Secretary - Treasurers

Mrs. Medoria Maleschuk

North West
BAYHAM
1877

Malahide (ELGIN)

Dereham (Oxford.)

T Laur & Kipp
A. Johnson
R Firby
J. Crane
I Brown
P. Wboley
I Brown
T Cascadden
A. Moore
Alex Moore
A Springer
A Moore
E. Moore
HART
C Pearson
W. Crane
P. Hemingway
R. Firby
Mrs M. Moss
S. Moss
A Moss
W. Firby
Cutler
Firby
S Moore
W Firby
I.H Will
S Moore
T. Firby
A Firby
P. Hemingway
D Moore
T. Pearson
C Pearson
S McKinney
A Elsworth
I.H Will
J. Piron
R. Firby
E. Anger
W Anger
M Tyrell
E Borbridge
J. Borbridge
J. Carter
John Summers
T Summers
E Summers
W Acker
J STimers
T. Wearer
Dalrymple
E Summers
L. Becmier
H Kinney
O. McNabb
E Brown
A Todd
F. Summers
J. Middleton
T. Ford
T. Sommer
Mrs. Mary Denton
H Berry
J. Hawley
J. ProCour
H Best
C Best
H. Howell
N. Howell
H Cook
N Howell
Isaac Connor
W H. Best
M Best
C Neff
Mrs Frazer
R Cedrich
P. Vincent
A Cook
Miss E A. Cook
J. Crossile
L Cook
Black & Boohener
I Hayward
J Best
Romulor & Cedrich
J W. Dennis
J. Hudson
Mrs Cutler
I Brown
L. Shephard
Geo. Hill
J Brown
H Hatch
David Doan
H & J Robertson
E. Weaver
T. Hiliker
W. Torrence
I Jones
D Dean
Geo. Dobbie
J Turnbull
J Smith
H Johnston
Thomas Dobbie
J Elliott
J. Norton
C. Dobbie
C Smith
A Caswell
F. Lilly
J Curtiss
J Smith
D Ramson
Kiley
G W Best
J. Bentley
A. Brown
Geo Best Sr.
P Crossett
S
E
N
W

THE FIRST INHABITANTS

The first inhabitants of this area, about whom we have any records were the Neutral Indians. They were closely related to the Hurons to the north of them and to the Iroquois to the south. Their Indian name was Attuvandaronk or slight variations of this name, which meant "people who spoke a slightly different dialect". They are referred to in the Jesuit Relations and also in the writings of Champlain. The Hurons and Iroqois were sworn enemies to each other, but in a wigwam or even a camp of the Neutrals they were safe from each other's vengeance. Friendly as they were to the Hurons and Iroquois, the Neutrals engaged in cruel wars with other nations to the west. Their clothing and ways of living were much like those of the Hurons and Iroquois. They were farmers, growing corn, beans, and pumpkins. Their lands abounded in fish and game.

After the Iroquois had destroyed or driven out the Hurons, they turned against their former friends, the Neutrals. By 1653, the Neutrals, who had not been killed, had fled to the north and for some time after this, the region they had occupied was empty of any regular inhabitants. For about a hundred years it remained an unpeopled wilderness, although the Iroquois came here regularly to hunt.

By the time the British took over the country in 1763 the Ojibways from the north had moved down into the country north of Lake Erie. When Governor Simcoe, in 1793, made a journey from Niagara to Detroit, accompanied by the young Thomas Talbot, he spoke of meeting Chippawa Indians in this part of the country. So it seems likely that any Indians who might have been living in this area when the first white settlers arrived were Chippawas. There were apparently not many of them and those who were here, moved about from place to place instead of being more or less settled farmers, as the Neutrals had been two centuries before. There are no records of any difficulties between early pioneers of this area and Indians. On some farms large numbers of arrowheads and various other Indian artifacts have been found. It seems likely that these date from the time of the Neutral occupancy since there is little evidence that any other tribe lived here in any considerable numbers after that time.

EARLY ROADS

After 1830 the township of Bayham was opened up very fast. Many concession roads and sideroads were opened up. Besides these, there were two important roads built through the northwest part of Bayham. These were the Forge Road and the West Plank Road.

The Forge Road was built in 1845. As its name implies, it was constructed for the purpose of giving the people convenient access to Tillson's Forge, as the present town of Tillsonburg was then called. George Tillson, the founder of Tillsonburg, had several roads built running to his town. The Forge Road was one of these. It was cut through the heavily timbered forest for about eight miles to the west, where it joined Talbot Street, a little west of Richmond. It was slashed through and cleared in sections. One section was cleared by George Best, who owned some farm' property on the Forge Road near the northeast townline. He cut the trees on a section about two miles long and two rods wide, and cleared a road sixteen feet wide for the sum of five dollars. This road was well used from the first, and was kept well gravelled until it was paved and became No. 3 Highway.

A little after 1850, the West Plank Road was laid out from Ingersoll south through Brownsville and Corinth as far as Talbot Street. It was called the West Plank Road to distinguish it from the Ingersoll and Port Burwell Plank Road, which had been built through Tillsonburg about 1850. It was intended that the West Plank Road would go through to Port Burwell, also, but the work was never completed. Planks were laid as far south from Ingersoll as Richmond, but never farther. The company which had contracted to build it went broke at that time. As the planks wore out they were gradually replaced by gravel. A few years ago this road, now called the Culloden Road, was paved and became a connecting road between No. 3 Highway and the Macdonald-Cartier Freeway.

HISTORY OF NORTH BAYHAM

The pioneers were concerned over having religious services organized as soon as possible. Baptist ministers were early brought into the settlement by William Crossett, who was subsequently ordained as an elder and for many years, without fee, kept up the Sabbath services.

The Methodist ministers followed settlement, but owing to the great extent of the circuit, which extended from Waterford on the east to St. Thomas on the west, they could only hold services in North Bayham on week evenings in winter, and afternoons in summer.

Sunday schools were established at an early date and scholars were taught to read and memorize verses of Scripture as well as the assembly's catechism, which some of the pioneers had brought with them from their homes across the sea. Often a pupil would memorize 1000 verses in a summer.

For recreation the young people had few diversions. In the winter evenings there were singing and spelling schools. Forests were plentifully stocked with birds and beasts for hunters and most of the men owned rifles and used them to procure venison, wild turkey and other kinds of game. The howling of wolves was a nightly occurrence, and often a wolf or a bear would call around in the daytime and carry off a sheep or a pig.

Skilled workmen as well as tools were scarce. One man made the sash for his window, his only tool being a jack knife. The houses of the people were built of logs, the chimneys of sticks and the fireplaces of stones. Above the fireplace, a pole was placed across the chimney called a log-pole, and from it was suspended another pole called a trammel with a hook on each end, the upper hook to go over the lug-pole, the lower one to hang a pot for cooking.

Sometimes the lug-pole would burn off and precipitate the whole machinery into the fire to the great inconvenience of all interested.

Indians were frequently entertained and because they were kindly treated, they were friendly. Kindness was the rule of the neighbourhood. Whatever tools or books were possessed by one were free to all.

A nobler company of men and women than the pioneers of North Bayham would be difficult to find. They were people to be relied on, every man's word was his bond, and every woman's time was at the disposal of her neighbour when necessary. It was a common thing for a woman to ride alone on horseback several miles over roads that would now be considered impassable, through woods infested by wild beasts, sometimes fording streams and crossing hills, which were really frightful, to visit the sick or to perform the last offices of the dead.

Andrew Dobbie was the first magistrate. His only son, T. E. Dobbie, represented East Elgin in the first Dominion Parliament.

Danial Malcolm held the distinction of being the first Methodist, and the first total abstainer from intoxicating drink in the settlement.

There were others of those pioneer families that made a great contribution to the welfare of the community.

One of these was the Livingstons, who were more or less distant relatives of David Livingston, the African missionary and explorer. The pioneer of this family was Samuel Livingston, whose father, John Livingston, lived in Monaghan County, Ireland, where for years he owned an oatmeal mill and woollen factory.

At the close of the Napoleonic war, trade being much depressed, he sold his property and resolved to try his fortune in America, arriving in New York after a voyage of seven weeks. Later he went west and purchased a farm, but realizing his lack of experience as a farmer, returned to his trade, taking up residence in Rochester. It was whilst here, that a Mr. Dobbie informed him that good land in Bayham Township was to be had for the asking. Accordingly, in 1824, he purchased 100 acres, lot 15, Concession 11, Gore of Bayham.

Leaving Rochester in April, 1824, he crossed Niagara River at Lewiston, stopped at Burford over Easter Sunday, and after passing through Norwich, entered a dense forest of pine in which for 12 miles there was no settler, being guided by blazed trees. The River Otter was reached on April 20, 1824, and crossed on trees that were felled to make a temporary bridge.

Being a Presbyterian, he was anxious that his children should learn the Westminster catechism and memorize large portions of the Scriptures. As an aid to the education of the children, the mother taught them to read, whilst the father gave them instruction in arithmetic.

Three of the daughters became school teachers, while four of the sons settled on farms within a radius of four miles from the parental home. The eldest son, John, settled on the south half, lot 15, concession 10, Bayham. He served in the army during the rebellion of 1937-38, and later was a storekeeper in Richmond. In 1854, in company with his brother, Benjamin, he moved to Grand Rapids, Mich.

After serving as captain in the rebellion of 1837-38, Samuel, Jr. settled on his farm, where he lived till his death at the age of 91. He was buried in the Dobbie Cemetary, where on his monument may be seen the inscription "Captain Samuel Livingston."

Josiah, born May 6, 1829, settled near Tillsonburg, where his grandson now lives. The youngest son, Dancey studied for the ministery, but soon became enraptured by the charms of a young lady, Mary Ann Wilson, whom a fortune teller told "that she would marry a tall young man leading two horses to water."

On seeing young Dancey doing this she used her charms so successfully that she won him to be her husband. After their marriage, he sold his farm in Bayham Township and settled on a farm near Byron, in Middlesex. The fourth son, Edward, took up land on the 12th concession of Dereham Township, Oxford County, where he hewed out of the forest a home for himself and family.

He was married on November 14th, 1849, to Eliza Jane Johnson, daughter of Gilbert and Hannah Johnson, near Hamilton. To them were born nine children, the writer of this article (Annie M. Livingston Brown) being the only survivor, wife of Rev. A. H. Brown, London.

He walked four miles to Tillsonburg to sign the temperance pledge, which he kept during the 83 years of his life. He was active in all kinds of temperance and church work, and was honoured by laying the cornerstone of the Delmer Methodist Church.

Four generations of the Livingston family and many of the pioneers of the settlement were laid to rest in the Dobbie cemetery, situated near the C. N. R. where it crosses the 11th concession of Bayham.

A paragraph taken from Annie Livingston Brown's account of the early settlers -

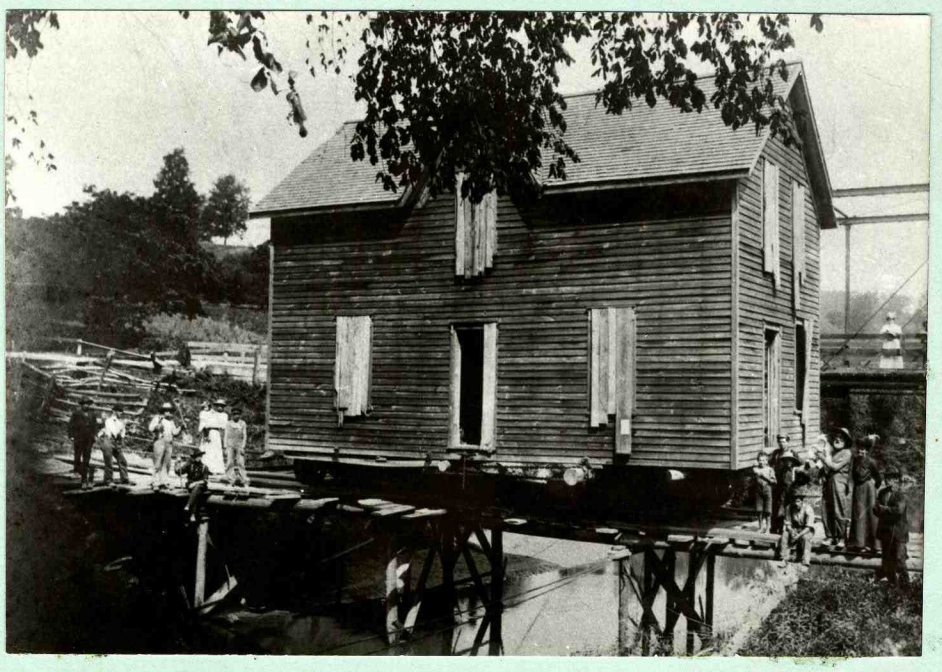
The forests were plentifully stocked with birds and beasts for hunting and most of the men had guns and used them to procure venison, wild turkey and other kinds of game. The howling of wolves was a mightly occurrence and often a wolf or a bear would call around in the daytime and carry off a sheep or a pig.

For many years one of the chief social events of the summer in North Bayham was the Sunday School picnic. This picture shows one such picnic about 40 years ago.

Back: Rose Green, Maggie Green, Rosie Scott, Elsie White, Mrs. Art Green, Lela Tupper & Gerald, George Green, George Tupper, Bruce Ball, Marjorie Swance, Mrs. G. Tupper

Middle Irene Ball, Spencer Green, Viola Green, Bessie Green, Minister's wife, Leslie Swance, Minister

Front Verna White, Donald Scott, Wallace Weeks, Andy Green, , Malcolm Storm



House being moved across the Otter west of Eden. It is thought it was being taken from the Stenebaugh farm to what is now the Luki farm on No. 3 Highway.