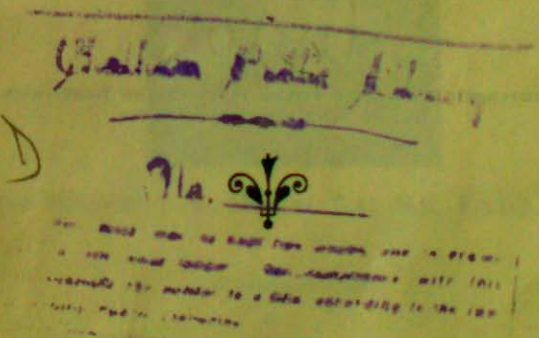
KENTIANA

The story of the settlement
and development
of the

COUNTY OF KENT



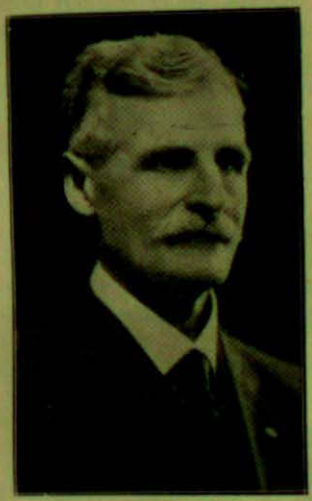
Summarized from the published records
of the

KENT HISTORICAL SOCIETY

1929

KENT HISTORICAL SOCIETY

(Affiliated with the Ontario Historical Society)



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PREFACE

THE Kent Historical Society was founded in 1912 among other objects for the purpose of "diffusing information relative to the history of the County and of the Dominion, and in general encouraging and developing, within the County, the study of history."

During the decade from 1914 to 1924 six volumes of addresses and papers were printed, the first four volumes now being somewhat rare. One complete set of the volumes is preserved in the Reference Division of the Chatham Public Library.

Another generation is now occupying the centre of the educational stage and it is the object of this volume to reach this younger generation with such of the history of this district as has found its way into print with the approval of local historians.

The necessity for abridging some of the valued papers of the Society is to be regretted, but it has been done to obviate the outlay requisite to have the papers reprinted in full, and to bring the volume to a more assimilable length.

The endeavour has been made to preserve all historical facts contained in the papers and in most cases the original sequence of the paper has been preserved. The papers are arranged in chronological order.

Only papers of a general historical nature have been included in this volume, which is a summary of the work to date. It is not all the history of the County, and future contributions will be published when the Society has them available.

This volume is published through the generosity of J. W. Mustard, Esq., B.A., M.B.,F.A.G.S., Honorary President of the Kent Historical Society, without whose guidance and financial assistance this work would not have been attempted.

PEARL WILSON,
Secretary,
Kent Historical Society.

Chatham, Ontario,
March, 1939.

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THE EARLY INDIAN OCCUPATION OF KENT

A synopsis of a paper by

GEORGE T. McKEOUGH, M.D.

COMMENTING on the various tribes of Indians in Canada and their habitat, Dr. McKeough states that the Iroquois and Hurons were the two most important and were enemies. Both occupied the valley of the St. Lawrence when Jacques Cartier arrived in 1534, but when Champlain arrived 69 years after, the valley was occupied by a few Algonquins, the Hurons having gone to the Lake Simcoe region and the Iroquois to what is now New York State and Ohio. The Neutrals (a name bestowed upon them by the French), or Attawandarons, (a people with the country—meaning the people that have the best country) who were recognized by other tribes as non-combatants, occupied the Niagara Peninsula, the Highlands, and the lake front of Erie from Niagara to Amherstburg, and in this territory controlled the flint beds near Point Abino, and excelled the men of other tribes in splinting, polishing and fitting flakes of the chert carrying rocks, into primitive ammunition.

David Boyle in his article "Notes on Primitive Man" is quoted by Dr. McKeough as stating that the Neutrals were among the first tribes to leave the main body, but the fact that they were found beyond the most westerly point of migration of the Iroquois and the fact that they did not share in the Huron-Iroquois feuds, points to an earlier and independent migration. Their language varied but slightly from that of the Hurons (which there is no reason to regard as the parent tongue) and the inference is that their separation must have taken place long before the disruption compelled the other clans to seek refuge on the Georgian Bay and elsewhere.

The Jesuits believed that the three nations were originally one people, the language only differed dialectically

and their habits, ceremonials, food, clothing and form of government were much the same.

Dr. McKeough states that the Neutrals, while neutral as between Hurons and Iroquois, waged deadly warfare on the Mascoutins or Nation of Fire, who inhabited what is now a part of Michigan, and the Neutrals were more ruthless and cruel than the other tribes, especially in their treatment of women prisoners, whom they tortured and burned, a practice not recorded of the Hurons. Physically they surpassed the Hurons and in summer wore no clothing but adorned their bodies by tattooing from head to foot with charcoal pricked into the flesh. Long immunity from attacks by the Hurons and Iroquois and the superabundance of vegetables and animal food tempted the Neutrals to the enjoyment of every savage luxury and animal appetite. Charred remains in their ash heaps or kitchen middens indicate that cannibalism was practiced by the Neutrals.

The first white man who records a visit to the Neutrals was Father Joseph de la Roche Daillon, a Franciscan Priest, who acknowledged that his desire for a visit was engendered by the glowing accounts of Etienne Brule, Champlain's adventurous interpreter who mingled with the Neutrals in the summer of 1615 and was probably the first white man to venture among them and recount to the French missionaries the good climate, rich land and abundant game in that part of the country in which the many villages of the Neutrals were located.

Daillon was of aristocratic birth. He came to Canada in 1615 and took charge of the Huron mission, and in October 1620 paid a visit to the Neutrals, a five days' journey before the first Neutral village was reached. He was accompanied by one or two guides and two French traders. Although not knowing the language of the Neutrals he spent four months among them, and visited four other villages. At first he was well received and gifts were exchanged, but the Hurons, hearing of the visit, and fearing that the French would open a direct trade with the Neutrals, at once circulated untruths about the French, and from these the Neutrals conceived the idea that the presence of the French would bring on pestilence; and Daillon, who, having lost his interpreter, was endeavoring

to Christianize the Neutrals by signs, was subjected to much insult and abuse and nearly lost his life at their hands.

The Hurons who acted as middlemen between the Neutrals and the French, made big profits by exchanging French goods for the furs of the Neutrals. It apparently never occurred to the Neutrals that there was a direct road for them by way of Lake Ontario to the French trading posts to which the Hurons could not go by reason of the enmity of the Iroquois but which would have been open to the Neutrals. The Hurons were too astute to kill Daillon for fear of the vengeance of the French, but hoped the Neutrals could be stirred up to kill him.

On his return to Huronia, Father Daillon wrote a report of his mission. Describing the country with appreciation, he comments on the abundant vegetable life and game, and concludes by stating that the life of the Neutrals was very impure and their manners and customs the same.

Father Daillon left the country for good in 1628 and sailed for France about a year later, and never returned to Canada. He died in July 1656. There is nothing in his writings to indicate that he visited the western portion of what is now Ontario.

Another mission to the Neutrals was established in 1640 by John de Brebeuf and Joseph Chaumonet, Jesuit Fathers, who had been in Huronia. They encountered opposition on their arrival among the Neutrals as messages had been sent from Huronia that if the pale face sorcerers were allowed to dwell among them, famine and plague would desolate their villages, their women would be struck with sterility and the nation itself would fade from the face of the earth. These two Priests persisted in their mission and visited eighteen villages or encampments, preaching the way of the Cross. According to Dr. McKeough there is evidence that they visited Khioeta, or St. Michael, one of the five villages shown on the early maps, and they therefore must have passed through the Village of St. Joseph de Kent, and also the smaller communities on the way. At St. Michael they received a partially friendly reception, but after four months of strenuous self sacrifice, and barren effort, they returned to Huronia. Dr. McKeough's search

among the Indian collections in the County, for crucifixes, crosses, ink horns, communion chalices, metallic thuribles for incense, etc., which would be tangible evidence of the sojourn of the missionaries at certain villages, has revealed none of these things.

For an account of the death of Brebeuf and Lalemant another missionary, Dr. McKeough quotes Parkman as follows:

> "Brebeuf and Lalemant, during the fierce attack of the Iroquois, were captured by them at St. Ignatius. Brebeuf was led apart, stripped of his clothes, and bound to a stake. He seemed more concerned for his captured converts than for himself, and addressed them in a loud voice, exhorting them to suffer patiently, promising heaven as their reward. The Iroquois, incensed, scorched him from head to foot to silence him, whereupon, in the tone of a master he threatened them with everlasting flames for persecuting the worshippers of God. As he continued to speak with voice and countenance unchanged, they cut away his lower lip, cut out his tongue and thrust a red hot iron down his throat. He still held his tall form erect and defiant, with no sound of pain, and they tried other means to overcome him. They led out Lalemant, that Brebeuf might see him tortured. They had tied strips of bark smeared with pitch around his naked body. When he saw the condition of his superior, he could not hide his agitation and called out to him in a broken voice in the words of St. Paul: 'We are made a spectacle to the world, to angels, and to men.' Then he threw himself at Brebeuf's feet, upon which the Iroquois seized him, made him fast to a stake and set fire to the bark that enveloped him. As the flames arose he threw his arms upwards with a shriek of supplication to heaven. Next they hung around Brebeuf's neck a collar made of hatchets heated red hot, but the indomitable Priest stood like a rock. A Huron in the crowd who had been a convert of the mission but was now an Iroquois by adoption, called out, with the malice of a renegade to pour hot water on their heads, since they had poured so much cold water on those of

others. The kettle was accordingly slung, and the water boiled and poured slowly on the heads of the two missionaries. 'We baptise you' they cried, 'that you may be happy in heaven, for nobody can be saved without a good baptism.' Brebeuf would not flinch, and in a rage they tore out his finger nails, cut strips of flesh from his limbs, and devoured them before his eyes. After a succession of other revolting tortures they scalped him, and seeing him nearly dead they laid open his breast, and came in a crowd to drink the blood of so valiant an enemy, thinking to imbibe with it some portion of his courage. A chief then tore out his heart and devoured it. To the last he refused to flinch, and his fortitude was the astonishment of his murderers. The bodies of the two missionaries were carried to St. Marie and buried in the cemetery there, but the skull of Brebeuf was preserved as a relic. His family sent from France a silver bust of their martyred kinsman, in the base of which was a recess to contain the skull, and to this day the bust and relic within are preserved with precious care by the Nuns of the Hotel Dieu at Quebec."

Dr. McKeough quotes Parkman on the extermination of the Neutral Indians as follows:

"No sooner were the Hurons broken up and dispersed than the Iroquois, without waiting to take breath, turned their fury on the Neutrals. At the end of the autumn of 1650 they assaulted and took one of the most important Neutral towns, said to have contained at the time more than 1600 men, besides women and children, and early in the following spring they took another town. The slaughter was prodigious and the victors drove back to their homes troops of captives for butchery or adoption. It was the death blow of the Neutrals. They abandoned their corn fields and villages in the wildest terror, and dispersed themselves about the forests, which could not yield sustenance for such a multitude. They perished by thousands, and from that time forth the Neutral Nation ceased to exist."

Their extermination was pretty well completed by the year 1653.

Dr. McKeough quotes from an article by a Mr. Orr on the Neutral Indians that in a letter embodied in the Jesuit Relations* of 1670, Father Freners relates a visit he made in 1669 to the Oneida village of Gandoge, peopled with the remnants of three nations destroyed by the Iroquois. Among them were the descendants of the slaughtered Neutrals, who had been adopted by the Iroquois and incorporated into the Oneida Tribe to fill the places of members of that tribe who had been killed in the war. This is the last time the Neutral Indians are mentioned in the annals of New France.

The foregoing gives a brief description of the Indian Tribe that inhabited that part of Canada in which the County of Kent is located, the following is a resume of the known sites of Indian Villages in and around Kent County.

Quoting from Dr. James H. Coyne's paper "Indian Occupation of Southern Ontario," Dr. McKeough states that early maps show five Indian villages west of the Grand River, Our Lady of the Angels, near Brantford; St. Alexis, which has been fairly well identified to be the Southwold Earthworks; St. Joseph de Kent, location problematical, but in all probability in Kent County; St. Francis, somewhere in the vicinity of the Township of Bosanquet in Lambton County or Williams in Middlesex County, and St. Michael, near Windsor.

In addition, Mr. E. B. Jones, in an article in the Evening Banner of November 27, 1896, sets out the location of two villages near Chatham, both on McGregor's Creek. He says:

> "The central villages near Chatham, of which there were two, were situated on McGregor's Creek. One is partly on the Protestant and partly on the Catholic Cemetery and partly on McGeachy's land, and is divided by the creek into two parts, the east and west village. The other village is about half a mile to the north and is divided by the creek into the north and south village. The south village near Wilson's bridge

* The written reports of the Jesuit Missionaries to the Head of that Order in France.

appears to have been partly surrounded with a palisade, beginning at the bank of the creek at the west boundary of the village, and enclosing a semi-circular piece of land of about three acres, and ending on the creek bank of the east. There are still traces of the ditch and embankment upon which the palisades were placed, but the plow has nearly finished the work of demolition. There is no doubt but that these villages were protected by walls or palisades. It is comparatively easy to locate the position of several lodges within the enclosure, by the debris left on certain spots, such as arrow points, fragments of flint, stone hammers and fragments of broken bone. Every such place indicates the site of a lodge. These lodges were arranged in the form of a semi-circle and enclosed a space about one and a half acres.

This spot would appear to be the forum where many a pow wow was held. In peaceful times it was used as a playground. Games of ball were seemingly common if we are to judge by the number of stone balls found on these village sites. Here also captives were tortured to death at the stake."

Mr. Jones further states that when the Sulpician Fathers, Dollier de Casson and Rene de Brehart de Galinee and their party of voyageurs discovered Rond Eau in 1670 the remains of another village were located at what is now Government Park. An ossuary has also been located there. Early settlers in Harwich remember remains of old Indian trails in that part of Kent.

Dr. McKeough quotes Mr. Herbert Smith of Lot 132 Raleigh as stating that there were three sites of Indian Camps on his land, charcoal plowed up on these sites, microscopically examined showed cedar fibres, although the oldest inhabitants do not recall any cedar growing on the farm. Many corn stones and pounders or pestles have been found there, also a few pipes, and some clay pottery, a part of which gives the appearance of having been molded in wicker or basket work.

The south side of the Highbanks ridge seems to have been favored hy the Neutrals, as quantities of arrow heads

have been found, while comparatively few were located on the north side.

Mr. E. B. Jones mentions another Indian village in the extreme western portion of the County of Kent, near Lake St. Clair. This was discovered by Governor Simcoe in 1793 when he made a tour of inspection from Niagara-on-the-Lake to Detroit, then a possession of the British. Near Baptiste Creek, where the Railway bridge now stands. Major Littlehales, who accompanied the Governor, mentions in his diary that ruins of wigwams and the bleached remains of human beings, were found. (The editor ventures to suggest that this may have been the site of the village of St. Michael.)

Dr. McKeough records the location of the site of another Indian village, known as the Fort, about a mile north of Clearville. Clear Creek passes through the land at this point and in its flow southward makes a considerable detour around a low terraced tableland, the slopes showing evidence of former higher level in what must have been a much larger stream. The Indians had taken advantage of the situation for strategic reasons and proximity to water. The debris usual to the site of an Indian village was found but not a vestige of any European presence or influence. If this village ever had dealings with the whites some proof should have come to light in the investigation of the site. There are two village sites at this point on different levels but whether they were occupied concurrently or by the same group is not known. At this location Mr. Inspector Smith discovered a human skull with certain symbols carved on the vertex. The characters represented some of the signs of the Zodiac. (This skull is now in the Provincial Museum in Toronto.) Dr. McKeough, commenting on the find states:

> "It must be at all events a relic of a remote civilization that occupied Canada in pre-historic ages."

However, in Vaughan Township, York County, a stone with the year 1641 chiseled upon it has been found, supposed to be the work of a priest to the Neutral Indians. Mr. Louis Goulet, who examined both engravings, thinks anyone who could engrave or cut upon stone, anything as

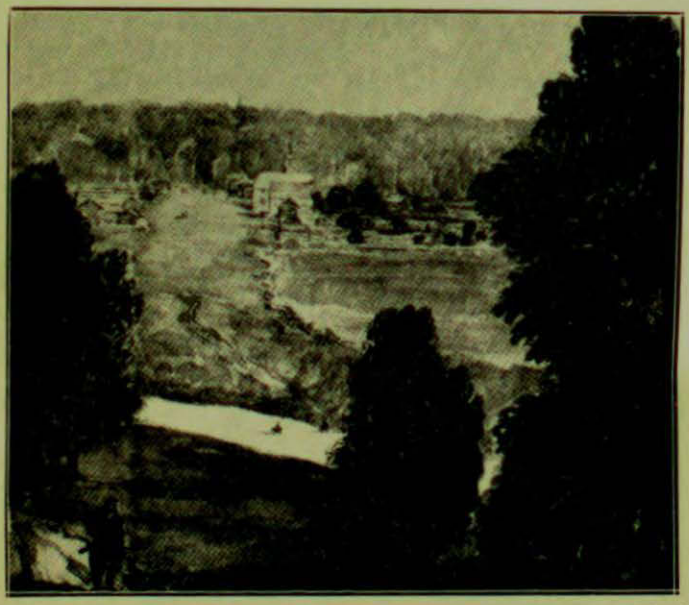
distinct as the date 1641 is, could easily have made the Zodiac upon the skull.

In making excavations near the Village of Cedar Springs, in 1914, Dr. McKeough tells of the exhumation of skeletons of four Indians, two adults, a young adult and a child. Three of the skeletons were found close together and the fourth a short distance away . . . all were in a crouching position with heads slightly elevated and facing the east. Commenting on Indian burial customs, Dr. McKeough quotes Parkman:

> "Every 10 or 12 years remains of the dead were taken from scaffolds, biers, trees, huts and tents, where they had been preserved or kept. What remained of the flesh was often scraped from the bones. The bodies and bones were wrapped in skins and rich furs, and carried in a procession to a great trench, which had been prepared with enormous labour, when, after a final embrace, and the bones caressed and fondled by their friends, amid paroxysms of lamentations, and a harangue by the chief in praise of the dead, and extolling the gifts bestowed by the sorrowing relatives, the bodies were flung into the pits, arranged in order by Indians; logs and stones were cast over the sepulchre and the clamour gradually subsided."

Dr. McKeough reports the existence of such an ossuary at the south east corner of Rondeau Park, and another near McGregor's Creek, a short distance from the City of Chatham; the Rondeau ossuary furnished many skeletons for medical students at Toronto University in the "sixties" and the ossuary near McGregor's Creek is described as a mound 30 feet in diameter containing when opened about seventy skeletons but no weapons or utensils. Many of the bones showed evidence of having been burned and the majority appeared to have been buried devoid of flesh, but the correct position of the bones in a few of the skeletons showed that they must have been buried in the flesh, which confirms the description by the Jesuits of "The Feast of the Dead."

deep ravine running into the Thames. Here, on the 9th of May, 1792, they began to build the village which they later named Fairfield. As soon as the rich bottom lands, mostly across the river, were cleared, corn was planted. The village was laid out as a double row of houses along a single street parallel to the Thames. Its eastern end terminated at the ravine. A plan of the village, dated August, 1793, shows thirty-eight houses. The church occupies the fifth lot from the ravine on the side farthest from the river.



Fairfield, Moravian Indian Village—from a painting by Lieutenant Colonel P. Brainbrigge. (Original in Public Archives of Canada.)

Just west of this is Zeisberger's home. Directly opposite it is the house occupied by Edwards and Jung; next to them is Senseman's house, and then the schoolhouse, extending down river. The remaining houses were occupied by the Indians, whose names are given in the plan. The graveyard, on a little elevation called Hat-hill, is almost directly opposite the lower end of the village. Some distance behind the church is a small field belonging to

Zeisberger, which he used for pasture and turnips. One of the Indians, named Ignatius, had a large wheat field on the eastern side of the ravine, extending across the present Longwoods road. Twenty years later, when the town was burned, it had grown no farther westward, but there were several houses across the ravine, which had been bridged. There were also some houses on a cross street which ran back some distance from the main street, just east of the chapel.

The settlement was fortunate in having a good spring of water at the head of the ravine, which fed the little creek running into the Thames. They were fortunate, too, in having a salt spring on the bank of the river less than half a mile away, which supplied them with this otherwise expensive necessity. Not far off was a petroleum spring, the product of which had long been valued for its supposed medicinal qualities; but there is a notation on McNiff's plan of the village site in 1794, that the Moravians burned it in their lamps.

A land grant was not received by the settlement until July 19, 1793, when an Order-in-Council gave them about 50,000 acres, "on a width of 6¾ miles about their village, extending twelve miles back on the south side, and northward to the purchase line." So that their village might be in the centre of the reserve, the width of the third township (Camden on the north of the river and Howard on the south) was reduced by six lots, and these were added to twelve that the surveyor McNiff now laid out through their lands. Thus their township, as well as the third, was made eighteen lots in width instead of the regulation twenty-four.

The activities of the Moravian Indians were largely confined to agriculture and maple sugar making. Corn was the principal crop, though later winter wheat was also sown. Pumpkins were grown among the corn; and in their gardens they planted tobacco, and vegetables such as turnips, beans and potatoes. They planted apple trees, but until they were ready to bear made frequent trips to the lower settlement and Detroit for this prized fruit. There was but little time for hunting, although some deer, bears, turkeys and other game were shot at various times to help

out the food supply. Fish were caught in great quantities in the spring by the children and older people, by means of a "bound" or fish dam in the river. During the summer the women picked and dried berries; and in the autumn they gathered great quantities of chestnuts and walnuts. One of the Indians had brought with him from Ohio a hive of bees, and soon the village was plentifully supplied with honey.

The peaceful sedentary life of Fairfield was often disturbed by bands of Indians from the Monsey and Delaware towns on the upper Thames, by the Mohawks from the Grand River, and by the Chippewas who wandered about the country. The Thames was a well travelled highway between Niagara and Detroit, used by Indians and whites alike, and Fairfield was a stopping place for all. Rarely was the village without bands of these troublesome neighbors who camped on the river bank, sometimes for weeks at a time, drumming and dancing and drinking, and leading the young men astray. The Chippewas were the worst nuisance, for they stole what they could, and frequently danced their beggar-dance through the street, begging from door to door.

The most distinguished white visitor was Lieutenant-Governor Simcoe, who travelled through from Niagara to Detroit in the winter of 1793 and again the following year. From 1795 on, Zeisberger notes in his diary that "white people arrive almost daily." Some of these were passing through to Detroit or Niagara, many others were looking for land on which to settle, or driving cattle through to their farms. Nearly all stopped for a meal or for the night at Fairfield. Traders came frequently, usually staying for several days while they bartered their goods for corn, sugar, cattle, pelts, and baskets. Abiah Parke, Matthew Dolsen, and John Askin's clerk came most during the early years. French traders passed through often, but were disliked by the missionaries because they sold rum to their Indians.

The connections of Fairfield with the settlers on the Thames below them were close. The river front as far as their township had settled very rapidly after the issuance of certificates of location in 1792 and 1793. During their

first winter the brethren had gone to the lower settlement, at that time below the forks at Chatham, for corn, but were able to get little because "the settlers are new beginners and have little." Often afterwards, however, the Indians worked among the whites to earn corn and flour. They traded at Matthew Dolsen's store a few miles below Chatham, and took their grain to be ground at Cornwall's mill about seven miles down river from Fairfield. The missionaries found much to complain about from this association, for their Indians frequently came home drunk. "This is a godless people on this river," Zeisberger writes, "and if they can lead our Indians astray they do so gladly." Many of the white settlers were jealous or suspicious of the Moravian Indians and accused them of stealing. The missionaries suspected that the whites wished to drive them away so they could get possession of their lands.

Nevertheless the Moravians had many friends, and the mission was the religious centre of the Thames for years. Nearly every Sunday white people came from the lower settlements to attend services in the chapel at Fairfield. Soon the missionaries were called upon to extend their work outside the town. Senseman was much occupied with marrying couples and baptizing children. Sometimes this was done at Fairfield, but more often in the settlements. Often he went down to preach, or to visit the sick, and rarely left without baptizing several children. He was so beloved that in 1796 the inhabitants of the river wanted to choose him as their representative to the assembly, but this he declined. For years, beginning in February, 1796, Michael Jung preached every alternate Sunday at the house of Francis Cornwall, seven miles away. Like Senseman, he frequently baptized children and conducted funerals. The demands on the missionaries were so great that they had to decline a request from a new settlement far up the river, that one of them should preach there.

In the summer of 1798 Edwards and Zeisberger left for the Tuscarawas valley in Ohio, accompanied by some forty or fifty Indians, to found a colony. Fairfield at this time had three hundred acres of land under cultivation, and each year produced and sold 2000 bushels of corn and 5000 pounds of maple sugar. Two years later Gottlieb Senseman died and was buried at Fairfield. Michael Jung remained

until after the burning of the village in 1813. He was assisted until 1804 by Haven and Oppelt, who in the summer of that year led out another colony and began the enterprise near the site of New Salem; also by John Schnall who came soon after the departure of Zeisberger. In the spring of 1800 Christian Frederick Denke and his wife arrived to found a mission among the Chippewas. After two attempts had failed, first on Harsen's Island, then on the River S[illegible] below Florence, Denke returned to Fairfield in [illegible] 1806. Here he remained until 1813.

News of the war between Great Britain and the United States was re[illegible] Fairfield on July 1, 1812. On the 15th a deta[illegible] diers from Hull's army at Sandwich, under [illegible]. McArthur, penetrated as far as McGregor's mills at Chatham, on a foraging expedition. The Moravian Indians, fearing they would come farther up the river, took refuge in the woods. Ten days later, when they were assured the Americans had gone back, the Indians returned. For the next twelve months they were filled with alarm and wished to move away, but could not agree among themselves where to go. On September 10, 1813, they heard the sound of guns from Lake Erie, where the British fleet was defeated by Perry. Late in the month General Harrison's army landed at Fort Malden, and the British and Indians under Procter and Tecumseh began their retreat up the Thames. The church and the schoolhouse at Fairfield were used as hospitals for seventy sick and wounded British soldiers who arrived on the 2nd of October. A day or so later these were hastily removed to Delaware, along with Procter's family. By the 5th, when the Battle of the Thames was fought about a mile and a half below, Fairfield was deserted except for Jung, who was ill in bed, and Schnall and his family. Denke and his wife, and the Indians, had hid in the forest.

Procter fled with his staff at the beginning of the battle. They were pursued by some of the enemy cavalry along the road through Fairfield and far beyond, but eventually escaped. Johnson's cavalry occupied the village, while the rest of the American army encamped on the battlefield. That night and the following day the town was given over to plunder, despite Schnall's protests to General Harrison.

Rafts were built and loaded with valuables to be floated down the Thames. The missionaries were roughly used, being suspected of hiding some English officers and their possessions. After a thorough search they were permitted to leave with their personal property. John Dolsen, who had come to Fairfield just before the battle, loaned them his wagon and team of horses. They left on the 6th of October, and the following day the whole town was burned to the ground. The reason given for this destruction was that the Indians had been hostile to the Americans and that some had fought on the English side. The petition of the Moravian Society for compensation was refused by the United States Congress on the same ground. Some time later, however, the Canadian authorities made an appropriation to cover part of the loss. This was paid in installments, the last in 1836.

Schnall and his family, with Jung, eventually made their way back to Pennsylvania, but Denke and his wife remained to care for the fugitive Indians. After nearly two years spent at or near Burlington Heights, the band returned to the site of Fairfield in August, 1815, the war having ended. They lived in huts there until September, when they moved to the opposite side of the river, in Orford township, where the village of New Fairfield was founded. In 1818 Denke went back to Bethlehem, and Schnall returned to the mission to take his place, dying there the following year. The later history of New Fairfield can not be told here. Suffice it to say that on April 1, 1903, the mission was merged with that of the Methodist Church in Canada, whose workers had been invited to the reserve about forty years before.

The ruined basements of Fairfield remained as an object of curiosity to travellers until near the end of the century. One family of Indians named Jacobs continued to live on this side of the river, but across the ravine. By 1836 the Moravian Indians had been induced to surrender all their lands north of the Thames to the Government. The Jacobs were not disturbed, however, and continued to live there for many years. In 1889 George Yates received a Crown grant of "lot lettered B north of the Longwood's road, township of Zone," which contained most of the

village site. The Indian burying ground, about one half acre in extent, was reserved by the Government. It is now neglected, and only one broken gravestone remains, that of Simon Jacobs, who died in 1864. Those of the missionaries were removed to Bothwell cemetery soon after 1900, where they may still be seen. Most of the burials after 1813 were in another cemetery across the river, near the New Fairfield church. This has been largely destroyed by the falling away of the bank, and a third is now used, not far from the present Moraviantown.

The site of Fairfield is today marked only by the course of the river, the ravine, the clump of trees covering the old graveyard, and a number of apple trees, degenerate descendants of those planted by the Moravians before the village was destroyed. Just a century and a quarter ago, Schnall and Jung on their way down the Thames saw the smoke arising from this very spot. "Even if the town is destroyed," Schnall said, "the flames will not burn up the prayers which we have offered in behalf of the mission, in the church, the gardens, the fields and the woods, and the Lord will surely in his own good time re-establish his work here." Neither could they erase the influence which the town had had on the spiritual and economic life of the settlements on the River Thames.

EARLY SETTLEMENT AND SURVEYS ALONG THE RIVER THAMES IN KENT COUNTY

A synopsis of a paper by

W. G. McGEORGE, C.E.

MR. McGEORGE, in his valued paper, turns to the field notes of Patrick McNiff, the pioneer surveyor, who made a survey along the La Tranche (Thames) River, in 1790 and 1791. He states that McNiff entered the river from Lake St. Clair, and found at the entrance, and for six miles up, (about the present location of St. Peter's Church on Lot 1, Tilbury East) extensive meadows and marshes with a few scattered trees. At the left of the entrance (the Dover side) the marshes and meadows extended N.N.E. as far as could be seen, on the right they were confined to much shorter limits. Eight miles up the river McNiff encountered the first settlement on the south bank, and speaking of the land from that point to the Forks (the junction of the river and McGregor's Creek) McNiff says:

"The land is very good on each side, but on the south side, in general, up to near the Forks the wood land does not extend back from the River more than thirty acres, in many places not so far, then commences a plain and marsh. On the north side the plain and marsh do not come so near the river.

From the commencement of the first settlement on the river up to near the Forks no second concession or line of lots can be made without placing the settlers in the plains or marsh.

At the Forks, the south branch (now McGregor's Creek) has nine feet of water for nine hundred yards, then becomes shoal, this being a good place for a mill, being narrow with high banks. 120 chains up it divides into three

branches, the one coming from the north east, the other from the south, and the third from the southwest."

Mr. McGeorge identifies the last mentioned point as a little above the Maple Leaf Cemetery, where Indian Creek enters.

Mr. McGeorge quotes McNiff as noting that the land between the branches, (presumably between the Thames and McGregor's Creek) was formerly cultivated by the Indians, and that Thomas Clark, a millwright, living on the river, had the lumber for a mill to be erected at the branch, and from later records it appears that this mill was erected near what is now the eastern limits of Chatham.

It is not known how far McNiff went with his survey but Mr. McGeorge is of the opinion that he went about half way across Howard Township to a point opposite the present location of Thamesville. From Chatham up to the end of the survey McNiff found the banks from 18 to 20 feet high, the land of good quality, and the timber black walnut, cherry, hard maple and hickory. He states that there were no streams coming into the river to form a harbour and no possibility of hauling boats over the land.

In April 1791 McNiff apparently encountered a spring freshet, as he reported 8 feet of water and a current of 8 knots an hour at a point where he was told in dry season loaded canoes could scarcely pass.

Referring further to conditions above the Forks, McNiff states that on the north bank, a small distance from the river, the land appeared to be marsh with small ponds, and he thought, from the uncommon attraction of the needle, there were large quantities of iron ore at that point.

McNiff states that the distance from the end of his survey to the first Indian village was said to be 75 miles as the river runs and to the second village of the Delawares 87 miles.

McNiff seems to have been impressed with the location of the present City of Chatham, as a village site, and his representations were probably responsible for the setting aside in 1795 of a Town Plot and Military Reserve at this point.

Mr. McGeorge explains that settlement started along

the Thames and gradually worked back from the river because at first only the comparatively narrow strip of high land adjoining the river on each side was dry enough to be of any use, and land back from the river could only be made available as it was drained, and the fact that much of the land, particularly west of Chatham, was very little higher than the lake, made recovery and development slow and difficult.

Traveling for much of the year could only be done by water or over the ice, and McNiff seems to have laid out the lots fronting on the river in the Townships of Dover East, Chatham, Raleigh, Harwich and parts of Howard and Camden, but apparentlly did not lay out any lots from the mouth of the river up to Raleigh and Tilbury East Townline, because the land was so low and wet.

After surveying along the Thames McNiff worked westerly along Lake St. Clair and the Detroit River, and then back east again along Lake Erie and Lake Ontario.

Following McNiff's survey of 1790-1791, D. W. Smith, Acting Surveyor General for Upper Canada, issued the following instructions for a further survey along the Thames:

"Niagara, 12th Novem'r 1792

Instructions for a Person to be employed in Surveying the River La Tranche, now the Thames.

Sir:

You will proceed to the mouth of the River La Tranche now called the Thames, and there commence your Survey by exploring well the bar at the entrance of the River, making such transverse and angular soundings of its depth in water as will enable you to protract an accurate chart thereof with the bearings of the Banks and Channels relatively to the Land. Having executed that part of your business, you will proceed up the said River, following its general and main stream, and note most minutely as you go the courses of its several windings as well as the general course of the River. But as the more particular object of your mission is to ascertain with precision the depth of water in the said River and the practicability of a Batteau being able to descend it in the Spring, and from what

place, you will pay every attention towards discharging this part of your Trust in minutiæ and detail by making repeated traverses across the River in oblique directions, sounding as you go, noting the rapids and their depth of water with the directions they take, as well as any remarkable rocks or large stones that may appear above the water, or may be sunken, but just below its surface.

As the object of your survey is to acquire information beyond the more local knowledge of the River's course, you will not only report on the difficulties which may obstruct the navigation at present, but you will state your ideas on the practicability, ease, difficulty, and mode of removing them.

You will be particular in your description of the spot pointed out as proper for a Town at The Forks, as well as the fittest place for wharfs and the depth of water there would be along side of them.

The greatest variation of compass in or near the Third Township will also draw your attention, enquiry, remarks and report.

Having ascended the River till the stream becomes so trifling as no longer to merit your observation, and having gained at all events the Upper Deleware Village, you will return as expeditiously as possible to Detroit by the route you came, unless you should be led so far up the River as to approach the waters of the Ouse (formerly the Grand River), in which case it is at your option to return by the Mohawk village and so by this place. Should you adopt the latter, you will continue and connect your work by a cursory survey from the River La Tranche till you strike the Grand River, and from thence in the same manner to Lake Ontario in which it will be unnecessary to either mark or blaze. Mr. Jones, the Deputy Surveyor for the Home District, having lately made report of a survey in which he states the Source of the River La Tranche and Grand River to be nearly connected, you have enclosed a sketch of that survey.

Your attention will be drawn also to the quality of the land over which you pass, the nature of the soil, and the growth and species of its Timber; and you will be particular in noting the direction of any Indian paths which

you may cross or come near on your way; reporting the result of your inquiries and observations on this subject, particularly if you have reason to believe that any such paths lead to Lakes Huron, Erie or Ontario, or the Rivers that fall into them; the Springs and their qualities, conveniences for Mill Sites, etc., will all be comprehended within your notice and report.

The person employed for this service if not already in Government pay and employ will be on the same footing with respect to salary per diem pro tempore as the Deputy Surveyors are, and, if he does not get a Ration of Provision from the King's Store, one quarter Dollar per day will be allowed him in lieu thereof.

If troops are furnished from the Garrison of Detroit for this duty, His Excellency Lord Dorchester has approved of the rates by which they are to be paid. Should it be necessary to employ others, any number not exceeding eight may be hired for that purpose and in both instances two Pack horses.

The civilians and horses on the following terms, viz:

6 ordinary or axe men	1s/6d	Halfx per day each
2 chain bearers	2/	Halfx do do do
2 horses	3/	Halfx do do do

If the men's ration is not furnished from the King's Stores, one-quarter dollar will be allowed for one Ration pr. day which the surveyor is to deliver to his party. This Ration to consist of:—

1 ½ lb. of Flour;
12 oz. of Pork;
½ Pint Pease.

Provided the Surveyor by accepting the above sum in manner of contract considers it as covering all charges such as Batteaus, canoes, axes, tomahawks, camp kettles, oilcloths, tents, bags, etc., etc., which the Contractors readily furnished heretofore on receiving that sum for the men's Rations:

If the Surveyor is furnished with a Batteau or Canoes, Axes, Tomahawks, Camp Kettles, Oilcloths, Tents, Bags, etc., etc., from the King's Stores, and furnished merely the

afore-mentioned Ration, then he will be allowed only Ten pence Halifax for each Ration as above recited.

The Party is to be immediately discharged on returning to Detroit, and should they return by Niagara, nothing more will be allowed while they are on board of ship from Fort Erie to Detroit than their Ration and Half-pay.

The accounts are to be made up agreeable to Forms annexed, and transmitted to the Surveyor General's Office which at present is at Lieut. Smith's quarters in the Fort of Niagara. The Receiver General may be drawn on at Thirty-one days sight for so much on account as is the amount of the Expense authorized which will be answered to its extent, if in conformity to these instructions.

The very small quantity of Stationery which can be expended will be admitted on account.

Submitted by:

(signed) D. W. SMITH,
Act'g Surv. General.

Surveyor General's Office
Upper Canada, 12 Nov'r, 1792

PS. Navy Hall, 15 Novem'r, 1792

His Excellency, the Governor, having this day perused the foregoing Instructions, desires that the Surveyor may in all events return by the Mohawk village and so to this place, and supposes the Batteau, Horses and some of the Men, may return by the River Thames as the Surveyor's trip will be short after he leaves that River.

(Signed) D. W. S."

McNiff appears to have made the survey, as in May 1793 he reported that navigation to the Upper Forks (now London) was quite practicable with the erection of one or two locks.

After 1794 McNiff appears to have done no further work along the River Thames.

In 1795 Abram Iredell laid out part of Chatham Townsite, comprising 400 acres of Harwich and 200 acres of Raleigh, and in the same year was instructed to survey three concessions deep from the river in the Townships of Howard, Harwich, Raleigh, Dover, Chatham and Camden,

and to survey a road as straight as possible between Chatham and the Point aux Pins (Rond Eau) on Lake Erie. One interesting point in connection with his instructions was in reference to the establishment of Magistral lines which were lines tangent to the River, designed to govern the position of the concession lines and to prevent the broken front lots on the river being made less than 200 acres, that amount having been pledged by the Government in the grants of the lots to the settlers.

Further surveying in the beginning of the nineteenth century is described by Mr. McGeorge as follows:

"In December 1803, Iredell was instructed to complete the surveys of the Townships of Chatham and Dover, and early the next year another surveyor, William Hambly, was instructed to join Mr. Iredell in the said work. This he did, and in 1804 surveyed the tier of lots between the Bear Line Road and the Chatham and Dover Townline from the 3rd Concession Road which had been run by Iredell to the Sydenham River, and also parts of the 13th, 14th, 15th, 16th and 17th Concessions west of the Bear Line, all in the Township of Dover. Neither Hambly or Iredell apparently did any more work in this locality, and in fact the surveys of Chatham and Dover Townships were not completed until 1809 and 1810 when Thos. Smith surveyed Dover West and completed the surveys of Dover East and Chatham Township proper (except for a block of Lots called the Pain Court Block, Dover, which was surveyed by C. Rankin in 1830). The Gore of Chatham, which was part of Sombra Township, or "Shawanese" Township, was surveyed by Smith in 1820.

After the war of 1812, the work of survey in the section which we are considering was taken up by M. Burwell who in the period of years from 1821 to 1831 surveyed parts of Tilbury East, Raleigh, Harwich, Howard, Orford and Zone. In 1838, part of Zone was surveyed by Surveyor McIntosh, and still other parts in 1845 by B. Springer.

The front portion of Orford seems to have been reserved for the Indians, the Reserve extending the full width of the Township (something over six miles) and reaching from the River for about the same distance. The Reserve was afterwards cut down, and about 1857, a sur-

veyor named F. Lynch, surveyed the land adjoining the Reserve as we have it today.

In tracing these surveys I have dealt chiefly with the surveys in the portions of the Townships towards the River Thames, and it is probably necessary to point out that in the portions of the Townships near Lake Erie, surveys and settlement also took place at a very early date. The explanation of this is found again in the physical conditions. As we all know, we have in our County a high ridge of land along Lake Erie. This land was dry and encouraged early settlement. From the ridge, the lands fall rapidly toward the River Thames, but when within a mile or so of the Thames, it rises again to the strip of comparatively high land adjoining the river. The water from the south for all the territory to the west of the area draining into McGregor's Creek had to find its way westerly to the plains and marshes which adjoin the river near its mouth in Tilbury East."

Mr. McGeorge speaks of the dangers and difficulties of surveying in the early days, occasioned by treacherous ice in winter, marshy ground in summer, fever and ague, and mosquitoes and black flies. The rights of the squatters and settlers on the ground prior to the survey had to be taken into account, and instructions from the Surveyor General's Office had to be followed.

William Hambly kept a diary, entries in which record that he started May 9, 1804, from York (Toronto), via Hamilton to Niagara and Queenstown by boat, thence over the Portage to Chippewa where travel in boats was resumed to Fort Erie and along the shore of Lake Erie to Rond Eau, where the boat was damaged in beaching it, and he set out across country, arriving at Lake St. Clair on June 11, 1804. His surveying party was ill most of the summer and Hambly himself closes the story of the summer's work by an entry made in the diary on November 3, 1804, in which he says he sent his party on to York, discharged as per order, but he himself was unable to proceed. He suffered from rheumatism.

Mr. McGeorge states that the remuneration received by the surveyors was pitifully small and they were none too sure of their jobs.

EARLY SETTLEMENT AND SURVEYS

Coming to the records of early settlement, Mr. McGeorge says:

"We find some difficulty in fixing the arrival of the first settlers. Writing to the Surveyor-General in May 1791, McNiff states that in the Townships surveyed on the River he found twenty-eight families settled in front, some with considerable improvements. This would indicate that the settlers had been there some little time, and it does not seem unreasonable to put 1775 or 1780 as the date of first settlement.

On the plan of the River Thames compiled from the surveys by McNiff and Jones (the latter having made surveys east of the locality covered by McNiff's surveys), the locations of twenty-seven houses are shown between the present location of Chatham and the mouth of the River, nineteen of these being on the south side, and eight on the north. On going up the River on the south side, we have first an empty house, then the two houses of Charon, both empty, then Richard Surplex, then an empty house, then Richard Merry, then John Peck, Jr., then St. Carty, then Robert Peck, then Eliza Peck, then John Peck, Sr., then a Canadian, then Daniel Fields, then Samuel Newkirk, then Thos. Williams, then Chas. McCormick, then Isaac Dolsen, and lastly two empty houses. On the north side we have an empty house first, then Thos. Holmes, then Meldrum and Park, then Arthur McCormick, then Sarah Wilson, then a Negro, then Mathew Dolsen, then an empty house, and finally Clark, a millwright.

In 1793, Governor Simcoe and suite, accompanied by Assistant-Sur.-General D. W. Smith, made a trip from Detroit over land to Niagara. Smith kept a minute diary of the trip and in his diary there are some slight references to settlers.

The first day, February 23rd, the party went by "slays" to Dolsen's on the River La Tranche, which was about forty or fifty miles from Detroit. They stayed there the next day which was Sunday and prayers were read, some forty people attending, including no doubt the party.

They set off of the 25th by carioles and traveled twelve miles direct and sixteen as the river ran, then started on foot, and about noon reached "Jack Carpenter's Cabin."

They crossed to the north side and traveled nine or ten miles to the Moravian Settlement.

From the Moravian Settlement they pushed on, arriving at Niagara on the 10th of March.

Iredell in traversing along the River in Harwich in 1797 notes the following places: M. Holmer's, Turner's, McCargan's, Mericle's, Wheaton's, Gibson's, Traxler's, French's, Jones' and Shepply's.

Thos. Smith in his traverse along the River Thames in 1809 in Chatham Township notes the following names in connection with lots 23 and 24: McWilliams, Daniel Ransom, Jackman or Turner. Between lots 15 and 16 he notes a boundary by possession but gives no names. At the boundary line between lots 10 and 11 he left his work to go to his provision depot at Blackburn's. When he came opposite McGregor's Creek, he refers to it as Clark's Mill branch, thus indicating that the mill to which reference was made before by McNiff had been constructed.

If we refer to the records of the Land Board at Detroit, it is evident that there were many requests for land along the Thames River before any surveys were made, in fact the surveys were the result of numerous requests for land.

In 1789, there were nineteen petitions for allotments along the Thames, the names being Charles McCormic, David England, and consort, Arthur McCormic, John Wheaton, John Scheifflein, Schofield and consort, Matthew Dolsen, Thos. McCrea, Peter Shoule, Daniel Field, Edward Watson, James Rice, Isaac Dolsen, Coleman Roe, Wm. Duggan, Thos. Smith, Robert Dowler, Hezekiah Wilcox and Sara Montour.

In 1790, we find sixty-six applicants whose names are as follows: Thomas Clarke, David Lind, William Scott, Thos. Williams, Samuel Newkirk, Richard Earld, Thos. Parsons, Robert McPherson, James McPherson, John McPherson, Peter McPherson, Jonas Fox, Philip Fox, Frederick Arnold, Frederick Arnold, Jr., Arnold Spinsters, Lewis Arnold, Steffle Arnold, John Arnold, William Cissney, Children of John Cissney, John Cissney, James Cissney, Joseph Cissney, Jaspar Brown, Hugh Holmes, David McKirgan, Richard Merry, George Fields, Robert

Williams, John Welsh, Jacob Guont, John Flin, Josh. Springfield, John Barbeous, William Searl, Joseph Elain, Peter Malor, Richard Connor, Jordan Ivory, James Ronph, Simon Girty, James and Geo. Girty, Jacob Harsen, Etienne Tremblay, Wm. Montforton, Adhemor St. Martin, Simon Schorlcroft, Patrick McGulphin, Chas. Gouin, Marie Josh. Gouin, John Laughton, Ens. Hrn. Hoy, Alex. Cox, Capn. Lamottre, Mat. Gibson, Thos. Kelly, Andrew Hamilton, Peter Faucher, John Williams, Jacob Marnele, Robert Gill, Patrick O'Flaherty, P. L. J. de Charbert, Wm. Chambers.

In 1791 there were thirty-six applications, the names being: Wm. Boyle, A. Grant, R. Understone, J. Reynolds, E. McCarthy, A. Woolche, John Hembrow, Reny Campeau, James Hobbs, John Carrel, John Reynolds, Robert Surphlit, Marianne L'Esperanče, Wm. Crawford, Samuel Edge, John Pike, Morris Wilcox, Peter Barril, Charles Beaubieu, Jno. Dodomead, Henry Motsford, Charles Boulange, Wyndal Wagaly, Robert Bedford, Fred Harboth, Coleman Roe, Julius Raboli, Frederick Raboli, Valentine Oiler, Jacob Oiler, John Lawler, Thos. Jones, Louis Arnold, George Lyon, John Sparksman, John Killen.

In 1791, there is given a list of names of persons called Loyalists and serving in the King's Regiment and Col. Butler's Rangers to whom monthly food allowances were made. Those along the River (Col. Butler's Rangers) were: Samuel Newkirk, farmer; Peter Shank, farmer; Jacob Guont, laborer; Thomas Parsons, laborer; John Wright, laborer; Nat Lewis, laborer; Thos. Williams, blacksmith; John Goon, laborer; Wm. Harper, laborer. The Loyalists were. Hezekiah Wilcox, farmer; Josiah Wilcox, laborer, Hugh Holmes, farmer; John Pike, farmer; Robert Pike, farmer; Robert Simplex, farmer; Garr Brown, farmer; Thomas Clark, farmer; Jno. Hazard, laborer; Jacob Hill, farmer; John Gordon, farmer.

In the town of Chatham the first house was built by Abram Iredell some time before 1800, the lot being granted to him in 1798. Two lots were granted in 1801 to Alex. and Chas. Askin, and in 1802, twenty-six lots were granted to: John Martin, Gregor McGregor, Jas. McGregor, John Laughton, two lots, Alex. Harrow, John Sparkman, John Little, Wm. Forsyth, Alex. Duff, Matt. Donovan, John

Donovan, J. Wilson and J. Fraser, Rich. Donovan, Wm. Fleming, Jas. Fleet, Wm. Harper, Geo. Ward, Antoine Pelletier, Jacques Pelletier two lots, John Askin, Matt. Dolsen, Wm. Shepard and George Leith. In 1806 a lot was granted to John Sharp. In 1824, a few lots were granted to M. Burwell; in 1830, Lot A (now Bank of Montreal corner) was granted to Stephen Brock; in 1831, Lot B to P. P. Lacroix, and in 1834, several other grants were made. In spite of the fact that grants had been made earlier, the first real settlement in Chatham commenced about 1826.

The first minute book of the Township of Raleigh contains a census of the territory covered, comprising Raleigh, Tilbury East and West and Dover. The total shows 110 men, 105 women, 42 males over 15, 45 females over 15, 176 boys, 147 girls; hirelings, men 31; women 7. The list gives the families and the number in each, including hirelings and of the 110 families, 75 seem to be French.

In conclusion I might point out that the records in reference to surveys are on file in the Survey's Branch, Parliament Buildings, Toronto. Some of the information in regard to the Town of Chatham is given in the Kent Almanac of 1881, published by James Soutar. The first minute book of the Township of Raleigh is in the hands of the Township Clerk. The land register referred to is to be found at Detroit. For the bringing together of much of this information we are indebted to Mr. Louis Goulet."

D. W. Smith, Surveyor General of Canada, in a letter to John Askin of Detroit, dated July 26, 1792, made the following statement regarding the then boundaries of Kent County:

> "It is said to contain all the country (not being territories of the Indians), and not already included in Essex and the several other counties described, extending northward to the boundary line of Hudson's bay, including all the territory to the westward and southward of the said line to the utmost extent of the country called or known by the name Canada."

(Original letter in the Askin papers, Burton Collection, Detroit)

LORD SELKIRK'S BALDOON SETTLEMENT

A synopsis of a paper by

GEORGE MITCHELL, M.D.

THE founding of the Baldoon Settlement in Dover Township in 1804 was the direct result of eviction by Scottish land owners of tenants from their small land holdings called "Highland Clearances," in order that the owners might turn their land into large sheep ranches for greater profit.

The plight of the evicted crofters appealed to the sympathy of Thomas Douglas, the fifth Earl of Selkirk, born in 1771 at St. Mary's Isle, at the mouth of the Dee River, in Kirkcudbrightshire, Scotland, and he planned to assist some of the evicted crofters to emigrate to Canada.

In 1803 he organized a party of emigrants and brought them to Canada, settling them on a strip of land on the coast of Prince Edward Island in the Gulf of St. Lawrence. The same year he visited Montreal, and it is believed, Toronto, where he procured the land in the Township of Dover for the future Baldoon Settlement.

Later in the year 1803 a second emigration party numbering 111 persons was organized at Tobemory on the Island of Mull. From Mull the group went to Kirkcudbright where they learned that war had been declared between England and France and that French Privateers were on the high seas, so Lord Selkirk decided against sailing at that time. The party remained at Kirkcudbright until May 1804 when they sailed for Canada, and the Baldoon Settlement, on the ship "Oughton" of Greenock, and after five weeks the banks of Newfoundland were sighted.

The following were the heads of the families in the party:

Angus McDonald, Printer, Glasgow
Donald McDonald, Tailor, Teree
Allen McLean, Teree
Angus McDonald, Farmer
The Piper McDonald
Peter McDonald, School teacher
Donald McCallum, Farmer
Charles Morrison, Drover
—— McPherson, Farmer
John Buchanan, Farmer
John McDonald
Albert McDonald
John McDougall
Angus McDougall
John McKenzie
} all of Argyle

Of this group we have the names of one entire family, that of Donald McCallum, whose family consisted of his wife, whose maiden name was Morrison, his son Hugh aged 17, daughters Isabella 15, Flora 13, Emily 10, Margaret 7, and Annie 5.

When out about three weeks from Kirkcudbright, a young brother of John Buchanan died and was buried at sea.

The party disembarked at Montreal, and were transported by carts to a point above the Lachine Rapids.. At Lachine they were transferred to batteaux and proceeded as far as Kingston.

Lord Selkirk did not accompany the party from Scotland, but came to America via New York, and at Albany met one Lionel Johnson, whom he had known in the old land, and who, with his family had emigrated in 1803 from the Fenton Farm at Woller, Northumberland, England, and had settled at Albany, New York. Lord Selkirk had shipped over a large number of merino sheep, intended for the Baldoon Settlement, and Johnson was given charge of the sheep. Lord Selkirk, with Johnson, his wife and two sons, James 8 and Lionel 4, journeyed to Kingston where the Johnson family joined the other settlers for Baldoon. The entire party then boarded a boat bound for Queenston on

the Niagara River. From Queenston the party and their effects were taken by portage to a safe distance above the Falls and once more boarded batteaux. They skirted the north shore of Lake Erie to Amherstburg, and then in open boats proceeded to the Baldoon Farm on the Chanel Ecarte, where they arrived early in September.

The Farm contained 950 acres located in the Township of Dover, County of Kent, and was named Baldoon after a parish in the Highlands of Scotland. The greater part of the farm consisted of prairie bordering the rivers, the part to the north was wooded, indented on the south and west with prairie.

Ship carpenters and others had been sent on in advance to provide housing for the oncoming settlers, but owing to fear of Indians did not remain long enough to erect any buildings, and on arrival the settlers were forced to live in tents until the men of the party could erect log cabins. The settlers were Highlanders and unused to low lying land, and soon fell a prey to malarial fevers and dysentery. This coupled with the hardships of the journey and the lack of shelter on arrival, caused the death of 42 of the original party the first year, the first to die being Donald McCallum, his wife, and daughter Emily aged 10, all dying within five days of each other and within a month of their arrival.

The farm was originally divided into lots fronting on the rivers so that each settler could have a farm of his own. The main buildings of the settlement fronted on the Chanel Ecarte. The farm required to be stocked with horses, cattle, etc., but it is not known how these were procured . The sheep as we know were brought from Scotland, and had to be protected after reaching Baldoon, from the wolves which infested the country.

After the first two years the little colony prospered until the war of 1812-14, when it is said General McArthur, serving under General Hull of Detroit, robbed the settlement of their stores and cattle and carried away several hundred sheep, intended for General Hull's private use, and not for his army.

Several men of the settlement served in the War of 1812-14.

LORD SELKIRK'S BALDOON SETTLEMENT

After Lord Selkirk had placed the settlers on the Baldoon Farm he turned his attention to colonizing the Red River Country, and in 1811-12 brought over several shiploads of emigrants mostly from Scotland, in spite of severe opposition from the North West and Hudson's Bay Trading Companies, who did not favour the country being settled at that time.

The Red River Colonization venture of Lord Selkirk injured his health and occasioned him serious financial loss. On September 17, 1818, he deeded the Baldoon Farm to John McNab, a Hudson Bay Trader, and he returned to Scotland. Later he went to the south of France in quest of health, and died on April 8, 1820, at Pau, in the Department of the Basses Pyrenees. He is buried in the Protestant Cemetery at Orthes in the same Department.

It has been wondered why the Baldoon Settlement was chosen as a site for settlers. At the time the site was selected in 1803, the waters in the rivers and lakes in this district were five or six feet lower than at any time since 1834, in which year the water began to rise and at no time has it receded to the low level of 1804.

TECUMSEH

By VICTOR LAURISTON

TECUMSEH was born in 1768 on the banks of the Mad River, a petty tributary of the Ohio, in that brief interval of dubious peace betwixt the fall of Quebec and its logical sequel, the American Revolution.

In his childhood days, Pontiac's conspiracy of 1763 was still a new story. A boy, he saw his tribe, the Shawanoes, fighting the American colonists; he was six years old when his father, Puckeshinwau, fell in battle. He fled with terrified women and children when, in 1780, the burning of his native village, Piqua, by the Americans forced the Shawanoes to seek refuge north of the Ohio. Thus, in his most plastic years, the story of Pontiac's great dream was fresh, the victory of the confederated Americans over the British made a deep impression; and, the death of his father and the sufferings of his people nerving him to vengeance, he dreamed dreams and beheld visions which in later years slowly crystallized into realities.

In the Indian country beyond the Ohio dwelt many tribes—Shawanoes, Iowas, Mingoes, Miamis, Ottawas, Wyandottes—all save the last sprung from Algonquin stock. Roving bands must, from time to time, have visited Tecumseh's village, their varying dialects and habiliments arousing the curiosity of the thoughtful youth. He had heard that still farther away dwelt powerful Indian nations.

In his nineteenth year with his elder brother, Cheeseekau and a party of Shawnee braves, he set out on the "long trail." With the hospitable Mandans they hunted the buffalo of the plains; they lent their aid to the intelligent Cherokees in their warfare against the whites; and, mingling with the Chicasaws, Seminoles and Creeks of Florida, like true soldiers of fortune helped fight the Americans and the Spaniards. The years thus spent developed the stripling into a hardy warrior; the death of

Cheeseekau in battle gave him the command; on his return to the Ohio in 1790 his party unconscious preparation for his life work was measurably complete.

The fires of undying hatred glowed along the always advancing borders of the western states. The earliest days of English settlement had sown seeds of enmity; long years of border warfare had watered the soil with blood. A harvest of bitter hatred ripened. Crude, daring, adventurous, unsentimental, the Ohio or Tennessee backwoodsman was trained in a hard school. He learned to fight the Indian as the Indian fought: and in peaceful dealings evinced a lack of scruple that had not even the Indian's just excuse that it was part of a racial inheritance.

With relentless certainty the tide of white settlement encroached on the hunting grounds. In the years immediately following the Revolution, numerous councils framed treaties. In 1778, the first solemn treaty, with the Delawares, in return for the cession of lands, conceded Indian sovereignty beyond the Ohio, and the right to punish according to Indian custom any whites daring to trespass on Indian territory. Through the half dozen or more treaties which followed, each marked by another cession of land, runs the same guarantee of Indian sovereignty in the lands still left, the same relinquishment of all white claims, the same declaration that should any white trespass, "the Indians may punish him or not as they please." Yet each Indian attempt to assert this solemnly pledged supremacy was the signal for a cry of vengeance, another defeat, another cession, another pledge made only to be broken.

These swift recurring wrongs were the everyday talk of the councils in which the young Tecumseh sat, hearkening to the wisdom of his elders. In his bosom they must have rankled, just as pride must have glowed when, returning from the long trail, he heard of the destruction of Harmer's expedition, or when, later, runners brought word of the defeat of General St. Clair. He must, too, have seethed with impatience at the lack of Indian unity, and the yielding of individual chiefs to the blandishments of American land-grabbers.

In 1794 came the crowning wrong. Along the rivers Au Glaize, Lake and Miami the Indians dwelt in highly

prosperous settlements — "like a continuous village," writes Mad Anthony Wayne — with highly cultivated fields and gardens and the luxuriant corn crops for which the Indiana soil is still famed. These things hint that the Shawanoes, taught the folly of war and relying on solemn treaties, were content with peace.

Wayne's Americans ruthlessly burned the villages and ravaged the fields; the inevitable treaty, in 1795, ceded to the land-hungry Americans still more territory. Pathetically the chiefs handed back the proffered treaty money. "Your settlers come because they are poor," pleaded the spokesman of eleven tribes. "Give them this money, make them rich, and let them stay away, and leave us our lands." Wayne insisted; the lands were ceded; the Indians, fearful yet vengeful, were in mood to receive Tecumseh's message.

Tecumseh sought a mouthpiece in his ambitious brother, Laulewasikaw, like himself a potent orator. Laulewasikaw, his sinister aspect enhanced by the loss of an eye, was reputed a sorcerer. He now retired to the forest solitudes, there spending his time in meditation, prayer and fasting. Returning, he proclaimed himself the Tenskawatawa — the "Open Door" — through which would come deliverance to the Shawanoes, a messenger sent by the Great Spirit to proclaim His will to the Indian race.

So lofty a conception, new to Indian traditions, finds a parallel only in the Messiah of the Hebrew Scriptures. Tecumseh, keen to analyze all things, might well have fancied in the white man's faith the secret of the white man's triumph, and have sought to graft that bold concept on the religion of his own race. The Prophet's preliminary retirement is distinctly Messianic.

Nor were the principles the Prophet enunciated at the Great Council at Wapakoneta unworthy his high pretensions. The Indians must beware of drunkenness — a vision had shown him the torments of drunkards hereafter — they must eschew the white man's ways and live as did their forefathers, must gather in one village, hold all things in common, and dwell in peace and industry, regarding all Indians as brothers. "His advice has always been good," an Indian said. "He tells us we must pray to the Great Spirit who made the world and everything in it; not to lie,

drink whiskey or go to war, but to live soberly and peaceably with all men, to work and to grow corn."

This religious veil half hid political aspirations wherein Tecumseh planned the salvation of his race. Their territorial rights had been bartered away by individuals, often without authority to speak for the Indians. To conserve the rights still left, he enunciated a principle to which he asked the adhesion of all the Indians of the Ohio — that the land was the property, not of individuals or even of chiefs, but of all Indians, and could be ceded only by a council representative of all.

Indian confederacies were not new. The semi-civilized tribes of Peru and Mexico had attained a highly organized national life. The Cherokees possessed an advanced form of tribal government. The Six Nations of the Iroquois formed a tremendous fighting force. Pontiac, chief of the Ottawas, near kinsmen of the Shawanoes, had temporarily united the scattered tribes; the leaven of Pontiac's idea was still working. Into that old idea, though, Tecumseh infused the concept of a common nationality, while the Tenskawatawa threw about it a religious glamor. The conjurings and incantations of the Prophet, his belt of sacred beans, his exorcisms, mark the lesser and more superstitious mind; but the ethical principles of the new religion, sobriety, industry, peace, union and national brotherhood, bear the impress of the sane logician and farsighted statesman on whom the lesson of American union had not been lost.

Grudgingly accepted at first by a few isolated Shawanoe clans, the new religion was acclaimed by the Great Council. Delawares, Wyandottes, Miamis, Ottawas, Pottawattomies and other Ohio valley tribes united to establish a village on the Maumee. The American settlers were quick to take alarm. At a conference with the governor of Ohio at Chillicothe, Tecumseh, supported by Blue Jacket, Roundhead and Panther, urged that the only aim of confederacy was peace. The governor, reassured, dismissed the militia.

This early collision drove home to Tecumseh the weakness of his scheme. He had framed a confederacy of the Ohio tribes; now he saw that with the steady influx of whites, his people must become a red island in a white sea. Quickly his bold mind overleapt the barrier. East of the

Mississippi and south of the Ohio the whites dwelt; French, English and Americans had always conceded the prairie and forest beyond these rivers to be Indian ground. North, south and west of these natural boundaries, a vast confederacy of all the Indians would bar the westward progress of the whites. A powerful Indian empire would find a home between the Mississippi and the Rockies.

For Tecumseh, the years that followed were filled with ceaseless activity. The Prophet, vain, headstrong and tyrannical, proved a drag upon the cause. Tecumseh, boldly relegating him to a minor role, stood forth himself as head of the crusade. From the Gulf of Mexico to the Red River of the north he preached to the scattered tribes his new gospel of nationality.

The Americans, beneficiaries of unjust aggression, watched with suspicious eyes. Through contemporary American documents glimmer hints of Indian restraint and American injustice. "The patience of the Indians is astonishing," writes William Henry Harrison, governor of Indiana. Tecumseh steadfastly counselled peace — counsels a people historically unscrupulous in their dealings with the Indians regarded merely as evidence of a like lack of scruple.

Rather than provoke a conflict, Tecumseh in 1808 moved his town from the Maumee to the junction of the Wabash and the Tippecanoe. The settlers were not placated. In Indian organization they saw the threat of war; in Indian protestations of peace they saw only trickery. Washington was bombarded with petitions for troops. Harrison summoned Tecumseh to a conference at Vincennes on August 2, 1810. Attending with a retinue of 400 braves, the chief bore himself with the haughtiness befitting the spokesman of the Indian people. As was his custom refusing to speak other than the Shawnee tongue, he declared that the Indians declined to recognize cessions of lands by individuals, and that, though the confederacy stood for peace, it also stood for determined resistance to further encroachments. Harrison was equally obstinate. The parties reached an impasse; and the governor, predicting an immediate uprising, demanded aid from Washington.

Throughout the ensuing winter, affairs swept on to a

crisis. The settlers, fearful of attack, determined to crush the growing confederacy. The Washington government refused to sanction attack or send troops. The settlers made incursions; a number of Indians were killed; still the tribes held firm in peace. At a second conference Harrison demanded, in disregard of the treaties, the surrender of two Pottawatomies accused of killing whites on Indian lands, and haughtily refused to discuss the unauthorized cession of the Wabash territory. Tecumseh, while steadfastly urging the rights of his people, argued that a confederacy, able to enforce law among the Indians, must make for peace. Harrison appeared satisfied.

In August, 1811, Tecumseh with thirty braves set out for the South. Following the Mississippi, he penetrated the Texas country, Alabama and Florida. Choctaws, Cherokees, Creeks and Seminoles, tribes which in after years proved their fighting prowess, avowed willingness to throw in their lot with their northern brethren. Harrison bears witness to Tecumseh's work. "If it were not for the vicinity of the United States, Tecumseh would perhaps be the founder of an empire that would rival in glory Mexico or Peru. No difficulties deter him. For four years he has been in constant motion. You see him today on the Wabash and in a short time hear of him on the shores of Lake Erie or Michigan, or on the banks of the Mississippi, and wherever he goes he makes an impression favorable to his purpose. He is now upon the last round to put a finishing stroke upon his work." The finishing stroke was put; and Tecumseh, his most ardent hopes realized, turned northward.

While still distant from the Ohio, ominous rumors reached him, speedily confirmed by terrified fugitives. The Prophet's town was in ashes, the Ohio confederacy broken. Harrison, seizing the opportunity of his absence, had pressed forward with 1,200 men. Met by a deputation from the Prophet he promised a council the ensuing day; then, yielding to the clamors of his men, in flagrant disregard of his promise, continued his advance, halting only on the threshold of the Indian town.

Whether Indians or whites began the ensuing night engagement is immaterial. Harrison's invasion of the

Indian territory was in direct defiance of orders from Washington. It also violated the treaty of 1785, which literally authorized the Indians, without fear of reprisals from the central government, to destroy Harrison's entire force; and Washington itself was obligated to aid in driving Harrison from Indian territory.

Tecumseh wasted no time in mourning. Energetically he set to work to rebuild his confederacy, establish a new town. To a council at Mathethie, Tecumseh, questioned by Roundhead, head chief of the Wyandottes, determinedly proclaimed his purpose. "If we hear of any more of our people being killed, we will immediately send to all the nations on or toward the Mississippi, and all this island will rise as one man." The soul spoke bravely, but the body was shattered. Tecumseh's own tribe, the Shawanoes, never ardent supporters, rejected his proposals. The Delawares were hostile; the other tribes were friendly but afraid. His personal following dwindled to thirty braves, Tecumseh set out for the British post at Malden.

To Colonel Matthew Elliott, deputy superintendent of Indian affairs, Tecumseh proffered his services. "Not for love of King George," writes a British observer, "but because they hoped to receive from his hands the justice they had sought in vain from the Americans." To Isadore, chief of the Wyandottes, sent by the American general, Hull, to urge neutrality, Tecumseh made clear his aims. If the Long Knives prevailed, the Indians must still suffer; if the British won, the peace treaty would forever secure their rights to the Indians.

Assigned to help garrison Bois Blanc, Tecumseh summoned his tribesmen to the impending conflict. War was declared on June 19, 1812. On July 11, Hull occupied Sandwich, and American freebooters penetrated as far as Moraviantown. Tecumseh, with 25 Menominee Indians, ambushed Major Denny and 120 American militia sent to capture Malden, driving them back in utter rout. The capture of Michillimackinac by the daring Roberts ensued. Tecumseh's runners, spreading the glad tidings, summoned the braves to share in the predicted downfall of Detroit.

With 2,500 troops, Hull lacked the energy to use them. The British controlled Lake Erie; and Tecumseh's braves,

ranging the wilderness between Fort Detroit and the Ohio, intercepted Hull's supplies and captured his despatches. Early in August, Tecumseh himself ambushed Major Van Horne, sent from Detroit to relieve a beef convoy, and secured despatches which, promptly transmitted to Colonel Procter at Malden, revealed utter panic in Detroit. Van Horne's defeat impelled Hull to withdraw his last outpost from Canada. At Maguaga an Indian attempt to ambush a second relief expedition under Colonel Miller failed, but, in Hull's own words, "the blood of 75 gallant men could only open the communications as far as their own bayonets extended."

General Brock's arrival from Niagara was followed by a midnight council. "This is a man," declared Tecumseh to his fellow chiefs. Overruling his officers, Brock decided to attack Detroit. "We are committed to a war in which the enemy must always surpass us in numbers, equipment and resources," he declared: and turned to study a roll of birch-bark on which Tecumseh with his knife had traced a map of the environs of Detroit.

To Brock's formal summons, Hull returned defiance. Captain Dixon's batteries opened fire from the Canadian shore. That night a thousand Indians under cover of darkness surrounded Fort Detroit. Next morning, while Dixon's batteries steadily pounded the fort, Brock crossed the river. Hull, panic-stricken, despatched a flag of truce. Fort Detroit, the territory of Michigan, the brig Adams, 2,500 soldiers, 2,500 stand of arms, 100,000 cartridges, 37 cannon, constituted the spoils. The colors of the 4th United States Regiment, "the heroes of Tippecanoe," still hang in Chelsea Royal Hospital, trophies of a victory that could not have been won without Tecumseh's aid; yet of the men who had devastated his village, not a hair was harmed.

"A more sagacious or more gallant warrior does not exist," wrote Brock, enthusiastically.

What followed Brock's departure can be understood only if we first know something of the interplay of political and military cross-purposes that governed the defence of the Detroit frontier.

For Tecumseh, possession of Michigan and the Ohio

Valley meant that the ultimate peace would confirm the Indians in possession of their lands. That idea dominated him throughout. To the British high command at distant Quebec, the Indians were useful allies, who, helping to hold Detroit and Malden, would divert part of the American attack from the British positions farther east. The British commander, Procter, believed that, adequately reinforced on land and water, he could, by a succession of swift attacks, maintain his position indefinitely. His superiors, encouraging him with empty promises of reinforcements and supplies, seem never to have told him that they regarded his petty outposts as a forlorn hope, to be held as long as possible and to inflict as much loss as possible on the Americans with the minimum drain on British resources.

In January, while Tecumseh was recruiting warriors on the Wabash, General James Winchester took advantage of the absence of his superior, Harrison, to move against Detroit. He ousted a British outpost on the River Raisin. Procter, with 500 regulars and militia and 800 Indians, by a swift march surprised Winchester at Frenchtown and captured or destroyed his entire force.

In February, 1813, Captain Perry took command of the American fleet and set himself to build new warships at Presqu'Ile. Procter saw the danger to British supremacy on Lake Erie, and urged reinforcements to permit a joint naval and land attack. Failing this, he undertook a siege of Fort Meigs. He failed to capture that post, but shattered an American relieving army, thereby delaying the inevitable advance. In July, an attempt to draw forth the Fort Meigs defenders by stratagem, failed; and heavy losses were incurred in a British attack on Fort Stephenson. Procter, returning to Malden, learned that Captain Barclay had relaxed his blockade of Presqu'Ile long enough to permit the American vessels to cross the bar and enter the lake.

A naval battle could no longer be avoided. Procter desperately sacrificed the guns of Fort Malden to equip Barclay's ships. From the heights below Amherstburg the British with anxious eyes on September 10 watched till battle smoke obscured the combatants. Long after the sounds of a conflict ceased the lifting smoke disclosed Bar-

clay's crippled ships following southward in the wake of Perry's victorious squadron.

Malden was defenceless. To a council, Procter announced his decision to abandon the post. Tecumseh's bitterness found voice in a challenge to the British general to hand over the guns and ammunition to the Indians and let them hold the frontier or die in its defence. From a British and military standpoint, Procter had no alternative; but Tecumseh voiced, not the shrewd judgment of the soldier, but the heart-break of the patriot who saw his newborn Indian nation gasping out its brief life. With the Ohio Valley, Michigan, Malden, all abandoned, his people must be sacrificed in the eventual settlement. The treaty of Ghent vindicated his prescience.

Reluctantly agreeing to retreat, Tecumseh urged resistance to the Americans on landing, at the Canard, at every vantage point. Procter promised a stand at Moraviantown. Tecumseh, demanding a private audience, urged an advance party to prepare the village for defence. The British general was evasive. Tecumseh, gripping his silver-mounted tomahawk with one hand, with the other fiercely smote the hilt of Procter's sword. "You are Procter, I am Tecumseh," he challenged; but Procter made no answer.

With Malden in ashes and Fort Detroit a pillar of smoke behind him, Procter left Sandwich on September 27. His men, ill, half-starved, unpaid, were utterly demoralized. In five days the retreat covered 54 miles of rain-soaked trail. Dolsen's on the Thames was to have been fortified; but Procter's orders had been disregarded. Procter went ahead, seeking a position suitable for defence. Tecumseh urged Warburton, the second in command, to make a stand at Chatham, where McGregor's Creek joins the Thames. "This is a good place," he commented. "It reminds me of my village at the junction of the Wabash and the Tippecanoe."

At Chatham on October 3 word came that Harrison's scouts had engaged the British rear guard. Hasty preparations were made to resist. Next morning at a second alarm the British retreated six miles eastward, where Procter joined them. Tecumseh, bitterly chagrined, held the bridge

over McGregor's Creek till Harrison's guns drove the Indians from their position.

One schooner the retreating force abandoned and set on fire; two others, grounding, were left behind in flames. Near Arnold's Mills where Harrison's men forded the Thames the Americans captured two bateaux with all the British ammunition. At news of this disaster the British deserted their half cooked breakfast, halting only two miles west of Moraviantown.

Men still doubted if there would be a stand. Tecumseh went to Procter. "Shall we fight the Americans?" questioned Calderwell, when the chief returned. "Yes, my son," Tecumseh answered. "Before sunset we will be in their smoke. They are now almost upon us." Unbuckling his sword, he handed it to his aide, Shaubena. "If I should not come out of this fight," he said solemnly, "keep this sword, and when my son is a great warrior, give it to him."

The British formed in two thin red lines across the trail, their left resting on the Thames, their right on a black ash swale. Beyond this swale a narrow stretch of solid ground was held by a few British regulars. In a larger swamp to the extreme right the Indians were posted. A six pounder was placed to enfilade the American advance; four others guarded the Moraviantown ford against a turning movement. The hasty dispositions were shrewdly made.

In the two hours of waiting, Tecumseh passed along the line, shaking hands with the officers. "Father, have a big heart," he urged Procter; then passed on to join the Indians. "Be brave, stand firm, shoot straight," he counselled the old warriors.

Toward 3 o'clock the enemy's bugle sounded. Johnson's cavalry, suddenly appearing, swept down upon the red line. The British fire emptied some saddles, but the Kentuckians quickly rallied as the first line deployed. The second line fired an irregular volley. Then the tide of horsemen overwhelmed the British regulars. Procter desperately strove to rally them; but, failing, sought refuge in flight.

In the swamp the Indians stoutly held their ground, repelling the attacks of Desha's brigade, presently reinforced by the victorious Kentuckians. Tecumseh ordered a

retreat. The pursuing horsemen became mired, when the Indians turned upon them, their terrible fire decimating the first ranks. The Americans dismounted, advanced on foot.

Tecumseh was twice wounded early in the fight. Still he encouraged his men in their desperate resistance. The battle raged back and forth, the fate of the day for a long time in doubt: till a chance bullet struck the chief in the breast. His son, a lad of seventeen, with others, still fought on; but gradually the battle yielded and the defenders, bearing their chief's body, sought shelter in the deeper woods.

For many days the belief lingered that Tecumseh was merely wounded, and would come back to lead his people. Harrison's prolix despatch never mentions—what must then have been doubtful—the death of Tecumseh. The chieftain vanishes from sight amid a haze of mystery. Even today his grave is unknown, and unmarked.

On the battlefield patriotic citizens of Thamesville (once Tecumseh) have erected a memorial boulder. It marks more than the fall of a chieftain; it marks the passing forever from national significance of the Indian race.

BEGINNING OF SETTLEMENT ON THE SYDENHAM

By VICTOR LAURISTON

LORD SELKIRK'S famous settlement in 1804 marked the beginning of pioneering along the Sydenham in Kent. The settlement itself was located on low land along the Chenal Ecarte; but after the War of 1812 when the encroachments of the rising water made the original locality uninhabitable, many of the settlers and their descendants gradually found new homes elsewhere. Some of these sought new homes on higher ground, at a point where the east and north branches of the Sydenham joined; and this point, known as The Forks, became the site of a considerable settlement.

Prominent among these migrants was Hugh McCallum, son of a Selkirk settler, who moved to The Forks in 1832. McCallum had served as an officer in the militia in 1812; and his military prestige, his native abilities and his sound common sense made him from the first the dominant figure in the new community. His activities were many. Besides storekeeping, farming and looking after the post-office, he taught school in the same building. McCallum surveyed part of his land into lots: and this, still known as McCallum's Survey, is now a part of South Wallaceburg.

McCallum was responsible for rechristening the community. Its early name, The Forks, had been used for many another like locality throughout Upper Canada; but this place, peopled largely by Highland Scots, demanded a better name. The best, in fact. And what better name than that of the Scottish hero, William Wallace? So "The Forks" became Wallaceburg.

Through the years the community grew till the advent of a man who, in a later day, exerted an influence even more potent than that of the founder, Hugh McCallum. David Alexander Gordon was a son of Wallaceburg, and,

like most of the community, of Scottish descent. As a young man he engaged in a number of local business enterprises; till in 1895 a nearby discovery of silica sand led to investigations which resulted in the organization of the Sydenham Glass Company.

Thereafter Gordon — loyally backed by the citizenry of Wallaceburg — was in the forefront of a movement which converted Wallaceburg from just another country village into an important industrial community. His crowning industrial achievement was the founding of the Wallaceburg (later the Canada and Dominion) Sugar Company, and, with it, of the Canadian sugar beet industry, one of the most important agricultural industries in Kent.

Settlement on the upper reaches of the Sydenham in Kent began about the year 1820, through a curious circumstance. Some settlers on the old Talbot Road discovered the land they occupied had previously been deeded to non-residents. Right then they were offered liberal land grants on the Sydenham, and promptly abandoned their clearings to begin anew in the north end of Camden township. These pioneers, including John and William Tiffin, Job Hall and the Boultons, settled between Florence and Dawn Mills; their settlement being the first on the Sydenham southwest of Strathroy and east of Wallaceburg.

For many years, Dawn Mills, as a result of its water power, was the most important settlement on the Sydenham. The usual pioneer industries came into existence to serve the surrounding farming community.

Gradually settlement worked its way downstream. In 1844 Abram Devens located in what is now the north end of Dresden, but was then a wilderness.

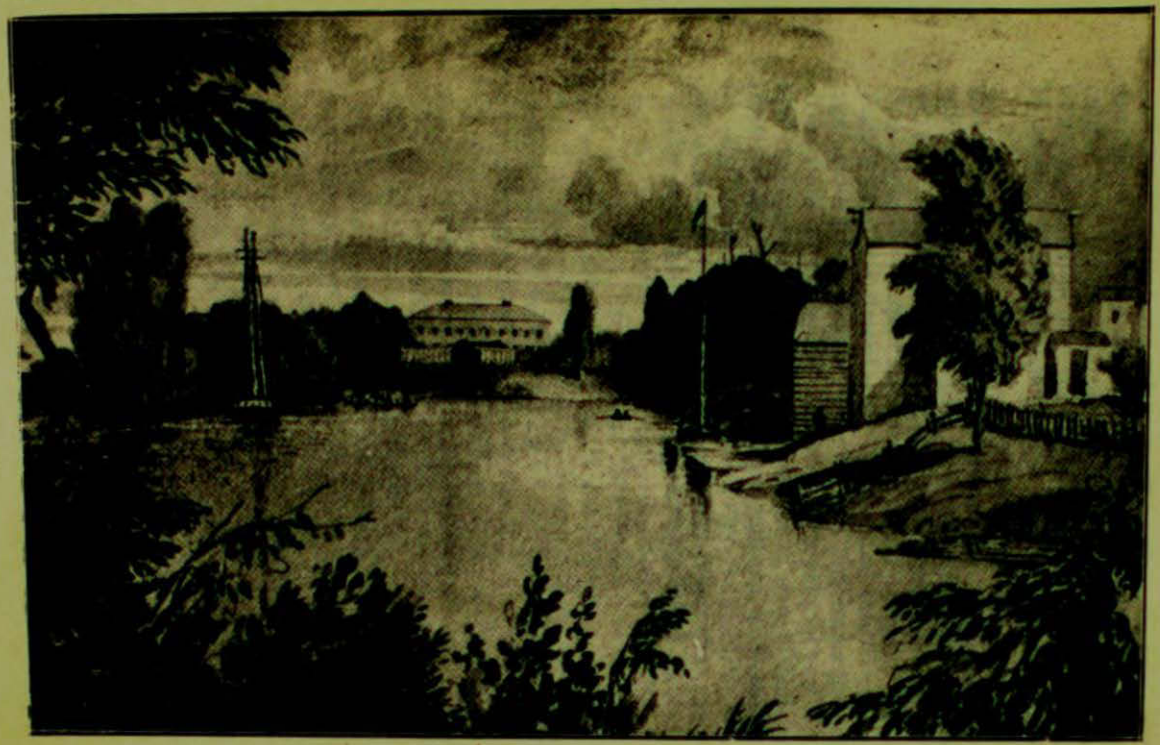
As far back as 1828, a settlement of fugitive slaves had begun on the south bank of the Sydenham, a few miles or more west of the Devens location. This was the celebrated Dawn settlement, of which Rev. Josiah Henson, "the original Uncle Tom," was the moving spirit. Encouraged and liberally financed by British and American sympathizers, the Dawn settlement grew steadily for some years.

Meanwhile, William Van Allen and his son, Henry, had begun in 1846 to clear a farm on the south bank of the Sydenham opposite the Devens clearing. Daniel R. Van

Allen, another son of William, in 1852 had the area between the present Main Street of Dresden and the Sydenham surveyed into village lots. Immediately south a rival village, laid out by William Wright in 1854, and extending close to the limits of the Dawn settlement, received the name of Fairport.

The rivalry continued for some years; but ultimately the two communities were merged into one under the name of Dresden—bestowed by the Saxon Van Allens—and the name of Fairport vanished from the map.

The rivalry with Dawn Mills, farther up the Sydenham, still remained. Dresden had, however, this advantage, that it was located at the head of navigation on the Sydenham; and though in the early days even ocean going ships ascended thus far, they could go no farther. As a result, Dawn Mills, the once dominant community of North Camden, gradually dwindled; and after the coming of the railroad, it faded into a mere shadow of its former self.



Barracks, Chatham, circa 1838, (junction of Thames River and McGregor's Creek), by Lieutenant Colonel P. Brainbrigge, from original painting in the Public Archives of Canada.

THE BIRTH OF CHATHAM

A synopsis of a paper by

THOMAS SCULLARD

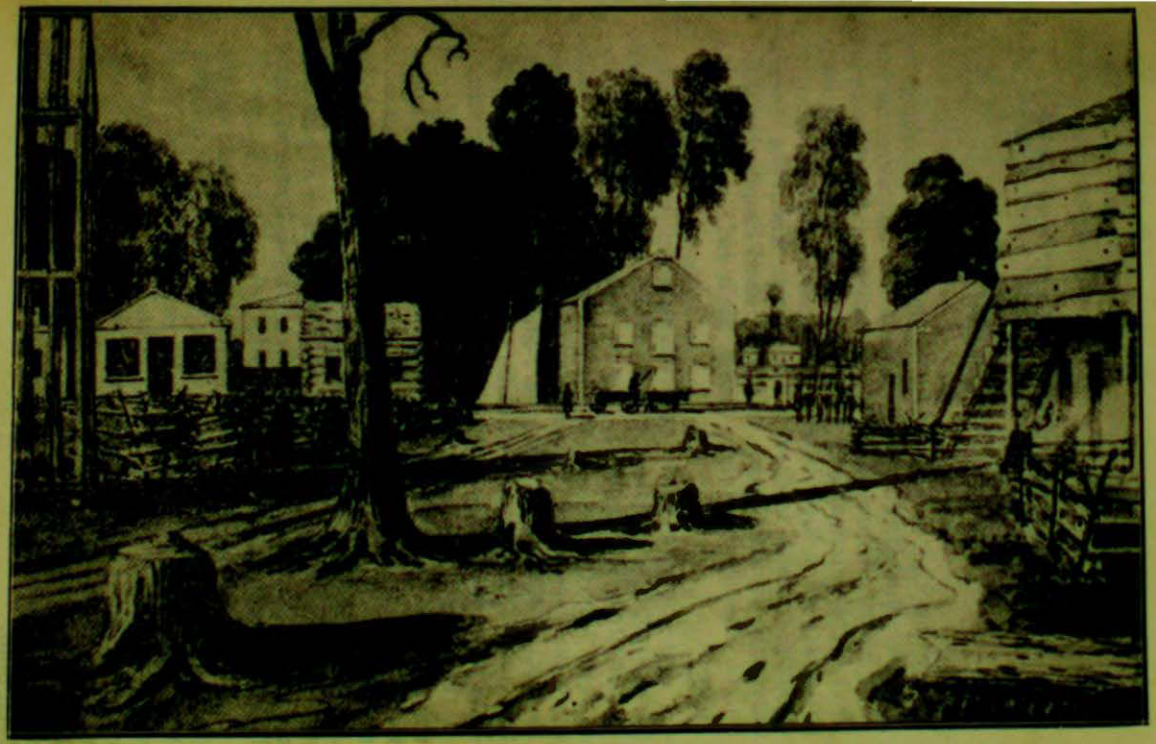
IN the year 1794 the Government of Upper Canada established a shipyard on the present site of Chatham, and several gunboats were built. The next year the Governor-in-Council set aside 600 acres of land as a town plot, being Lots 1 and 2 in Harwich and Lot 24 in Raleigh. A partial survey was made by Deputy Surveyor Abram Iredell, and the land sub-divided into 113 lots of one acre each. The ground covered by the survey is the double tier of lots commencing at the present eastern boundary of the city and the land between Gaol and Water Streets to William Street, then the double tier of lots between Colborne and Murray Streets to the eastern boundary, then, crossing the creek, the double tier of lots between Wellington and King Streets to the western boundary. The present Tecumseh Park was reserved for military purposes and the triangular piece of land where Dr. Duncan's residence stands was set aside as a church site. Subsequently the Glebe lands over the Creek were substituted for the church site.

Grants of several of the town plot lots had been made as early as 1802 but it was not until 1820 that William Chrysler erected what is believed to be the first log house, for a permanent home, on the spot where the Jahnke and Greenwood Funeral Home now stands, and old St. Paul's Anglican Church was built the same year. The first public school was erected on the site of the present Central School in 1831 and in 1833 a census was taken which revealed a population of about 300. In 1837 North Chatham was first surveyed and in 1850 Chatham was incorporated a village. In 1855 it became a town and in 1895 a city.

The Thames was first called by the Indians, the

Escunisepe, the river later bore the name La Tranche and finally was called the Thames.

During the war of 1812, General Procter's army, accompanied by the Shawnee Chief Tecumseh and his braves, in their retreat up the river, halted at Chatham, the Indians on the military reserve and the British opposite on the north bank of the river. Tecumseh considered the point at the junction of the Thames and McGregor's Creek the best place to make a stand against General Harrison's Kentuckians who were pursuing them, but the stand was finally made further up the river at Moraviantown where the British were defeated and Tecumseh killed.



Sixth Street, Chatham, circa 1838, from a water colour by Lieutenant Colonel P. Brainbrigge.
(Original in Public Archives of Canada.)

PIONEER DAYS ON THE THAMES

By VICTOR LAURISTON

IN Kent, the earliest white settlements were along the watercourses, and the earliest of all were on the Thames. There were two reasons for this. The waterways were practically the only means of travel and transport, and their high banks were more healthful than the swampy terrain farther inland. So, when the French Canadians on the Detroit, and the United Empire Loyalists, sought new homes, they found them in Kent along the Thames.

The earliest white settlements seem to have taken place some time before 1790. Tradition has it that Edward Parson, the first white native of Kent, was born on the Raleigh side of the Thames in that year. A survey made early in Governor Simcoe's regime showed 28 white families settled along the river; and when Simcoe himself traversed the Thames en route to Detroit in February, 1793, considerable progress had been made in settlement.

Simcoe himself appreciated the strategic importance of the river. At one time he seems to have considered making Chatham his capital. He authorized the laying out of a townsite at this point. The original survey was made by Abram Iredell in 1795; and Iredell, receiving Lot 17 at the southeast corner of William and Water streets in part payment, built there, about 1800, the first log house in Chatham, and planted the first orchard.

Simcoe's plans included a shipyard, established on the flats east of Tecumseh Park, where, in the winter of 1795, William Baker, formerly in charge of the Royal Naval yards at Brooklyn, supervised the building of five gunboats designed for service in the war with the United States which Simcoe regarded as imminent. The present Tecumseh Park was set aside in Iredell's survey as a military reserve, and there, even before Simcoe's visit, a log block house had been built.

Simcoe's differences with his superior, Lord Dorchester, led, however, to his resignation, and his ambitious plans for development on the Thames languished.

Curiously, the most important pioneer settlements on the Thames were, not at Chatham, but above and below Simcoe's townsite. In 1792, Jan Van Dolzen, an elderly loyalist of Dutch descent, settled on the Thames about four miles below Chatham. A son, Isaac Dolsen—as the name was speedily Anglicized—located on the Raleigh side, and another, Matthew, in Dover. About Matthew's homestead, there grew up, in the course of years, a considerable trading community, with a tavern, store, blacksmith shop, distillery and other small pioneer industries. Another trading center grew up around the Thomas McCrae homestead on the Raleigh side; and both McCrae's and Dolsen's were thriving communities when Chatham was merely a name.

The early business activities of Chatham were, actually, beyond the eastern limits of Iredell's townsite. About 1792 Thomas Clark moved from Dolsen's to a location on McGregor's Creek, about a mile upstream, where he built a primitive sort of mill, the first in Kent county. Clark borrowed money from John McGregor of Sandwich, the upshot being that Clark found lodging in Sandwich jail and McGregor took over and rebuilt the mill and gave his own name to the creek. The mill was destroyed by the Indians in Procter's retreat in 1813; but some years after the war it was rebuilt, a store and a distillery added, and extensive trading was carried on by John McGregor and his son, Duncan.

Kent's first postoffice was established at McCrae's—which was, incidentally, the first brick house in Kent. The postoffice was known as Raleigh. Subsequently, still under the name of Raleigh, the postoffice was transferred to McGregor's Mills; and ultimately, about 1830, to Chatham itself.

Iredell, the pioneer Chatham settler, died early in 1812, just before the war broke out: and his townsite remained empty till 1820 when William Chrysler located on the south bank of the Thames immediately west of Third Street. From this year dates the permanent settlement of Chatham; and with its gradual growth, the rival communities of

McCrae's, Dolsen's and McGregor's Mills faded from the map.

Settlement on the upper Thames beyond Chatham antedated the War of 1812. In 1794 William Baker, the shipbuilder, was granted several hundred acres on the north bank of the river; and though Baker does not appear to have settled there, his son-in-law, Joseph Eberts, did so, founding one of Chatham's leading families. The first real settler on the Chatham township river front was George Sicklesteel, a Hessian, who located in 1794; and whose son, David, for many years kept the Sicklesteel tavern on the old homestead.

The transfer of Detroit to the Americans in 1796 resulted in many loyalist residents of that community seeking new homes on the Thames. One of these, Frederick Arnold, a native of Berlin, located on Lot 4, River Range, Howard township, about 10 miles above Chatham. Here, some time between 1797 and 1800, Frederick, or his son Christopher, built a flour mill, later adding a saw mill. At Chris. Arnold's house, Tecumseh breakfasted in his retreat up the Thames; lingering afterward to prevent his braves, who had camped in the surrounding woods the night before, from firing the mill.

But before this, in 1809, the government had surveyed townships, the surveyed road between Howard and Harwich passing a short distance west of Arnold's Mill. At this point on the river, four townships — Chatham and Camden on the north and Harwich and Howard on the south — cornered, the cross roads point being known as Kelley's Corners. A distillery was built a short distance west; and, as a result of the destruction of McGregor's Mill at Chatham, Arnold's had for some years a monopoly of the milling business, which stimulated the growth of the community. The sons of Frederick Arnold located on both sides of the Thames, Lewis Arnold giving his name to the present Louisville; and the Arnolds continued a potent force in the life of the growing community.

About 1830 a post-office, White Hall — the second post-office in Kent — was opened on the north side of the River. Stores were opened; a foundry was established by Chris Arnold's son Frederick; and a brickyard, the first in

Kent, was established by Christopher Gee, who also operated a ferry when the primitive bridge was swept away — for which reason the community was known for a couple of decades as Gee's Ferry. In 1854 an enclosed wooden bridge was built to span the Thames, as a result of which the community activities seem to have shifted largely to the north bank, and the place became known by its present name of Kent Bridge.

Joshua Cornwall, a Connecticut loyalist, was, about 1796, the first settler in the present Camden, then a wilderness. Both he, in 1816, and his son, Nathan, in 1834 and 1836, represented Kent in the Canadian parliament. Cornwall's nearest neighbors were the Moravian missionaries and their Indian flocks at Fairfield (the original Moraviantown) a few miles east of the present Thamesville.

Another Connecticut Loyalist, Lemuel Sherman, located a little farther upstream from Cornwall, some time before 1804; for in that year his son, David, was born on the Sherman homestead. Sherman built a large frame house with a palisade fence of oak stakes, and a large barn. The Shermans went through the stirring times of Procter's retreat, and after the battle of Moraviantown, the Sherman barn was converted into a temporary hospital for the British and American wounded. The historic structure survived for more than a century.

The Americans after the battle destroyed the Moravian village; but after the war, the Indians were re-established in a new village south of the river, in Orford township.

Settlement along the river front grew. In 1852, when the building of the Great Western Railway was mooted, David Sherman, a son of the pioneer, surveyed a portion of the homestead into a village plot. A great admirer of the Indian chief, he named his village Tecumseh; but later, when the post-office was transferred from Nathan Cornwall's, the name was changed to Thamesville.

ALONG THE TALBOT ROAD

By O. K. WATSON, B.A., K.C.
President Kent Historical Society.

PIONEER settlement in south Kent, along the Talbot Road, was due to the initiative of the famous Colonel Thomas Talbot. It was on May 21, 1803, that Talbot established himself in Dunwich township; and the rapidity with which he peopled the wilderness may be judged by his statement in June, 1833, that he had placed a settler on every lot in Howard township excepting, of course, the clergy reserves and the Canada Company lands.

In the year 1804 Surveyor John Bostwick blazed the road westward through Howard. As late as 1830, however, Colonel Talbot wrote that the township of Harwich was "locked up by non-residents and clergy reserve lands," and that he was not extending his road through that township.

Settlement in Howard, however, appears to have antedated Bostwick's survey; though dates are difficult to determine because the land was sold on time and the patents were usually not issued till the last cent was paid.

The first considerable settlement on the Talbot Road in Kent was Morpeth. It seems to have come into existence as a resting place for travellers after climbing the steep hill. At a hill, help was required. Either the settlers' effects had to be partially unloaded, or extra ox-teams or horses secured; and, after negotiating the steep climb, the average traveller felt disposed to rest overnight before continuing his tedious journey, the more so as repairs to chains, wagon and harness were often necessary.

So Morpeth doubtless came into existence — helped by the brawling creek at the bottom of the gully, which furnished ample power for primitive grist and saw mills. At one time there were at least four mills on this stream — one located a half mile south of Morpeth, another just north of the village, Campbell's mill on the back road farther north, and Green's mill on lot 13, concession 12. West of Morpeth another stream provided power for two

more mills. The surplus products of these mills, together with farm products, were shipped from the port of Antrim at the mouth of Morpeth creek.

Antrim in the pioneer days had an excellent basin for dockage — long since silted up — and with a little dredging could have been made a good harbor. For some years it handled a large trade and helped the development of Morpeth into the third most important community in Kent.

Tradition has it that the naming of Morpeth was done by open vote in which the pioneer settlers split into two factions, one championing "Jamestown" — in honor of James Coll, the first settler — and the other "Morpeth" in honor of Lord Morpeth, who had recently visited Upper Canada. Both sides supported their claims with speeches, argument and whiskey; till the Morpethites captured the whiskey supply of their rivals, dumped it in the road — and won the day.

A traveller in 1845 credited Morpeth with two taverns, one distillery, three stores and a number of artizans. At a later period the town possessed no less than thirty shoemakers. Between 1861 and 1872 the population must have been 800, though an old map gives it as 1200, and shows a large area — now farm land — surveyed in town lots.

About this period the shipping port of Morpeth was moved from Antrim to the farm of Mr. Hill, whose dock became a busy place. A huge warehouse was constructed and large quantities of grain stored for shipment as favorable markets were found.

But in 1872 the advent of the Canada Southern Railway, which passed a few miles north, radically changed the destinies of Morpeth, in common with other communities on the Talbot Road. New communities sprang into existence along the railroad, and farmers, instead of taking their grain south to Lake Erie ports, took it north to the railway. Hill's warehouse and dock became deserted and dilapidated. In 1885 the Dominion government built a pier and established the place as a harbor of refuge, but today fishing is the only industry in what was once a thriving lake port.

Morpeth, still a busy community in the 80s, gradually declined; though in recent years the paving of No. 3 highway and the development of tourist traffic has brought some revival.

The newer community of Ridgetown, on the Canada Southern railway, sprang up to take Morpeth's place as a trading centre. The high ground on which it is situated and from which it takes its name was still a wilderness when in 1823 an Englishman named William Marsh made the first clearing on Lot 9, Concession 10, Howard. James Watson same next; then Edmund Mitton and Thomas Scane, with their families. Ebenezer Colby, from New York State, came a little later. Their farms represent the larger part of what is today the town of Ridgetown.

A word as to these pioneers. William Marsh, familarly known as "Daddy" Marsh, owned the first hand mill, which was in constant use by the settlers and is still in existence. James Watson, a little Kentishman, walked all the way from Ridgetown to Philadelphia when making his first trip home to England after locating. Walking, indeed, seems to have been a common stunt; for Edmund Mitton, an old country weaver, is said to have walked nearly the whole way from New York to Colonel Talbot's place with his wife and family, the wife carrying an infant in arms. The Mitton family, ten in all, made their first home in a 14 x 18 log cabin, one storey high.

Mrs. Marsh, wife of "Daddy" Marsh, walked more than once from Ridgetown to Toronto, a distance of 180 miles, carrying a load both ways. That such strenuous exercise did not impair her health is evidenced by the fact that she lived to be 104, and on her 101st birthday, the last of the pioneers, she was publicly honored by the entire community, and presented with a medal.

The settlement grew; but as late as 1837 the nearest stores were at Morpeth and Antrim, and for many years these remained the important trading points of the surrounding country. The building of the Canada Southern Railway in 1872, however, brought a rapid development to Ridgetown; on October 16, 1875, it was incorporated as a village; and thenceforth its growth continued steady.

Though, according to Colonel Talbot, his famous colonization road had not been extended into Harwich before 1830, a colonization survey farther west was made by Colonel Mahlon Burwell shortly after the War of 1812, when the first attempts at permanent settlement were made.

There was a considerable settlement in the south end of Raleigh by 1817, the names of D'Clute, Toll, Lytle, Goulet, Pardo, Huffman and Simpson — still well known in the vicinity — appearing on the Talbot land registers.

In 1817 the beginnings of municipal government were established in the townships; and the census taken by William Sterling, a resident of the Thames river front, in 1820, shows 45 heads of families along the Talbot Road in what are now Raleigh, Tilbury East and Romney. Most of this settlement was in the Ouvry district. A post-office named Erieus was opened in 1831, if not earlier, by Colonel James W. Lytle, the storekeeper. This gave place in 1850 to Dealtown; while the name of Ouvry first appears in 1876. The first school had already been established in 1842.

South of the Talbot Road lies the natural harbor of Rondeau Bay. The first lieutenant governor of Upper Canada, John Graves Simcoe, had ambitious plans for this natural port: and, when ordering the establishment of the Chatham townsite on the Thames in 1795, he also directed Deputy-Surveyor Abram Iredell to survey a "road of communication" south to Rondeau, with 200-acre lots on each side for United Empire Loyalist settlers. Simcoe's instructions also called for a townsite at Rondeau.

The road appears to have been opened only as far as the present Blenheim; but the town was surveyed and named Shrewsbury. The extent of Simcoe's dream may be realized from the fact that 600 acres were reserved and at least 400 acres actually plotted. The plan shows numerous streets, named after the royalty and the military heroes of the time; a large square for gaol and court house, another for a market and yet another for a church. Across the bay the present Eau Point was designated "Ordnance Lands" where fortifications were to be erected to protect the harbor of Rondeau and the city of Shrewsbury. Here were built, at a later day, some of the ships of Captain Barclay's squadron, defeated by Perry at Put-in-Bay.

Conditions changed, however, before any actual settlement could take place; and in a later era the still vacant townsite of Shrewsbury was used as a refuge for fugitive slaves from the United States, some of whose descendants still dwell there.

Another community important in the early days was the village of Buckhorn which sprang up where the "Gravel Road" from Chatham crossed the Talbot Road. Traditionally this site had once been occupied by a village of Neutral Indians. By 1840, a small village had sprung up along the Talbot Road. A tavern, the "Farmers' House," kept by Nelson Chapman, displayed a set of buck's antlers as a sign; and wayfarers united in christening the village "Buckhorn."

Hugh McPherson was the first storekeeper and, after 1850, the first postmaster. In 1866 he was succeeded by W. S. Stripp, then 26 years old, a man of unusual vision and enterprise, who established the beginnings of various industries, planted vineyards, and visualized a thriving town and perhaps a large city.

Unluckily for him, Stripp plunged into politics as Liberal candidate for parliament in 1872 and 1873, and though he came close to wresting the constituency from the redoubtable Rufus Stephenson, politics put a crimp in his business enterprises. Buckhorn was, however, for many years a busy place, farm products and cordwood being shipped in large quantities from Buckhorn dock just west of the present summer resort of Erie Beach; while a heavy traffic was conducted between the lake and Chatham over a plank toll road through Charing Cross. In the early 80's Buckhorn, grown aesthetic, rechristened itself Cedar Springs.

Iredell's survey, carried out subsequent to 1795, had blazed the Communication Road from Chatham as far as the Ridge, though at the time it seems to have gone no farther. The stretch of the Talbot Road across South Harwich, granted by the government to absentee landlords, was for a long time withheld from settlement; and as late as 1833 was known as the "Ten Mile Bush."

About that year, Richard Chute purchased a block of land from Robertson, Laird of Inshes, and built a log shanty south of Talbot Street and west of the Communication Road. Other settlers made clearings, among them John Jackson, who, after some years of pioneering in Romney, moved to the Ten Mile Bush and became one of the outstanding figures in the new community. Another leader

was Colonel James W. Lytle, who came from the Ouvry settlement in Raleigh to purchase Chute's property, add some of his own, and therefrom plat, in 1840, the original village of Blenheim.

Settlement was slow till the completion of the Communication Road through to Lake Erie in 1844; when the resulting increase in trade and population, and the demand for mercantile services within easier reach than Chatham, led to the establishment of stores and small industries. Orrin Gee, founder of the first brickyard, was also the first postmaster, in 1849.

Till that time the locality was still known as the Ten Mile Bush. Then it was discovered that Colonel Lytle's name of Blenheim already belonged to a post-office in Oxford county; so the post-office was christened Rond Eau, a name which continued in use for several decades. Eventually the name of Blenheim was adopted.

It was long before the first settlement of Blenheim that, in 1828, Colonel Burwell completed the township surveys begun, years earlier, by Abram Iredell and Patrick McNiff. An Englishman, William White, one of Talbot's settlers, was the first settler on the Middle Road, making the trip through the bush with ox teams, and cutting a road of his own from the Talbot Road near Blenheim to his location in Raleigh, a distance of six miles. This was the beginning of the Middle Road.

Some years later another Englishman named Cook settled close to the Harwich-Raleigh townline, giving his name to Cook's Corners, now Charing Cross.

In course of time the tide of settlement flowed farther and farther westward, across Raleigh and into Tilbury East, and the blazed trail of the days of Burwell and White became one of the most travelled highways in Kent, linking King's Highways Nos. 3 and 2, and the thriving towns of Blenheim and Tilbury.

The latter, youngest of Kent's towns, owed its existence in the first instance to the Canada Southern railroad, and for many years had a keen commercial rival in the thrifty Scottish settlement of Valetta, in the early days the commercial metropolis of Tilbury East.

PIONEER LIFE IN KENT COUNTY

A synopsis of a paper by

T. K. HOLMES, M.D.

DR. HOLMES states that in the year 1800 there were in what is now the County of Kent, probably not more than twenty families. Dr. Holmes' paternal grandfather settled on Lot 23, Concession 1, Harwich, in 1796, and his father was born there in 1797, being the first white child born in Kent. His father lived on that farm until 1870, and then moved to Chatham where he died in 1890. Dr. Holmes gathered his data from his father regarding early days in Kent County, and says:

"At the dawn of the nineteenth century this County was an unbroken wilderness over which roamed a few bands of Indians who pursued their game through the trackless forest, or fished in its sluggish streams. Deer, bears, wolves, wild turkeys and foxes were plentiful, while smaller game was abundant then and for many years after.

Until 1845 the land in Kent was heavily timbered with oak, walnut, whitewood, beech, maple, ash and elm, and about that time a demand for some of these, especially for walnut, whitewood, and oak sprang up. The walnut and whitewood were exported for building and furniture and the oak was manufactured into staves and shipped to the West Indies for casks, and used there for sugar, molasses and rum. A few years later beech and maple were cut into cordwood and exported for fuel, or used on locomotives on the Great Western Railway. The demand for forest products gave an impetus to business among the farming community and greatly accelerated the clearing of the land. A standard saw log of walnut containing 303 feet of board measure sold for fifty cents in 1846."

Dr. Holmes states that the swampy land retarded the progress of the County and as late as 1860 the crops were inferior on this account. Malaria and ague had a debilitat-

Bush Farm near Chatham, circa 1838, from a painting by Lieutenant Colonel P. Brainbrigge.
(Original in Public Archives of Canada.)

ing influence on the settlers. Up to 1845 the farm work was mostly done by oxen. Grain was first reaped with the sickle, later by the cradle and finally in 1847 the first reaper made its appearance owned by John Williams who lived a mile east of Kent Bridge. Grain was threshed by hand flail or trodden out by horses on the barn floor, the first threshing machine being owned by William Partridge of Walkerville, the chaff being separated by a separate fanning mill.

Tallow candles provided illumination. Kerosene did not come into general use until about 1860. In 1867 Dr. Holmes carried a lantern on dark nights even though King Street, Chatham, was lighted by a few oil lamps.

Neighborly visits, dancing, music, mostly on the violin, some athletic games, and logging and husking bees relieved the monotony of rural life. Books were few but highly prized, such as Pilgrim's Progress, a history of Pizarro's conquest of Peru, a life of Napoleon, and the novels of Captain Marryat and Jane Austin, and Pope's translation of the Iliad and Odyssey.

For clothing the women spun the yarn and wove it into cloth on hand looms, and the homes were heated by open fireplaces.

Up to 1845 school teachers were often unqualified, poorly paid and usually boarded in succession with the families in the school section. Reading, writing, spelling, arithmetic and geography were the only branches taught and few schools were open all year.

The practice of medicine and surgery was open to anyone with a smattering knowledge of drugs. The "Doctor" went his rounds on horseback and usually augmented his income by cultivating some land or pursuing some other vocation. The University of Toronto School of Medicine was opened in 1827, but for many years the teaching was inefficient.

Lack of transportation and transmission of news in the early days was a drawback . . . news of the Battle of Waterloo, fought on June 18, 1815, did not reach Kent until late in September. Mail was transported on foot and by lumbering coaches drawn by four horses; these coaches were the only means of public conveyance.

Before grist mills were built along the Thames and along Lake Erie, the inhabitants had to take their grain by canoe to Sandwich, where it was ground by windmill.

Dr. Holmes gives a description of Tecumseh as related to him by his father, who as a lad of sixteen was present at Arnold's Mill, on a small creek leading into the Thames, where Tecumseh and his braves encamped the night before the battle of the Thames. Tecumseh is described as being about 5 feet 10 inches in height, erect, and of fine bearing. His dress consisted of buckskin leggings and moccasins and an upper garment of tbe same material reaching to his knees and fastened by a sash at the waist. His head dress was adorned with plumes and his manner indicated alertness and activity. When departing Tecumseh remained standing near the mill holding his horse by the head until the last of his braves had gone some distance on their eastward march. He then mounted and rode after them. He had remained behind to prevent the mill from being burned, knowing how essential the mill was to the settlers.

THE OLD LOG SCHOOL HOUSE

A synopsis of a paper by

CHARLES E. BEESTON

DEALING with early educational facilities in Kent County, Mr. Beeston says:

"The settlers in those days worked under what was entitled 'The Common Schools Act of 1816.' Its principal provisions were that it authorized the inhabitants of any locality to convene a meeting at which provision might be made for building or providing a school house, securing the necessary number of scholars (twenty or more), providing for the salaries of teachers, and electing three trustees for the management of the school."

"Having formed a section and built a school house, the most pressing difficulty was that of obtaining a teacher, almost all males, and very often although men of some intelligence, ability and acquirements, many of them were drifters, of indifferent character, and morals, the salaries offered being too small to attract men of a better class, and small as they were, were very difficult to collect in specie. The system of boarding them around in the houses of the settlers for short periods necessitated, very often, the travelling of long distances to and from the schools, giving no sort of permanent home life, comfort or companionship. The system, too, of keeping the schools open during the winter months only, offering no continuance of employment, sent teachers away in the spring, generally never to return, giving the section trustees the difficulty over and over again of obtaining others. Then, again, there were no authorized text books, or system of teaching, each teacher pursued the plan that seemed best to himself, or no plan at all. Each child brought what books he or she had, often one book or slate doing duty for several scholars. Blackboards were almost unknown, and the small appliances of ink, pencils and paper difficult to procure. The only appliance that

seemed to be in profusion was that substitute for the cane known as the 'blue beech gad' and that was a great deal too much in evidence."

Mr. Beeston mentions three early schools . . . one in Raleigh Township about two miles eastward of the line known as Drake Road, on the old Dolsen lot . . . another where the present Bloomfield schoolhouse now stands, partitioned off from the part in which dwelt a family . . . and another across the river on the Dover side near Thornbury Cottage, Sheriff Foot's home . . . this latter was first a log school, replaced later by a frame building, and finally replaced by a brick structure on the second concession.

On January 1, 1842, the "Educational Bill" came into force and under this Act we find that on March 5, 1842, the Harwich School Commissioners met and defined the sections for that Township, the number being ten, so it would appear that at that time schools were becoming more numerous. About this time, the salary to male teachers was $200. per year with board, and $250. without. To females $130. with board and $150. without.

The first common school in Chatham was on the present site of Central School. There were other schools in town, private schools for little girls, although some took small boys also. One of these schools was kept by two sisters, the Misses Pratt, in a house where Harrison Hall now stands, another was conducted by a Miss Scott.

After the passing of the Ryerson Act in 1850 municipalities had power, under certain conditions, to establish Grammar schools. The first Grammar school in Chatham was held in one of the jury rooms in the Court House under the direction of the Reverend Dr. Jameson, a scholar and disciplinarian.

THE BEGINNING OF CHURCH LIFE IN KENT

(Compiled from papers on the Roman Catholic Church, by Mrs. J. P. Dunn; the Church of England in Chatham, by Rev. Canon R. S. W. Howard; the Methodist Church, by the late W. E. McKeough and Dr. A. A. Hicks; and the Presbyterian Church in Chatham, by the late P. D. McKellar.)

TO give, even in outline, the story of the various individual churches and congregations in Kent county, would require a volume much larger than this one. From pioneer days, religion has had a potent influence on community life; and the spiritual aspirations of the men who cleared the wilderness and the women who made homes for them is indicated by the eagerness with which they welcomed the early itinerant messengers of the gospel and the sacrifices they made to secure ministers and congregations of their own.

It seems probable that the first religious services in the present Kent county were conducted by the Jesuit missionaries who visited the Neutral Indians in the first half of the seventeenth century. The pioneer white settlements along the River Thames were visited from time to time by missionaries from Detroit, and the first religious edifice in Kent county was a small Roman Catholic chapel, built on the site of the present St. Peter's church by Rev. Father Jean Baptiste Marchand of Sandwich, who held services there once a month. The church records date back to this chapel's dedication, on July 8, 1802, on which day the first baptism, that of Michael Deloge, aged 10 months, was recorded.

Father Marchand was succeeded in 1819 by Rev. Father Crevier, during whose pastorate the first Roman Catholic church in Kent was erected on this site in 1823. This white frame church was for many years a landmark on the lower Thames till its destruction by fire on October 28, 1895, when the present fine brick structure was erected.

THE BEGINNING OF CHURCH LIFE IN KENT

Meanwhile in the year 1836 Right Rev. Alexander McDonell, bishop of Kingston — in whose diocese Kent was then situated — received from the government a grant of land for a church at Chatham. Pending the building of a church, services were held in private homes by missionaries from St. Peter's and Sandwich. In 1845, with the advent of Rev. Father Joseph Vincent Jaffre, the building of a church was definitely undertaken, and on May 30, 1847, the corner stone of the first St. Joseph's Church was laid. In the pastorate of Rev. Father William, between 1878 and 1889, the present church was erected, though many improvements have since been made to the original edifice. Within comparatively recent times the Church of the Blessed Sacrament has been erected in North Chatham.

To Rev. Father Morin, pastor of St. Peter's Church in 1845, was due the building of a small chapel to serve the growing Catholic population of Pain Court. In 1854 the first Church of the Immaculate Conception was begun, and, on its destruction by fire 20 years later, a brick church was constructed, being replaced in 1912 in the pastorate of the gifted Father Emery by a magnificent Gothic structure.

While the first religious edifice in Kent was built outside Chatham, most of the Protestant denominations had their beginnings in that community. The first church in Chatham was built in 1819. Prior to that time Rev. Richard Pollard, stationed at Sandwich, was the first missionary of the Church of England to Kent county, and it was apparently due to his efforts, backed by the loyal support of his Chatham parishioners, that St. Paul's Church was erected. It occupied a site on the north side of the present Stanley Avenue, almost opposite Victoria Park, with the rectory on one side and the burying ground on the other. Rev. Thomas Morley, about 1827, was the first resident clergyman.

Of the ministers who succeeded him, the one who made the most lasting impression on the community was the Rev. Francis William Sandys, the first to bear the title of rector, who took charge in 1848 and whose diligent pastoral journeys took him to communities throughout a large area. It was during his rectorship, continuing till 1894, that the present Christ Church was built, being opened for divine

service on August 26, 1861. The old St. Paul's Church continued in use as a mortuary chapel till its destruction by fire in 1869. In 1875 the present Holy Trinity Church in North Chatham was erected.

The settlers of the Methodist faith were, in the pioneer days, ministered to by the circuit riders who, traversing the blazed trails on horseback, held their services in school houses and farm homes. Of these circuit riders, Rev. Nathan Bangs was an outstanding example.

In 1809, William Case was appointed missionary to the "Detroit circuit" — a mission 240 miles long with 12 regular appointments, the greater part being in Canada. Though the work was interrupted by the War of 1812 (most of the Methodist missionaries being American citizens) the records show continuous growth in the "Thames circuit," from which the "London circuit" was detached in 1823. In 1833 the Methodist Episcopal body in Canada united with the British Conference to form the Wesleyan Methodist church, and thenceforth Chatham and the Thames circuit were supplied from the Wesleyan church.

Previous to 1841 services in Chatham were held in either the log school house on the present Central School site or in private homes. In 1841 or 1842 the Wesleyan Methodists erected a church on King Street where the C.P.R. station now stands, Rev. Thomas Flumerfelt being the first pastor. This building, seating about 400, continued in use until the erection of the Park Street Methodist Church, the foundation of which was laid in 1871, the building being completed and opened in 1874 with Rev. W. S. Griffin as pastor.

In the late 50's the Primitive Methodists former a Society in Chatham, meeting first on the north side of the river and later on King Street West. About 1867 they erected a little brick church at the corner of Wellington and Centre streets, with Rev. Manley Benson as minister. This edifice, now relegated to worldly uses, is still standing.

In 1877 the Canadian Methodist Episcopal denomination built the Victoria Avenue Methodist Church, Rev. Wm. Godwin being the first pastor. A little later the Methodist Church of Canada (in which the Wesleyan Methodists and the Methodist New Connection had been merged in 1874)

erected a small frame church on Elizabeth Street. After the union of all the Methodist churches in Canada in 1884, the Park Street and Victoria Avenue churches between them carried on the work of the Methodist denomination in Chatham, the other edifices being abandoned.

When, in 1837, Alexander McIntosh, P.L.S., surveyed part of the town of Chatham, supplementing Iredell's original survey, a 10-acre tract bounded by William, Wellington, Prince and Park streets was reserved for the benefit of the Church of Scotland. The first visit of a Presbyterian minister was in 1841 when Rev. William Findlay came to organize a Presbyterian church and urge the people to erect a place of worship. But the schism in the parent Church of Scotland about that time, and the difficulty of financing the building enterprise, delayed completion of the new church till 1847, Rev. John Robb, who came in 1853, being, apparently, the first regular minister. The church was rebuilt in 1869.

Meanwhile, adherents to the United Presbyterian church had purchased a site on Wellington Street, the building of a brick edifice being started in 1842 and completed in 1844 when Rev. James McFayden became the first minister.

Rev. Angus McColl came to Chatham in January, 1848, as minister of the Free Church of Scotland. As they had no church, and the Old Kirk congregation had one but no minister, union services were held in the same edifice, with Rev. Mr. McColl ministering to both congregations, until the arrival of Rev. John Robb in 1853. The congregations then parted company, and the Free Church people erected an edifice of their own at the northeast corner of Wellington and Adelaide streets. Rev. Mr. McColl's ministry was a strenuous one; after serving his own congregation in the morning he would ride into one of the adjacent townships and hold afternoon services there, returning to Chatham for the evening service in his own church. This he did for years, till the outlying congregations became strong enough to engage ministers of their own.

The Free and United Presbyterian churches, which in 1875 had become connected with the Presbyterian Church in Canada, four years later united in Chatham under the

name of the First Presbyterian Church, with Rev. Angus McColl and Rev. William Walker as joint pastors. In 1889, when Rev. F. H. Larkin succeeded to the pastorate, initial steps were taken whose outcome was the opening, in May, 1893, of the present First Presbyterian Church.

In the subsequent movement which resulted in the formation of the United Church of Canada, the Park Street, St. Andrew's and Victoria Avenue churches entered the United Church, while the First Presbyterian Church followed the continuing Presbyterians.

While the Baptist congregations in Chatham date farther back, the present William Street Baptist Church was erected in 1874, the first minister being Rev. Archibald Campbell.

From these beginnings, largely in the city of Chatham, the religious and spiritual life of the various denominations of the entire county has been developed through the devoted ministrations of a succession of able pastors.

HISTORY OF THE TWENTY-FOURTH REGIMENT OF CANADIAN MILITIA

A synopsis of a paper by

MAJOR JAMES C. WEIR,
(Retired List, Canadian Militia)

THE first matter I desire to put on record is that of some extracts from a single page of a diary kept by my great-grandfather, William McCrae, who located and settled about four miles down the Thames River on the Raleigh side, about the year 1797, and whose brother, Thomas McCrae, was an M.P.P. for the Western District, 1801 to 1805. The extracts are as follows:

Thursday, April 8th, 1813.

Colonel Jacobs brought Colonel Baby's orders for drafting two-thirds of the Militia to march to Sandwich by the 12th inst., and to form an expedition to go to the foot of the rapids on the Maumee River.

Friday, April 9th.

*Tommy went up the river last evening with Colonel Baby's orders to Captains Dolsen and Shaw to muster the Militia, and for Sergeant Arnold to muster and draft my Company of Howard and Harwich militia.

Saturday, April 10th.

*Billy, Sergeants Arnold and Shapely with 22 men arrived here on their way to Sandwich, two of them got sick here, viz: John Cull and Randy McDonald.

Sunday, April 11th.

Captains Shaw and Dolsen started this morning in

(* Sons of William McCrae)

two boats with companies for Sandwich. Tommy started this morning on horseback, he belongs to I. Dolsen's Rifle Company, and Billy to bring back the horses.

The foregoing items are intermingled with remarks concerning the weather, the condition of the river, apparently at high flood at the time, and domestic topics. I regret to say that this one leaf is all that can be found of this diary, and we can now feel its loss as it would undoubtedly have contained most interesting passages relating to General Procter and the Chief Tecumseh passing through this district in the following autumn, also to Harrison's army both in going and retiring.

After this, peace and quietness settled over the country, until the troublous times of the Rebellion of 1837-38, when the loyal men of Kent were once more called to duty.

On account of a gathering of self-styled "Patriots" at Detroit, threatening to make an invasion of our borders, a Company of Militia Volunteers was raised in Kent under the command of Captain Bell, one of the Lieutenants being the late Thomas McCrae, afterwards Police Magistrate of Chatham for a number of years.

During their service at the front a detachment of them crossed on the ice and dispersed a body of rebels who were occupying Fighting Island, in the Detroit river, and captured a small field gun, which they brought with them to Chatham and named 'the Rebel Pup.' This small cannon is now on Waterworks Park.

The Company was honored on their return by ladies of the neighborhood presenting them with a flag made by their own hands, and bearing the words 'Kent Volunteers.'

The next movement of any military importance was in 1857 or 1858, at the time of the Mutiny in India, when the late Walter McCrae, afterwards Judge of the District of Algoma, raised a company of Riflemen in this town and was given the command of it as Captain, the late James G. Sheriff being one of the Lieutenants. This Company was only in existence for a short period, or during the war in India. and was then disbanded.

Our quiet was not again disturbed until 1861, when the

Mason and Slidell affair so nearly caused a declaration of war between Great Britain and the United States, and all through the Canadas the Sedentary Militia was mustered, and a company of volunteers called for from each township. It was at this time that your humble servant first became a Canadian Volunteer, the men of the Township of Raleigh under the command of Colonel Toll, of the Lake Shore, mustering at the Township Hall on the Middle Road, Raleigh Township, near Buxton, the requisite number of Volunteers being secured without trouble.

This difficulty having been settled between the two Nations, peace again hovered over the country, but a martial spirit had been aroused, an infection probably from the Civil War then going on in the United States, and organizations were formed in the different Cities and Towns throughout the country for the purpose of gaining a knowledge of military drill. Such was the case in Chatham, a number of the citizens meeting once each week for drill, under the instruction at first of Mr. Thomas McCrae, and afterwards of Mr. David Smith, an ex-member of the London Horse Guards, who after a time was the first Lt.-Colonel of the 24th Battalion of Infantry, Kent.

In the latter part of the year, 1862, it being considered probable that our frontier might be troubled by incursions of parties of disbanded soldiers and other vagrants from the States at the close of the Civil War, the Canadian Government authorized the formation of Volunteer Companies in Canada and a number of Sergeant Instructors from the Regular Army were sent out to take charge of the instruction in drill of the Companies so raised.

And so, under these conditions, at a meeting held in the old Royal Exchange Hotel, (the site of the present Victoria Block, corner of King and Fifth Streets), Chatham, about the middle of December, the No. 1 Company of Infantry, Chatham, came into being, and was accepted and formally gazetted by a Militia Order dated the 26th December, 1862, with a strength of 55 non-commissioned officers and men, and three commissioned officers, viz:

Captain—David Smith
Lieutenant—A. B. Baxter
Ensign—Simeon M. Smith

This was followed on the 16th January, 1863, by the formation of No. 2 Company of similar strength, the officers being:

Captain—Thomas Glendinning
Lieutenant—James G. Sheriff
Ensign—Joseph Tilt

One of the Drill Instructors mentioned was at once despatched to Chatham in the person of Sergeant R. C. Brown, who took up quarters in the old Barracks, situated in the central part of what is now Tecumseh Park, and there we were diligently instructed in the complications of Company drill, from the position of a soldier, on through the troubles of the goose step to the formation of a Company line or column.

In the latter part of the year 1864, the prospect of raids having become more threatening, the Government decided to call out and station a number of the Volunteer companies at different points along the frontier as a measure of protection, and during the winter of 1864-65 some four or five companies from Quebec and Montreal were stationed at Windsor and Sandwich, while here in Chatham, as supports we had a company of infantry from St. Catharines and one of Rifles from Dunnville.

These were withdrawn in the spring and their places taken by others, and in the shuffle our time came, Captain Smith receiving orders to increase the strength of No. 1 Company to 65 rank and file, and entrain for Sherbrooke, Lower Canada, which he proceeded to do at once, and we left Chatham on the afternoon of the 28th of April, 1865, and arrived at Sherbrooke on the evening of the 30th. On our return from Frontier service about the 10th of July the ladies of Chatham presented No. 1 Company with a silk flag, which accompanied the company on all its services at Camp for years and was used to indicate the quarters of the commanding officer.

The Chatham Volunteers were then allowed to take up their ordinary vocations again, but only for a short time, for, before long, rumors arose of a threatened invasion from the United States of large bodies of the Fenian Societies, who had been openly drilling in the Cities of the States

with that avowed object, and who had as officers, men who had seen service in the American war.

So once more the war alarm came to Chatham and both Nos. 1 and 2 Companies were on the 8th of March, 1866, sent to the front at Windsor, where with some four or five other Companies, from different parts of Canada, we watched the frontier opposite Detroit, expecting the enemy to attempt to cross at almost any time.

We were held at Windsor until almost the middle of May, when the route for home was received.

We had hardly settled down when on the 2nd of June, 1866, we were again called to arms, the reason being that a body of Fenians had at last crossed the Canadian frontier, the point chosen being on the Niagara River, opposite Buffalo. On their attempting to march inland they were met by Regular and Militia troops who soon put them to the right about, and they fled to their homes, excepting those that had been captured and held as prisoners. During the two weeks that we were on service at this time we were stationed here in Chatham.

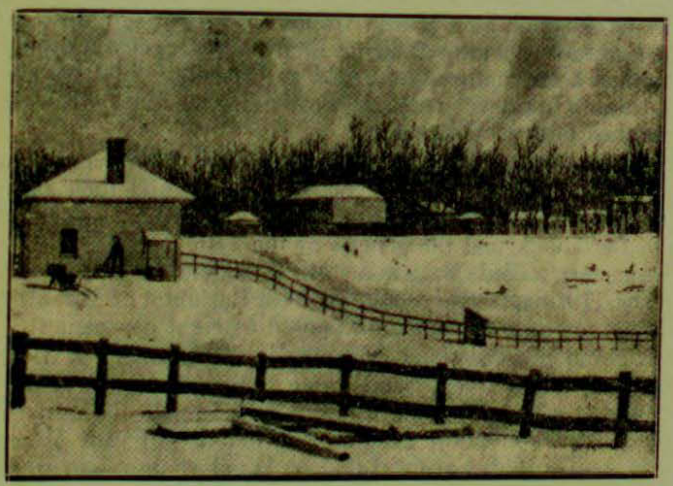
These constant raid scares determined the government to arrange the Militia on a better footing, and then commenced the work of organizing the Volunteer Companies into Battalions, and the genesis of the 24th Regiment, or as it was then called, Battalion. By a General Militia Order of the 14th September, 1866, the 24th Battalion of Infantry, Kent, came into existence, composed of eight companies.

From this time onward until its disbandment in 1892, the 24th had no very remarkable occurrences; its history may almost be said to have been already made. The usual annual drills in camp were carried out at different places, such as Thorold, Sarnia, London, Windsor and sometimes at Headquarters in Chatham. In 1891 on the return of the Battalion from Camp at St. Thomas, the ladies of Chatham provided a set of silk Colours for the Battalion.

In 1886, Major M. Martin was promoted to Lieut.-Colonel, and assumed the command and retained it until its last days in 1892, when, owing to the impossibility of keeping the Battalion recruited to even a small proportion of the requisite strength, the Battalion was disbanded. We were then without any Military organization in either

county or city until in the year 1900 the question of raising a new Regiment became a live topic, and Major J. B. Rankin was freely spoken of as the most likely person to undertake the project. I am happy to state that the energetic efforts of Major Rankin were most successful, and the new 24th Kent Regiment was duly accepted by the Militia Department and gazetted under a general order of the 1st January, 1901, under J. B. Rankin as Lieutenant-Colonel.

During the years 1906-7, the old frame Drill Shed was dismantled and the present commodious brick Armouries erected in its place, containing such necessary apartments as were necessary for the establishment.



Barracks, Chatham, circa 1838, from a water colour by Lieutenant Colonel P. Brainbrigge. (Original in Public Archives of Canada.)

Note:—Major Weir's valuable paper was included in the papers of the Kent Historical Society published in 1915, and would include only the story of the Regiment up to the beginning of the World War. The part played by the 24th Kent Regiment in that momentous struggle will be for some historian to give us in a later volume of papers of the Kent Historical Society.

HISTORICAL SKETCH OF THE PRESS OF CHATHAM

A synopsis of a paper by

SHERIFF J. R. GEMMILL

ON Saturday, July 3, 1841, the first issue of the pioneer newspaper in Kent County appeared under the name of "The Chatham Journal," and the publishers were Charles Dolsen and William Fulford. The third issue contained the announcement of the withdrawal of William Fulford from the firm and the appointment of John F. Delmage, an Irish Barrister, as editor.

Sheriff Gemmill quotes the Editor of the four page sheet as stating that he had in view "providing a means of disseminating sound principles and providing a vehicle for influencing the minds of the people in the proper direction." The Editor stated that the recent union of the Provinces of Upper and Lower Canada calls for more interest to be taken in public affairs; and a new era was opening up which demanded the attention of the people of the country so that they might take advantage of the possibilities which lay before them. The "Journal" tendered its support to the Administration "whenever its measures met with its approval," but the chief object of the paper was "to advance the interests of the County of Kent" and secondly "to prosper ourselves." Its columns were to be open to discussion of public affairs and there was to be space for polite literature, a Poets' corner, and ancient and modern authors. Editorial attention was to be given to the proceedings of the Imperial and Provincial Parliaments.

A sketch of the County of Kent given in the first issue shows Kent to have twenty townships, ten of which now form the County of Lambton, and Tilbury North has since been transferred to Essex County. The population had increased from 4,000 in 1830 to 16,000 in 1841. Taxation of non-resident land-owners was advocated to force the

lands to be sold; at that time the tax on uncultivated land was ⅛ of a penny per acre. Drainage was urged. The inhabitants of Chatham were stated to be 812. The paper contained some advertisements, and notice was given in the paper of application being made to Parliament by Robert Stuart Woods (later Judge Woods) for a charter incorporating a Mutual Fire Insurance Company for the district.

Later issues dealt with Parliamentary proceedings, the projected monument to Tecumseh, and the celebration of probably the first Emancipation Day, on August 1, 1841. The personal comings and goings of prominent people and accounts of marriages were recorded.

The "Chatham Planet," which was first published in April, 1851, seems to have succeeded the "Journal," the publishers were Miles Miller and Matthew Dolsen.

The second paper to appear was "The Gleaner," started in July, 1845, by George Gould. This paper continued to be published for several years. In March, 1848, it was succeeded by "The Kent Advertiser," Mr. Thomas A. Ireland, publisher. In 1853 or 1854 the office and plant of "The Gleaner" were destroyed by fire. After the fire, Mr. John S. Vosburg, who published a paper at Kingston, moved his plant to Chatham and continued the publication of the "Advertiser." Vosburg, on the railway a few miles east of Chatham, was named for John S. Vosburg.

"The Western Argus" succeeded the "Advertiser" in March, 1860, Wm. H. Thompson being the publisher. Later the paper was purchased by Reverend I. B. Richardson, a Methodist Episcopal Minister, and the name was changed to "The Western Union." Cameron Bros. succeeded Mr. Richardson in 1863 and again changed the name of the paper to "The Western Reformer." Cameron Bros. had the paper for less than two years when it became the property of Honourable Walter McCrea who sold it to Sheriff Gemmill and on January 12, 1865, the first issue was made by Sheriff Gemmill under the name of "The Chatham Banner." In 1894 the business was sold to James S. Brierly of St. Thomas and it became a daily. In 1900 Mr. A. C. Woodward became the proprietor and changed the name to "The Daily News."

In 1854 I. D. Shadd started the "Provincial Freeman"

for the colored people. This paper continued to be published until 1863 or 1864.

"The Chatham Tribune" was started by W. R. Dobbyn, B.A., Dublin, in about 1880, but was only published for a few years.

"The Missionary Messenger," the organ of the British Methodist Episcopal Church, was published in Chatham for more than twenty years.

"The Market Guide," which appeared only on Saturdays was published by William E. Hamilton, B.A., T.C.D. This was an advertising sheet and was distributed to the patrons of the market.

MUNICIPAL GOVERNMENT IN THE COUNTY OF KENT

A synopsis of a paper by

JOHN A. WALKER, K.C.

MR. WALKER states that our Municipal Institutions are modeled rather after the plan adopted in New England, where "greater importance is placed upon the Township as distinguished from the County system," the allotment of land to disbanded soldiers and their taking up and settling of same necessitated the formation of Townships, not so much for the purpose of government as for designation of specific areas or surveys. The practice of gathering at town meetings to discuss the building of roads and other local affairs prepared the ground work for the organization of the municipal system as later determined and adopted. These early townships were designated by numbers until perhaps they were old enough to name.

On July 24, 1788, the Governor-General, Sir Guy Carleton divided Upper Canada into four districts, Lunenburg, Mechlenburg, Nassau and Hesse; the first Legislature in 1792 changed the names to Eastern, Midland, Home and Western respectively.

Quoting Mr. Walker's words: The same Act provided for the erection of a Gaol and Court House in each District, according to plans to be selected by the Magistrates in Quarter Sessions. The lowest tender for the buildings was to be accepted if the contractor furnished sufficient security. The Sheriff was to be Gaoler and it was specially enjoined that he should not be licensed to sell liquor within the Gaol.

The Constitutional Act of 1791 authorized the Lieutenant Governor to divide each Province into districts, counties or circles, and determine their limits for the purpose of choosing representatives for the Legislature. Accordingly, Lieutenant-Governor Simcoe issued his proclamation dividing Upper Canada into nineteen counties; Essex

and Suffolk, two of these countries, adjoined each other and were entitled to return one member. Kent was the nineteenth county and comprised all the territory not included in the other counties. It extended northerly to the limits of the Province and westerly to include Detroit and other portions of Michigan, and was entitled to two members, the first two being elected at Detroit in 1792.

The second Act of the second session of this parliament provided that two Justices of the Peace within a parish or township or other place might issue their warrant to a constable authorizing him on the first Monday in March to assemble all resident householders, liable to assessment, in such parish or township, in the parish church or other convenient place, for the purpose of choosing parish or town officers, a clerk, two assessors, a collector of taxes, and from two to six persons to serve as overseers of highways and pound-keepers, at that time (very important and necessary officials, who were authorized to impound cattle trespassing on lands properly fenced), and, further to appoint two persons to serve as Church Wardens. A subsequent Act gave other powers to the inhabitant householders in their annual town meetings, but it was many years before these powers were much enlarged. Magistrates in Quarter Sessions exercised many privileges in managing and regulating the local affairs of towns and parishes, but this method proving unsatisfactory and irksome to the people, changes were agitated and pressed for, and, from time to time, separate special Acts were passed bestowing special municipal authority on towns. The first so favored was the Town of Brockville, which in 1832 procured an act to be passed establishing a "Board of Police" giving the people control of the Town's affairs. The Town was divided into two wards, each entitled to elect two members of this body. The electors were the tenants or freeholders within the ward rated from the assessment roll; the fifth member was to be appointed by a majority vote of the four elected, and, if they could not make a choice, the electors of the Town were to make the choice. The five members thus constituted elected one of their number President. Both electors and elected were required to possess a property qualification. The corpora-

tion thus constituted was given very considerable powers. It could make rules and regulations for its government, appoint officers, levy rates and pass by-laws for the good order and general government of the Town. Thus Brockville blazed the way. Other towns soon followed, Hamilton, Belleville, Cornwall, Cobourg and many others, and in 1834, Toronto, or York, as it was then known, procured an extension of its limits and was formed into a city to be called the City of Toronto, divided into five wards and power given it to elect a Mayor, aldermen and common councilmen. Two aldermen and two councillors were to be elected for each ward and these were to elect the Mayor. Should their votes be equally divided the member with the highest assessment gave the casting vote. Very extensive powers were given which we will not take time to recite and only refer to these acts to indicate the trend of public opinion.

While the cities were thus successfully securing a measure of municipal freedom by Special Acts of the Legislature, there was very little advancement made towards this object in the rural districts. There the Justices of the Peace in General Sessions continued to control all local affairs much as they liked. True, the electors at town meetings soon were accorded the privilege of electing fence viewers, pound-keepers and road overseers, or commissioners, and, later on, other officers, but these officers were not entrusted with sufficient authority for efficient municipal control, and the power of taxation and the right to raise rates remained with the Quarter Sessions. Matters were in this position when the rebellion broke out, and afterwards came the vigorous report of Lord Durham, in which he strongly recommended the establishment of local municipal institutions.

In 1841 the parliament of the United Provinces passed the first general Municipal Act establishing municipal authority, which Act was introduced and piloted by the Honourable S. B. Harrison, the Provincial Secretary for Upper Canada. Mr. Harrison in that year unsuccessfully contested the representation of Kent with the late Joseph Woods, but he was subsequently returned as the representative of Kingston. When we read of the determined and

violent opposition to this bill, and the bitter feeling engendered by it, we are at a loss to realize the cause of all the wasted energy of its opponents, for the measure was but a very modest advance on the old law. It provided that there should be a district council in each district to consist of the Warden and Councillors. The Warden was still to be appointed by the Governor, as were the Treasurer and Clerk. Each Township was to elect two councillors when the freeholders and householders on the assessment roll exceeded 300. Extensive powers were granted to the council, but the serious defect was that the Act still recognized the Magistrates appointed by the Government, and there, not unfrequently, arose a conflict of authority between them and the councils elected by the people. The councils were authorized to pass by-laws respecting roads, bridges and public buildings, for defraying certain expenses connected with the administration of justice, for the establishment and maintenance of schools, assessing, raising and levying rates, fixing salaries, etc. Several subsequent Acts added to these powers.

The Province had been divided into twenty-two districts, of which what are now the Counties of Essex, Kent and Lambton, formed one, known as the Western District. The first Council of this district elected under the Act of 1841, which went into effect on the first day of January, 1842, met at Sandwich. There were present 26 members and the Warden, John Dolsen, appointed by the Government, who continued as Warden for five years. In this formative period the Councillors seem to have taken their duties seriously. The first clerk was John Cowan, Esq., one time Editor, and the minutes are interesting, well phrased and concisely written.

In 1847 Kent was formed into a separate district and a provisional Council met at Chatham in August, its special purpose being the erection of our present Gaol and Court House, which was completed about the year 1850. It would appear that all the members also attended the Sandwich meetings.

In 1849 was passed the Municipal Magna Charta of this Province, the preamble of which declared that 'It will be of great public benefit and advantage that provision

should be made by one general law for the erection of Municipal Corporations and the establishment of Regulations of Police in and for the several Counties, Cities, Towns, Townships and Villages in Upper Canada.' The Act took effect on the first day of January, 1850. Some fifty or more previous Acts of Parliament were repealed and ample powers of self-government were conferred upon all municipal corporations, largely as those powers exist and are exercised today. All minor municipalities were to elect five councillors, who elected one of themselves Reeve, and, in each Township having five hundred resident rate-payers, a deputy Reeve. By this and the amending Act passed two or three years afterwards, the old districts were abolished and counties defined. The inhabitants of each county became a body corporate whose council consisted of the Town Reeves and Deputy Town Reeves of the several Townships, Towns and Villages within the County. The County Council was to meet at the Shire Hall, if one, and, if none, at the County Court annually, on the fourth Monday in January. At the first meeting they chose from among themselves a Warden who should preside at their meetings.

About the end of 1850, possibly after the Court House was completed, Kent was separated from Essex and Lambton for municipal purposes, while the two last named remained united for municipal and judicial purposes until 1853.

"The first Council for Kent as a Separate County met at the Court House on the 27th February, 1851, and consisted of ten members of whom George Duck, the Reeve for Howard, was elected Warden. There were no Deputy Reeves. George Witherspoon represented the Town of Chatham. William Cosgrove was Clerk and continued to hold office until 1867."

In 1854 the by-laws and many of the records and papers of the Council were accidentally destroyed by fire.

In the year 1896, when the membership of the County Council had reached 36, Kent was divided into seven districts with two members from each.

NEGRO COLONIES IN KENT COUNTY

By VICTOR LAURISTON

IN the decades immediately preceding the American Civil War, the famous Underground Railroad was instrumental in spiriting thousands of negro slaves from the Southern States to the free soil of Canada. Kent county, by reason of its proximity to the border, became the location of several refugee colonies.

Many of the refugees made their homes in the county town of Chatham. At the peak of the influx, approximately one-third of Chatham's 6,000 people were colored. These refugees settled largely in the eastern part of the town, were, naturally, the more enterprising among the southern slaves. Many of them were well educated and some in time became quite well-to-do.

Meanwhile, aided by Northern Abolitionists and Canadian and British sympathizers, ambitious plans were made for placing other fugitives on the land and giving them an opportunity to work out their own salvation. Funds were subscribed, and lands acquired to be resold to the negroes on easy terms. Town sites and farm tracts designed especially for the newcomers were surveyed in the rural parts of Kent; and settlements established.

One of the most famous of these colonies was the Dawn settlement, also known as Fairport, southwest of the present town of Dresden. Among the first to settle there was Rev. Josiah Henson. Born at Port Tobacco, Maryland, in 1789, Henson spent some 40 years in bondage, escaping to Canada about 1830 and shortly after settling at Fairport where his abilities speedily made him a leader in the colony. With financial assistance from white sympathizers, some 250 acres of heavily timbered lands were purchased, and the British and American Institution established, the purpose being to educate the negroes, train them in farming and industry till they could support themselves.

The Institution was, probably, the first technical school in Canada.

Henson got funds from Boston to build a sawmill, and a grist mill and other pioneer industries were started. With the profits of lumbering, helped out by donations, the enterprise at first prospered. Henson made three trips to England, lecturing and raising funds, and on one occasion was presented to Queen Victoria. Later, the Institution fell into financial difficulties; so much so that the Courts had to take charge and dispose of the properties. The lands were sold in 1871 for $30,000, the net proceeds, $21,730, being constituted a fund for the education of the negroes in Kent. Wilberforce Educational Institute at Chatham was the outcome.

Henson is famous as the original of Uncle Tom, Harriet Beecher Stowe's celebrated fiction character. The novelist is reputed to have secured much of her material from Henson, whom she visited at Fairport. Henson died on May 5, 1883, and lies buried on the Institute site, long since lapsed back into farm land.

Fairport was, however, only one of the negro colonies in Kent. Another was New Kentucky, in Chatham township close to the town line and just south of Concession 6; where, in 1860, the main street was lined with cabins. On the borders of Rondeau, another settlement was established at Governor Simcoe's empty and far reaching townsite of Shrewsbury.

Among the leaders in the various movements to help the fugitive slaves was Rev. William King. A native of Ireland, he married a Louisiana heiress and thereby became a slave-owner. Later he freed his slaves and brought them to Canada, where, in 1849, a grant of 9,000 acres was secured in Raleigh township and the Buxton or Elgin settlement established. As originally planned, farms of 50 acres each were sold to the negroes at $2.50 an acre, repayable in instalments of $12.50 a year without interest. In no great time the land was all taken up by colored settlers. King was head of the mission, supervised the school, and had oversight of the various local industries established for the benefit of the colony; and visited the Old Country to raise funds for building.

The mission station, opened November 28, 1849, became a regularly organized congregation on June 6, 1858. By 1864, the settlement possessed a steam grist mill, saw mill, two pearl ash factories, one shoe shop, two general stores, one blacksmith shop, one wagon shop and one cooper shop. With timber plentiful, its principal business was the manufacture of square timber and staves. The school had an average attendance of 40 pupils, and the mission church, built in 1850, a seating capacity of 200.

The most striking episode in the history of the negro settlements in Kent was the visit of John Brown, the celebrated abolitionist, to Chatham in 1858. Brown, a fanatic in his hatred of slavery, had conceived the idea of fomenting a widespread slave insurrection in the south with a view to securing control of the United States government and freeing the slaves.

Many of the Chatham negroes were well educated and prosperous, the various settlements in Kent were thriving, and Brown sought and confidently anticipated strong support.

Brown's initial conferences with Chatham sympathizers were held in the office of Israel D. Shadd's "Provincial Freeman," which occupied a portion of the brick building still standing at the southeast corner of King and Adelaide streets. As the scheme developed, meetings were held in the First Baptist church on King Street East, and in a little frame school on Princess Street. On May 8, 1858, a conference of white and colored sympathizers adopted a constitution and elected a congress and cabinet to take control of the United States on the anticipated success of the conspiracy.

Brown revisited Chatham in the summer of 1859. Meanwhile the enthusiasm of his Chatham supporters had time to cool, and the counsels of Hon. Archie McKellar, Rev. Wm. King and others prevailed against the fanatic enthusiasm of the abolitionist. When, on October 16, 1859, Brown made his celebrated raid on Harper's Ferry, his desperate band contained only one recruit from Chatham.

The slaves failed to join Brown, who was captured and hanged at Charleston on December 2, 1859. But in the eyes of the North, his death on the scaffold transformed

the crazy abolitionist into a martyr, and did much to precipitate the Civil War.

Lincoln's emancipation proclamation in 1863, and the fall of the Confederacy, reversed the entire trend of negro settlement in Kent.

After 1865, the refugees were no longer hunted slaves, but free men. Doubtless through the years in this colder northern clime their thoughts had turned longingly toward the land of the palmetto and the cotton. Now the refugees flocked back to the United States. The more ambitious became in many instances officials of the "carpet bagger" governments which for many years after the Civil War dominated the southern states. The majority found less spectacular but perhaps more useful activities in the everyday life of America.

With the end of the Civil War there ended, also, the need for refugee colonies, and, likewise, the need for British and American donations to sustain them. In no great time, the industries which had sprung up, and the communities dependent on them, disintegrated. Henson's settlement at Fairport fell upon evil days, and the British and American Institution passed out of existence. In the once populous Buxton settlements, white farmers gradually replaced the colored folk. New Kentucky lapsed back into farm land; and most of the cabins of Shrewsbury were deserted and weeds grew in its far-reaching streets.

This trend has continued through the years; and while a small proportion of the descendants of the original refugees clung to the lands which had first set their fathers free, the majority gravitated to Detroit and other American cities which offered larger opportunities. The negro influx, which for a time threatened to change the whole complexion of Kent, proved merely a passing phase in its history.

BOTHWELL AND KENT'S FIRST OIL BOOM

By VICTOR LAURISTON

ZONE was the youngest of Kent's townships. While all the others were defined in the original survey of 1794, Zone did not come into nominal existence till 1821; nor did it secure separate municipal existence from Camden till 1857.

There was a reason. This northeastern corner of Kent county was largely Indian land; and though a few white settlers arrived between 1837 and 1842, the heavily-timbered country remained almost in a state of nature.

In 1852, however, the route of the Great Western Railway was surveyed through the township. The railway was not completed till 1854; but about the time of the survey Hon. George Brown, then and afterward an outstanding figure in Canadian public life, purchased some 4,000 acres north of the Indian reserve.

Brown conceived the idea of establishing a town here, and had the area immediately north of the railroad surveyed and plotted. This tract he had cleared. The Great Western Railway, with its construction operations and wood-burning locomotives, provided a ready market for immense quantities of hardwood fuel. As fast as the land surrounding the townsite was cleared, it was plowed and converted into farm land. Brown himself at one time had hundreds of acres under cultivation. He also erected sawmills; and a furniture factory employing 30 hands was established.

Bothwell, alone among the towns of Kent, never went through the preliminary village stage; it was incorporated a town by special act. Streets were laid out and graded, and, forerunner of civilization, a man named Brown — no relation to George — erected an 18 x 24 log tavern which he christened "The Sebastopol." By 1857 there were four

other taverns ministering to the hungry and thirsty — especially the thirsty.

The first settlers were rather a rough lot, but in no great time more substantial pioneers came, Captain Taylor and Alex Duncan in 1857 and William Laughton and Thomas Boon in 1858. The first store was established by Campbell & McNab; and soon there was a busy, bustling community.

Ready money, though, was scarce. The earliest settlers resorted to barter. Then scrip was utilized. For years practically the sole circulating medium in the community consisted of I. O. U's from or orders upon Hon. George Brown. Most of the workmen were employed by Brown and received their pay in this scrip which was accepted by local merchants in payment for goods; and, in fact, was readily received in settlement of all debts in the new community.

Eventually, after the glowing future of the community had been skilfully publicized, the majority of the town lots were sold by public auction. Speculators flocked from far and wide to the great event; the bidding was keen; and handsome prices were paid for town lots that a couple of decades before could have been bought for a song.

On the heels of the real estate boom came the inevitable slump; and by the early sixties Bothwell, with Hon. George Brown no longer sponsoring its activities, was in the throes of black depression. So dejected were the townsfolk, that news that an American was "punching holes in the river bank" south of Bothwell in search of oil did not interest them.

The American was John Lick. He came from Pennsylvania where, a few years earlier, the Drake well had struck oil. Oil also had been discovered in Lambton county; and the early operators believed it could be found only close to streams. Hence Lick's drilling on the Thames.

After a number of failures, Lick moved his primitive drilling outfit up the course of an almost dry creek emptying into the Thames from the north. The spot is still known as Lick's Ravine. The first tests were apparently failures; and Lick was on the point of quitting when he secured the backing of a few Bothwell men who formed a

joint stock company. Instead of starting a new shallow well, they drilled deeper, and at 370 feet struck an abundance of high-grade oil.

The first shipment of 1,000 barrels brought $1 a barrel; and, seated on the ground, with a huge log for a counter, these pioneer Canadian oil shareholders divided the money among them.

With the American Civil War raging, the demand for oil was keen. "The Old Company's Well," as Lick's first productive venture was known, continued to ship its 100 barrels a day at $10 a barrel till more than 30,000 barrels had been shipped. Then it was blown up through the carelessness of the engineer in charge.

Long before that the Bothwell oil boom was on. Tidings of the discovery brought speculators from all parts of Canada and the United States, some flinging themselves into drilling, others erecting hotels, stores and boarding houses to cater to the inrush of new population.

A man named McEwen drilled the second producer on the Chambers farm south of Bothwell. Then William McMillan brought in the Victoria well on the Gordon farm, yielding 100 barrels a day. In 1864, despite increasing production, oil reached $12 a barrel. Speculation ran rampant. In almost every city of Canada and the United States companies were organized to carry on the petroleum business in Bothwell. Wealthy corporations sent representatives; and where a few years earlier George Brown's scrip had been the only circulating medium, now real money was in circulation beyond the wildest dreams of the Wall Street of that day.

Fortunes were won and lost. Poor men became wealthy; wealthy men were stripped. Oil kings arose — John Lick, the discoverer; B. T. Wells, and Reid of Hamilton. The surrounding territory was studded with derricks, and Lick's Ravine and the Pepper Farm were transformed into vast pumping grounds. Immense frame hotels, and three storey business blocks sprang up; banks, billiard halls, bars, oil exchanges, stores, carried on a busy trade. On George Street a magnificent public hall, Gatling Hall, fronted on the railway; while immediately to the west John Lick was pouring some of his oil winnings into a new frame

hotel designed to be the biggest and best in Bothwell. The population, close to 7,000, exceeded that of Chatham. Bothwell, already the largest community of Kent, confidently foresaw the time when it would be the largest in Canada.

Most of the speculators were Americans; the field depended on the American demand; and when the Civil War was over, crude dropped abruptly from $12 to $2 a barrel. Then, in 1866, came the Fenian raids; and there was a stampede of Americans from Bothwell to escape from the anticipated hostilities. Lands bought on instalments and almost paid for were thrown back on the hands of the original owners to save a small fraction of the purchase price; drilling and pumping outfits were abandoned as they stood; the vast hotels were left empty; the rushing bus services were discontinued; the oil exchanges and gambling houses closed.

In 1867 a disastrous fire devastated George and Main streets, wiping out the magnificent Gatling Hall and many of the finest hotels and business blocks. Succeeding fires completed the destruction of most of the landmarks of the great oil boom. For many years Lick's hotel, tenanted only by owls and bats, stood, a mournful monument to the man whose courage and enterprise had paved the way for the great oil boom.

Lick's wealth had vanished, but he could not quit the oil game. Years later he drilled near Thamesville, without success. For a time he eked out a precarious livelihood travelling up and down the Thames, buying fish for a London company; trying, out of his scant dollar a day, to save enough to finance a new oil venture. One wintry day he died in his lonely lodgings at Bothwell; and Old Doctor Pope, who had practiced in Bothwell before the boom and had seen its rise and fall, passed the hat to collect enough money for a plain coffin. John Lick, most spectacular of Canada's early "oil kings," was buried in an unmarked grave in the Potter's Field at Bothwell cemetery.

HISTORIC SITES IN KENT COUNTY

Site of the Battle of the Thames, on Highway No. 2, east of Thamesville, Zone Township. At this site a monument was erected by popular subscription and unveiled July 27, 1924, to the memory of Tecumseh, who fell in the Battle of the Thames on October 5, 1813.

Grave of Reverend Josiah Henson ("Uncle Tom") situated on the west part of the west half of Lot 3, Concession 4, Gore of Camden. The Catherine McVean Chapter, Imperial Order Daughters of the Empire, Dresden, have placed a flagstaff and flag on the burial plot beside the family monument.

Morpeth, birthplace of Archibald Lampman, Poet, born 1861, died 1899. A Cairn was erected at Morpeth by popular subscription and unveiled in 1930, to the memory of Archibald Lampman.

The scene of the Combat of McCrae's House, Lot 15, River Road, Raleigh Township, where on the 15th December, 1813, Lieuts. Henry Medcalf, John McGregor, and Moses Rice, Ensign Benjamin Willson and Sergeant Thomas Douglas, with thirty-two other ranks of the Provincial Dragoons, Kent, Middlesex and Norfolk Militia, having made a tiring march of twenty miles through the woods, surprised and took, after a sharp conflict, an enemy outpost composed of three officers and thirty-six soldiers of the Regular Army of the United States. A Cairn was erected by the Historic Sites and Monuments Board of Canada, on a site donated by Frank Parker, Esq., and unveiled September 26, 1936.

A Cairn was erected in 1934, by the Historic Sites and Monuments Board of Canada, at the entrance to the Blenheim Memorial Park, to commemorate the McKee Land Purchase Treaty of May 19, 1790.

The John Brown House, a red brick building, on the southeast corner of King and Adelaide streets, Chatham. In this house a newspaper for negroes was printed in 1858 and 1859, and John Brown the Abolitionist is known to have spent some time there.

Site of the first oil discovery. It is said that the first oil well in the Bothwell field was drilled close to the river bank on the Kent side of the County line, but did not produce in paying quantities, and the first paying production was found a hundred yards or so back from the river on the Middlesex side.

The Dawn Settlement for escaped slaves, established about 1843 on the east branch of the Sydenham River, two or three miles above Dresden.

Block House on point of Tecumseh Park, Chatham. A ship-yard was started on Tecumseh Park in 1794, and a block-house located on the point of the park was burned in 1813, by American troops.

The site of the Baldoon Settlement. In 1804 Lord Selkirk of Scotland settled 114 persons on 950 acres of land in Dover Township under an emigration scheme, designed to relieve the distress of Scottish crofters evicted by land owners in the Highlands of Scotland.

Buxton Settlement, the site of the establishment of Reverend King's Colony as a Negro Refuge. At this spot there is a small wooden Chapel, said to be the first building erected on the site, for church services and for use as a school room.

Burial place of Indians who accompanied David Zeisburger, Moravian Missionary, from the United States in 1791, located a hundred yards or so north of Highway No. 2, East of Thamesville. The land on which the cemetery is located was reserved by the Government in the Crown Grant.

General Brock's Night Camp near Erieau. This site has been located within reasonable limits. General Brock came from York to Niagara, then across country to Port Dover, where some of the Norfolk Militia joined his forces. He then proceeded along Lake Erie, some of the army in boats and part marching along the shore. At. St. Thomas his force was further augmented. The men camped on the shore of the lake at night, and one of these camps was west of Point aux Pins about half way between Erieau and Erie Beach.

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