

CURRIE FAMILY

READING ROOM

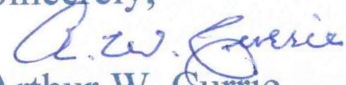
Thursday, February 23, 2006
The Reverend Dr. Jean Stairs
Principal, Queen's Theological College
Kingston, Ontario K7L 3N6


Dear Principal Stairs:

In 1986, I retired after 41 years of service as an ordained Minister of The Presbyterian Church in Canada, the last 25 years as the Senior Minister of St. Andrew's Church, Ottawa.

In recent years, I have been interested in compiling a genealogical history of my branch of the Currie family. In particular, anything that has to do with my grandfather, Reverend Archibald James Currie. In the Presbyterian Archives in the Church Offices at 50 Wynford Drive, Toronto, there is a brief hand-written diary which he composed some years prior to his death in 1911. He made several references to the theological faculty at Queen's and I thought you might be interested in having a look at them. It is my intention to post my family tree on the Internet.

In addition to Archibald Currie, my father was also a graduate of Queen's, as were my two brothers, my sister, an uncle, and a brother-in-law, while I went to the U. of T. and Knox College! I think I know how Moses felt as he stood on Pisgah's lonely height and viewed the promised land! My wife and I have been consoled by sending all of our five children to Queen's and some of our grandchildren are undergraduates at present.

Sincerely,

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(The following is a transcribed copy of the beautifully hand-written diary of the Rev. Archibald James Currie, December 5, 1830 – June 18, 1911)

A short summary of the principal events of my life.

1830

The 5th day of December 1830 marks the date on which I enter on the stage of my earthly existence. My Father's name is Edward Currie & my Mother's maiden name Jane Campbell. My Father has his abode in Riefluich, Parish of Kilcalmonell, Cantire, Argyle-shire, Scotland. I am the youngest of a family of three sons and three daughters, two of the latter being in their grave before my birth. My oldest brother's name is John, next to him Catherine, & next of those living is David. The dates of their births respectively being 1815, 1817, 1823.

1831

I am baptized by The Rev'd John McArthur, Minister of the Parish. In this year Neil Stewart the companion of my youth is born.

1833 - 34 - 35 - 36 - 37

These years I am unable to mark separately from not remembering facts in regular succession. I remember the profession in the germ of some of the characteristics of riper years. I well remember some of the springs of vice which if restrained would not have kindled into such a flame in after years. My Father being a godly man wishes to bring me up in the nurture and admonition of the Lord but his eye cannot always be upon me. During these years my time is pleasantly spent with my young companions in running about the fields gathering flowers in the Spring and Summer; berries in the Autumn, making little houses in the sand or drawing stones in my little cart or if the tour of $\frac{1}{4}$ mile is made to the sea-shore I gather shells and pebbles.

1838

My Father leaves Riefluich and removes to Carnbeg about 3 $\frac{1}{2}$ miles in a North East direction. Here I have new companions with breeding scarcely better than Indians and in some respects worse. Here I am initiated into the art of swearing eloquently in which I make such rapid progress as to surpass my instructors.

1839

I am by this time able to read the Scriptures fluently altho' as yet I have gone to no school. In the Spring of this year I go to the Parish School taught by Mr. Hairston.

1840 - 41 - 42- 43 - 44 - 45

All these years I attend school more or less every year. In 1842 I have a trip to Glasgow along with my mother. I remember I have no cap on my head on the voyage out but got one there from my brother John. In 1845 I commence Latin with Mr. Campbell the Minister & afterwards continue it with William Rankin Parochial Teacher to whom I am much indebted for my education.

1846 - 47 - 48

I am still at School some part of the year. In November 1848 I commence to teach School myself in a neighbouring Glen (Ballochroy). This is the first of my teaching.

1849

In August (13th) of this year I enter as a student in the Normal School of Glasgow.

1850

I am still in the Normal School. In my younger years I was taught to repeat the Lord's prayer before going to sleep, but after going to School I got into many vicious habits and grew up tho' not ignorant of religion yet very much without the fear of God before my eyes. In 1850 I have some serious considerations about my depraved state & the offers of salvation and partake of the Lord's Supper. I make good progress in the Normal School but I am not a substantial scholar. I am also very diffident at examinations. I am defeated in taking a Certificate of Merit at the Government Examination.

1857

In February I leave the Normal School for Strathloch School, Parish of Moulin Perthshire. I am kindly received by the people and especially by a superior family of the name of Small who occupy a small Estate in my neighbourhood. A Mrs, Keir also who acts as Patroness to my school is also very kind. I have now a house of my own and my sister comes to keep house with me. I find myself pretty successful as a Teacher and

live very contentedly in this place. During the Autumn vacation I pay a visit to my native parish where I remain 6 weeks.

1852

I am still at Strathloch and matters proceed much in the usual way. In August I pay a visit to Aberdeenshire passing through Braemar and down Deeside to Balmoral and Ballater. I go to the Pannanich wells where Mr. Weir Rector of the Banff Academy is pointed out to me. (This Rev d Gentleman becomes afterwards Professor in Queen's College Kingston). I then proceed to Aberdeen and thence round the East Coast I return to Strathloch. In September I pay a second visit to Aberdeen where I obtain a Certificate of Merit at the Government Examination. I then visit Cantire.

1853

My circumstances are now bettered by an Augmentation of my salary from the Gt. Grant. I have also a pupil Teacher. The Rev'd P. Gordon is appointed Missionary to the Station of Strathloch and he boards with me. This is the happiest year I have ever experienced. I attend somewhat more to religious matters than I have ever done hitherto.

1854

The happiness of last year continues during the early part of this year. In May Mr. George Small is suddenly cut off and my sorrow for him is as much as for a brother. In summer Mr. Gordon leaves for Fortwilliam. In the latter part of Harvest I employ an assistant and go myself to study at the Edinburgh University.

1855

In April I return to my school and from this time my course is troublous. My family are now about to emigrate to Canada my brother David having gone thither in 1852. I also think of accompanying them and on the fifth of July the vessel is to sail. My Gt. Grant does not come to hand until the very end of June. I am on that account detained in Perthshire until 3 days before the time of sailing. However we manage to get all things ready and bid adieu to dear Scotland. We have a comparatively good passage having experienced one severe storm which produces the usual result of the appalling spectacle of shipwreck, a specimen of which we were privileged to witness. We pick up the crew 15 in number all in safety. We arrive at Quarantine Island after a passage of 5 weeks & 3 days. After a stay of 4 days, being detained from small pox being among

some of the passengers, we proceed on our course up the St. Lawrence famed for its copious waters. We part with the ship at Montreal and thence by steamboats we pass successively Kingston & Toronto and at length arrive in Hamilton, thence by the cars to Galt and settle in Puslinch. I see some new relations in the new World and among my old ones my brother an uncle and aunt with their families. Soon after my arrival I engage to teach school in a Dutch settlement in North Dumfries where I remain for 8 months.

1856

I do not like common school teaching at all so become very melancholy and undecided what to set to. I come down to Hamilton where my sister is at service. I thence meet with Professor Weir of Queen's College Kingston & proceed with him to College. Mr. Burnet Minister of St. Andrew's Church Hamilton takes considerable interest in my welfare.

1857

I am still in Kingston and like it very well it so much resembles a Scotch City. I find myself not near so strong either in mind or body as I was some years ago. I have also to lament the coldness of my love to God and my want of a lively faith in the Saviour.

April 1857

I am now engaged with Mr. Borthwick Supt. of the Frontenac Academy, Kingston with whom I am to remain all summer. I am by this time considerably acquainted and like it very well. My purse is never heavy but I always manage to get through for which I feel thankful. I have managed to swim through College this winter partly by bursary received from the College and partly by teaching.

May

Still with Mr. Borthwick. My vacation will come on in June when I intend to travel some.

June 17th

One friend addeth courage to another. I feel tonight that I need not think myself a mere cipher beside other people. I feel that my prospects are as good as most other young men's are if I but pursue them vigorously.

August 25th

Two months have now passed over since I made the last entry. My vacation has come and gone since that time. I have travelled in the Lower parts of Upper Canada and likewise some in Lower Canada. I am

always in great strait for want of money. Mr. Borthwick is very scarce of cash. Sin renders me unhappy; I do not maintain as close a communion with God as I should do. Upon the whole I do not feel so comfortable as I used to be; yet still I have very little cause to repine. Sunday before last (16th) I for the first time stood up before a congregation to address the people. I felt very much abashed but upon the whole I succeeded in keeping presence of mind throughout.

September

This month has passed quickly and smoothly along. I have got over some of my difficulties.

October

In the early part of this month I visit my friends in Puslinch and find them all well. We are all rejoiced at the circumstance of our being altogether once more. I next after 10 days stay return to Kingston. I enter College as a 3rd year student. I board with Miss McIntyre in Princess Street. My roommate is a Mr. Cameron.

November

I am always attending College. I teach Mr. D. Hamilton a classmate of my own but who labours under difficulties in climbing the sides of Parnassus. I find my own studies hard.

December

This month which contains my birthday still finds me much in the same mood as the last. I always teach in the Sabbath School in St. Andrew's Church.

27th December

Acts.

Went to Portsmouth Sunday Schl
33-36

This morning - to church in
The forenoon - to observations in
The afternoon and taught my class.

Thoughts

Lecture on Rom. XI. 32,

(This marks the end of the diary. AWC)

Queen's University in Kingston, Ontario, received its Royal Charter in 1841. Archibald James Currie received his Bachelor of Arts (Theology) from Queen's in 1858 and his Master of Arts (Theology) in 1861. He was licensed as a Presbyterian Minister by the Presbytery of Glengarry and Cornwall on August 14, 1861. He was later ordained and inducted into the charge of Cote St. George and Dalhousie Mills where he preached in English and Gaelic (his native tongue) to the Scottish settlers. He was later called to St. Andrew's Church, Sonya, Ontario, where he also served as Inspector of Public Schools for northern Ontario. He died on June 18, 1911, and was buried in the McNeill Cemetery at Sonya. His son, the Rev. Edward Charles Currie, graduated in Theology at Queen's in 1896. I am Archibald Currie's grandson, Rev. Arthur William Currie, and I graduated in Arts from the University of Toronto and in Theology from Knox College, Toronto, in 1945. The three generations of my branch of the Currie family have served, thus far, as Ministers of The Presbyterian Church in Canada for 154 consecutive years! Further information concerning the Currie family may be found in "The Kirk in Glengarry", page 158, written by Donald N. MacMillan, 1984; and in the Archives of The Presbyterian Church in Canada at 50 Wynford Drive, Toronto, Ontario, M3C 1J7, 1-800-619-7301, as well as in the Minutes of the General Assembly of The Presbyterian Church in Canada (www.presbyterian.ca or pccweb@presbycan.ca).

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1.

A Short Historical Sketch
of
John and Flora Currie
and
Their Children
With Notes

By
A M Currie

June 1954

Family History

Ronald Currie and Wife
came to Canada in the year 1833.
son John was then five years old.
Ronald Currie's father & mother
came to Canada with son Ronald.

Archibald McAlister and wife
came to Canada in the year 1837
Flora (mother) was born in
Scotland in that year, 1837.

Ronald Currie and wife and
Archibald McAlister came from
Bowmore, Scotland on the Island
of Islay. Archibald's wife's
wife came from the Island of Jura.
All in the Western Highlands.

When they came to Canada
they pushed on North from Little
York (Toronto) & settled on the old
Homesteads in what is called
Nottawasaga Twp, South of Collingwood.

3.

Ronald Currie
Ann Gilchrist

^{McAlister}
Archibald ~~McAlister~~
Mary Baie

John
Archie
Hugh
Janet Urquhart
Ann Crawford
Flora Nicol
Kate Lyons
Mrs Budd

Flora Currie
Lachlan The Doctor
Bella ^{McAlister}
Rugald - died 20/4/16
Sarah Owens

May not be in order of age

John Currie B Mar 17, 1828
D Jan 30, 1916 88 yrs

Flora Currie B 1837
D Sept 20, 1914 77 yrs

Married - Dec 13, 1860

By Rev Dr John Campbell

John Currie came to Canada 1833
Flora Currie " " 1837

4

John & Flora Currie's Family

Mary B Feb 23, 1862, d Sept 6 1883. 21
An exceptionally bright mind. Yrs

Ronald B Jan 12, 1864 d Sept 1957 <sup>buried in
St. James</sup>

Rugald B Jan 12, 1866. d June 1, 1935
69 yrs

Annie B Apr 24, 1868 d Jan 19, 1927
57 yrs

Archibald B Sept 23, 1870 d March 1961
^{Sept} Prosp. Toronto
Cemetery

Flora B Aug 29, 1872. d Sept 23, 1872

John B Aug 9, 1873 d Mar 19 1969
Yrs

Lachlan B May 4, 1876 d Dec 14 1967
Collingwood

Flora B Aug 2, 1878 d Oct 23 1974
buried in Little Britain
Christian Cemetery

Mother passed away Sept 20, 1914. 77 yrs
Father passed away Jan 30, 1916. 88 yrs
5 1/2 yrs of married life. 16 Mos between
their deaths.

Church Life

The first Ministers travelled by horseback, visiting the early settlements, perhaps once a year or twice. Holding services for four days, Thursday & Friday preparation days. Sunday the Lord's Supper; Held in English and Gaelic. Monday Thanksgiving Day Service. Also Baptism & visiting the sick. The minister was entertained in the Homes.

As time went on congregations were organized. Some of the settlers belonged to the Free Church and some were Auld Kirk people = The Established Church of Scotland. The Free Church began in Scotland and extended to Canada at the time of "The Disruption" in Scotland in the year 1843.

The Old Kirk

The first settled Minister was the Rev Mr John Campbell. He settled on "The Glebe" or "The Clergy Reserve". The Clergy Reserve was two Hundred acres in every Seven Hundred set apart by the Crown for the English Church Clergymen. The Presbyterians put in a claim and secured an equal share. The early Methodist Church, led by Rev Mr Ryerson, opposed the idea very strongly. They could not get a share. The Clergy Reserve or the Glebe was a great help at the time. The Presbyterian Glebe was 200 acres of fine land a short distance South of what is now Huntroon. Mr. Campbell's Churches were West Church & East Nottawasaga. He was Minister for some years.

Mr. Campbell was given six months leave of absence and took a trip to the Old Country. Alexander McDonald a student at Queens College, Kingston, was brought on as supply (Queen was the old Kirk College). Mr. Campbell returned in the Fall & Mr. McDonald went back to Queens for his last year. During that winter Mr. Campbell died and Mr. McDonald who had just graduated was called to the Pastorate. He came into "The Glebe" or "The Manse" & lived with Mrs. Campbell & an only daughter. He married the daughter. Mrs. Campbell died and the McDonalds had only one daughter. They lived in "The Manse" for 28 years until he retired and they moved to Napier where a relative of Mrs. McDonald's left a big house. The word "Manse" comes from a Latin word "Maneo" - I remain.

The Free Church.

The Free Church was an off-shoot from the Auld Kirk. It came into existence at the time of the Disruption in 1843. The condition of the Auld Kirk & the evangelical tone of the Free Church makes interesting history, and may be seen in the Church's background all the way down to the present time, regardless of the Union of 1875 when "The Presbyterian Church in Canada" became The Presbyterian Church of Canada.

One, Mr. Mair, came to Canada from Scotland & settled in Huntroon. He looked after the interests of the Free Church people. Our people on both sides, were Free Church. I think Mr. Mair was a teacher or Professor in the old land, in Scotland.

Grandfather McAlister
 arranged that our Mother
 be a companion to Mrs Mair
 on the condition that Mr Mair
 give her private instruction.
 In that way Mother received
 an extra good education which
 was of great help to us in later years.
 Then came one Mr Burnett,
 a Free Church Minister. He
 took up the work, preaching
 in the church on You Banes
 farm just north of Duntroon
 and in the church at Nottawa.
 He ministered to the Free
 Church people until the Union
 He married Andrew Melville's
 daughter and lived with the
 Melville's in their fine home
 in Nottawa. Andrew Melville
 owned the big "Brick Store"
 (a general store) and the Grist
Mill in Nottawa. Our father stood
 on the Kerline Plate of the mill,
 when building, & named the Mill & Village
 "Nottawa".

The Union of 1875

In the year 1875 the
 Old Kirk and the Free Church
 united & became "The Presbyterian
 Church in Canada". The field was
 rearranged. Rev Mr Burnett
 moved to Alliston and his
 churches were closed. Rev
 Mr McDonald took over the
 whole field and continued
 in his two churches West Church
 & East Nottawasaga. East
 Nottawasaga was later joined
 to Creemore. Then services
 were started at Huntroon
 & later at St Andrews (below
 The Mountain, West of Collingwood).
 One John McMurphy was the
 Elder (Old Kirk) at St Andrews.
 Later St Andrews was closed
 & the Nottawa Church re-opened.
 Then Huntroon, West Church
 & Nottawa made the
 Pastoral Charge as it is
 today. Mr McDonald, Minister

When Mr. McDonald
 announced in West Church
 that he was going ^{to} the Union
 Mrs. Archie Brown went up
 & took the Bible off the Pulpit
 & told Mr. McDonald that he
 would never preach from
 that Bible. Archie Brown was
 the Auld Kirk Elder. He remained
 away from the Church for
 about ten years after that.
 Father & M. Currie were
 made Elders in West Church.
 Uncle Lachie (Mr. Medister)
 was made Elder at Huntroon
 & also John Campbell (Storekeeper)
 The doctor acted as "Precentor" &
 led the singing for some years.
 He also taught Malcolm Macgillivray
 music & to play the violin. (Rev. Mr.
 Later on he got an organ ^{made} into
 the Church & formed a Choir.
 I was Supt. of the Sunday School.
 He was a prominent Church
 man through all his life.

Along with his wide Medical
 practice, the only doctor in
 that part of the Country, He
 was for many years Reeve
 of Nottawasaga Township.

There was some thought that
 Mr. McDonald favoured the
 Old Kirk men. Our people on
 both sides, were all Free Church.
 But Mr. McDonald was always
 a great friend of Father's. He
 & Mrs. McH were often at our
 home for visits & meals.
 He was a great friend to all of us.
 & we always looked upon him
 as a Christian Gentleman.
 He was always well dressed
 & well kept and always dignified,
 but always friendly. Mrs. McDonald
 was also fine & very friendly.

Father & Mother were at
 Church always & we were
 always taken along & all in
 the family pew. As we grew
 up we became members of the
 Church

Four of the boys went off to study for the Presbyterian Ministry. Archie went first then Donald, John & Lachlan. Our ancestors were all Presbyterians. The three other members of the family took a useful & steady place in the work of the Church. Donald was on the Board of Managers & Chairman.

Annie taught in the Sunday School & worked in the Womens Society & Flora was in the Church Choir.

Our Family on both sides, always had a good standing in the Country side. And became widely known throughout Ontario where four of us were in the Ministry. The grand children are maintaining that good name.

Our Great Grandfather and Great Grandmother (on fathers side)

Our Grand Parents and our Parents, beginning in Scotland, have all finished a long & winding way & journey & laid down to rest at a good old age. They gave up the earthly home in the sure & certain hope & belief in an Eternal Home of rest & peace.

A brother & three sisters have also gone on before. And all await the Home ~~coming~~ coming of those that tarry a little longer.

Their earthly remains have been laid to rest in "God's Acre". Some just South of Huntroon & some just North of Huntroon. And others near Collingwood in the Presbyterian Cemetery.

They rest from their labours and their works do follow them.

THE CAUGHELL FAMILY

COPY OF A HISTORY DATED FROM ABOUT 1766,
AS GIVEN BY EMMA CAUGHELL MARLATT, AT THE
ELGIN HISTORICAL SOCIETY MEETING, HELD IN
ST. THOMAS, ONTARIO, ON NOVEMBER 1, 1909.

There seems to be an inherent pride in the present generation to be known as the descendants of the first families, not from a social standpoint alone, but as progeny of the pioneers, or first arrivals, in the forest primeval, from which they evolved this beautiful land of which we are so proud. To the Historical Societies belong the duty of handing down to posterity all possible information, that those who are getting farther and farther removed from their origin may, in any sense appreciate the privations and heroisms of those who toiled to bequeath to us our beloved Canada, in its present enlightened condition.

I have been requested to tell the part our family played in the drama of the last century - for all the developments took place during that time. As none of us can legitimately claim a pre-Adamite ancestry, we are all in the same position with regard to limitation. In older countries, where records have been more carefully preserved, they are enabled to reach further into the ancestral past, but none I presume would proclaim Adam as their direct progenitor.

I will prelude my little family history by saying that you will, no doubt, find it a very prosaic affair. There are no special deeds of valour or heroism to chronicle; there are no titles or crests in our family, either inherited or purchased; none have ever reached the dazzling heights of fame or fortune, nor yet sunk to the depths of which humanity

is capable.

The first authentic account we have of the Caughell family is about the year 1766, when a father, mother and three sons - John, George and Peter, arrived from Holland from the banks of the Zuiderzee, and settled on the Mohawk River, in the State of New York, and were called among others, Mohawk Dutch. The father must have died there, as there is no account of him later in connection with the trials incident to the Revolution, in which his family suffered so much. John (the origin of our branch of the family) was old enough at the time of the Revolution to fight for his King, for which he had to flee from the country of his adoption, have his farm confiscated, and suffer privations, before reaching the protection of the Empire on which the sun never sets.

On his farm is now built the city of Schenactady. He landed weary and worn at Old Niagara, and was the first United Empire Loyalist in our family. Soon after this a young girl arrived from Hartford, Connecticut, and taught the first school in the Niagara district. Her name was Elizabeth Seeley, and she eventually became the wife of John Caughell. They went from this point up to what is called the Twenty, a small stream or creek, and took up a farm, but when they came to live upon it it was found so wet that it was thought no good. He sold it to a man named John Rittenhouse for a vest pattern. This is the only historical record of frenzied finance in our family. Certainly it must have been a very poor farm, or a very fine vest. I have seen the farm, however, and it is now one of the finest in

that part of Ontario.

He then went up on the mountain south of Beaverville, took up a farm and lived upon it until the War of 1812. During these years, sons and daughters had been born to them, and his two sons - David and Benjamin - were old enough to go with him to fight for their country. His two brothers - George and Peter - fought beside him, George being killed at the Battle of Lundy's Lane. In the evening of his life John would relate to his grand-children (of whom my father was one) many incidents of those troublesome times, and among the rest of his trying experiences at the battle where his brother was killed. When the men were falling on all sides of him, and the bullets uncomfortably close, he crawled into an old dutch bake-oven and in his broken dutch, in relating it to my father, said, "Johnny, just as I got all safe, as I thought, a cannon ball came along and took off de top of dat oven, and my boy! my boy! but wasn't I out of dat". My father would reply, "Grand-father, you were not very brave, were you?" He answered, "Johnny, you were not dere, and more dan dat, 'A live dog is braver dan a dead lion'." He died at the great age of ninety-two and is buried in the Old English churchyard in this city. I will follow as far as possible the other branches of the family before concluding our own.

Peter always remained in the Niagara district and lived on a beautiful farm between Niagara Falls and Queenston Heights. I have no personal knowledge of this branch of the family. Suffice to say that I have always heard of them as progressive people, and in every way a credit to the name.

The sons of the deceased George - Jacob, George and Alexander - came up into the Talbot settlement about the year 1815, and made homes for themselves and families. I was more familiar with the family of George than any of them. His eldest son - Henry - was a merchant in this city, I believe, about fifty years ago. A younger son - Clark - studied medicine in the office of the late Dr. Southwick, and practiced his profession in this city until the American Civil War, when he went as an Army Surgeon, returning at its close, and finally had a very successful business in Burks Falls, where he died about twelve years ago. We renewed the long neglected relationship by his only daughter attending Alma College, and to whom we became very much attached.

The eldest daughter married a son of the late Major Nevills, and at her death was also laid in the Old English churchyard. Other members of the family are scattered from ocean to ocean, and occasionally we get a little indirect news of them.

To return to the family of John Caughell, our direct ancestor. He with his family moved up into the Talbot settlement in 1815 to pick out their farms, which were granted them from the Crown. His family consisted of six sons and five daughters. I cannot attempt a detailed account of each member of his family, but think it sufficient to tell into what families they married.

David (our grandfather) married in 1819 Mary Wismer, whose ancestors came from Germany. It was a delight to our grandmother to tell us of that beautiful 28th of May when she and my grandfather rode from her home near New Sarum on horseback, to the residence of Colonel Talbot to be married. The Bridesmaid

and groomsman following also on horseback.

Benjamin married Mary Ostrander,

Peter married Mary Culver,

John married Abigail Hughes,

George A. married Mary Rapelje,

James died at the early age of 32, on a farm on which Chicago is now built. He never married.

Elizabeth married Joseph Marlatt.

Mary married John Lee, son of Dr. Lee of London, Ontario.

Margaret married Samuel Thompson of this city.

Jemina married Peter Charlton.

Levina died at the age of nineteen, and was buried at Old St. Paul's Cathedral yard in London.

I will close by following out our immediate line.

David Caughell (our grandfather) had six children - Maria, John (our father), James, Alma, Henry and Edward. All have passed away excepting Henry, who is still living at the age of eighty, and Maria, nearly eighty-nine, the eldest of the family, to whom I am indebted for this history. I think I cannot do better than tell it in her own language. In reply to my letter asking for information regarding herself and older members of the family, she says;

"Father fought at Queenston Heights, where General Brock was killed. Later at the Battle of Beaver Dams, when the American Army left Niagara-on-the-Lake and went over to Fort George, the Company, of which my father was drill-sargent formed a plan to go over and storm the Fort by night. They accordingly got boats, muffled the oars, took their scaling ladders, and prepared for the fray. Just here I think she indulged in a little sarcasm, for she says,

'At that time, the officers had to take the lead, so that the captain went up first', followed by my father. The sentry on duty must have heard them for as soon as the captain's head appeared above the wall, the sentry fired, killing him instantly. He fell back upon father, his bayonet piercing the calf of his leg. That finished the fight for that night. They were glad to pick up their dead and wounded and get back to their boats as soon as possible to care for them. There were no hospitals or train nurses at that time. Father was sent home to his mother to be nursed, and had no more trouble of this kind until the Rebellion of 1837, when he and his brother John took active part in defense of home and country. They used to ride on horseback through the woods to Toronto, carrying despatches, leaving their wives and little ones to take care of themselves as best they could. Sometimes I think that the heroes are not all on the battlefields.

With regard to myself, at the age of fourteen I went to teach in the family of James Thompson, whose wife was a cousin to my mother. He owned so much land and the neighbors were so far apart, that there were not enough children to warrant them in building a school-house. But after a while Mr. Preffer built a carding-mill down where your father learned his trade. They had three children and Mr. Thayer's family were growing up, so they concluded to build, which they did, about half way out from the factory to where Union now stands. I was to be their teacher. Of course I had to go and stand my examination, so they could draw their government money. I cannot remember names very well any more, but think it was a man by the name of Hanly who examined me, and signed by another whose name I have forgotten. However, they gave me a first-

class certificate, which, of course, I did not merit. That was the first school taught in South Yarmouth. My next school was up at James Hights. I then taught the first school near the George E. Casey farm, at present owned by George Caughell. It was in an old log meeting-house, among the Welters, Hendershotts and Wardells. I boarded at old Mr. Wardell's. Mr. Elliot, father of Mrs. Casey, kept a store in a log house, that also answered for kitchen and diningroom. It was a great help to me in connection with my teaching.

I could go on almost indefinitely, but of the later history you have heard from your father." (Sd.) Marie Grobb.

This sister of my father is still enjoying the vitality promised by her energetic youth, and she has made a great success of life in every way. She has lived in Portage la Prairie, Manitoba, since 1881, and is surrounded by her family of enterprising children.

Henry, the only other surviving member of my father's family, lives in the eastern part of this township, and is also happy in the possession of an industrious and successful family.

With regard to my immediate family - we are not very numerous. My elder brother lives on the west part of the old farm, the deed of which bears the seal of George the Fourth. My younger brother and myself are on the same lot on Regent Street of this city.

While there have been no wonderful achievements bearing our name, I believe they have always been known as law-abiding citizens, with one strong characteristic - a loyalty to their Kings, their Queen and Country. And I presume those who

remained in the Old Land are just as loyal to the little
Princess Juliana, the present pet of Holland,

(Sd) Emma (Caughell) Marlatt.

November 1st, 1909.

APPENDA

Supplementing the above short history written by Emma Caughell Marlatt, some twenty years ago, the following appenda is necessary in order to bring it up to date.

Maria and Henry died shortly after the above history was written.

The survivors of the immediate family of the late John Caughell are Walker Seeley Caughell, 24 Regent Street, St. Thomas, Ontario, Clerk of the Township of Yarmouth, and Edward Heathcote Caughell, 26 Regent Street, Treasurer of the Hydro Electric Commission of St. Thomas.

Walker married Annie Laurie Marlatt. No issue.

Edward married Mary Louisa Willians. No issue.

Emma, the writer of the foregoing married Albert Ensley Marlatt, and died in January, 1924. No issue.

David Caughell, youngest son of Henry Caughell, is living retired in the city of St. Thomas, at 28 Pearl Street.

Charles Emerson Grobb, son of Maria Grobb, is a prominent farmer, whose farm adjoins the municiplaity of Portage la Prairie, Manitoba.

Rev. Lachlan Currie

One of four brothers who were all ministers, Rev. Lachlan H. Currie, Central Park Lodge, Queen Street South, died Monday at St. Mary's Hospital. He was 91.

Mr. Currie, a United Church minister, served in Forest, Grimsby, Toronto, London, Wingham, Meaford and Dundas for a total of 60 years before retiring to Kitchener 11 years ago.

Only one of his brothers, Rev. John Currie, Toronto, is still living. He is retired but is still active in the United Church.

The two brothers who predeceased him, Rev. Archie and Rev. Donald, did not come into the United Church at the time of union in 1925 but remained Presbyterians.

Mr. Currie was born May 4, 1876, in Nottawa, Ont., a son of the late Mr. and Mrs. John Currie. He was a life member of the Masonic Lodge in Grimsby and a member of Trinity United Church.

His wife, the former Jessie Alison, predeceased him in 1960.

Surviving are a son, Alison Bright; a brother, Rev. John, Toronto and a sister Mrs. Florence McLean, Elora.

He was also predeceased by two sisters.

The body is at the Sandrock Funeral Home where the service will be held Saturday at 11 a.m. Burial will be at 2:30 p.m. at Collingwood Presbyterian cemetery. Rev. Dr. Frank Morgan and Rev. John Patterson, ministers of Trinity United Church, will officiate.