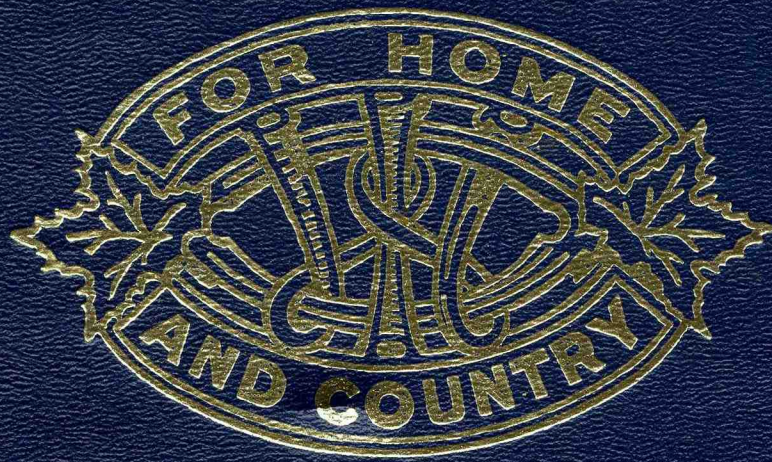


TWEEDSMUIR HISTORY



YARMOUTH GLEN WOMEN'S INSTITUTE

ELGIN COUNTY

1. The Tweedsmuir History Book
2. The Land of the Neutrals
3. Indian Surrenders Western Ontario
4. Coloney Talbot
5. The Foundations of North Yarmouth
6. Pioneer Settlement - North Yarmouth Township 1831
7. Pioneer Activities
8. Soft Soap Making
9. The Edgeware Road
10. Estabrook Family
11. Locke Family
12. Miller Family
13. Lot 10, Edgeware Road (Tisdale Farm)
14. S 1/2 Lot 12, First Range North Edgeware (Gilbert Farm)
15. S 1/2 Lot 13, First Range North Edgeware (Jud Martin Farm)
16. Lot 14 and 15, Edgeware Road North - (Westlake)
17. Lot 15, First Range North Edgeware (Paddon) Erickson
18. S 1/2 Lot 16, First Range North Edgeware (M. Paddon)
19. Yarmouth's Pioneer Heritage Reflected in Homes
20. Homes of 100 Years Ago or More
21. Settlement of Locke's Springs
22. The Mud Houses of North Yarmouth
23. McGregor Family
23. McIntyre Family
24. Andrews Family - Lot 3, S. side 10th Concession
25. Glen Manor Farm - Lot 14, Pt. Lot 15, Second Range North Edgeware Road (Penhale)
26. Kilmartin Congregation
27. Kilmartin Church
28. Kilmartin Cemetery
29. Yarmouth Centre United Church
30. Salt Creek Cemetery and Dedication
31. Early Schools in North Yarmouth
32. The Old Tenth Concession School
33. Stories of the Townline School
34. S. S. #24, Southwold
34. S. S. #25, Yarmouth
35. S.S. #27, Skelding and Reunion
36. S.S. #23, Yarmouth - The Glen
37. S.S. #19, New Sarum
38. One Room Schools Come to an End
39. Cyril Williams
40. Mary (Minnie) Williams
41. Paterson Family - S 1/2 Lot 9, Concession 11
42. Paterson Family and Descendants
43. Dan Paterson's Milk Can Environment
44. A. E. Bucke Biography, Recollection and Obituary
45. Clark McDougall Biography
46. Smith Family - N 1/2 Lot 14, Concession 10
47. Matthews Family - N 1/2 Lot 10, 10th Concession
48. Duncan Ferguson Family - N 1/2 Lot 5, Concession 11
49. Taylor Family - Lot 14, Concession 11
50. Superstorm - 1978

## THE TWEEDSMUIR HISTORY BOOK

The idea of Tweedsmuir Histories was conceived and suggested by Lady Tweedsmuir in 1940 during her stay in Canada as wife of our Governor-General. This idea was quickly adopted by Women's Institute and Lady Tweedsmuir's name was given to the project.

They are histories compiled by the curator, appointed by the Branch, and her committee of the communities covered by that branch, and may expand to cover the territory between branches. The Curator must be an institute member because these books are paid for and financed by the branch and must be owned by the branch. The Curator's committee need not be members of the institute. They may be any interested member of the community and may be either man or woman. The work of the Curator and her committee is to gather and edit all material which is entered into the book.

The purpose of Tweedsmuir Histories -

1. To compile a permanent record of the history of the growth and development of each local community or area covered in the book.
2. To give expression to the talent of the people of the community. Anyone who paints, sketches, draws maps, writes articles or poetry should be given an opportunity to contribute to the book.
3. To stimulate the folk of the community to relate events long forgotten by many.
4. To stimulate interest in local history by young and old .
5. To have an authentic story of the community through the years to pass along to our educators of the future.
6. To make a permanent record of public enterprises - buildings, occupations, industries, schools, churches and organizations.
7. To have a record of persons of the community who have throughout their lives made the community a better place in which to live.
8. To have a permanent record to aid students and historians searching for authentic dates to provide an interesting volume for reading.

## TERRITORY COVERED BY YARMOUTH GLEN BRANCH

The old North Yarmouth history under the convenorship of Catherine McIntyre covered the whole of North Yarmouth. This book has now been microfilmed and is permanently closed and on display in the Township office.

A few years ago, North Yarmouth was divided equally between North Yarmouth Institute and Yarmouth Glen Institute. Mrs. McBain, Curator for North Yarmouth now has the territory from Wellington Road east to Radio Road and from north Talbot Street or No. 3 Highway to the Middlesex County line. My territory is east from Radio Road to No. 74 Highway and from No. 3 highway north to the 8th Concession, Westminster. This does not mean that she cannot accept a history pertaining to my territory if it is offered to her or that I cannot accept one pertaining to her area. It simply means we each try to work within our own area and which really is large enough for one Curator.

## THE LAND OF THE NEUTRALS

This territory is the most southerly in all Canada, in the latitude of southern France and northern Italy; a soil producing wheat, maize and tobacco among its staple crops, with peaches, grapes and all the hardier fruits in abundance; a land blessed with a climate varying from melting summer heat to winter's keen frost with snow in season, yet healthful and invigorating--such a region may be termed a highly favoured one.

The first travellers found a wavy, green sea of forest, beside a billowy azure sea of fresh water. Its surface rose and fell in gentle undulations, unbroken except where a gleam of water or a valley marked the winding of a river or smaller stream to its exit into the lake. Beech and maple, oak, ash and stately elm, walnut and butter-nut, chestnut and hickory and many other mighty trees of the forest were decked in the autumn with the hues of the rainbow, while vast patches of pine, spruce, tamarac and hemlock preserved their more sombre colouring throughout the year. Vast herds of deer and flocks of wild turkey roamed the forest, bears enjoyed the small fruits and berries which abounded, the beaver felled trees and built dams where required for their purposes. Myriads of pigeons at times darkened the sky, innumerable ducks covered the waters of the bays, rivers and ponds, whose depths teemed with all kinds of fresh water fish.

Here in Champlain's day dwelt the powerful Attawandaron Indians. Further north, between Lake Simcoe and Georgian Bay, the Hurons had their eighteen villages; south of Lake Erie was the home of the Five-Nation or Iroquois Confederacy; the richer land between was the possession of the Attawandarons, who, before the white men came, held a neutral position between the Hurons and the Iroquois.

The Attawandarons themselves fierce and ruthless warriors, had the inestimable advantage in that they controlled the flint beds at Point Akino, on Lake Erie. They were skilled in the manufacture of flint arrow-heads, tomahawks, and knives. These they supplied to their neighbours, yet possessed them in such abundance that neither neighbour dreamed of attacking them.

The Attawandarons were known as the Neutral nation because they maintained neutrality between the two great warring peoples to the north and east of them--the Hurons and their insatiable foes the Iroquois, the former the friends of the French, the latter of the English. The Neutrals confined their warlike operations to the western regions where dwelt their own special enemies.

They dwelt in numerous villages or fortified camps whose palisaded earthworks afforded protection to their families from prowling bands of hostile nations and from the wild beasts of the forest. One of the best preserved remnants of one of these villages is that in the township of Southwold, within some three miles of Port Talbot. The Neutrals were an agricultural people growing corn, beans, squash, pumpkins and tobacco in clearings made in the woods. When the fertility of the land was depleted they simply moved their village to a new location, usually by a stream, and cleared more land.

Etienne Brule, Champlain's famous interpreter, visited the Attawandarons in 1615. His glowing picture of their numbers and their worldly prosperity inspired the Fransiscan, Father Joseph de la Roche Daillon, with the hope of converting them. Daillon spent three months among them in the winter of 1620. At the outset he received a kindly welcome, but the Hurons, middlemen in the fur trade between the Attawandarons and the French, spread rumours to the detriment of the white men. So hostile did their attitude become that the discouraged Daillon returned to Huronia. With the coming of the Jesuits, a more ambitious attempt was made to convert the Attawandarons. Fathers Brebeuf and Chaumonot visited them in the winter of 1639-40 and again in 1640-41. They mention five villages, of which one, St. Michael of Khioeta was on the Detroit River, and another, St. Francois, was on the shores of Lake Huron somewhere between Sarnia and Grand Bend. Like Daillon the Jesuits were handicapped by ignorance of the language and by the stories spread by the Hurons. As a result their mission was abandoned.