

*The Ancestry of Archibald Lampman,  
Poet*

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PREFACE

The information contained herein is taken from two larger genealogical records of the Lampman and Gesner families which I have prepared after several years of search and correspondence with various members of both families.

As brother-in-law of the Poet I have had access to unpublished family records.

ERNEST VOORHIS.

Ottawa,

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MEMORIES OF THE POET

In sentiment, loyalty and family tradition Archibald Lampman, the poet, is to be reckoned a thorough Canadian. His patriotism and love for his country was not the engrafted product of a few years' sojourn in the land but, on the contrary, the result of a consciousness that his ancestors had helped to lay the foundation of Canada. To him Canada was peculiarly his own land, indeed, he possessed an appreciation of her natural beauty, the rocks, hills, rivers, forests, and flowers, which he could share with but few. He needed no companion on his solitary rambles. Without there were innumerable friends, the trees, fields and flowers, with which as real personalities he communed in silence; while within arose a sequence of thoughts, echoes of nature's voice, which inspired the poet's soul.

Lampman was happiest when exploring new scenes in the forest land of the north, far distant from the sounds and sights of mankind. What is to many the wilderness, to him was the garden of nature. The more profound became the silence, the greater was his enjoyment. Never conscious of loneliness nor of fear, his nature seemed to expand into perfect harmony with the greatness and wildness without. When on a canoeing trip he was always noted for his

genuine equanimity, be the weather hot or cold, under clear skies or in storms. Nothing seemed to dampen his lightheartedness. We portaged our burdens through dense forests—once by night; we paddled our birch-bark all day long; sometimes we lost the route, or the rain imprisoned us in the tent; the sun would burn at midday, the ground would be white with frost at dawn; we ran rapids of dangerous violence, and yet in such circumstances, as in all others, Lampman was always the spirit of hope, of joy, of pure delight.

There was never a time when he could not see the humour in every happening. Often as we paddled in silence by the hour, resting his paddle, he would suddenly break into that hearty laugh of his at the recollection of some humorous incident and start the echoes bounding from shore to shore and rousing the solitary loon. Great was his delight when a strange little berry or plant was found. To become acquainted with his new friend was now his serious purpose and until he had discovered its name in Gray's Botany, his constant companion, he could not rest content. Each new find became a personal friend whom he never forgot.

Thus it was that he always seemed to dwell in a plane quite foreign to us of homelier build. While we could merely recognize the beauty of a moss-covered cliff, he would see in it a wealth of colour unperceived by us. As the prospector searches for traces of the coveted vein of gold, so Lampman was a prospector for the treasures of forest and field. Nothing was too humble for his admiration because he recognized friends in nature's community. On one occasion when a companion had differed with his admiration of the common yarrow, great was his indignation, and then he composed the poem of the yarrow:

"It blooms as in the fields of life  
Those spirits bloom for ever,  
Unnamed, unnoted in the strife,  
Among the great and clever."

Lampman's devotion to nature was not without reason, for his ancestors had entered Canada while it was still a wilderness. As pioneers they had penetrated the primeval forests, and lived dependent upon nature's resources and had been taught of her whims and fancies. Deep in their hearts was an inborn love of her fields and forests, a love which has survived in remarkable degree in their descendants.

In the affairs of nations and of men Lampman evinced a keen interest. A deep student of history, delving into chronicles of medie-

val times and the origins of nations, his knowledge became broad and his appreciation of the hidden philosophy of economics based on antecedent causes was a guide in forming his judgment. Genuine sympathy and love for his fellow man bespoke the largeness of his heart. So acute were his perceptions that no weakness or stain escaped his observation; yet he never revealed in unkindly manner his knowledge of another's faults but, nevertheless, the offender instinctively knew that his secret was revealed. His estimate of the world's doings was enlightened by his keen sense of humour. The ludicrousness of man's littleness and self-deception amused him intensely, because the wider vision of his trained mind enabled him to look beneath the surface and to recognize realities.

Though he thought of other nations thus objectively, his interest in Canadian affairs was subjective in the highest measure. What happened in Canada was to him a personal affair of magnitude and seriousness. His loyalty to the Dominion and his unbounded faith in the future of Canada were an inspiration to his friends. Through him they gathered strength. Patriotism was born in him for his ancestors had fought and died in the defense of Canada, and it is significant that the poet's son with all the eligible young men of the immediate family and others of collateral branches were among the earliest to enlist in the last war. Such a course to them seemed but natural.

Lampman's early training in the classics had developed a profound respect for the thinkers of ages past. They were like living personalities to him and to his last days they contributed in no small measure to his enjoyment of life. In the midst of a busy life already well filled with the duties of his office, the cares of home, and his own writing and reading, he always found time to devote to his Greek. He was well read in Plato, Aeschylus, Sophocles and Homer, and the comedies of Aristophanes furnished him with material for many a delightful discourse while on camping trips. Latin authors did not so strongly appeal to him for he recognized their lack of original imagination and literary inventive genius. It was the polish, refinement and beauty of Greek art that attracted him.

In reading the history of his father's and mother's families one sees that the outstanding characteristics of the poet's mind existed in his ancestors. His remarkable love for nature, his clear perceptions and keenness of vision, his fondness for the classics, his student habit of mind, his literary judgment, his patriotism, are all traceable to his forefathers. Lampman was descended from two United Empire Loyalist families, the Gesners and Lampmans, both of whom had

resided in the vicinity of New York sixty-five and thirty-five years respectively before coming to Canada. They were among the earliest of the Loyalists to arrive, the Gesners coming to Nova Scotia in 1778 and the Lampmans to Niagara in 1779. Preferring loyalty to their king rather than a share in the foundation of a new state built upon rebellion, they sacrificed all the advantages acquired by years of residence in the colonies and made their way to Canada in a condition of practical destitution, leaving their property and possessions seized of the Americans.

Though the Gesners were of Swiss origin and the Lampmans of German, it is interesting to note that in the poet no less than six different nationalities were represented, namely, Swiss, French German, Dutch and English. The Gesners were men of literary culture, students of natural history, classical scholars, professors of science and mathematics, theologians; the Lampmans were men of the farm, big and forceful, who loved the open air. It would be difficult to say which of the two families was more distinctly represented in the poet. In general build and personal appearance he resembled the Gesners who were of short stature, dark hair and brown or black eyes. From them in large measure he inherited his literary taste and aptitude, his scholar's mind. Though the Gesners had lived in the country and had scientifically studied the aspects of nature since coming to Canada yet it would seem that the Lampmans bequeathed to him that unique appreciation of the beauty of nature which found expression in the poet's verse.

#### THE GESNER FAMILY

The Gesner family originated in Switzerland, whence some of the branches moved into southern Germany which probably offered them a larger field and better advantages for the pursuit of their favourite studies. One branch, from which the poet was descended, moved into Holland at an early date. During the past four centuries the family has produced many celebrated scholars and scientists whose labours are recorded in history. At the beginning of the 16th century three brothers, Vasa, Paul, and Andreas Gesner resided at Solothurn in Switzerland near the German border whence Andreas and Vasa moved to Zurich. Vasa was the father of the eminent naturalist Conrad von Gesner who was born at Zurich in 1516. He was the most renowned scientist of his age, professor of Greek at Lausanne and at Zurich, and for his achievements was knighted by the Emperor Ferdinand I of Germany. He was not only a Greek

scholar and linguist producing such works as a list of all the writers who had ever lived with their works, which he wrote in Hebrew, Greek, and Latin, but he was also a great student of natural history being especially fond of botany. Paul, the second of the brothers mentioned above, was the father of Solomon (1559-1605) divinity professor in the University of Wittenberg. Among the most noted scholars in their day were Andrew Samuel (1690-1761), Jean Albert (1695-1760) and John Matthew (1691-1761), three brothers. The 18th century records of the Gesners contain names of many celebrated physicians, naturalists, classics, and clergymen.

Johan Hendrick Gesner (1681-1745), the progenitor of the American and Canadian branches, when twenty-nine years old left his home in Holland and with his wife Anne Elizabeth and infant daughter Margaret came to London, whence he sailed by ship "Lyon" arriving in New York June 10th, 1710. This was forty-nine years after the village of New Amsterdam had passed from the control of the New Netherlanders to that of the English, but it was still a mere village and the interior of the colony was a wilderness inhabited by Indians. Many of the original Dutch settlers had moved from New York and had made settlements along the banks of the Hudson river where they long retained their language and customs. One of these settlements was Tappan about thirty miles north of New York and here John Gesner made his home not far from the village of Hackensack where he had acquaintances and friends. Settled upon a comfortable estate of considerable size Gesner devoted himself to the duties of his farm and grist-mill. In contrast to the conditions prevailing in Upper Canada, pioneers in the Hudson valley always had the advantage of a commercial centre at New York whereby communication with Europe was maintained and comforts were accessible.

John Hendrick Gesner resided at Tappan until his death in 1745, a man of pious life, member of the Lutheran church, and respected by his neighbours. A second child, whom he named John, was born to him in 1724. No record has been found of any children born between his daughter Margaret and John. By his will Gesner left all his property to his wife Elizabeth for her lifetime and at her death it passed to his son John. Provision was made for Gerittje (Margaret) in the bequest of "one negro woman", for at that time slavery was the prevailing custom. About 1740 Margaret had married Jacob Valentine of Yonkers and her descendants to-day constitute a well known family in New York. Her first child was named Johannes and her second children were twins whom she called Anna and Mar-

grietje (Margaret). The register of the old Dutch church at Tappan contains the names of many children of the Gesners who were baptized between the years 1744 and 1815.

John Henry Gesner (second) (1724-1811) inherited his father's estate, to which he made considerable additions. He lived continuously at Tappan and in 1811 was buried in the old Gesner burying ground, his grave and that of his wife being marked by tombstones still legible. The site of his house and the family burying ground may still be seen about a mile and a half southeast of Tappan village. In 1744 he married Famitcha Brower, daughter of Adolphus Brower and Jannette Ferdon. The Browsers were descended from Adam Brower who emigrated from Cologne, France, to New Amsterdam in 1642. Famitcha's grandfather Jacob Brower, was married in 1682 to Anneke Bogardus granddaughter of the famous Anneke Jans Bogardus who was descended from William of Orange (William the Silent). Jannette Ferdon was descended from Thomas Ferdon who had emigrated to New Amsterdam in 1645. The Ferdons (or more correctly Verdon) were a French Huguenot family who had taken refuge in Holland where they resided for a number of years before coming to America.

Seven sons and two daughters were born to John Henry Gesner (second), the eldest in 1745 and the youngest in 1768. Canadian history is interested in only two of these sons, the twin brothers Henry and Abraham Gesner who settled in Nova Scotia.

The American revolution was fraught with unhappy consequences for the family. The father was fifty-two years old at the outbreak of the war; the eldest son was twenty-seven and the youngest eleven. Several letters of the father and a remarkable diary of his youngest son Nicholas have been preserved. From them we learn that the father, John Henry Gesner (second), endeavoured to maintain a neutral attitude in the war, refusing to sign the Association Articles. Never openly espousing the patriot cause and yet fearing to declare himself a King's man, he passed a miserable existence during the war and was considered a Tory by the Americans. His eldest son John Gesner (third) adopted his father's course, but, being suspected by the Americans, he escaped to New York where he lived, probably as a non-combatant, within the British lines throughout the war. Upon the cessation of hostilities he went to Nova Scotia where he lived for five years. Then returning to Tappan he passed the rest of his life in the nearby village of Nyack, where several of his descendants reside at present.

Nicolas, the youngest of these seven brothers, informs us in his diary that "Father Gesner admonished his sons, Jacob, Isaac, Henry and Abraham to take opportunity to go to New York now in possession of the British. With some others, after their father had admonished them to be good boys, they went off in an open pettiauger belonging to Dennis Sneedeen". It is doubtful whether the boys ever saw their father again. Jacob became a captain in the English army and was lost at sea. Of Isaac no further record has been found beyond the fact that he was with the English forces in New York.

Henry and his twin brother Abraham, then eighteen years of age, joined the King's Orange rangers, a loyalist corps raised mainly in Orange county, New York, by Lieut. Bayard. Both boys were with the forces of Sir Henry Clinton in his northern expedition and were present at the storming and taking of Fort Mongtomery. After seeing active service in several engagements the Rangers were ordered to Nova Scotia and embarked for Halifax in October 1778. They remained in garrison duty until 1783 and were then disbanded. In consequence of their loyalist sympathies, Henry and Abraham suffered the loss of all their patrimony, in lieu of which the British Government granted Henry 400 acres in the Cornwallis valley, and Abraham a tract of similar area near Annapolis Royal in the Annapolis valley.

Abraham served in the militia of Nova Scotia for forty years as major. He was one of the first to develop fruit culture in Nova Scotia and devoted himself to his estate which he increased by the purchase of 1,500 additional acres. In 1824 he was appointed to the bench of the Inferior Court of Common Pleas. "His uprightness of character and sincerity of purpose commanded the respect of parliament and people". There are many descendants of Abraham Gesner both in Nova Scotia and in the United States, one of whom lives on the old Gesner place at Belle Isle, Annapolis.

Colonel Henry Gesner, the great-grandfather of the poet Lampman, after receiving his grant of 400 acres of primeval forest, began the life of a pioneer and, before his death, had developed his property to a high state of cultivation. The old residence at Cornwallis still exists in good repair, backed by a great orchard of nearly 7,000 apple trees largely grown from seeds brought from New York by Colonel Gesner. A portion of the old dam forming part of the works of his gristmill still remains. In this mill the Colonel employed a lad who in after years was the father of one of Canada's celebrated statesmen (Sir Chas. Tupper). The military experience which Henry had acquired during the American revolution proved of great value to the province in later years. In 1818 he held a major's commission in the 16th

Battalion, King's County Militia, and in 1828 he was Lieutenant-Colonel of the 1st Battalion. In 1786 Henry Gesner married Sarah Pineo, daughter of David and Rebecca West Pineo of Cornwallis. He survived his wife eight years, dying in 1850 at the age of 94 years, and both were buried in the churchyard of the English church at Cornwallis. Colonel Gesner and his father and grandfather, the original settler in America, all spoke the language of Holland as well as English. He was a man of great pride and inclined to be autocratic, very proud of his family and reserved with strangers. In personal appearance he was blond with light hair and blue eyes, in contrast to his twin brother who was dark. His sword which he always treasured is now in the keeping of his descendants.

His wife's family, the Pineo, or more correctly Pineau, were French Huguenots, descendants of Jacques Pineau, who came to Bristol, Rhode Island, in 1706. After remaining some years in Connecticut they went to Nova Scotia before the American revolution. Elizabeth Sampson, the grandmother of Henry Gesner's wife, was directly descended from Myles Standish and John Alden.

Twelve children were born to Henry Gesner and his wife Sarah Pineo, all of whom were baptized in St. John's church Cornwallis. This present narrative is concerned with the life and adventures of two of the sons, David Henry Gesner, the grandfather of Archibald Lampman, and Abraham Gesner.

Each of these sons when twenty-seven years of age left their father's home to seek their fortunes. Abraham went to London to study surgery and medicine, returning again to Nova Scotia after taking his degree. A man of scientific tastes he became interested in the geology and mineralogy of Nova Scotia and published various reports and works on the gold fields, geology and mineralogy of the province. In 1838 he was appointed Provincial Geologist of New Brunswick. At the expiration of his office he returned to his father's estate at Cornwallis where he continued the practice of medicine. His scientific experiments resulted in the construction of an electric motor, probably one of the first ever made. Among other achievements was his discovery of a method for the extraction of illuminating oil from coal and petroleum which he patented in the United States under the name Keroselene, afterwards abbreviated to Kerosene.

He was a man of genial and generous disposition, popular with his neighbours, a firm churchman and fond of music. In personal appearance David Henry and Abraham closely resembled each other. They are described as being of medium height, with deep chest and square shoulders, dark complexioned, having black eyes



which shone brilliantly, and raven black hair which maintained its colour throughout their lives. The descendants of Abraham Gesner include many noted geologists, clergymen, doctors, chemists and inventors.

David Gesner was born at Cornwallis in 1793. When twenty-seven years old he left Nova Scotia for Montreal, where he taught school for two years. He then studied medicine for two years, but not finding either occupation to his liking and being drawn by a love of adventure and a great fondness for nature, he decided to join the ranks of the pioneers who at that time were beginning to migrate from Lower Canada and the Maritime Provinces to Upper Canada. About the year 1825, in company with other pioneers he arrived at Port Talbot on Lake Erie. Thence he journeyed a few miles westward and took up land in the township of Orford, County of Kent. The Book of Land Grants in the Archives at Toronto records a grant to David Henry Gesner of 200 acres south on Talbot Road on the shore of Lake Erie, 7th June, 1825. At Talbot dwelt Colonel Thomas Talbot, a retired officer of the English army who had secured a grant of 100,000 acres under the condition that he should place a settler upon every 200 acres. "There he dwelt for years, utterly alone, shunning the society of his fellowmen, a picturesque and singular character in the early history of Upper Canada".

The country at that time was an almost unbroken wilderness of primeval forest, peopled principally by Indians and a few settlers who had penetrated west from York as far as London and along the north shore of Lake Erie. Every privation and difficulty which the sturdy pioneer of those days encountered fell to the lot of David Henry and it needed a stout heart and wonderful self reliance to induce a man to leave the comparatively well settled country of Nova Scotia and to brave the unknown wilds of Upper Canada. There he would be deprived of the comforts to which he had been accustomed; communication with his family and friends would be infrequent and subject to the uncertainties of courier post and shipping; whatever he should require for existence must be the fruit of his own labours. Clearing a small space in the forest Gesner erected a comfortable log house in which he dwelt alone for nearly two years. By incessant labour and perseverance he hewed down the forest, cleared his fields, built himself a comfortable home, planted and developed a fruit farm rivalling in some degree his father's estate at Cornwallis. As events turned out, it was not for his own profit alone that he ventured so far from home, for the Government saw in the son of the loyalist Colonel Gesner such qualities as marked

him a staunch King's man who could be relied on to hold the country in allegiance to Great Britain. Barely ten years had passed since the battles of the war of 1812 had been fought within a few miles of Gesner's home; the Americans were covetous of the land and there were dissatisfied Canadians ready for an American alliance. Thus it happened that Gesner was appointed Crown Commissioner to strengthen the loyal sentiment. Later he held the offices of Justice of the Peace and King's Counsellor and for many years he was the Government's chief representative in that section.

Companionship was not far distant for at Tyrconnel Gesner met and wooed Sarah Stewart, daughter of Captain John Stewart who with his wife and ten children had moved to Tyrconnel from Digby, Nova Scotia, in 1820. The Stewarts were a Scotch family who had emigrated from County Tyrone, Ulster, in the north of Ireland, to Nova Scotia. Captain Stewart had been educated for the Church of England ministry but had chosen to follow the sea. His wife Sarah was a member of the Culver family who had emigrated from Holland. Gesner was married in 1827 and the young couple taking up their abode in the forest home prepared to face the privations of pioneer life. We shall never know the details of that struggle culminating in final success, but we may infer how lonely and primitive were the conditions of life from the saying of the poet's mother that, when a child, she would often lie awake at night, listening to the howling of the wolves near the house.

Gesner's married life covered a period of fifty-two years. He survived his wife but a few months, dying in 1879 at the age of 86, and both were buried in the churchyard of Trinity church, Morpeth, which Gesner in company with other gentlemen had built and maintained. Eight children were born to them, of whom the last surviving died in 1915.

David Henry Gesner was a man of commanding personality, very domineering and autocratic, a lion-hearted man of iron will and great strength of mind and body. Ruling as the King's Commissioner and as a veritable seigneur in spirit, he was a law unto all in that region and it has been said that his neighbours never ventured on important undertakings without first consulting him and obtaining his approval. He was an unapproachable man who consistently maintained his autocratic attitude both at home and abroad, always intolerant of opposition.

Of his eight children only two married, his eldest son John and his daughter Susannah Charlotte, mother of the poet, for Gesner's

autocratic will undoubtedly interfered with the natural development of his children's careers.

#### THE LAMPMAN FAMILY

About the middle of the 18th century three brothers, John, Caspar, and Frederick Lampman left their native town Hanover, Germany, and emigrated with their families to the American colonies coming by way of Holland. The Empire of Germany did not exist at that time. The Duchy of Hanover belonged to the King of England (George II) and it was not until the accession of Queen Victoria (1837) that the Duchy was severed from the English crown. In 1866, about one hundred years after the Lampmans left Hanover, the Dutchy was incorporated with Prussia. Thus the Lampmans in leaving Hanover and coming to America simply transferred themselves from one portion of English territory to another, without change of allegiance to the English Crown.

John, who is thought to have been the eldest, settled in Rennselaerville, and Caspar in Columbia County, New York. The men of these two families remained in the United States after the Revolution, excepting two or three of their sons who, either during or immediately after the war, settled in Lower Canada near Lake Champlain and in northern Vermont. Michael, Stephen, and Henry Lampman are recorded as having settled at Swanton, Vermont, in 1787. The records show that other sons of John and Caspar Lampman settled in the eastern part of the Province of Quebec, but the majority of these two families seem to have sided with the Americans in the revolution and their numerous descendants are to be found in various parts of the United States.

The youngest of these three brothers, Frederick Lampman, the ancestor of Archibald Lampman, was about thirty years old when he arrived in New York in 1750 with his wife Katharine and one or two children. He settled in New Jersey not far from New York and there he lived for thirty-four years. In 1784 when about sixty-five years old he came to Canada and being a U.E. Loyalist was granted 400 acres by the Crown at Stamford, Lincoln County, District of Niagara. Frederick Lampman and all his sons and sons-in-law were strong loyalists. There was no hesitation on their part in siding with the King's adherents. With the exception of a few horses and cattle and some personal effects, which he was able to bring into Canada, all his property was seized by the Americans and he entered the country almost destitute. His family consisted of seven sons and

five daughters. The eldest son was 27 years old at the outbreak of the revolution and the youngest seven years of age. All the sons, excepting the youngest Abraham, being of military age were subject to impressment in the American forces and efforts were made to secure them forcibly. The eldest, Peter, escaped from the Americans with great difficulty in 1778 and made his way on foot and alone to Canada. The second son, William, was arrested, accused of being a Tory spy, and, although proven innocent, was murdered in prison during an altercation with the jailer. During the early period of the war before the British had seized the town of New York, the Loyalists resident in the neighbourhood suffered severely at the hands of the Americans. After the capture of New York many took refuge with the King's forces, leaving their homes in the country which were ransacked by the Americans, while many were driven from their homes in New Jersey and along the Hudson valley, glad to save their lives.

It is greatly to be regretted that many records of the experiences of the Loyalists during that time of changes have been lost, but when it is remembered that they arrived in Canada in the majority of cases utterly destitute and were at once confronted with the problem of making a livelihood in primeval forest land to which they were wholly unaccustomed, the wonder is that any records were left. Frederick Lampman faithfully maintained the chronicle of his children in the Family Bible, and his son Peter continued the record for another generation, and this Bible is carefully treasured to-day by Frederick's great-great-granddaughter, 160 years after he brought it to America. The book is exactly 200 years old. Another interesting relic exists carefully guarded in the Dominion Archives at Ottawa. It is a petition of Peter Lampman dated 11th October, 1796, for additional grant of family lands, witnessed by G. Ridout, and contains a list of his children in a beautiful hand probably written by his wife.

The Peace of Paris was signed in 1763, but it brought no good will to the Loyalists from the Americans. Although the latter insisted that the British forces should leave New York immediately, the Commandant persistently refused to withdraw his troops until the Loyalists had been safely transported to other lands. Under British protection they departed from the colonies where many of their families had lived for half a century and more, some to the West Indies or to England, and others to Canada.

In 1784 a great pilgrimage of the Loyalists to Upper Canada began. They travelled by the old Indian trail west from Albany to the lake country of the Mohawks and Iroquois, where the trail divided,

one branch going north to the Indian village of Oswego, whence they sailed across Lake Ontario to Kingston, and the other trail continuing due west to Niagara. The Mohawks and Iroquois whose lands and villages had been devastated by the Americans as the result of their loyalty to the King, joined the Loyalists in seeking new homes in Canada. Among other bands, seven families of Loyalists migrated together to Niagara and took up claims in Stamford township bordering on the Niagara river. They were the Mettlers, Hensels, Lampmans, Bonks, Swayzes, Hoovers, and Seaburns. Among the original settlers in Thorold were the Ostrandors, Seaburns, and Uppers, while the Swayzes, Hoovers, and Lampmans settled in Stamford. Four hundred acres were granted to Frederick Lampman. At that time all the territory between the Ottawa river and Detroit river, in which the Loyalists founded homes, was part of the Province of Quebec, but in 1788 Lord Dorchester divided the territory into four districts for settlement to which he gave the names of Lunenburg, Mecklenburg, Nassau, and Hesse. These names in 1792 were changed respectively to Eastern, Midland, Home and Western. Hence the district in which the Lampmans settled was called at first Nassau and later Home.

Twenty-five years ago Colonel E. Ryerson when collecting data of the Loyalists, published a letter which he had received from Mrs. Elizabeth Bowman Spohn, whose grandmother was a daughter of Frederick Lampman. In this letter dated in 1861 Mrs. Spohn described most graphically the sufferings of her grandparents at the hands of the Americans, their rescue by the Indians, their journeying to Canada and the fearful struggle for existence in the primeval wilderness. Of the Lampmans she wrote: "My grandfather married the daughter of a Loyalist from Hudson (North) river, Mr. Frederick Lampman. He was too old to serve in the war, but his four sons and two sons-in-law did. They were greatly harrassed but they hid in the cellars and bushes for three months, the rebels hunting them night and day. At length an opportunity offered, and they made their escape to Long Island, where they joined the British army". Frederick Lampman upon the marriage of his daughter Elizabeth to Peter Bowman in Canada gave her as a wedding present, a cow, bed, six plates, and three knives, which portrays the destitution of the Loyalists.

Only fragmentary accounts are preserved of the struggles and sufferings of the Loyalists during the starvation year of 1785 and for years after. Frederick was sixty-five years old when he arrived in Canada. He did not long survive the sufferings and losses which he

had endured in the revolution. In 1789 he died, five years after coming to Canada. In his will which has been preserved, after providing for his wife, he devised the estate to his second son Frederick (second) on certain conditions, and with other bequests, he gave the family Bible to his eldest son Peter. Descendants of his sons Frederick, John, Matthew, and Abraham, and of his five daughters are to be found to-day from Ontario to Vancouver. The war had wrought havoc in his life. His farm which he had carefully developed for thirty-five years together with his personal property was seized by the Americans; his son had been murdered; his two sons Peter and Stephen had escaped to Canada; and finally with his wife, daughters and four younger sons who had survived the war, he journeyed to Canada when sixty-five years of age to begin a life-long struggle in wresting a home from the wilderness. After such experiences the loyalty of the family to the British crown in the war of 1812 causes no surprise.

His son Stephen, who was sixteen years old at the beginning of the revolution, joined the British forces in New York. At the conclusion of the war he travelled north and settled on Pike river, Stanbridge, Quebec. The town of Bedford, P.Q., owes its inception to Stephen Lampman who was one of the original grantees of the township. The location of his mills on Pike river is shown on old government maps of 1800 and 1815 which are preserved in the Archives at Ottawa. His descendants settled in Vermont and later in the states of Wisconsin and Minnesota.

Peter Lampman, the eldest son of Frederick and great-grandfather of Archibald Lampman was born in Hanover in 1749. He was twenty-seven years old at the beginning of the revolution. In 1777 he married Elizabeth Haines of an English family which after the war settled as U.E. Loyalists in the township of Newark, District of Nassau. Soon after their marriage Peter was compelled to flee from their home to escape impressment with the American forces and the young couple were separated for about five years. His eldest child Catharine was born during her father's flight. If Elizabeth received any news of her husband during those five years, it must have been a most unusual circumstance. Alone and on foot, hunted by the Americans, always in peril of his life, he travelled up the Hudson valley to the city of Quebec, where he arrived in 1779. It is related that at one time, when hard pressed by his pursuers, he hid in a hay mow which the Americans searched with swords and bayonets. At another time he slept in a tree while the searchers passed beneath. After his escape through the American lines, he must have encountered

great privation in obtaining food for there were very few settlements and the whole region was held by the Americans. The winter of 1779-1780 he spent at Quebec.

In the spring of 1780 he proceeded west by the St. Lawrence river to the Niagara peninsula where he took up a claim at bend of the Niagara escarpment called St. Anthony's Nose. Newark was the name of the nearest settlement. At this place, the first Parliament of Upper Canada was afterwards held, the name being changed to Grantham, then to Lenox, and finally to Niagara. From the autumn of 1780 to the spring of 1782 Peter Lampman was busily engaged in preparing his new home in the wilderness, cutting down the forest, and building a log house. He was compelled to do the work practically alone for there were very few settlers in that district at the time, the Loyalists not arriving in numbers before 1784 when Peter's family settled nearby at Stamford. In the spring of 1782, having made sufficient preparation, he set out alone for New York to fetch his wife and child. Although peace had been declared in that year, news was slow in travelling, and his return to New York was probably as dangerous as his flight from the town had been. His route this time was by the Mohawk valley through the country of the Five Nations. At some time during the summer of 1782 he found his wife and the little child Catrina then about four years old whom he saw for the first time.

We do not know where they lived for the next nine or ten months, but in the following spring of 1783 Peter returned again to Niagara bringing his wife, Catrina, and an infant son but a few weeks old. It is related that he procured a horse, on which his wife and children rode while he walked by their side. They arrived in Niagara in safety and began life in their forest home where though privations were severe, there was security under the British flag. Peter Lampman's grants were extensive, altogether about 750 acres as recorded in the Land Books of Upper Canada which are preserved in the Archives at Toronto. The estate, which he named Mountain Point, was situated between Thorold and St. Catherine's, and under his care a beautiful fruit farm was developed. Here he lived for fifty-two years. In 1834 he died at the age of eighty-five, having survived his wife fourteen years. They were both interred in the graveyard of the old Lutheran church at Thorold. This historic log church was recently taken down to make room for the new Welland canal.

Ten children were born to Peter Lampman, five boys and five daughters. The eldest daughter Catharine, who had travelled on horseback with her mother to Canada, married in 1797 George Keefer

the founder of Thorold, son of George Keefer who had emigrated from Alsace, France, to New York and had lost his life and property as a Loyalist in 1770. The infant boy whom Peter brought to Canada in 1783 and whom he named Jacob seems to have died while young for no further record of him has been found. The second son, Frederick, married the daughter of a Loyalist and moved from Niagara taking up a grant at Palmyra, Talbot Street, in the township of Orford near Lake Erie, a few miles from Clearville, where David Henry Gesner, about the same time 1825, had received a grant. Frederick Lampman was one of the first settlers on Talbot Street and the original grant from the Crown is still preserved by his grandson who occupies the old homestead. All of Peter Lampman's sons served in the Lincoln Militia in the war of 1812 and several of the Lampmans lie buried in Lundy's Lane. His third son, named Peter, the poet's grandfather, was wounded at the battle of Fort George 27th May, 1813. Another son, John, Captain of the 1st Lincoln Militia, was severely wounded at the battle of Lundy's Lane. The Orderly Books of the war of 1812 contain many references to the Lampmans. In the records of marriages made by Peter Lampman's children the names of several well known Loyalist families occur. Captain John Lampman married Mary Secord, sister of Laura Secord, whose brother Abraham Secord married Elizabeth Lampman.

Peter Lampman's third son, who was also named Peter, the grandfather of the poet, inherited the family estate at Mountain Point. He married Agnes Ann McNeal, daughter of Archibald McNeal who had come to Canada from Baltimore. Their family consisted of ten children, of whom seven were sons. The third son, named Archibald, father of the poet, was born in 1822 and died at Ottawa 1895. He was educated at Upper Canada College, graduated Bachelor of Arts from Trinity College, Toronto, 1857, and was ordained in the ministry of the Church of England 1857. He was appointed incumbent of Trinity Church, Morpeth, in 1860 and in May of that year married Susanna Charlotte, daughter of David Henry Gesner. He was remarkably proficient in the classics even for those days when the study of classical authors was considered essential to a liberal education. He was especially devoted to Vergil, Horace, and Cicero, and having the advantage of an excellent memory his store of classical knowledge never faded.

In reading the foregoing sketches of these hardy men, one cannot fail to be impressed with a few facts which seem to distinguish them from men of the present time. Hardships and great labours did not shorten their lives, for they generally attained the age of eighty and



even ninety years. Their families were always large, frequently numbering a dozen children of whom very few died in childhood. These men and their wives seemed devoid of fear and their powers of adaptability to new conditions were remarkable. We of to-day can hardly appreciate the difficulties which they conquered, but, built upon such courage, devotion and loyalty as characterized their lives, Canada takes her place among the progressive nations of the world.

## ANCESTRY OF ARCHIBALD LAMPMAN

|   |   |
|---|---|
| Frederick Lampman<br>1719-1789<br>and Katrina                           | John Hendrick Gesner<br>1681-1745<br>and Ann Elizabeth                  |
| Peter Lampman<br>1749-1834<br>Elizabeth Haynes<br>1757-1820             | John Henry Gesner<br>1724-1811<br>Famitcha Brower<br>1723-1788          |
| Peter Lampman<br>1787-1870<br>Agnes Ann McNeal<br>1795-1879             | David Henry Gesner<br>1793-1879<br>Sarah Stewart<br>1802-1878           |
| Archibald Lampman<br>1822-1895<br>Susanna Charlotte Gesner<br>1837-1912 | Susanna Charlotte Gesner<br>1837-1912<br>Archibald Lampman<br>1822-1895 |
| Archibald Lampman<br>1861-1899<br>Maud Emma Playter<br>1869-1910        |   |
| Archibald Otto Lampman<br>1898-<br>Helen Winifred McKenzie              |   |
| Mary Natalie Lampman<br>1921  |   |

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