

THE "GLEN MANOR" FARM

Submitted by Joanne Erickson and prepared by Eileen Penhale

Lot 14 and part of Lot 15, 2nd Range North Edgeware Road, known as the "Glen Manor" Farm has been in the Penhale family since June 9, 1862.

Lot 14, Concession 10, was purchased from William H. Locke at that time by Thomas Penhale and his wife Mary Ann Pearce. It was deeded to John Penhale, son of Thomas and Mary Ann Pearce, and his wife Mary McGregor on June 11, 1870.

Lot 14 and the westerly 20 acres of Lot 15, 2nd Range North Edgeware Road was purchased by Thomas' son John and his wife Mary McGregor on February 1, 1867. The former owners were John and James McGregor and Donald and Petter McKellar.

The years have brought many changes at the farm. The log cabin where Ellen, Thomas, Nelson and Margaret (children of John and Mary McGregor Penhale) were born was replaced in the early 1870's by a white brick home.

John Penhale and his wife Mary McGregor resided there until their son, Nelson J. married in 1905. On May 11, 1909, the above properties were deeded to Nelson J. Penhale, son of John and Mary McGregor Penhale, grandson of Thomas and Mary Ann Pearce Penhale. John Penhale and Mary McGregor Penhale moved to 32 Mary Street, St. Thomas where they resided until their deaths - John in 1909 and Mary in 1924.

Nelson, the last of the three sons to marry, operated the farm until his death February 17, 1930. He married Jennie May Campbell, a music teacher, on April 5, 1905. She was the daughter of Dugald Campbell and Sarah Fulton who resided on a farm in Southwold.

In the early 1900's, farming activities centered around the production of beef cattle. There was always a small flock of sheep on the south place. In order to distinguish between the three barns, one was called the "sheep-place" barn. When Nelson's wife Jennie May died in 1916 leaving four children ranging in age from 10 years to 1 1/2 years, farming became more diversified; mixed farming - dairy cattle, some beef and crops such as beans and wheat. This allowed Nelson to be at home more with the children.

Upon his death Nelson willed Lot 14, Concession 10 to his son John Campbell Penhale. The deed for Lot 14, Concession 10 is registered April 28, 1936. Lot 14 and Part of Lot 15, 2nd R.N.E.R. was left to his three daughters, Audrey, Eileen and Marion. Since John was only 15 years of age at the time of his father's death, it seemed best for him to continue with his education. The farms were rented from the fall of 1930 until the spring of 1932. John returned home in 1932. The barns were renovated in order that he could pursue his main interest, the dairy industry with registered Holstein cattle. The "sheep-place" barn became the dairy cows barn.

John C. Penhale purchased Lot 14 and Part of Lot 15, 2 R.N.E.R. from his three sisters on February 23, 1946 - price \$5,000.00.

An Agreement of Sale was arranged by John C. and his son Douglas John on January 10, 1967. The property was deeded to Douglas on May 16, 1972.

On February, 1974 John purchased Lot 15, Concession 9, First Range North Edgeware Road. In the late 1800's this farm was owned by Mary Ann Penhale and her husband George Westlake. Descendants of this family Mary Alice Westlake and her husband William Paddon; Myrtle Paddon, daughter of Mary Alice Westlake and William Paddon and lastly Andrew Paddon, brother of Myrtle, have owned the farm. A fourth generation Penhale now lives on the homestead - Joanne Penhale Erickson, daughter of John Penhale and her family.

Pride in the family heritage is evidenced by the fact that the fourth and fifth generations continue to own and operate farms purchased by Penhales back in the mid 1800's.

HISTORICAL RECORD
OF
KILMARTIN CONGREGATION

NORTH YARMOUTH

The pioneer settlers of North Yarmouth were principally composed of emigrants from the western part of the Scottish Highlands, and were mostly, if not altogether Presbyterian. The majority of them having scarcely enough means to pay their passage out from the old land, which, in the early part of the present century, required from eight to ten and twelve weeks to accomplish, before arriving at Port Stanley.

Up until the year 1831 the whole of that part of the township of Yarmouth lying north of the Talbot Road, was an unbroken wilderness. In the fall of 1830, Mr. Gilbert, father of Squire Matthew Gilbert, took a section of land on the Edgeware Road--as it is called--and began a clearing. In the month of October, 1831, a ship load of Scottish emigrants landed at Port Stanley, among them being James Campbell, with his wife, six sons and three daughters, who came from the parish of Kilmartin, in Argyleshire, Scotland, and took up a section of land on the 12th concession, taking possession of it in the following spring. Every succeeding year brought new arrivals, principally from the same parish, till in a comparatively few years the whole of the northern portion of the township was occupied by this hardy race of people.

There were Fergusons, McIntyres, Campbells, McKellars, McCallums, McLartys, Buchanans, Douglasses, Blacks, Smiths, Taylors, McColls, McBrayns, McBanes, Thomsons, Dewars, McGregors, Sinclairs, Leitches, McKays, Nobles, Pattersons, Gillies, and some others, whose children and grandchildren occupy a considerable part of the north of Yarmouth at the present day.

These pioneers were men and women of firm faith and indomitable courage, ready to grapple with every privation and hardship, incidental to life in a new and isolated part of the world, so long as they had the prospect of making provision for themselves and their children. That they succeeded and prospered, is obvious on every hand.

They were a people devout and sincere in their religious profession, they did not forget to bring it along with them, nor neglect to practise and enjoy its precepts, while engaged in hewing out for themselves homes amidst the forests of Yarmouth. We have reason to believe that a family altar was set up in most of their homes, in those early days. They also soon recognized the importance of having a meeting place for public worship. About the year 1837 or 1838 a central location was chosen, where the present church now stands, and a small log building erected. In this humble meeting house our worthy forefathers were accustomed to meet together on the Sabbath to worship God, as had been their custom in the land of their nativity, many of them having to travel on foot for miles through the bush--the only guide to point the way being a mark or blaze on the trees--in order that they might be present to take a part in the public worship of God.

It was thus in faith and hope and with implicit trust in God's goodness and care over them, that our forefathers laid the foundation of Kilmartin Church and congregation. In the conscientious discharge of what they recognized as their sacred duty to God, to themselves and to their children, according to the opportunity they had, they have bequeathed unto their posterity a rich heritage of precept and example, which ought to be an incentive to noble effort on our part to perpetuate their memory, and strive to rise to an equality with them in deeds of devotion and sacrifice.

At the time when our forefathers began to settle in North Yarmouth, what is now the flourishing city of St. Thomas, was composed of a couple of dozen houses built along near the intersection of Talbot Street and the Port Stanley road. A Presbyterian congregation had been organized there for a few years, having as their pastor a Mr. McKillican, who also had the oversight of the Presbyterian settlers in the outlying districts, where, in order to facilitate church discipline elders were appointed. Those elders met in session, with the St. Thomas pastor as moderator, from time to time to transact business as occasion required. The first elders appointed from North Yarmouth were: Duncan Campbell, Hugh McKay, John McGregor, Hugh Douglas and John McBane.

A few years previous to 1850, the Rev. Mr. McKillican left St. Thomas, and was succeeded by Rev. John Fraser, who continued to administer the spiritual affairs of Yarmouth, assisted by the aforesaid elders, until some years after the congregation of Kilmartin had been organized, which was in 1850. The first meeting of session held in the log church, was on the 22nd day of May, 1851. There were present, Rev. John Fraser, moderator, Hugh McKay, Duncan Campbell, John McGregor, John McBane and Hugh Douglas, elders. The business before the session being an application for the ordinance of baptism, on behalf of infant children, from Farquhar Campbell, Archibald McIntyre and Donald McKellar. Meetings of session were subsequently held in the church, and in different houses throughout the settlement as occasion required. The Rev. John Fraser frequently preached in the church up till the year 1856. There is no record of the Sacrament of the Lord's Supper being dispensed in Kilmartin church, members going to St. Thomas to partake of that ordinance, till after Kilmartin congregation was organized. The first Communion was dispensed in Kilmartin church on the fourth day of September, 1855, by the Rev. Duncan McMillan, of Aldborough, being first appointed by the Presbytery of London. There were quite a number of adults admitted into full communion and a number of infants baptized on that occasion.

Presbyterianism now began to assume a wider scope, and in April, 1858, the united sessions of Yarmouth and Dorchester--two elders viz. John Stewart and Neil Brown having been appointed some years before in Dorchester--met in the house of Duncan Campbell, elder, Yarmouth, The Rev. Alexander Young, who succeeded Rev. John Fraser, in St. Thomas, moderator, Duncan Campbell, Hugh McKay and John Stewart, elders, when it was agreed to ask the Presbytery at its first meeting to have the ordinance of the Lord's Supper dispensed in Kilmartin church on the first Sabbath of July. The request was granted and the Rev. John McMillan, of Fingal, dispensed the communion on the third day of July. It was in 1856 (1858) or forty years ago, that the present church was built and the Rev. John McMillan, of Fingal dispensed the first communion within its walls, on the 18th day of May, 1860.

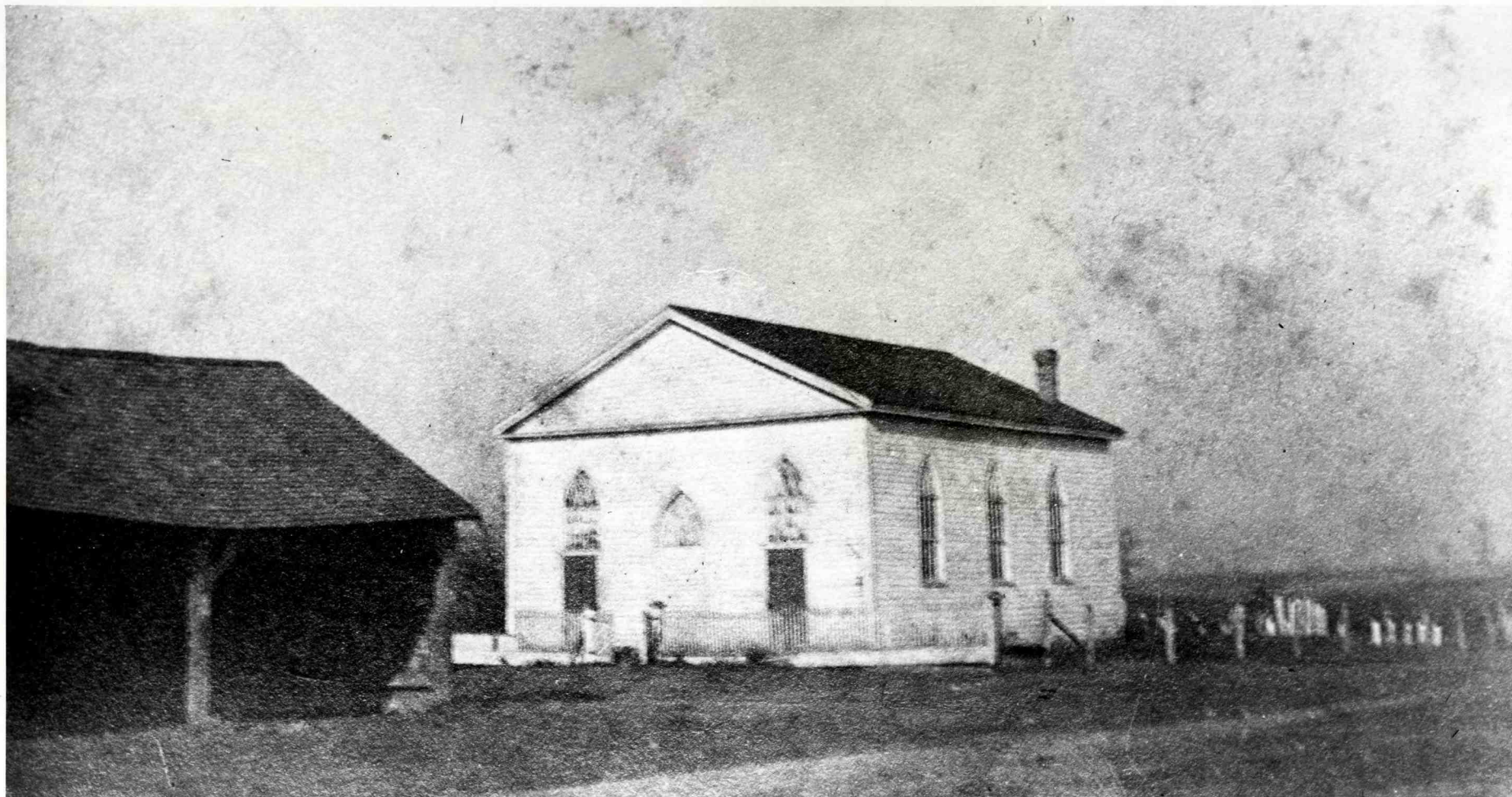
In the summer months, during the time intervening between the organization of Kilmartin congregation and the first settled pastor, missionary students were appointed to do pastoral work and preach to the congregation. Among those missionary students were Archibald McDairmid, James Greenfield, Neil McKinnon, Mr. McLean, Lachlin Cameron and probably others. Among the lay preachers who did noble pioneer services among the people of Yarmouth was the late Duncan McColl, Catechist, who was for years an able and zealous worker from house to house administering counsel or reproof, as might be required. Always respected and beloved by the people, he did his best to instruct and elevate towards a higher plane of spiritual life. Mr. William Clark, of London, now deceased, did a large amount of self denying work among the early settlers.

In 1861 Rev. Archibald Currie became the first settled pastor over Kilmartin congregation, his pastorate extending over eight years. He was succeeded by the Rev. Neil McKinnon in 1872; Mr. McKinnon by Rev. Kenneth McDonald, in 1879; he by Rev. James A. Brown, B.A., in 1886, and Mr. Brown by the present pastor, Rev. John Currie, in 1892.

In writing the history of events extending over a period of seventy-four years, with but little left recorded, of what has transpired during that time, it is almost impossible to be strictly accurate. This record, however, we believe is correct, with the exception perhaps of a few minor points, which can be overlooked without causing any serious defect in what has been our aim. Such then is a brief record of the lives and deeds of the pioneers of Kilmartin. They had their failings, like others, but they were but human. But they had a sincere reverence for all things pertaining to God and religion. In short, they believed the Bible and had respect for its precepts.

Dated this 7th day of June, A.D. 1905.

Read at the closing of Kilmartin Church.



KILMARTIN CHURCH

1853 - 1905

The above reproduction is from an old photograph of Kilmartin Church in North Yarmouth, predecessor of the present St. James Church. This building was erected in 1858, replacing a log church which had done service for the first congregation. This church was, in turn, replaced in 1905, and this building was moved to Yarmouth Heights where it was used as a canning factory by Bruce Davis.

KILMARTIN CHURCH

1838 - 1905

Kilmartin church was founded by Scottish Highlanders who came to North Yarmouth, mostly from Argyleshire, in the years following 1831.

These pioneers were men and women of firm faith and indomitable courage, ready to grapple with every privation and hardship incident to life in a new and isolated part of the world, so long as they had the prospect of making provision for themselves and their children. They were a people devout and sincere in their religious professions; and they did not neglect to practice them while engaged in hewing out for themselves homes set amidst the forest of Yarmouth.

We have reason to believe that a family altar was set up in most of their homes in those early days. There are also fairly reliable records of gospel services being held in the homes as early as 1834.

The years preceding 1837 were years of activity both in political and religious affairs. Politically they culminated in the Rebellion of 1837. Many interesting tales of those stirring times have persisted through the years, and the Scottish settlers around this part of North Yarmouth played their part. One story that is retold frequently is to the effect that it was reported to the government that the Scottish settlers in North Yarmouth were becoming disaffected and were likely to join with the rebels. The government questioned a St. Thomas magistrate in regard to the truth of this report. His reply was prompt and characteristic: "The Scots are all right; all they require is a minister."

About the year 1837 or 1838, a central location was chosen, on the Alex Douglas farm, (Lot 12, Concession 11). A churchyard was laid out on the south-east corner of the lot and a small log church erected to the north of the cemetery. This lot had a stand of heavy elm which was one of the most difficult woods to handle. Donald Ferguson, who was an expert axeman living four miles away on concession twelve west, cleared the site. This work may have been a contribution from the large family to which he belonged.

The settlers nearly all came from Kilmartin, Argyleshire, Scotland, and naturally it was their wish that the name of their home be perpetuated in their new surroundings. Hence the name Kilmartin Church and Kilmartin Cemetery. In this humble meeting house the settlers were accustomed to meet together on the Sabbath to worship God, as had been their custom in the land of their nativity. Many of them had to travel on foot for miles through the bush, the only guide to point the way being a mark or blaze on the trees.

A Presbyterian congregation had been established in the city of St. Thomas, having as their pastor Rev. W. McKillican, (1837-1945), who also had the oversight of the Presbyterian settlers in the outlying districts. Mr. McKillican assisted in the work of organizing a congregation and the appointment of the first elders to look after the needs of the congregation. The elders appointed were: Duncan Campbell, Hugh McKay, John McGregor, Hugh Douglas and John McBain.

In the months immediately following, and for a few years thereafter, the work was done by catechists and visiting missionaries. One of these was Duncan McColl, who had been ordained a catechist by the Church of Scotland. He and his young wife arrived in 1841 after a thirteen weeks trip across the Atlantic. He was soon appointed by Presbytery a catechist for the townships of Southwold, Yarmouth and Dorchester. Mr. McColl devoted himself to this work for forty years, keeping up at the same time his pioneer work on his farm. He used the Gaelic language and preached at some station every Sunday and made half-yearly visits through the district going from house to house, questioning on and teaching the Scriptures and the Westminster Catechism.