their sorrows and their joys,
And to them all men were brothers
Which they learned when they were boys.

We see no more their old log homes,
Nor the oxen with the yoke,
Nor do we see those sturdy men
Who hewed the mighty oak.
No more is heard the Gaelic song
Which bound their family ties;
Their hearts are cold in dust and ash,
Their souls in Paradise.

We miss the clasp of their manly hands,
We miss their neighborly call:
But their kindness still does hold a place
Upon our memories' wall.
And where the Gaelic still is spoken
Their deeds are also told
And we who are born of Scottish blood
Our kinship do uphold.

— JOHN A. MCINTYRE

R. R. 4, Parkhill.

THE ROAD TO THE ISLES

I heard the piper play last night
 And owre the hills, he led me far:
 The moor of Rannoch came in sight
 And on Schiehallion stood a star.

O'er moor, by loch far winds the road
 That leads me to the western sea,
 Where on the far horizon broad
 Dim lies the isles I fain would see.

And down the years have wandered back,
 Achievement shining in their eye,
 To breathe salt air, to sniff sea-rack
 Men once from Harris, Mull and Skye.

From hard-fought battles far and near,
 Men young and old and wounded sore
 Have longed for strength their feet to steer
 To some auld, kindly shieling door.

When summer suns play on the isles,
 And seas are floors of sparkling sheen,
 I'll tramp and tramp lang hieland miles
 To feast my heart upon the scene.

— JOHN STEPHEN.

HEADS OF FAMILIES, 1975.
SACRED HEART - ST. COLUMBA PARISH, PARKHILL, ONTARIO

ADAIRE, Claire	R.R. 6, Parkhill
ANDERSON, Omer	R.R. 5, Parkhill
ANSEMS, Adrian	R.R. 2, Parkhill
ANSEMS, Antoon	238 Ardross St., Parkhill
ANSEMS, Cornelia	R.R. 2, Parkhill
ANSEMS, John	R.R. 8, Parkhill
ANSEMS, Joseph	R.R. 2, Parkhill
ANSEMS, Theresa	R.R. 2, Parkhill
ARNOLD, Rose	Ellen St., Parkhill
BATTRAM, William	148 Catherine St., Parkhill
BAX, Adrian	R.R. 2, Parkhill
BAX, Anthony	R.R. 5, Parkhill
BAX, Frank	R.R. 2, Parkhill
BAX, John	R.R. 5, Parkhill
BEIERLING, William	R.R. 4, Parkhill
BERGEY, Lyle	172 Mill St., Parkhill
BODKIN, Cecilia	158 John St., Parkhill
BODKIN, Leo	R.R. 4, Parkhill
BRADY, Robert	159 Queen St., Parkhill
BUGGY, Martin	123 Prince St., Parkhill
CADMAN, William	R.R. 2, Parkhill
CARUANA, Rev. J.C.	159 Ann St., Parkhill
CORNELIS, Gerard	R.R. 1, Ailsa Craig
CRECES, Joe	185 King St., Parkhill
DAY, Beatrice	146 Main St., Parkhill
DeGOUW, Marinus	R.R. 5, Parkhill
DeGOUW, Mary	R.R. 5, Parkhill
DENYS, Mrs. Andre	Michel Ave., Parkhill
DENYS, Daniel	R.R. 8, Parkhill
DENYS, John	R.R. 4, Parkhill
DIXON, Dominic	270 William St., Parkhill
DIXON, Norman	272 Station St., Parkhill
DIXON, Richard	129 Prince St., Parkhill
DIXON, Walter	272 Station St., Parkhill
DOYLE, Wilfrid	195 Borad St., Parkhill
EASY, Mary	165 John St., Parkhill
ELLIOTT, Janet	R.R. 6, Strathroy
ESDAILE, Andrew	198 Emily St., Parkhill
FACCHINA, Lucio	R.R. 5, Parkhill
GEUDENS, Martin	R.R. 8, Parkhill
GILL, Brian	Ardross St., Parkhill
GODTS, Andre	R.R. 6, Parkhill
GOODING, Basil	176 Queen St., Parkhill
HARTMAN, Mrs. John	Thedford
HARVEY, George	Thedford
HENDRIKX, Archie	R.R. 5, Parkhill
HENDRIKX, Casey	R.R. 5, Parkhill
HENDRIKX, John	R.R. 5, Parkhill
HENDRIKX, Louie	R.R. 2, Parkhill
HENDRIKX, Tony	R.R. 5, Parkhill

HERRINGTON, Michael
HERYGERS, Joe
HODGINS, Robert
HOFLAND, Hein
HOGAN, Mrs. C.

JANSEN, Henry
JANSSENS, Emile
JOHNSON, J.J.
JOHNSON, John F.
JORIS, Tony

KEARNS, Arthur
KEARNS, Gerard
KENNES, Selina
KENNES, Harry
KENNES, Hubert
KENNES, Joe
KENNES, Louie
KENNES, Mrs. Maria
KINDT, Frank
KINDT, Robert
KREMER, Gerrit
KREMER, Tony
KURACINA, Jozef
KUSTERMANS, Andre
KUSTERMANS, Adrian Jr.
KUSTERMANS, Jack

LARKIN, Mrs. Hugh
LARKIN, Mrs. Joe
LARKIN, Leslie
LARKIN, Martin
LEYTEN, Frank
LEYTEN, Jack
LEYTEN, Joseph
LEYTEN, Neil
LEYTEN, Peter
LEYTEN, Ronald
LOOMIS, Garry
LOW, Ronald
LYNCH, Joe

MacGREGOR, Kenneth
MASFRANK, Norman
MASFRANK, Tony
MASSCHELEIN, Emile
MASSCHELEIN, Joe
MASSCHELEIN, Silveer
MATHERS, Lorne
MAWSON, Basil
MAWSON, Harry
McCORMICK, John
McCORMICK, Mary
McCORMICK, Tillie
McDONALD, Hanlon
McDONALD, John
McDONALD, Mrs. Michael
McEACHEN, Mrs. Ann
McEACHEN, John

R.R. 3, Kerwood
R.R. 5, Parkhill
257 King St., Parkhill
R.R. 2, Parkhill
R.R. 8, Parkhill

R.R. 4, Parkhill
R.R. 4, Parkhill
R.R. 2, Parkhill
R.R. 2, Parkhill
R.R. 4, Watford

R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 4, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 2, Parkhill
R.R. 2, Parkhill
R.R. 2, Parkhill
R.R. 2, Parkhill
170 Catherine St., Parkhill
R.R. 2, Parkhill
R.R. 2, Parkhill
R.R. 2, Parkhill

243 Tain St., Parkhill
R.R. 2, Parkhill
243 Tain St., Parkhill
163 Broadway St., Parkhill
R.R. 2, Parkhill
R.R. 2, Parkhill
128 William St., Ailsa Craig
R.R. 3, Ailsa Craig
R.R. 3, Watford
R.R. 2, Parkhill
R.R. 3, Ailsa Craig
R.R. 5, Parkhill
153 Main St., Parkhill

R.R. 4, Parkhill
R.R. 4, Thedford
R.R. 4, Thedford
R.R. 4, Parkhill
R.R. 5, Parkhill
261 Richmond St., Parkhill
191 Catherine St., Parkhill
197 Broad St., Parkhill
197 Broad St., Parkhill
Ann St., Parkhill
160 Main St., Parkhill
137 Main St., Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 4, Parkhill
148 Broadway St, Parkhill

McEACHEN, Margaret
McGEE, Lawrence
McINTOSH, Lachlan
McINTYRE, Gerard
McINTYRE, Jerome
McINTYRE, Mrs. John
McLINCHY, Garry
McLINCHY, Mrs. Robert
McRAE, Katherine
MICHELSEN, Albert
MICHELSEN, Joe
MICHELSEN, Pat
MICHELSEN, Leo
MINTEN, Joe
MORLEY, William
MORRISON, Mrs. John A.
MINTEN, Joe

NASH, Joseph
NUYTEN, William

O'BRIEN, Bartholomew
O'HANLEY, Mrs. John
OLIVER, Ronald
OLIVER, Russell
ORCHARD, William
O'ROURKE, Dorothy

PATON, Dennis
PATINGALE, James
PEDLAR, James
PETERKIN, Mrs. Alex
PORCIELLO, Tony
POWERS, Albert
PRYCE, Robert

RIMMER, James
ROELANDS, August
ROWLAND, Emma
ROY, Bernadette
ROYACKERS, Albert

ST. MARSEILLE
SCANLAN, Mary
SCHENNING, Henry
SCHEPERS, Harry
SCHOOL, SACRED HEART
SEMOTOK, John
SHELTON, Albert
SISTERS' CONVENT
SOETEMANS, Mrs. Louis
SOETEMANS, Steve
SOETEMANS, Victor
SPRUYTTE, Jerome
STEVENS, Edward
STRUYF, Edward
STRUYF, James

148 Broadway St., Parkhill
149 King St., Parkhill
R.R. 5, Parkhill
R.R. 4, Parkhill
R.R. 4, Parkhill
R.R. 4, Parkhill
Main St., Parkhill
221 Ellen St., Parkhill
R.R. 5, Parkhill
R.R. 4, Parkhill
R.R. 5, Parkhill
R.R. 4, Thedford
R.R. 5, Parkhill
R.R. 3, Kerwood
R.R. 3, Ailsa Craig
147 Broadway St., Parkhill
R.R. 1, Arkona

Queen St., Ailsa Craig
R.R. 4, Thedford

R.R. 1, Ailsa Craig
R.R. 5, Parkhill
133 King St., Parkhill
227 Tain St., Parkhill
163 Queen St., Parkhill
204 Emily St., Parkhill

165 McLeod St., Parkhill
167 Broadway St., Parkhill
234 Main St., Parkhill
227 Ardross St., Parkhill
163 Ann St., Parkhill
176 Station St., Parkhill
R.R. 1, Ailsa Craig

R.R. 2, Parkhill
R.R. 4, Parkhill
198 William St., Parkhill
159 Ann St., Parkhill
R.R. 5, Parkhill

R.R. 4, Parkhill
157 Main St., Parkhill
R.R. 6, Parkhill
R.R. 2, Parkhill
Ann St., Parkhill
R.R. 2, Ailsa Craig
R.R. 4, Parkhill
Ann St., Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 2, Parkhill
R.R. 2, Lucan
R.R. 1, Ailsa Craig
R.R. 4, Thedford
R.R. 4, Thedford

53
THIRLWALL, Ross
THUSS, Joe
TIMMERMANS, Adrian
TIMMERMANS, Henry
TIMMERMANS, John
TIMMERMANS, Tony
TREMBLAY, Arthur

VAN ASSELDONK, Adrian
VanBUEL, Harry
VanBUEL, Walter
VandenBOOGAARD, Albert
VandenEYNDEN, Harry
VanderHEYDEN, Matthew
VanderKANT, Frank
VanderKANT, Martin
VanderVLOET, Adrian
VanderVLOET, Adrian
VanderVLOET, Frank
VanderVLOET, John
VanERP, Bernie
VanGorp, Adrian
VanHOODONK, Andy
VanHOODONK, Casey Jr.
VanHOODONK, Casey Sr.
VanHOODONK, Frank
VanHOODONK, Jack
VanHOODONK, Peter
VanHOODONK, Rudy
VanMASSENHOVEN, Albert
VanMASSENHOVEN, Albert
VanMASSENHOVEN, August
VanMASSENHOVEN, August
VanMASSENHOVEN, Con
VanMASSENHOVEN, Frank
VanMASSENHOVEN, Joe
VanMASSENHOVEN, Joe
VanMOORSEL, John
VANNESTE, Jozef
VAN SAS, Louis
VERMUNT, Bernard
VIGLIANTI, David
VINE, Frank
VINE, Nelles

WALSH, James
WALSH, Joe
WALSH, William
WHITE, Regis
WILKIE, Nellie
WILLEMSE, Anthony
WILLEMSE, Casey
WILLEMSE, Jack
WILLEMSE, John A.
WILLEMSE, John C.
WILLEMSE, Simon
WILLEMSE, Tony

YELLE, Henri

Ailsa Craig
R.R. 5, Parkhill
R.R. 4, Parkhill
148 Main St., Parkhill
R.R. 4, Parkhill
R.R. 4, Parkhill
R.R. 4, Parkhill

R.R. 2, Parkhill
R.R. 5, Parkhill
300 Main St., Parkhill
R.R. 5, Parkhill
R.R. 6, Strathroy
R.R. 1, Strathroy
R.R. 4, Parkhill
R.R. 4, Parkhill
R.R. 2, Parkhill
226 Tain St., Parkhill
R.R. 2, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 4, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
200 McLeod St. Parkhill
R.R. 2, Parkhill
R.R. 5, Parkhill
R.R. 2, Ailsa Craig
R.R. 5, Parkhill
R.R. 2, Grand Bend
R.R. 5, Parkhill
R.R. 3, Ailsa Craig
R.R. 2, Dashwood
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 3, Parkhill
R.R. 5, Parkhill
R.R. 2, Parkhill
225 Tain St., Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
174 Broad St., Parkhill
238 Tain St., Parkhill
260 Pearl St., Parkhill

R.R. 5, Parkhill
120 Centre St., Parkhill
R.R. 5, Parkhill
117 Centre St., Parkhill
146 Main St., Parkhill
128 Michelle Ave., Parkhill
R.R. 4, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 5, Parkhill
R.R. 4, Parkhill
R.R. 5, Parkhill

162 Mill St., Parkhill