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Ouvry, Talbot Road, Raleigh

By Miss M. Flewellyn

The Centenary of Ouvry's official settlement was timed for the year nineteen hundred and eighteen and its citizens, mindful of that, had some thought of recalling it with some sort of celebration as other communities had done. But the supreme and concluding effort in the Great World war had too momentous a place in their minds, and the occasion was allowed to pass.

Previous to the colonization survey, except the missionaries of 1639, the French exploring parties and the French settlers passing to Detroit and the American filibustering parties in the war of 1812, few white men had passed along its shores and upon its banks. No regularly organized attempt to settle the district had begun until the close of that war.

The colonization survey was then made here and the plans and survey lines reported to the Government officials. Before and by 1817 the Talbot land registers indicate that a very definite effort was made to settle this section of the township of Raleigh. This year brought the names of D'Clute, Toll, Lytle, Goulet, Pardo, Huffman, Simpson, and many others, only a few of which now remain.

The colonization survey of the Talbot Road was made by Mahlon Burwell, a resident of Dunwich, who lived at Pt. Talbot, Elgin Co., near the home of Col. Thos. Talbot. Burwell surveyed from the Niagara to the Detroit. He was the registrar of the District and first member of parliament for London. His field notes, journals and official letters show him to have been faithful in the duties assigned him. These journals and field notes are well kept in the department of surveys, and such of his letters as remain refer strictly to his duties in most instances. He made a map and plan of Malden in time to give Gen. Proctor when on his way to Ft. Malden during that war. Letters to surveyors, Generals and other officials show he was at Niagara 1812-1813. In 1814 a small body of American soldiers ravaged the Pt. Talbot settlement, and Mahlon Burwell was carried off a prisoner.

In 1817, the townships had organized under what is termed municipal government. The Lake Shore here had no settlers evidently and no official recognition is taken of it until 1820. In that year, Wm. Sterling, a resident of the River, entered into the minute book of the year, a census of Talbot Road, with Raleigh, Tilbury, and Romney along this road included. This census has heads of families male and female, boys and girls over and under fifteen years of age, and hired help. The following is the census with the names of the heads:

Solomon Shepley, Robert Thompson, Nathan Flater, Sam Watson, Sam Williams, William Wedge, Joseph Phillips. Jacob Cliensmith, Samuel Pardo, Daniel Tume, Cyllo Brush, Robert Hughson, Richard D'Clute, Jas. Price, Fred Flater, Philip Toll, Geo. Flater, David Huffman, Jean Goulet (Frs.) Jas. Giffin, Geo. Hughson, Robert Hughson, Abraham Chapman, Geo. Rankin, John McDonald, Peter Simpson, Widow Willin, James Heward, John Lighton. Thos. Jackson, John Jackson, Thos. Jackson, (Jr.); Benjamin Baldwin, Aphina Baldwin, Geo. Thompson, James Stewart, Ed. Butler, John Commoford, John Edward, Wm. Pierson, Robt. Coatsworth, Samuel Wickwire, Morris Mosey, Peter Renwick, David Clark.—(Signed). Wm. Sterling, Clerk.

Family names entered 48, men, 57; women, 32; Boys (15 years) 7; Girls, (15) 5; Boys (under) 32; Girls 5; (under) 37; hired help (6 males).

The power of the Municipalities under the Common School Act of 1841 permitted the residents to form school districts. The council consisted then of the Western District Council. Under the law of the United Provinces of Canada action was taken to have these school districts formed. The minute book of the Township of Raleigh has the following in regard to the first municipal school in Ouvry:—

“A meeting of the Common School Commissioners for the Township of Raleigh convened at the house of Wm. White, Middle Road, 22nd, January 1842. This was for the purpose of ascertaining the number of school children in the township and to divide the said Township into school districts and choose and recommend the same to the Western District Council at its first meeting for adoption.”

Councillor Joseph Smith in the Western District Council at Sandwich as the representative of Raleigh, soon carried these instructions out, and thirteen school districts were formed in the Township by his council February 22nd. 1842.

The selection of a site for schools and the erection of a building for each was the next step and the minute book of the day shows this record:—

“At a meeting held at the home of Mr. John Morrison March 7, 1842, for the purpose of establishing sites for school houses in the different school districts throughout the township: Present—Solomon Shepley, George Harvey, James Holmes, Edwin Larwill and James W. Lytle, (chairman), it was agreed and ordered by the Commissioners that the sites for the school houses in the different school districts should be chosen.”

This is the official record of the establishment of the first municipal school in the Ouvry district. This school was then continued under the Western District Council until that body was abolished in 1849. The present building was erected in 1853. The minute books of Ouvry School together with the registers thereof, are in the hands of Mr. Jas. Goulet, the secretary.

Ouvry has had these different official designations:—Erieus, Dealtown, and Ouvry, Erieus comes from the Indian “Eriali” meaning “eat,” and from which the name of the lake, through the French is derived. It was established in 1831 officially, and no doubt some years before by Col. Jas. W. Little, who was the first and only postmaster as well as the chief military man, storekeeper of the District. Dealtown was named after Deal, England, and was established on the Sandison property, at the closing up of Erieus about 1850. Joseph Smith, the owner of the Sandison farm, was the first postmaster.

Ouvry was established in 1876 and Mr. Wheeler D’Clute was the first postmaster. Dealtown had been moved up to the Tilbury front, then back to the Lambert place. But Ouvry citizens wished a more convenient postal centre. The petition to the postal authorities asked that Erieus be restored but the Geographic Board gave the name of Ouvry, to prevent confusion.

The Caledonia Settlement

Chatham Township

By T. D. NIVEN

In the midst of a farm less than seven miles north from the maple-embowered town of Chatham on the winding and picturesque Thames, there rises abruptly from the expanse of fields, monotonously level as far as the eye can reach, a pine-clad knoll probably three acres in extent. This is the quaint "Mac Vicar Necropolis", as it is known in the deed of conveyance, taking its name from the sturdy pioneer of that name and original occupant of the farm, who over 80 years ago donated the plot in perpetuity for the purpose to which it is consecrated. This plot is known also as the "Scottish graveyard" because the community in which it stands was at one time almost exclusively Scottish, as the names on the tombstones indicate. Here, in a quiet almost oppressive, the forefathers of the settlement sleep, while, literally, their works do follow them in the broad expanse of smiling cultivated fields, the orchards and the modern dwellings and farm buildings. In this hallowed and retired spot at least two generations are laid; first, the plucky pioneers, who after traversing 4,000 miles of sea and land, assailed and conquered the savage wilderness; then many of the sons and daughters who inherited the wealth created by their indomitable "forbears." Here no sound is heard save the weird wail drawn from the pines by the passing breeze; the voice of the farmer as he drives his team afield; or his song as at the peep of dawn, he "brushes with hasty steps the dew away to meet the sun upon the upland lawn." Here Gray might have mused and conceived his deathless "Elegy."

Here side by side repose Highland and Lowland, Celt and Sassenach, their mundane feuds forgotten and their dust mingling in peace—men and women who in life differed diametrically in matters of business, politics and the church, or who for reasons of race and religion, were temporarily severed by prejudices and antipathies carried from the old land and perpetu-

ated, with lessening force perhaps, in the new. In the resurrection morn shall these differences be renewed, or shall the human frailties of these simple pioneers have been sublimated and purged by the alchemy of the grave? Let the metaphysician answer.

Here on the "frail memorials erected nigh," may be seen such names as Robertson, Simpson, Buist, Wallace, Graham, Forsyth, Duncan, Davidson, Gray, Scott, Hendry, Johnstone, Richmond, Moir, Brodie, Stark, Bell, Millar and Noble, betokening a Lowland and Anglo-Saxon birth or extraction; while there are such names as MacVicar, McTavish, McKerrall, McKay, McLeod, McColl, McNaughton, McIntosh, McNeilage, Niven, McNabb, McIsaacs, McMillan, Angus, Campbell, Cumming, McGeachy, McNess, Cameron, McWilliams and Ross, as surely indicating a Highland and Celtic birth or descent, differing widely in race and language, though for the most part professing the same religion and mingling as devout members of the Presbyterian Church. It is a notable fact that the majority of Gaelic-speaking people who settled here came from Argyle, most of them having been tenants of the Duke of that ilk. Here, however, released from the paternal despotism of that curious mixture of landlord and savant, these settlers developed a remarkable independence of character, with a conspicuous contempt for caste, recalling with keen amusement the days when the failure to doff a bonnet to "the Lord our God his grace" was almost a capital offense—in a business sense, at least.

A gunshot from the graveyard stood the first church erected by the Scottish worshippers, its site being given by the generous donor who bestowed the land for burial purposes. This building, however, no longer serves the sacred uses of worship. In 1878 it was replaced by a more modern and pretentious edifice and now does humble duty as a carriage-house, while its bell calls to a table for the satisfaction of the merely physical man.

The ground for the graveyard was given by John MacVicar, who with a family of ten left Dunglass, Argyle, in 1835 and after a short residence at Darlington, east of Toronto, settled here on a lot of 200 acres, most of which was then low and swampy, although now among the best farming land in this garden of the west, rendered arable by government drain-

age. The origin of the "Necropolis" is interesting. Shortly after taking possession Mr. MacVicar in course of a ramble over his land, then a dense forest, discovered a sand knoll whose crown rose about ten feet above the common level. "Here my bones shall lie," he exclaimed to some friends who accompanied him, apparently at once conceiving the idea of dedicating his discovery to the purpose of a burial place. It was fated, however, that the virgin soil should first be broken, in less than two years, to receive the remains of a cherished son, and in 14 years there were three gaps in the family that left Argyle, while the head of the family himself passed to his rest four years later. The first trees on the knoll were felled by Mr. MacVicar, assisted by a near neighbor, also an Argyle man, named Duncan McNaughton.

While the plot, after its informal dedication, continued to be used as a cemetery it was not until 22 years after this or in 1857, that the parcel was properly conveyed to the church as such and given over to the management of a trust. The title deed is a voluminous and verbose document and might have served to convey a continent in its length and sonorous solemnity. An extract from this instrument will reveal the mind of the donor, Mrs. Janet MacVicar, who thus gave effect to the will and purpose of her deceased husband.

"That the said parcel of land hereby conveyed shall be known by the name of and be called the MacVicar Necropolis; shall be for the burial purposes of the protestant inhabitants of the said township of Chatham, and for any other Protestants to whom the privilege of burying their dead herein shall be from time to time, by the said trustees and their successors, granted or conceded.

"That it shall be competent for said trustees, and their successors, from time to time, to be guided by their conscience and Christian principles in excluding negroes from the privilege of burying their dead in the said MacVicar Necropolis.

"That the said trustees shall have no power to alter the general plan of said MacVicar Necropolis so as to interfere with the graves or plots occupied or to be occupied.

"That the said trustees and their successors shall have power from time to time to alter plots and to execute deeds or conveyances for the same, for such consideration or sum of money as to the said trustees and their successors, may seem proper.

"That for each corpse buried in said MacVicar Necropolis the said trustees and their successors shall be entitled to demand and receive from the relatives or representatives of the deceased the sum of one dollar.

"That the said trustees of the said parties of the second part shall hold office for a term of five years henceforth; that the successors shall be appointed by ballot by all persons (adults) burying their dead in said MacVicar Necropolis; that at every such election the person or persons shall be held to be duly elected who shall have received a majority of votes of the parties entitled to vote present, and of those entitled to vote communicating their votes by letter. That no person shall be eligible for the office of trustee, who is not a Protestant and a resident householder in the Township of Chatham.

"That in the event of surviving or remaining trustees failing to have the vacancy in said trusteeship filled up according to the above mentioned provisions and conditions in that behalf herein before mentioned until three such vacancies exist at one time, then and thence forward forever the said MacVicar Necropolis shall belong and be subject in all things to the control of and management of the Presbyterian Church of Canada."

It would appear from an ancient map of the Necropolis that the "conscientious scruples and Christian principles" of the trust did not prompt the drawing of a color line, one of the earliest interments being that of a negro lad named Butter, but no stone marks the spot, as the mourners were too poor even to pay the nominal burial fee exacted, to say nothing of erecting a monument.

The first board of trustees following organization were James McKay, Duncan Campbell, Duncan MacVicar, George Duncan and John Buist, all of whom are long passed away. The first three were all men of Argyle. Mr. Buist came from

Edinburgh and Mr. Duncan, a retired sea captain, from some Lowland town in Scotland.

The district is in a sense classic as being the nursery of two men destined to distinguish themselves as divines and educators on both sides of the national boundary. Here grew to young manhood Drs. Donald and Malcolm MacVicar. The former died at the close of 1902 and the latter in the early summer of 1904. They began life by helping their father to clear out the forest, but while wielding the pioneer's axe their tastes and ambitions took another direction. The schoolmaster had not yet gone abroad in this tract, but the budding aspirations of the twain were fostered and their intellects trained by the aid of an elder brother, Duncan, a product of the Scottish parish school and a man of fair educational attainments. Their tutor in the classics was Dr. A. McColl, of Chatham, for whom the young men conceived a sentiment akin to veneration. After the day's work was done the lads, prone on their stomachs on the broad hearth, the fire fed by chips from the wood pile (for candles even were luxuries then) these two students pored over their books and prepared themselves for matriculation at Toronto. In due time both were graduated, standing well in their examinations. Both men had a strong predilection for the pulpit, but later found their true vocation in teaching.

After a short but brilliant career in the ministry, Donald was offered and accepted the principalship of the Presbyterian college at Montreal, and died literally in harness. Malcolm, who joined the Baptist church, was the first chancellor of McMaster university at Toronto, but later passed to the United States, where he successively occupied first positions in educational institutions in the republic, two of these being the principalship of the State Normal School at Potsdam, N. Y., and at Ypsilanti, Michigan. Both men had a genius for mathematics and for special achievements in this subject McGill university conferred the degree of LL. D. on Donald, already holding the degrees of B. A. and D. D. Malcolm was the inventor of an improved globe and of some philosophic apparatus, which earned him honorable mention among American educators.

Another distinguished son of this settlement was Rev. A. B. Simpson, at the head of the Christian and Missionary Alli-

ance of New York, whose endeavor covered the continent and extended even to Asia and Africa. Mr. Simpson edited and published the *Missionary Alliance*, a weekly organ and the college turned out nearly 200 graduates annually. Mr. Simpson was famed for his advocacy of the prayer cure as well as his marvellous ability to draw money from his audiences for missionary purposes. So potent were his pleas that his audiences hastened not only to drop their loose change into the plate but cast their watches and jewelry into the heap, some of his collections exceeding \$5000 in one day. He died a few months ago in New York. There was only one family of Simpsons among the early settlers of this tract, and several of the second generation rest in the MacVicar Necropolis, among them being Rev. W. H. Simpson, a brother of the famous New York divine. Miss Simpson, a sister, resides in Chatham.

It is not the purpose of this sketch to deal with the general life of the Scottish settlement. It would be a labor of love and reverence for me, but I am not now equal to so large and important a task. Although I knew several of the pioneers, and many of the second and even of the third generation of the district, my association with them was too brief and, in later years, intermittent to qualify me for the office of historian. Forty years ago I could have essayed the work with fair hope on success. At that date many of the second generation were alive, and in possession of first hand information regarding the life of the settlement. A touch of one of those vanished hands would lend life, coherency and substance to my fading and fragmentary memories. Some of this generation survive in such families as the MacVicars, Simpsons, McNaughtons, McKays, Forsyths, McKerralls and Cummings, but many of them are scattered far and wide, and the majority of those who reside in or near the county have been too long out of touch with the early life of the Scottish settlement to render them of much real service as reminiscents. However, I must gratefully acknowledge the receipt of valuable assistance in my research from Margaret and James McNaughton, Mrs. R. G. Hoig, Miss Sarah McKerrall and Sheriff Gemmill. Nevertheless, with a sentiment of sorrow I must conclude that this history cannot now be written as it deserves. The details from which could be constructed a deeply interesting and inspiring chronicle of struggle with nature have died with their indomitable owners.

"The short and simple annals" of these Scottish exiles would make a bulky and fascinating volume, but they are lost for the lack of a timely and competent historian. The remark of a settler long since gone to his reward is worth repetition as throwing a flashlight on the rigors of life in the wilderness. He said that it was no uncommon experience to consume a long summer day in hauling a load of produce to Chatham, distant only eight miles from his farm as the crow flies. The only road was a blazed trail involving a long detour to avoid the swamps, which made the distance probably 24 miles, with all the difficulties incident to a journey over a forest road. The journey would be begun as the sun peeped over the tree-tops in front and end as the sun sank in the rear.

It seems incredible, but I was assured that in the very early days of the settlement, flour was carried on foot from Amherstburg. Later it was brought from Detroit by row-boat, the round journey requiring at least two weeks. The time occupied in the journey by foot with a back load of flour my informant did not state.

The character of these people made a profound and indelible impression upon me. I was attracted irresistibly by their grave gentle courtesy, their dignity, their hospitality, their fine social qualities and their probity, due to the deeply religious instinct that stimulated and leavened their whole life.

It seems proper to make some particular mention of a few of the families who entered this township and in the face of incredible discouragements hewed out homes for themselves, planting there the civilization of the land they had left and creating a dynamic centre of social and religious influence. It cannot be invidious to begin with the MacVicars, who were among the very earliest settlers in the district, and who, because of their initiative, energy and resource in attacking the problems incident to a pioneer existence, were readily accorded a leading position in the infant community, a distinction that was amply justified in later years.

On their way west the family, consisting of John and Janet MacVicar with ten children, tarried at Darlington with a Mr. McTavish, a relative, while Duncan, the oldest son, aged nineteen, pushed on as prospector and, for reasons that to him seemed sufficient, arranged for settlement in the 4th concession between Caledonia and Centre lines. Before the family

started from Darlington, the eleventh and last child Eliza was born and when she grew to womanhood became the wife of Donald Guthrie, K. C., of Guelph, father of Hon. Hugh Guthrie, noted criminal lawyer, and M. P. for South Wellington.

Among all with whom I have conversed over a period of fully forty years I have found perfect unanimity as to the personality of John MacVicar. He was a man of singular transparency of character, serene of temper, gentle and unselfish. It might be said with Goldsmith that

"A man he was to all the country dear," and that even "his failings leaned to virtue's side." He died in 1853 at the age of 68.

The devoted partner of his life in the wild was Janet McTavish, a sister of Duncan McTavish, a wealthy Argyle farmer, who some years later purchased a cleared farm on the south side of the Thames, just below the town of Chatham. At the homestead still reside Misses Elizabeth and Margaret McTavish, daughters of the pioneer settler. Mrs. Hugh (Mary) McKerrall, who died in Chatham recently, was another daughter. Mrs. John MacVicar died in 1882 at the home of her daughter, the late Mrs. Donald Guthrie, Guelph, at the age of 91. She has always been spoken of as a woman of marked individuality, vigorous intellect and as a devoted churchwoman, with all that high sense of justice that distinguished her husband.

That there were three students in the family is a fact that has almost faded from local memory. Hugh joined his brothers Donald and Malcolm in preparation for college, but he became ill and died in 1849 at the age of 22. The last survivor of the original line of eleven, Miss Helen MacVicar, died in 1906 at the home in Chatham of Mrs. Richard Smith, a daughter of Mrs. Mary MacVicar McCoig, third daughter of John MacVicar. The only representative of the MacVicar family now in Chatham, is Mrs. R. G. Hoig, another daughter of Mrs. McCoig. Neil McCoig, a brother, lives in Walkerville, and James Duncan who for many years was a teacher in Windsor, dying there a few years ago, was a son of Janet the eldest of the eleven, who married James Duncan, merchant and postmaster in Thamesville.

Duncan, the eldest son of John MacVicar, aid of the ambitious trio of students, in their preparation for a professional career was a man of great force of character. He was a born

leader of men and always first in any movement touching the social, civil, religious and educational welfare of his district. With the departure or death of all his brothers, the cultivation of the homestead devolved on him and his advanced methods were a model for his neighbors. He was a rigid disciplinarian on the farm in all that pertained to order, neatness and punctuality in the performance of duty, and carried into all his operations something of the spirit of the martinet. In 1872, his wife Elizabeth Duncan, of Thamesville, died, after which he retired, leasing his farm to Alexander Forsyth, who that year had wedded his eldest daughter Jean. He went at once to the Northwest, taking with him his sons Duncan and James, and joined his two eldest sons, John and George, already in Winnipeg. He returned about the close of 1876 leaving his son James at school in Winnipeg.

In 1878 Mr. MacVicar married Miss Cudmore of Chatham, purchased a home on Park Street and died there in 1883, aged 68. Out of Duncan's family of nine only two survive—John, the second son, in Vancouver, and James, the youngest in Royal Oak, Michigan. George the third son, amassed a considerable fortune during the boom in the northwest, but lost it again a few years later, when values shrank almost to zero. He died in Winnipeg. Jessie, Mrs. A. Blackburn, the second daughter of Duncan, died in Washington state, and her surviving sons are prominent business men in northern California.

Duncan MacVicar with his tireless energy and fine faculty of organization filled a place of high use in the life and development of the settlement. He was the leading spirit in the movement to erect a new house of worship to replace the old structure which stood on a corner of the farm on land given by his father. The choice of a site opened a breach in the congregation that was not healed for many years and the dispute, which began in the early seventies was long before the Chatham presbytery for adjudication. The leaders of the opposing parties were Duncan MacVicar and James Simpson. The presbytery approved a site on the Centre road in the 6th concession and in 1878 Knox Church was erected there and dedicated in due time by the late Prof. Maclaren of Knox College. The Simpson party, however, with a fatal determination to "gang their ain gate" built Chalmers church on the fifth concession on the Caledonia Road. The attempt to maintain two churches, however, brought financial stress and a desire for re-union, which was effected after some fifteen years of separ-

ation. Rev. John Battsby of St. Andrew's Church, Chatham, was guide, philosopher and friend to the Knox congregation during the transition period and saw them established in their new home with the usual ceremonies and social demonstrations. The re-united congregations now worship in Chalmers and Knox was sold to the Baptists. For many years in the old church Rev. Angus McColl ministered to the congregation, weekly in the afternoon, but through advancing age and press of work in his own congregation in Chatham he was obliged to abandon the Darrell charge and preached a touching farewell sermon in the summer of 1877. The bond between Mr. McColl and the people of the MacVicar settlement was one of sincere affection and deep mutual respect. At his approaching end he expressed a desire that his remains should rest in the hallowed ground where lay the dust of many cherished friends and fellow-country men. His family acceded to his wish, and according to his own explicit direction he was buried at sunrise, the late Mr. Hoon and a few devoted admirers being present to render their last tribute to the memory of a beloved friend and pastor. Mr. McColl died on March 25, 1901. Mrs. McColl did not long survive him, dying in October 1905, the same singular procedure being observed in her case.

Reverting briefly to the family of Duncan MacVicar, it is proper to mention that James was entered as a cadet at the Royal Military college at Kingston, but he did not finish his course. He joined a government surveying party in 1882 and was in the northwest in 1885, when the Riel rebellion broke out. He joined the volunteers raised to crush that revolt, and was present at the decisive battle of Batoche, when Riel was captured.

Strict equity would require that none of the pioneer Scottish families should be left out of this sketch, but the inclusion of all is impossible, not only because of the space limit imposed on me, but, as I have already indicated, because I am not in possession of the mass of detail necessary to produce such a history. The collection of materials necessary for such a task should have been begun forty years ago, and recovery and collation are not now possible. At best any narrative must be fragmentary, with some foundation of tradition and hearsay merely. I must confine my attention to a very few of the families who by their distinctive personality impressed the life of the community, and the many disabilities under which I labor

must be my apology to the descendants of the worthy many who are necessarily omitted.

The families who blazed the way from far Argyle to Chatham township were three—MacVicars, McNaughton and McKays. They came, they saw and in a few years they conquered. What they saw and what they suffered, what travail of soul and body they endured until they routed the forces arrayed against them, converting a forbidding wilderness, much of it sunk in swamp, into fruitful fields and orchards, dotted with homes humble, but convenient and filled with content, we can know only in small part. The great remainder is and must remain to us a sealed book. Could we be privileged to read the story of the inner life of these people on the printed page or hear it from their own lips we should find it in truth, in beauty and in romance infinitely beyond the finest fiction, for it has been truly said that truth is stranger than fiction. Some glimpses I had into this life in my brief association with a few of the pioneers, and they are among my most cherished and humbling memories—humbling because it appears to me that in some respects the people of today are pigmies in courage and virtue and accomplishment in comparison with the men and women of the generation of which I essay to write. Of the quality of the life they lived it is sufficient to say that they emerged from it enobled and purified as by fire. They lived in constant and loving communion with nature under the open heaven and in the primeval forest. Who among us have not experienced a sense of awe as we trod the solemn and solitary aisles of the virgin woodland and instinctively worshipped in God's own cathedral? Very early in the world's historical period we find worship associated with the forest, and the groves were the first sanctuaries.

Next in my consideration come the McNaughtons because at various periods since early days I enjoyed occasional intercourse with several members of two generations of the family. Duncan was the pioneer, reaching the settlement in 1836, the year after John MacVicar. Later his father and mother and several brothers arrived, among them being Neil and Dugald, with whom I did not enjoy acquaintance. Mr. McNaughton settled on lot 11 in the 5th concession of Chatham township, directly across the road from John MacVicar, who occupied lot 11 in the 4th con. Mr. McNaughton not only cleared his own lot but the adjoining lot 10, which passed to Neil and later to Dugald..

Mr. McNaughton served in the rebellion of 1837-9, being a member of the regiment raised by Col. Bell of Chatham, grandfather of Edwin Bell, barrister, now secretary of the Law Society at Toronto. Again at the time of the Fenian raids in 1866 Mr. McNaughton gave further proof of his patriotism by raising and commanding a company of volunteers, an enterprise in which he was joined by Duncan McVicar. For a time he conducted a drygoods house in Chatham while still retaining the farm, and in his later years exercised the function of county magistrate, with chambers on King street. The only representatives of his family now in Chatham are his daughters, Misses Barbara and Margaret, and James, a son. Peter, another son, died a few months ago, in Chatham, and D. K. the well-known produce dealer, is in Detroit. Representatives in Chatham of Dugald, brother of Duncan, are Mrs. W. H. Harper and Mrs. Dan Cameron.

Of the McKay family unfortunately I have very meagre knowledge. John McKay and his wife left Argyle about the same year as Duncan McNaughton and settled in the 6th concession. The family grew up and intermarried with several other well-known families of the settlement, among these being the McNaughtons and the McKerralls. Mrs. Duncan McNaughton was a daughter of John, and two of her sisters married respectively Hugh Cumming and John McKerrall, the latter one of the later settlers.

John McKay the second grew up, lived and died on the homestead, and John, the third, resides there now. Daughters of the second John are Janet, widow of Wm. McNeillage, who purchased the old Duncan McNaughton farm, Mary, wife of James Gray, the King street merchant, and Eliza, unmarried, on the homestead.

I shall close my reference to the Highland families with the McKerralls, who came to the township considerably later than the families I have mentioned. I can recall only three brothers—Dugald, Hugh and John. Dugald had four sons all well-known in town and district. Hugh, the eldest, died retired, on Victoria Avenue in 1904. John was the well-known North Chatham merchant, some time deceased; Peter is on the homestead in the 6th concession, and Edward, up the river in Harwich. The wife of Hugh, who died in Chatham a few months ago, was Mary McTavish, sister of Elizabeth and Margaret McTavish, daughters of Duncan and still on the homestead down the Thames in Dover.

Miss Sarah McKerrall, who is a cousin of the late Mrs. Duncan McNaughton, through her mother, a daughter of John McKay the first, is the only representative in town of John McKerrall, one of three pioneers aforesaid.

Theophilus McKerrall, the well-known teacher, who farmed in his later years, was a son of the original Hugh. He has been dead many years.

There are several Lowland families whom it would be treason to omit in this halting narrative. Already the Simpsons have received some incidental notice and I wish I had the time and knowledge necessary to linger on the life of James, the pioneer of that name. He seems to have been a man of stern and Knoxlike character, unbending in his opinion after his mind was made up. Reference has already been made to the memorable dispute regarding a site for a new church in the settlement. It began in the early seventies and taxed the skill and patience of the Presbytery in the closing years of the Free church. After the union and organization of the Presbyterian Church in Canada in 1875 this deplorable difference in Chatham township passed as a legacy to the general body. The first minister in the Knox congregation under the union was Rev. John Battisby, who, I think, moderated during the transition period in the affairs of the rural church. The Presbytery supported the choice of site made by the MacVicar party and as the breach did not heal, the unhappy result was the erection of two places of worship little more than a mile apart, called Knox and Chalmers, but known in local parlance as MacVicar and Simpson churches. Now the parties are one and living in apparent amity. Financial stress brought them under one roof, the members agreeing on Chalmers. Knox Church was placed on the market and bought by the Baptists, who for a time had been occupying it. Had Duncan MacVicar and James Simpson lived in the bloody days of the Covenant in Scotland, they and some of their followers would have been among the inflexible signatories of that remarkable instrument.

A day or two after I arrived in Chatham, in the autumn of 1874 I and Mr. E. H. Sawers, a student then ministering to Chatham and Dover township congregation, attended a meeting of Presbytery in the old McColl church. The matter before the court was the interminable dispute on site and on the floor as we entered was Rev. John Gray, of Windsor, who, with his polished diction and sonorous voice, apparently was

supporting the MacVicar site and seeking to overcome what was described as the contumacy of the Simpson party. The factions were numerously represented and all were aggressively alert and eagerly watching every turn of the controversy. Mr. Gray dwelt feelingly and eloquently on the desolating effects of disunion, but he soon became sensible of a chill, and his mood changed. From conciliation he passed to denunciation and, pointing an accusing finger at the dissidents, he said: "Brethren, you are wicked to persist in this strife." As he paused a voice from the body of the church said: "No, no, Mr. Gray; not wicked but only Scotch." The incident explains the strength and persistence of this memorable schism.

Two men who filled a large place in the social and church life of the settlement were William and John Buist, who came from Edinburgh in 1842 and took up land in the fifth concession, abutting on the centre road. They were the only agriculturists of my acquaintance who had reduced all the affairs of life to rigid rule. Their lives were like "a weel gaun mill," and nothing was allowed to interrupt the execution of their unwritten timetable. They never seemed in a hurry and their work was never in arrears. In practice they triumphantly refuted the theory that in summer the farmer's day is from dawn to dark. Field work was dropped in time to do before the evening meal what is known on the farm as the chores, and the rest of the day was dedicated to the simple joys of the domestic circle. All the members of the family had a literary bent and all were musical. For many years, before the advent of the "Kist o' whistles" John Buist was the precentor in the church, "raising the tunes" without the aid of a tuning fork and striking with certainty the pitch best adopted to the range of the worshippers. Nature, had been generous to him in his endowment with a rich baritone voice and a fine sense of adaptation in the wedding of words to music. Later with the introduction of instrumental music, his daughter Mary played the organ and father and daughter gave their services without remuneration.

The Buist brothers prospered and in twenty-five years had come to be regarded financially as among the most substantial men in the Scottish community. It was prophesied by the rush-and-rest fellows that the "union" schedule and deliberate movements of the Buists would "get them nowhere," but clock like system and steady-go brought them independence and left them with healthy nerves at middle age. Furthermore their

handsome home, modern at that day, was among the few brick residences to be seen there in the early seventies. By way of pointing a moral it may be said further that most if not all the men of Argyle were born and bred agriculturists, but these Buists were town-bred men. Here was a handicap that gave the Highlanders a long start. But the race is not always to the swift. The hands of these Buists were soft but their heads were hard. They carried on, and as their hands hardened the handicap was shifted to some of the other fellows.

But just as by patient plodding and hard thinking he had acquired a comfortable competence, grief came one day to John Buist. The gentle and devoted partner and aide in his struggles sickened and died at the close of December, 1876, and on the first day of the new year was laid to rest in the Mac-Vicar cemetery. It was a heavy blow but he bore it with the calm and manly courage that had sustained him in a multitude of lesser trials. He had a family of three daughters and one son and therefore was not without consolation. Mr. Buist himself passed away in May 1884. His wife was Miss Marion H. Neilson, daughter of Wm. Neilson of Harwich, and sister of Hugh, of the old, well known Chatham furniture firm on King Street. The Neilsons came from Carluke, Scotland, in 1832. The next generation of Buists all survive—Mrs. Burgess, Wallaceburg, and Mary Elizabeth and Andrew on the homestead. The son has much of the tranquil temperament, caution and love of order that distinguished his father, and he has made important additions to his inherited wealth.

William Buist, who never married, was a man of strong individuality and many fine gifts of mind and character. His physique was comparatively frail but his energy and resource were remarkable. He did his bit on the farm with the sturdiest of them. In the strenuous years of clearing up the forest he wielded the axe—not perhaps with the force of some of his neighbors, but with the all-conquering skill and persistency of them.

William Buist was more than a farmer. He was a teacher and expert accountant. He taught the first school in the Scottish settlement and many of the rugged pioneers sat at his feet as pupils. For many years his was a familiar face as an employe at the old Chatham post office in the building later occupied by Wigzell's candy store, when the late Mr. Barfoot was postmaster. He continued in later years to make visits to

the post office at brief intervals to prepare the government reports. Like his brother he was a zealous churchman and an unselfish and indefatigable worker. In 1877 when the erection of the new church was on the tapis, he and his brother were valuable men in the direction of events toward a practical conclusion and later as members of the Building committee. At that period it was my privilege to be briefly associated with the committee, and this afforded me many opportunities to discover the high qualities of the brothers Buist. William died in March, 1898 on the farm that he helped to clear.

Another of the notable pioneers was Henry Buist Robertson, also of Edinburgh. He married his cousin, Elizabeth Buist, and came to Chatham township in 1840, settling in the 7th concession on land adjacent to that taken up later by his relatives, William and John Buist. The families had many characteristics in common, with the difference, so far as I could observe, that the traits which rendered the Buists a people apart were intensified in the Robertsons. I did not meet the elder Robertsons, as they had passed away shortly before I reached the settlement—Mrs. Robertson in 1874 and her husband in 1876. There were four of the second generation—Henry, Rachel, Andrew and William, the last only being born in Chatham township. They have all passed away, William dying as lately as 1917. They were strongly attached to the Scottish establishment, or the Auld Kirk, and they had a marked share of that conservatism that is characteristic of the parent church, holding positive views and convictions on the issues that divided political parties in their day. These political predilections, however, were little apparent unless in defense and were never permitted to disturb the amenities of social intercourse. The most aggressive perhaps was Rachel, whose power of calm retort was such that after one encounter there were few who courted a second. All of the four had inherited a fine musical sense and loved intensely the medodious balladry and stately psalmody of Scotland. William was a ready music reader, with some accomplishment as a violinist. While all were literary in their tastes, Rachel was in some respects a remarkable woman. She was a constant and avid reader of the English classics, and with her phenomenal memory could recite whole pages of her favorite authors. With Scott's metrical romances she was especially familiar. In 1891 the homestead was burned down and it was a calamitous fire for it consumed a large collection of books

brought by the parents from Scotland, many of them priceless volumes that could not be replaced. It was a cause of keen regret, especially to Miss Robertson. Rachel and William never married but for many years jointly owned and conducted a farm in the fifth concession.

Accompanying the family from Scotland in the capacity of nurse was a Mrs. Murray, who afterwards kept the old toll-gate at Charing Cross and finished her days in Chatham. She was a very individual woman, and intensely Scottish, retaining with little change till her death the kindly Doric of her beloved land. The friendship between the Robertsons and Mrs. Murray remained unbroken until her death.

I mention Mrs. Murray in order to afford me an excuse to relate an amusing incident not relevant to this narrative. Mrs. Murray, be it said, was a zealous politician of a quite uncompromising type. To her it was unthinkable that two persons on opposite sides of the political fence could be friends in private life. In her view there should be no truck or trade with the enemy. One day she suffered a cruel disillusionment. On the opposite side of King Street she thought she saw the editorial managers of the *Banner* and *Planet* walking side by side. She doubted her vision and followed the two stalwart figures with troubled gaze. It was too true. In Scottish phrase, not only were they walking "cheek-for-chow," but in perfect amity and laughing—actually laughing—with the freedom and sympathy of brothers at some passing jest. Mrs. Murray belonged to a school of which only a few survive in these degenerate days when the views of the editorial room are scrupulously squared with the exigencies of the business office.

With a brief reference to the Forsyths I close this somewhat desultory paper on the gentle, generous and high-principled people of the Scottish settlement.

John Forsyth and his wife Euphemia Troope, came from Stirlingshire, the classic tract in which were fought out the civil liberties of Scotland. I am tempted to tarry a moment to indulge in a glance at this romantic district, distinguished no less for the varied grandeur of its scenery than for its stirring historic associations. In the county town of Stirling, the gate to the Highlands, is the castle, rivalling that of Edinburgh by its towering elevation and massive strength. It was long a place of royal residence for kings of the Stuart line, and here

court was held by James Third, Fourth and Fifth, the last the father of the beautiful and hapless Mary. James Sixth of Scotland and First of England, was crowned there and the great John Knox preached the coronation sermon. Within a radius of a few miles no less than six great battles were fought within historic times—among these being Stirling Bridge, 1297; Falkirk, 1298; Bannockburn 1314; and again in 1746 in Jacobite troubles, Falkirk, which, by the way, is the writer's birthplace. From the castle esplanade may be seen a prospect of matchless beauty of mountain, valley and stream. With a clear sky may be seen thirty miles east, Arthur Seat, the frowning rocky precipice that keeps watch and ward over the city of Edinburgh, the modern Athens.

John Forsyth came from Torwood, a village in the midst of the battlefields mentioned, and he was pardonably proud of the fact. It was to Torwood castle in the heart of a dense tract of the primeval forest that the patriot Wallace withdrew the shattered remnants of his army after his disastrous defeat at Falkirk in 1298. The ruins of the old stronghold yet remain, surrounded by a large tract of magnificent timber. The family made a short stay in New York, but hearing of the land of promise in Kent, they came and settled in the 8th concession in 1853, on the farm where the second youngest son still resides. There were eight children in the family, one being born in York state.

Mr. Forsyth was a man of marked originality and singularly well informed for a man of his times. His memory was saturated with the romantic and eventful history and legend of his country, and more especially of his home county. As he had a rare gift as a raconteur he was a most companionable and entertaining man, a welcome guest in every house in the settlement. He and Mr. Robertson were inseparable friends, their tastes being very similar and each possessing a fund of general information encyclopedic in its scope and variety. The friends died in the same year, 1876, and Mrs. Forsyth survived until 1890, being 78 years old. Four of the sons—John, James, Alexander and David—were all well and favorably known in country and city. All the Forsyths were possessed of a fine moral fibre and their integrity has passed into a proverb. In a transaction, business or otherwise, they had the habit of looking across at the other fellow's interest and treating it as their own. No bond was needed when their word was passed. I do not suggest that the Forsyths were singular in their com-

munity in this adhesion to the Golden Rule, but my association with this family was more intimate and more extended than with any other of the families of the Scottish tract, and I was thus enabled to study at close range and over a lengthened period the quality of the moral substance that is made in Scotland.

In the last decade a strange mortality overtook the survivors of the family, consisting originally of five sons and three daughters. David the youngest of the sons, and two elder brothers John and James died in 1916 within a few months, and the last of the sisters, Mrs. S. G. Shaw, in 1920 in Chatham. During that period also there passed away three of the wives of the brothers. Of the two survivors Alexander resides in California, and Robert on the homestead. The fact has already been mentioned that Mrs. Alex. Forsyth was a daughter of Duncan MacVicar, and therefore a member of the distinguished family of that name.

Alexander, the third son, was only a lad of eight when the family turned their backs on their Scottish home, but his remembrance of that departure is as fresh as of yesterday. He describes with much gusto a minor mishap that befel the family as in the early morning they rode down the winding village street on their way to the nearest port, perched on top of a load of chattels destined for their new home. In arms of the mother was the youngest child and at the peak of the load was a green-painted cradle in which six of the family had been rocked. In the passage down the village street the cradle was caught by the spreading branches of an ancient beech and remained suspended. The mother pleaded for the rescue of the cradle but the father was deaf to her entreaty. "There will be cradles where we are going," he said, and drove on. Mr. Forsyth's first destination was Wales, where he had accepted a position in the national public works, but disagreements with his superiors rendered his post unpleasant, and he sought the new world. Alexander says that his parents did not leave their romantic home without regrets. It cost them a severe wrench and the mother wept as she looked her last on the beautiful scenes of Torwood and its environs. The national bard in his "Mary in Heaven" has embalmed in elegant verse the heart-cry of every Scottish exile when he says:

Still o'er these scenes my memory wakes,
And fondly broods with miser care;
Time but the impression deeper makes,
As streams their channels deeper wear.

History of Kent Bridge

By Mrs. F. L. Arnold

The vicinity of Kent Bridge in the very early days of the Pioneer settlers seemed to be a much favored location for both the Ojibway or Chippewa and Pottawattomie Indians as several large camping grounds were in this locality.

The Thames River was known by those early Indians as the "Eskun-i-seeppi" meaning Horn River. Here as in all other places the Indian gradually gave way for the occupation by the white man.

We all know the Pioneers had many hardships to contend with; for instance, all their grain had to be taken to Fort Malden in canoes, to have it ground. About 1800, however, Mr. Christopher Arnold, one of the United Empire Loyalist settlers, built a flour and saw mill, run by water power, which was on the old Arnold homestead, Lot No. 4, River Range, Howard, now owned and occupied by Mr. Elmer Murphy. The flour in those days was ground by stones, one if not both of which may still be found on the farm of Mr. Murphy.

The Roads at this time were all given roads. One of the first was known as the Arnold mill-road, which crossed the river Thames from the North side, about the centre of Lot No. 3, River Range, Camden, now Mr. Riseborough's farm, on a rudely constructed bridge, passing the mill and going through to Botany. A portion of the old mill-dam can still be seen to the east of the bridge crossing the Arnold Creek at Lot No. 4, on the River Road. Other roads were opened upon both sides of the river, running East and West. The road on the North side of the river, even before it was surveyed and straightened by the Government making a road four rods wide and known as the Longwoods Road, was used as a stage road from London to Windsor by Mr. T. M. Taylor. The road on the South side of the river still remains a given road, forty (40) feet wide.

In 1809, the Government surveyed these lands forming Townships, and the corner of four of these, (Howard and Harwich on the South side of the river and Chatham and Camden

on the North side), formed a place known as "Kelley's Corners," as a family by the name of Kelley lived there.

In 1830, the second post-office in Kent County was opened in Mr. John White's house and called "White Hall." It was near the east corner of Lot No. 24, Chatham, and Mr. White was post-master. He was followed by Mr. John Langford, who moved the office into various places, then into his own store on the Camden side of the town-line near the end of the bridge. "White Hall" is now the residence of Mr. A. E. Langford. Chatham had the first post-office in the County of Kent. The office was in the home of Mr. D. McGregor on MacGregor's Creek, and was opened in 1828.

The first school and church of Kent Bridge was a frame building that stood on the North corner of the intersection of the Townline and Longwood's Road, now owned by Mr. Harlick. It was a long structure divided in the centre, having a school at one end, and church at the other, with a fire-place in the end of each. In 1842, a debating school was also held in this building, which was carried on until recently. Many professional men from this locality received their first training in public speaking in this school.

The next school house was built on the North East part of Lot No. 3, Camden, on the farm of Mr. Wm. Shaw; and in 1872, another one was erected on Mr. Langford's farm, Lot No. 1, Camden, just opposite the present school.

The second church was on the south side of the river, near the bridge, on Mr. E. P. Langford's farm, Lot No. 24, River Range, Harwich now owned by Mr. John Lewis, and dedicated in 1857.

The first foundry in this part of the country was built by Mr. Christopher Arnold's son, Frederick, about 1843, on the North East quarter of Lot No. 1, Howard, on the pond bank just North East of Mr. Dan. DeCow's residence.

About the same time the first store in Kent Bridge was conducted by Mr. Thomas Lyons, on the East corner of the River Road and Town-line, the South side of the river.

About the period of 1845, Mr. Christopher Gee had a brick yard on the North bank of the river at Kelley's Corners, and conducted a ferry at this point. He built the first brick hotel,

afterwards remodelled by Mr. J. A. Langford, and destroyed by fire a few years ago. This was located on the East corner of the intersection of the Town-line and Longwood's Road, now owned by Mrs. Hubbell. The place was then commonly known as "Gee's Ferry."

In 1854, the first bridge was completed at this point. It was an enclosed wooden structure, and called "Kent Bridge," hence the name of the place. Seven years later this bridge was replaced by a double arched wooden bridge and was a toll bridge until 1873, when tolls were removed.

Then in 1875, the first Iron span of the present bridge was built. The North portion was built in 1875 and the south in 1901. The two stone abutments of this bridge were built by Messrs. J. and R. Ferguson in 1862.

To go back to an historical period, we have the old mill house of Mr. Christopher Arnold's where Tecumseh ate his last breakfast, while waiting to pilot his army by the mill so they would not burn it, on the morning of the battle at Moraviantown in which he fell. This house is now a portion of Mr. Elmer Murphy's stable. After Tecumseh's army had passed the mill, he stood with his white horse under a beech tree on the river road near the corner of the lawn of Lot No. 4, Howard, now owned by Mr. C. Goodreau, waiting for a signal from Mr. Arnold, who was to throw three shovels of earth off the mill dam into the air, as soon as he could see the Americans coming over the hill, west of the mill. But when Mr. Arnold had given the signal and looked for Tecumseh, the eagle eye of the great chieftain had seen them, and he was on his horse going to join his army. Nothing now remains of this tree but the stump.

The smoke of the first construction train, building the Canadian Pacific Railroad, was seen in the west about two miles from Kent Bridge, on September 13th., 1889; and the first express train to pass through Kent Bridge, was a special to take an excursion to Guelph on June 12th., 1890. For this Mr. G. R. Langford sold the tickets as there was no agent in charge yet.

Many changes have taken place in the occupation and buildings of Kent Bridge of more recent dates, but the one of most interest, I think, was the opening of a chartered Bank.

The first, in 1913, proved to be a practical joke, but in 1920, The Merchants Bank of Canada built a structure which is not only a credit to themselves but also to the community, and we hope in the near future that Kent Bridge may prosper and replace some of the industries that have become a matter of historical interest.

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McKay's Corners

BY ALEX. YOUNG.

The following is a short account of the early settlement of McKay's Corners, situated on lots 19, Town line range Harwich and Howard.

The town line between Harwich and Howard was all opened for travel from Lake Erie to the River Thames between the years 1820 and 1835. There was a tier of lots surveyed on each side of the town line called the town line range survey, on the Harwich side from the sixth concession Lake Erie survey to the sixth concession River Thames survey and about the same distance on the Howard side.

The first settlement on the Town Line commenced about Troy in the early twenties. The Rushton family settled on Lots 7 and 8 Howard side in 1825, which afterwards received the name of Rushton's Corners. John Mills and E. Venecy settled on the Harwich side soon after. John McBrayne on Lot 17 in 1828 on the Harwich side. The Camerons on the Howard side in 1830. Elijah Newcomb on Lot 16 on the Howard side in 1838. Alexander McLean on Lot 18 on the Harwich side in 1837 and the Turner family on Lot 18 Howard side in 1835. The Delmage family built on Lot 19 Harwich side in 1837, but did not buy. E. A. Unsworth bought it in 1840, transferred it to Burwell's in 1831 and they sold it to Alexander McKay in 1842. McKay commenced to build the hotel that fall, which still stands.

McKay was born in Glengarry and moved with his father to the County of Elgin. He kept hotel on the Town Line between Kent and Elgin from 1837 until he came to Harwich in 1842. He was a man of good natural ability and enterprise, the father of eleven children, 8 boys and three girls. The boys were Angus, John, Alexander, Samuel, William, George Henry, and one who died young. The girls—Marjory (Mrs. Cragg), Jane (Mrs. Mitton) and Elizabeth. As the boys grew up they all left home and commenced business for themselves. McKay also bought Lot 19 on the Howard side from Duncan

McBrayne, who had bought it in 1835. McKay served one year in the Western District Council in 1849 and one year, 1850, in the Harwich Council after the Western District was abolished. He was appointed the first Postmaster in the year 1851, and for a number of years he devoted his time to clearing up his land. In the early years the line of travel east and west was either along the ridge in the southern part of the County or along the River Thames. When the Town Line between Harwich and Howard was opened up and Chatham commenced to grow, part of the travel was diverted down the Town Line to a road that had been opened through the bush on the north side of McGregor Creek from the Town Line at McBrayne's to Chatham. When McKay saw the travel pass half a mile south of his place he used his influence with McBrayne to have the road closed across his place. In the survey of the town line range of lots no provision had been made for roads to connect the ends of the concessions lines with the Town Line road, so the owners of lots opposite the con. roads, McKay and Paul Glassford, who had settled on the west half of 19, gave the land and made bees and had a road made across their farms to connect with the Creek Road that had been opened out for some time. That was in 1846, and the place commenced to receive the name of McKay's Corners. Two Scotch families, the Clarks and the Galbraiths, who have had a great deal to do with the affairs of the village ever since, settled on Lots 18; the Clarks came in 1843 and bought out Turners on the Howard side and the Galbraiths bought out McLean on the Harwich side in 1847. The Galbraith family now own about 600 acres of land in the vicinity on the Harwich side and the Clarks about the same on the Howard side. The Maw families settled a little north of the Village in 1846. A shoemaker, John McFee, settled on the Howard side and built a house and shop near where the doctor's house now stands, and did business for a number of years. A man by the name of King, a shoemaker, was on the Harwich side almost opposite. William McCann bought a lot and built a house and store on the Harwich side in 1844. William Parsons, a blacksmith, came from New York State in 1847 and bought a house from McKay and moved it to the Howard side where he had bought land; he also built a shop and continued business until his death in 1855. Then his sons, William and Joseph, carried on the business. William in

the old stand and Joseph a little to the south. William died in 1890 and Joseph in 1915. William's son, William, still carries on the business, having added carriage making also for a number of years. Charles Martin, a mason by trade, a native of Hull, England, came to the Corners in 1852 and bought ten acres from McKay on the Howard side and built on it. His father-in-law, Jackson Smith, came at the same time and settled a little to the north of the Village. He also built a house with a store attached to it on the Howard side, which came into the possession of McKay. Joseph Ake bought land from McKay on the Harwich side in 1852, and built a saw mill on it which he ran for a number of years, then sold or traded it to McKay. Jabes Holmes bought just west of Ake in 1853 and built a grist and saw mill combined. Holmes was killed by a board coming in contact with the saw in 1860, and his son William by a log rolling on him in 1869. The first grist and saw mill was burned and a saw mill built in their place which was also burned in 1869. Henry Holmes was at the head of the business from his father's death in 1860 until the mill was burned in 1869. Then his brother Dimetrius built a mill on the Howard side which he owned until his death in 1887. Then his brother Samuel ran it until the timber in the vicinity was all gone. The townships of Harwich and Howard had some of the finest timber perhaps grown in the Province, consisting of Whitewood, Walnut, Oak and Ash. John Clark, who settled on Lot 18, Howard side, had three sons, Dugald, John and Alexander. Alexander was a man above the average in ability. He served in various offices in the Township and County Councils, and also unsuccessfully contested the West Elgin riding against George E. Casey in 1882 and polled a good vote. Mental trouble cut his career short. He had four sons, John on the old homestead; Alexander, a successful lawyer of Chatham; J. G., druggist, and Neil, farmer of Alberta. All were men of good ability. The first store was kept by John Brown in a building near where Joseph Parson's shop now stands, in the early forties. He was succeeded by a Mr. Emmit who started on the Howard side and then moved to the McCan store on the Harwich side. John Little and John McKinley started to keep store in the Jackson Smith store in 1854 and continued until 1862 when an American named Sprague kept for a short time. John Clark followed Sprague and remained to 1869, when Henry Holmes bought him out and kept until 1872, when he traded the store with Nelson Graves for the land on which

he lived until his death in 1916. Nelson Graves kept hotel in it until it was burned in 1876. Demetrius Holmes bought the land on which it stood and built a store which was kept by Mac Campbell until 1880. It was not used as a store until 1903, then John Clark, son of Alex Clark, kept it until it was burned in 1917. A new store was erected by Donald and Laughlan Galbraith, where Laughlan carries on a large business.

After Mr. Emmit, Mrs. Finley, mother of R. S. Finley, who taught school in S. S. No. 8 Harwich, in 1856 and 1867, kept store in the McCan store in 1857. She was followed some years after by David Adams, and he by E. Latimer. James Hutchinson and his sons, Thomas and David, came to the Corners about 1859. Hutchinson commenced to keep store on the Howard side in the McFee building, then moved to the Harwich side where he and Stephen Wallace did business for a number of years, then Wallace moved to Chatham and Hutchinson conducted it until his death in 1879. His son Thomas enlisted in the American army in 1863 and was killed in battle. David, after working at Carpenter work for a number of years, also kept store both when his father was alive and after until his death in 1883; then his brother-in-law, George Booth, kept in various stands until he sold out to George Hales who erected the fine brick building in which he carries on a good business. In the early years a man by the name of Anderson had a shop at the Corners near where Joseph Parson's shop stands and did repair work on waggons and sleighs. He was followed by Rodney Elmer, who stayed until 1875. After the shoemakers McFee and King, George Cragg who married Marjory McKay kept a shoe shop on the Howard side for a short time. T. J. George came to the Corners a young man in the early sixties and started on the Howard side and then moved to the Harwich side. He was a master of his trade and took prizes on his boots at all the local fairs and at London and Toronto. He was also one of the best, if not the best checker player in the Province and had acquired considerable property before his death. He was married to William Parson's aunt, Sarah Parsons who died in 1916. John O'Bryen conducted a shoe making shop on the Howard side from 1877 to his death in 1887. His widow, after marrying Charles Martin, died in 1920. Abraham Savage kept a shoe shop from 1885 to 1889. Laughlan Galbraith, who bought Alex McLean out in 1847, had four sons, John, Robert, Duncan and Daniel, and one daughter, Mary, mother of Laughlan Galbraith. Robert was a man of

very fine character. He had put himself through for a school teacher and taught for some years and aspired to something higher, but death cut his career short at the age of 28 in 1869.

John Glassford, a native of Glengarry, a brother-in-law of McKay's, settled about a mile and a half west of the Corners in 1835. He had six sons, all mechanics—Paul, Benjamin, James, John, George and Angus. They built all McKay's buildings and a number of others at the Corners. McKay died in 1864 and his widow conducted the hotel until her death in 1889. The hotel and some land is still in the possession of the McKay family. Charles Fluellan conducts it as a temperance house and supplies the wants of the travelling public. . . .

The McKay family are all known to be dead with the exception of Mrs. Cragg and Elizabeth, and Henry has not been heard of for a number of years.

Richard Wyet does the painting and paper hanging for the Corners and surrounding country.

The Corners have been fortunate in the class of men who have done business in there. They have all been the soul of honour above reproach. The Parsons, Clarks, Galbraiths, Holmes, Hutchinsons, Booth and Hales, have never had a whisper against them and no citizen of the Corners has ever been charged with any serious crime. Some of the oldest residents, John Galbraith 86, George McCan 83, Robert McKay 77, Samuel Holmes 73, are all enjoying comparatively good health.

A church was built a little to the north of the village in 1860. All denominations contributed to the building of it. It was to be free to all denominations to preach in, but only the Episcopal Methodists used it. It continued that way until the Presbyterians took it over in 1892 and used it until they built the fine new brick church in 1898. It is in connection with the Kent Centre Church, and the Rev. Mr. Gale is present minister. A church was built a little to the south of the Corners called the Stenton Church, after Robert Stenton, who preached in it for a number of years. Robert Stenton belonged to the Wesleyan branch of the Methodist Church. Born in England about 1800 he came to Canada a young man and settled in the County of Durham for a short time, then came to Harwich and bought a farm north of the Corners in 1853. He had been appointed a local preacher in England and continued it all his life in Canada. He was a man of strong rugged constitution, of good

voice and delivery. He preached in houses and school houses before the church was built and would not take any pay for his work. He also conducted a great many funerals in the early days, and at last was stricken with heart failure one Sunday as he was preaching and died in a few days in his eightieth year in 1879. He was buried in the McBrayne Cemetery where a number of the old settlers are buried and a grateful people erected a fine granite monument to his memory.

It is a good place for a Doctor, eight miles from Ridgetown, twelve from Chatham, twelve from Blenheim, and about the same from Thamesville. The first to open an office was the late Dr. J. P. Rutherford in 1867. He stayed 10 years and was followed by John Stalker, who stayed about the same time. Dr. Jenner was here a short time while Stalker was sick. Thomas' Laughton succeeded Stalker and remained until 1889. T. L. McRitchie followed Laughton and stayed until 1907. Dr. Colvell has now the practice.

The Parson family have been doing business at the Corners without a break for the last seventy-three years. Joseph died in 1916 and his widow in 1918. None of Joseph's sons have followed blacksmithing. One is a druggist in London and the other a farmer in Howard. Duncan McKinley, a retired farmer, bought Joseph Parson's house and land and lives at the Corners. Also Jacob Maw, George McCan and Robert McKay are all living a retired life there.

A shool was started at the Corners in 1843, and was held for three years in the first house built by John McBrayne when he settled on lot 18 in 1828. Then in 1846 a school section was formed and a school house built on the same grounds that the present school house now occupies. While the school was being built, school was held in a house just north of the hotel for one year. The school section remained until 1854, when it was dissolved and the Harwich part was joined to S. S. No. 8 Harwich, and the Howard part to the Howard schools. In 1870 a new Union school section was formed, and a school house built which was remodeled in 1910. Some of the early teachers were William Earl, John Smith, Peter Campbell, Duncan Crawford and Richard Tobin. Miss Mabel McKinley is the present teacher.

Names of the scholars who attended school in 1851-2:—

- John Ball John Ball, age 10.
- Eliffiah Newcomb Jabez Newcomb 13, Charlotte Newcomb 10, Sarah Newcomb 9, Elicum Newcomb 6, Esther Newcomb 5. . .
- John Fluke Agnes Fluke 9, David Fluke 7, Elizabeth Fluke 6.
- William Drummond .. Mary Drummond 12, Alex Drummond 6, Sarah Drummond 9.
- Thomas Lauderdale .. Elizabeth Lauderdale 14.
- Loughlan Galbraith ... John Galbraith 17, Robert Galbraith 10, Duncan Galbraith 8, Mary Galbraith 5.
- Will Jacques Julius Jacques, Zebedee Jacques.
- Will Parsons Mary Parsons 8, Hannah Parsons 7, Sarah Parsons 5.
- Alex McKay Angus McKay 14, John McKay 13, Alexander McKay 10, Marjory McKay 8, Jane McKay 5.
- John McFee W. J. McFee, M. A. McFee.
- Paul Glassford John Glasford 13, James Glasford 12.
- John McBrayne John McBrayne, Neil McBrayne.
- John Clark Dugald Clark 14, John Clark 12, Alexander Clark 7, Elizabeth Clark 10, Mary Clark 5.
- Allan Cameron Stephen Cameron, Christina Cameron, Elizabeth Cameron.
- Geo. Tompkins Nathaniel Thompkins 10, James Thompkins 7, Eliza Thompkins 5, Benjamin Fields 15, Emma Clark 9.
- John Turner Samuel, Turner 13, Seth Turner 12, David Turner 9.
- Duncan McColl Ellen Thompson 15, Lily Thompson 14, Christian Thompson 12, Nancy McColl 8, Elizabeth McColl 7, Daniel McColl 17.
- William Gamage Amelia Gamage 10, Thomas Gamage, Helena Gamage.
- Samuel Spencer John Spencer, Henry Spencer.
- Abraham Newcomb .. Mary Ellen Newcomb, Esther Ann Newcomb.

- Moses Parker William Parker, Eliza Ann Parker, Alexander Parker.
 James Serson William Serson, Eliza Ann Serson, Henry Serson.
 William Knight Thomas Knight, Emma Knight.

—1852—

- Mr. Bryant David Hutchinson, James Hutchinson.
 E. Bryant.
 Mr. Emmett W. Emmett.
 Mr. Leatherdale E. Leatherdale.
 Mr. Smith H. Smith.
 James Alexander.
 Robert Alexander (Dr.) James Samson, R. McCully M.
 McKillop.



The Beginnings of Ridgetown

BY O. K. WATSON

In presenting a short sketch of the founding of Ridgetown I would like to refer to the title page of "Roughing it in the Bush" by Susanna Moodie, where that author has written these words, "The poor exiles of wealthy and over populous nations have generally been the first founders of mighty empires, necessity and industry producing greater results than rank and affluence in the civilization of barbarous countries."

Let us not forget the debt the present generation owes to the pioneer, and how great was the price those pioneers paid that we might have the blessings of good roads, schools, churches and easy communication between all parts of the country.

In the year 1823, the site of Ridgetown was a forest; oak, walnut, beech, hickory, and maple grew in dense profusion interwoven with ivy and grapevine, the whole matted together with fallen trees and undergrowth; here and there were native berry bushes, crab apple and wild cherry trees. There was a trail across the bush from Talbot Road to, the river Thames supposed to have been made for military purposes during the war of 1812. There was a settlement of farmers along the river Thames and a few were scattered along Talbot Road four miles to the south. In the year 1823, came William Marsh the first settler, an Englishman, who had landed at Nova Scotia and had worked his way as far as Toronto, then westward until he took up his permanent abode on lot nine, in the tenth concession of the township of Howard. He received his patent on the 14th day of July 1847, and on his lands is situated the greater part of the town known as ward two. Next came James Watson, Edmund Mitton, and Thomas Scane, the two last named with families. James Watson took up lot nine in the ninth concession, receiving his patent on the 21st day of February, 1848, and on his farm is located the greater part of that portion of the town known as ward one. Edmund Mitton took up lot ten in the ninth concession, receiving his patent on the 18th of June, 1836, and on his farm is located the greater portion of the town known as ward four. Then came Ebene-

zar Colby, an American from the state of New York, who took up lot ten in the tenth concession, receiving his patent on the 26th of July, 1841, and on his farm is located the greater part of what is known as ward three. The north half of lot eleven, in the tenth concession, settled by one. White, an American, was patented to Samuel Kitchen on the 11th of March, 1837, and the south half of lot eight in the ninth concession was patented to Alexander Marsh, son of William Marsh, on the sixth of July, 1838.

There were ten in the Mitton family, and the cabin that accommodated the family at first was made of logs, 14 x 18 feet, one story high. The settlement grew rapidly, the settlers being of English and American stock. The soil gave up for many years the stone implements and pottery of the Indians and these were particularly numerous in the mounds that were scattered about. One of the Mittons, (William,) discovered in one of these mounds a metal tool pointed at one end, resembling the shin bone of the deer.

The favorite Atlantic port of the settlers coming into this district seems to have been New York. The settlers travelled north and west from these ports to Buffalo, then by boat, if unencumbered, otherwise with oxen, to Colonel Talbot's place in the township of Dunwich. After remaining with him for a year or more to enable them to become accustomed to the woods and incidentally perhaps to assist him in keeping his land worked, they were allowed by him to pick out locations for themselves, and after performing the settlement duties, and upon payment of \$20.00 in cash the patent would be issued, but for want of the \$20.00 in cash, many of the settlers did not obtain their patents for many years. The country was being ranged over by hunters and trappers and these trappers were hired by the locatee to furnish information as to the quality of the land and to assist in finding the lots.

As late as 1837, there was no store near Ridgetown where supplies were sold. There was one store at Morpeth, and one at Antrim, on the Lake shore. Antrim was situated on the south end of lots ninety four and ninety five, B. F. L. E. It had a landing dock and warehouse, and was a thriving little place, but now has entirely disappeared, as has also the trail or road first used, leading from there through Morpeth to Ridgetown, and still shown on some of the maps.

Ridgetown takes its name from its situation, which is on the summit of the water shed between the River Thames and Lake Erie.

The first school was opened in 1828, and was built at the east corner of lot seven in the ninth concession of Howard township. The teacher was supported by contributions from the parents of the children and by boarding round, two weeks at a home, sending two children, three weeks at one sending three, and so on. The arrangement was made not after the plan of school taxes at the present time, where all contribute, whether they have children or not. Education was apparently not looked on as an affair of the whole community, but more in the nature of a penalty. Those with the large families contributed the most regardless of their ability to pay. The qualification of the teacher in the early schools seems not to have been enquired into, further than that he could read and write and was willing to take the position. The teachers were frequently cruel in the methods of punishing the children.

The next school for Ridgetown was built on the lot at the west corner of Main and Erie streets, about 1830, by Joseph Nash. This location becoming valuable for business purposes a new location was chosen, and the school house was moved to village lot 25, plan 263. A wing was added in 1872, and two teachers employed. The accommodation becoming too limited by 1875, the Methodist church congregation, which started to build a new church, sold the church building and grounds, lot 21, plan 62 to the school trustees, and what was the Methodist church became the primary wing of the public school. In 1882 the present large brick school building was erected on the south side of Jane street, in ward three. The other buildings were abandoned and it became and has remained the only public school building in Ridgetown.

In 1883 the High School was opened in two rooms of the public school building. The high school building on Harold street was started in 1884, the land being conveyed to the trustees on July 16th, 1884, by Mr. E. D. Mitton, who had shortly before surveyed part of his farm, lot 11 in the 9th concession, into building lots.

The old Ridgetown Cemetery was purchased from James S. Mitton on the 15th of October, 1855. Up to that time burials had been made on the different farms. A conveyance was

made to Richard Phelps, Clergyman; John Willson, Esquire; Edmund B. Harrison, Gentleman; Thomas Rushton, Merchant, John Ferguson, Carpenter; as trustees of the Ridgetown Cemetery, nominated and appointed, as such trustees at a meeting of the inhabitants of Ridgetown and vicinity convened and held at the school house in Ridgetown, aforesaid, on the evening of the 11 of October.

The secretary's book, in the handwriting of Mr. Edmund B. Harrison, for years inspector of Public Schools in Kent, contains the business of the first trustee meeting, from which I take the following resolutions:

"Resolved that George Munro, Esq., be paid the sum of £2.6s for the surveying and making of deed and memorial."

"Resolved that Mr. Phelps procure the necessary stakes or posts for making out the burial plots."

And from the by-laws, I take the following extract:

"The sexton shall receive the following renumeration, viz; For every grave which he shall dig and properly sod up, the sum of one dollar, this shall include the registration fee and attendance at the funeral.

"For registration and pointing out the plot for graves the sum of twenty-five cents."

Greenwood cemetery was laid out in 1885, and from that time on the old cemetery was neglected and on the 21st of March, 1919, an order in Council was passed giving the Municipality of Ridgetown permission to remove the bodies to Greenwood Cemetery and close the Ridgetown Cemetery.

Ridgetown was incorporated as a village on the 16th of October, 1875. It is not likely the village would have amounted to much had it not been for the building of the Canada Southern Railway, in 1872. Up to the time of the building of that railway the business was at Morpeth, and the Lake Shore. Talbot Road was the travelled highway, and Antrim dock was the shipping point for grain and staves. Morpeth remained the place for holding the division court sittings until about the year 1883, when the court sittings were transferred to Ridgetown. The mail was brought from Morpeth to Ridgetown by horseback.

As to the personality of these first settlers ;—Edmund Mitton was a weaver in the old country and 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. Edmund Mitton died about 1852.

James Watson was a little Englishman from Kent, with all the typical qualities of John Bull. He walked all the way from Ridgetown to Philadelphia when making his first trip home to England after picking out his location. He was a farmer by occupation and died January, 8th, 1876.

Ebenezar Colby was an American from New York state, and was a little peculiar. It is said of him that he would get out in the middle of the night when others were asleep and pound a pail with a stick, his favorite position when following this form of entertainment being with his legs tailor fashion around a post in the front yard. No doubt it was difficult for men and women to preserve their mental balance in the wilds of Canada at that time. He died on the 24th of August, 1864. He was a public spirited man and gave the ground to the township Hall, and the sites for the Presbyterian and Methodist churches.

Philander Colby, the brother, who came into possession of most of the farm after the death of Ebenezar, was a gunsmith and possessed unusual mechanical skill in other lines as well.

William Marsh, familiarly known as "Daddy" Marsh, had the first hand mill, which was constantly in use by the settlers. It consisted of two stones, about three feet in diameter, grain was poured into a hole in the centre of the upper stone, which was then revolved by hand, the meal sifting out around the outer edges between the two stones. The original Marsh house was on town lot ten, plan 66, east side of Erie street; it was torn down in 1867, and the stones disappeared until 1911. In that year the second Marsh house was removed from its location on the east side of Marsh street on town lot four, block "B" plan 63, and out from under it came Daddy's mill, which is now in the possession of the Watterworth family. Daddy Marsh's wife lived until she was 104. She walked to Toronto more than once, from Ridgetown, a distance of 180 miles carrying a load both ways. On her one hundred and first birthday a public meeting was called in John Mitton's

grove and a medal suitably engraved, presented to the old lady, speeches being delivered by John Moody, John White and others.

Richard Phelps, earliest resident Methodist minister, was also the magistrate, He carried on manufacturing and farming as well, and had a saw mill located on the spot where the waterworks plant now stands on the south side of Main street. He seems to have held the confidence and good will of the entire settlement. There were many others who played their parts well, but a glimpse at these few will show the general type of men and women who out of chaos brought order and laid the foundation of the town. Poverty was the lot of the pioneer. They fashioned implements out of wood to work the ground and made rude wooden sleighs on which to draw their produce in summer as well as winter.



The History of Pain Court

BY A RESIDENT OF PAIN COURT

Until 1790, Pain Court had no more history than any other part of the country. Indians were the only inhabitants of those immense forests which covered the beautiful and fertile farms of to-day, whose fertility was unknown to the natives of the wild forests.

The Indian was very easily satisfied; the native fruits, wild game of the forest, and resources of the lake and the river were plentiful, and this seemed sufficient to render him happy.

In the year 1790, the first white man who took up land in this part of the country, was a Mr. Parson, coming from Pennsylvania, who settled on the south side of the river Thames, in the township of Raleigh.

Two years later Mr. John Van Dolzen, from Holland, chose a tract of land on the north side of the river which is lot 16 today. These two men were the first white men who located in the county of Kent.

Twenty-five years later, in the year 1815, two French families came to settle on the north-west side of the river, on lots 6 and 7. They were Baby and Paquette.

During the year 1815, five more French families came to settle in the part of the parish which is known as "Pain Court Block." They were J. B. Lauzon, Gabriel Peltier, J. B. Faubert, Louis Dezilia and J. B. Primeau. Those first settlers chose, for their future home, tracts of land the most suitable to their needs, part of their farm being in the forest and the other in the plain. By doing this, they were able to begin at once to cultivate wheat for their living and get all the lumber they needed to build their houses and barns, and the necessary buildings on the farm. They had planned everything to save time and money.

At that time the tract of land most appropriate to their needs was situated about where the Jacob road is today. Most of the first pioneers settled along the Pain Court Creek where

the land seemed the best and most suitable to them; and along the Creek they traced the first permanent road in Pain Court, as can be seen to-day.

In order to avoid any trouble in the future, these first settlers asked the Government to survey their lands. Shortly after, Mr. Rankin, a land-surveyor, who was also a military officer in the British army, surveyed what is known today as the "Pain Court Block." This tract of land extends from lot one to lot fifteen, and embraces 773 acres of land in all. This was the extent of the families of Pain Court in 1815, but at that time the name of Pain Court was unknown.

Since the settlement of the French-Canadians in this part of the country the name Pain Court has survived all others.

The first name used to mention this parish, was the name "La Tranche," a name that was given to the river by the French. The best proof that we have are the letters sent to the people by the Bishops, in which they used to begin their letters by, "Aux fideles de la paroisse La Tranche," that is to say, to the faithful of the La Tranche parish.

The Bishops used to send Missionary priests to visit these people once in a while, and during these visits they used to read the Bishops' letters giving them advice and exhorting them on their duties towards God and men.

Gradually the people became more numerous, and they bought a tract of land (three acres- on lot 12, in order to erect a church and to have a cemetery of their own. For this they paid \$50.00.

In 1851, Bishop Charbonnel of Toronto wrote a letter to the people telling them to prepare for the erection of a chapel giving it the name of "Immaculee Conception." The Bishop and the Missionary priests had put the people under the protection of the Blessed Virgin with the title of Immaculate Conception, and they judged that it was most proper to call the new chapel by that name. After having erected their chapel the people asked the Government to give them a Post Office naming it "Immaculee Conception," and to give the parish the same name.

The Government was not then inclined to grant too many favours to French Catholic people, and the result was that after eight years, the Government granted them a Post Office, but refused to give the name desired, Dover South being given instead. The people resented that insult very deeply and refused forever to accept this name for their parish. A member of the Parliament at the time, Mr. Bourassa, of St. John, who had represented the people of this parish in this request, said to the people that the Government had refused to grant them the name "Immaculee Conception," because it was too French and too Catholic for a post office. The Government thought then that this little group of French-Canadians would soon disappear with the Indians in the wild forests, for the French-Canadians were considered as an insignificant minority by the Government in this part of the country. However, that insignificant minority has grown strong and become a power.

The parish, however, had an older name which was strongly rooted in the hearts of the people, and which will remain forever. This dated back to the coming of the first settlers who called it "Pain Court." It was the first name given by the Frenchmen settling in this parish; however this was acknowledged by the Government only in the month of March, 1911.

Rev. Father A. D. Emery had been appointed parish priest of this parish in January, 1911, where he was sent to build a church and a presbytery. Upon his arrival he found it more than awkward to have the name Dover South for the Post Office in a place where the people had always refused to accept it. He wrote, at once, to Honorable R. Lemieux, the Postmaster-General, and obtained in a short time to the great pleasure of the people, the name Pain Court instead of Dover South for the Post Office. (I would like to mention an incident with regard to the way of writing the name. Until 1913, the name Pain Court was always written in two words, which is the proper way, but during that year the members of the Geographic Board decided that it should be written in one word. Needless to say the people of Pain Court will ignore that decision entirely; they have waited fifty-one years to obtain a name proper to their Post Office, and they can wait still longer in order to give time to the future members of the Geographic Board to learn how to spell that name in the proper way.)

The first Post Office was established in 1860, and Mr. Bariller took charge of it on the first of September of that year.

The name "Pain Court" is very significant; it expresses, in two words, the awful distress and starvation of the first pioneers.

In the year 1815, there was no town or Post Office between London and Detroit, and the neighbours were far apart. The nearest Post Office was Detroit, and there also was the nearest flour mill. The situation of the farmers, moreover, was terrible on account of the low land and the forest; only a little spot of land here and there could be sown into wheat. To have flour, the farmers had to go to Detroit and bring their wheat either in a canoe or in a cart drawn by oxen. But every farmer was not rich enough to undertake such a luxurious trip to Detroit, with oxen and a cart. The trip used to take about a week. On account of the difficulty of the voyage or journey, and the scarcity of the wheat, some were obliged to stay home and grind their wheat with a pestle on a stump. It was a very coarse flour, but it was purer, healthier and better than the war flour. The quantity of flour was scanty and consequently the loaves of bread were very small. This state of affairs lasted for some time, and all the first settlers had to suffer very much on that account. In order to express their awful distress and starvation, the people were accustomed to saying "Pain Court," that is to say "short bread." That expression was so significant that everybody accepted it and preserved it until the present generation. Our ancestors had suffered so much that it caused them to save everything, even words; for that reason, instead of saying "le pain est court"—the bread is short—they simply said "pain court", short bread. It was a great problem reduced to its simplest expression. The name spread all over so rapidly and so naturally that, when people wanted to speak of a country of misery, they used to give Pain Court as an example. It was the only place to be found in this part of the country, where people had to suffer so much.

Until the year 1852, the missionary priests had to visit the people of this parish at their own homes, and there hold divine service, say mass, baptize children and marry people; but on the first of March, 1852, a small chapel was opened for divine

worship, and was blessed by the Rev. Claude Antaine Ternet, by the authority of Bishop Charbonnel of Toronto.

On that date the mass was said for the first time before all the people of the parish, and also was given the first sermon to the entire community. This was the first monument erected to Almighty God in the parish.

It is a custom amongst the French people to have crosses erected in their parish along the public road to commemorate some religious event. In 1852 the Holy Father, Pius the IX, had proclaimed a Jubilee to the whole Catholic world, and in memory of that great event, the people of Pain Court erected a cross in their parish on lot 13, on the Creek road, where Alfred Caron lives today. The people left the chapel in procession at three o'clock in the afternoon on the 10th of September, and went to the cross which was solemnly blessed by the Rev. J. Raynel, then the parish priest of Pain Court.

Until that year the people of Pain Court were entirely deprived of the privilege of school education; fathers and mothers were the teachers of their own children and perhaps sometimes of their neighbours'; but after the arrival of Father Raynel in the parish, he became the school teacher of the small children during day time, and the adults at night, the chapel being used as a school. Of course Father Raynel was teaching the children only as far as his work would permit him; he had to look after the spiritual welfare of his people first.

The small chapel erected in 1852 became too small for the community, so it was decided to build a new church in 1854; it cost \$2,833.68. No doubt it was grand for that time, because everybody was satisfied. Of course, the condition of the people was none too flourishing, because in eight years they had paid only \$223.06 on the debt, and the pastor was receiving the modest salary of \$133.00 a year.

Father Raynel was the founder of this parish, and though his hardships were numerous they were unknown to his people. He had to be satisfied with what he could get to live on, having his own clothes but nothing else, not even a horse to visit his people through the forest. When he was wanted by the sick people they had to come and get him on horse back, and he did not even have the pleasure of riding the horse himself. One day in speaking in the church about sick-calls to

the people, he said, "Please, try to get a bridle to put on the horse's head so that I may be able to drive the horse myself, and do not forget either to put a blanket on."

At that time there was no wagon, no top buggy, and even if they had any, it would have been impossible to use them for there was no road wide enough to use them.

On the 31 of August, 1856, Bishop A. Pinsonnault, first Bishop of London, paid his first visit to the little mission of La Tranche where he confirmed 250 children. If so far the people had been poor in money and property, they were getting rich in children. On his second visit, in 1871, the Bishop confirmed 450 children.

In the year 1815, the population of La Tranche was about 20, while in the year 1871 the population had increased to nearly two thousand. The first settlers had adopted the most peaceful and the most lawful means to take possession of this country in observing the law of God—the children. The parish had increased so much that it had to be divided and Grande Point was the name given to the new parish, formed from Pain Court.

On the 25th of September 1864, the church bell was blessed by the Right Rev. A. Pinsonnault, and for the first time the sound of the bell was re-echoed by the wild forest.

During the month of May 1874, the church was burnt to the ground. The origin of the fire never was known, although suspicions were strongly founded; several times before, attempts had been made in vain to burn the church, but it was always impossible to find out who was the guilty man.

The Rev. C. Buprat, who was then parish priest, began at once to arrange plans to build the new church and to raise money for erecting it. This church was replaced in 1911 by the present church which is a credit to the community and which has cost \$50,000.00. Through their generosity the people of Pain Court have already paid over half of the debt, and during the last three years they have erected one of the most beautiful and religious monuments in the Province of Ontario, the group of the Crucifixion and the Sacred-Heart, both in bronze.

The group of the Crucifixion was erected in the cemetery on the 25th of May 1917, in memory of the 65th anniversary of

the first mass celebrated in Pain Court, and on the very spot where mass was then said. The monument cost \$1200.00.

On the first of June 1919, the people of Pain Court erected a monument to the Sacred-Heart in the church yard, in thanksgiving to Almighty God for the special protection bestowed upon the people of the parish during the war, and during the terrible epidemic of the Spanish flu of 1918. Not a single person of the parish had been victim of the flu, or of the war. The next day the Planet of Chatham published the following article on that occasion.

**Blessed by Rev. Father O'Connor, Vicar General at Service
Yesterday**

"Following High Mass at the Church of the Immaculate Conception, Pain Court, Sunday morning a beautiful monument of the Sacred-Heart of Jesus was blessed at an open air ceremony by the Rev. Father O'Connor, Vicar-General of London Diocese. The ceremony was performed before a large congregation of adherents of that Church.

"The monument is an imposing work of art, erected on the Church grounds in front of the Church. A bronze statue of the Sacred-Heart rests on a marble base, which is approached by several stone steps. Inscribed on the marble base are the following words: "Sacre-Coeur de Jesus protegez nos families," that is to say: "Sacred Heart of Jesus protect our families.—1919. "The monument was purchased in Chicago, and cost approximately two thousand dollars. It is eighteen feet in height and weighs nearly five tons. The erection of the imposing monument has been made possible through the untiring energy of the Rev. Father Emery, the parish priest and the splendid co-operation of his parishioners.

"During the ceremony of the blessing, Rev. Father O'Connor addressed the congregation both in French and English. "The Sacred Heart has been erected as a thanksgiving offering of your good pastor and the people of Pain Court" said the Rev. Father O'Connor. "It represents your thanks for the blessings of God during the years past, and particularly for His visible protection during the years of war, and the recent epidemic of influenza. Neither the war nor the epidemic cost a single life in the community of Pain Court, and for this your zealous and pious pastor and your selves have very properly seen fit to erect this monument.

"May it help you to increase your devotion and help you to attain His friendship, that you may live with Him in the next world."

Perhaps no other country place has improved more than Pain Court in the space of 20 years. Amongst the most remarkable improvements the installation of the telephone should be mentioned first, for it has been the beginning of a new period in the parish. The first telephone line was installed during the year 1903 by Mr. Alphy Cheff, and at his own expense. Nobody wanted it, indeed it was considered a nuisance at the time. Now the telephone is to be found in nearly every house, and nobody would like to be without it.

During the year 1910, or about that time, the Gas Company began to supply the people with the natural gas of Tilbury, and it has been a great blessing to the Community.

In 1910 also an electric railroad was built from Chatham to Pain Court, and it has been an evident advantage to the people of Pain Court, so much so that farms that were sold ten years ago for \$150.00 or \$200.00 an acre are now sold for \$300.00 an acre.

Instead of having oxen to work their farms, the farmers have now tractors of all kinds; hay loaders, binders, corn-shredders, threshers, have replaced the old sickle, scythe, the flail of our ancestors, and instead of the cart drawn by oxen, we see automobiles at nearly every home. A grain elevator was erected in 1911 by the Taylor Co. of Chatham, so that now the farmers can sell their grain at home, and do not have any more to drive to Chatham in the bad roads, or in the cold.

Last, but not least, two banks have started business in the parish since the 28 of January 1920, and this is a country where people were starving less than hundred years ago. The Standard Bank of Canada and the Canadian Bank of Commerce expect to do good business here.

There is no doubt that the Sugar beet industry has been the main factor in this part of the country since about fifteen years ago.

As bad literature has been pouring into the country for a good number of years, the present parish priest of Pain Court

has undertaken to publish a monthly review "LE BULLETIN PAROISSIAL" to provide good and sound literature for his people. The review has taken for motto "To educate and 'o make better men." The Bulletin has been published since the month of January 1914. Great credit is due to Mr. Sydney Stephenson, the proprietor of the Planet, for the existence of the Bulletin Paroissial today, for he was the only printer who could help us so much in such an undertaking. Today the Bulletin Paroissial is read in nearly every French family of the diocese of London.

Pain Court does not only give men to church and profession but it helps to establish other countries and so much so that since the month of January 1911, 128 families have left this parish for other places; and as we count a proportion of five persons for each family that makes an emigration of about 640; however the conditions are not too bad, for there is always a new family to replace the one gone; the French-Canadians are faithful to the commandment of God: "Increase and multiply.

Not only are the people of Pain Court anxious to give a practical education to their children, but they also teach them to be faithful to the religious and national traditions of their forefathers ever since their establishment in Canada.

Amongst the many French traditions, there is one which needs to be mentioned in order to establish the truth in this part of the country and amongst the present generation: it is **the good French speaking.**

You may visit any French family, even those that have been the most deprived of education, and you will hear the French language spoken as well as, and even far better than in many places in France, and this can be found, not only in one parish, but in every French parish in Canada.

The pronunciation of certain words may seem strange sometimes, but it is not altogether wrong; for instance "il fail fret" for "il fait froid:" "it is cold." Many of these words are only pronounced in the old French way, but they are not "French patois." This can be explained very easily when we know that it is almost impossible to deprive a man of his mother tongue. Therefore it is not at all surprising that some people have preserved to-day the old pronunciation of certain French words.

It may be said perhaps that the French people make use of certain words which are not to be found in the French dictionary. Yes, it is so, and in the English language also. The French language is a living language, and needs to create new words once in a while to express certain states or conditions not existing before. For instance the word "**poudrerie**,"—to express a blizzard, is not to be found in the French dictionary, for there was no need of it in France, because there is no snow-storm there such as we have here. The word "**poudrerie**" is most significant and most beautiful, and the French even admire it.

Likewise the word "**brunante**" to express the time of the day when it is neither twilight nor dark; and so on with several other words. Although those words are not to be found in the French dictionary, they were never condemned by the French Academy, and they are too rich to be abandoned.

There are also several expressions like "**bordee de neige**" to express a light snow fall of short duration; those expressions may not be found in the modern or old French books, but they are not "**patois**" for they are too beautiful and too expressive to be condemned.

Nowhere in Canada can we find a "**patois**" spoken by the French people. The "**French patois**" exists only in the minds of those who have imagined it. Unfortunately, the hostile press of the country has magnified that monstrous error and it has helped to root it in the heart of the people who do not know the French language. The expression "**French patois**" has done as much harm to the French people of Canada as the expression "**Parisian French**" is doing harm to the English-speaking people of Ontario. The "**Parisian French**" which is supposed to be taught in the English schools of Ontario is simply a farce, and the laugh of all those who know the French language.

In Pain Court, as in all other places in Canada, the French people do speak neither the "**Parisian French**," nor "**the French patois**," nor the "**Canadian-French**" but they all speak the pure French language.

In Le Bulletin Parissoal de Pain Court the Editor has rendered a very interesting and important service to his community by tracing the origin of his parishoners to their native province in France, showing as well the date of their birth and the time and place of their first settlement in Canada. The result of his study is given below.

NAME	YEAR	WHERE BORN	PROVINCE	ESTABLISHED AT	YEAR
Antayat, Guillaume	1642	Angers	Anjou	Quebec	1647
Bechard, Louis	1665	Limoges	Normandie	St. Michel	1691
Pelisle, Henri	1612	Angers	Anjou	Quebec	1650
Belanger, Francois	1612	Touque	Normandie	Cap. St. Ignace	1637
Bernier, Jacques	1636	St. Germain	II-de-France	Cap. St. Ignace	1656
Blais, Pierre	1639	Angouleme	Angoumois	St. Jean	1609
Boucher, Gasparsd	1589	Lagny	Erie	Quebec	1619
Bourassa, Francois	1659	St. Hilaire	Poitou	Contrecoeur	1684
Bourdeau, Pierre	1659	St. Vincent	Bretagne	Laprairie	1689
Cachete, Jacob	1710	Mirecourt	Lorraine	St. Phillippe	1759
Cadotte, Mathurin	1649	Angers	Anjou	Montreal	1688
Caron, Robert	1612	Lyon	Lyonnais	Quebec	1637
Chartran, Thos	1630	Rouen	Normandie	Varenes	1669
Charbonneau, Olivier	1611	Larochelle	Aunis	Montreal	1654
Charron, Claude	1621	St. Martin	Provence	Montreal	1653
Cheff, Maximilien	1644	St. Saturnin	Provence	Quebec	1676
Couture, Guilliaume	1617	St. Godard	Normandie	Quebec	1702
Daniel, Thos	1649	St. Malo	Bretagne	St. Jean	1698
David, Claude	1621	Rouen	Normandie	Cap. de Madeline	1649
Demers, Pierre	1692	Ste. Croix	Tourraine	Qutbec	1691
Desmarais, Chas	1649	Paris	C. France	Montreal	1888
Ducedre, Pierre	1730	Paris	C. France	Montreal	1777
Emery, Antoine	1668	Angers	Anjou	Boicherville	1679
Faubert, Jacques	1780	Coutoulan	Angouleme	Beauport	1704
Gauthier, Philippe	1620	Paris	C France	Quebec	1656
Gaudreau, Jean	1632	Larochelle	Aunis	Quebec	1679
Gagnie, Perre	1612	Courcival	Maine	Quebec	1656
Gervais, Pierre	1645	St. Romain	Bresse	Quebec	1665
Gourd, Nicholas	1610	N. D. Belisac	Roussillon	Trois-Rivieres	1665
Jubnyille, Michel	1670	Paris	Cap. France	Montreal	1706
Leblanc, Leonard	1626	St. Malo	Bretagne	Quebec	1650
Lauzon, Guilles	1631	St. Julien	Maine	Montreal	1656

NAME	YEAR WHERE BORN	PROVINCE	ESTABLISHED AT	YEAR	
Laprise, Augustin	1700	Angers	Anjou	Montreal	1734
Laplante, Julien	1618	Tournon	Langdoc	Quebec	1654
Maure, Thos	1640	Paris	Cap. France	Quebec	1670
Normandin, Mathurin	1645	Tours	Tourraine	Sorel	1695
Ouellette, Rene	1635	Paris	C. Françe	Quebec	1666
Peltier, Jean	1615	Angers	Anjou	Quebec	1649
Pilotte, Leonard	1630	Tours	Tourraine	Quebec	1665
Prevost, Martin	1611	Tours	Tourraine	Quebec	1644
Pinsonnault, Jean	1628	Angers	Anjou	Becancour	1681
Primeau, Jean	1659	Larochelle	Aunis	Pointe, aux Trembles	1686
Poissant, Jacques	1660	Xaintes	Saintonge	Quebec	1699
Reaume, Jean	1642	St. Nicholas	Paris	Quebec	1665
Robert, Philippe	1657	Amiens	Picardie	Contrecoeur	1681
Rose, Noel	1629	St. Etienne	Paris	Quebec	1666
Roy, Pierre	1590	Rouen	Normandie	Quebec	1621
St. Pierre, Pierre	1640	Perigori	Normandie	Ste. Famille	1679
Tanguay, Jean	1658	Lucon	Bretagne	St. Jean	1692
Thibodeau, Mathurin	1630	Lucon	Bretagne	Quebec	1667
Tragan, Jean	1652	Calais	Picardie	St. Jean	1688
Turcotte, Abel	1629	Moulleron	Poitou	Chateau Richer	1667

An Old Copy of the Planet

By John W. Young

History is the spirit of the past and the soul of the present, whether written or preserved only in the minds of men. It is a map of the road over which they have travelled from whence they came. It is the daily affairs of people, their manners, their customs, their homes and their habitations. What record of the past provides a bright searchlight illuminating the daily affairs of the people, their manners, their customs, their homes, and their habitations? What preserves a more easily read or a more readable record than the newspaper?

This copy of the Chatham Tri-Weekly Planet, published 63 years ago, (May 20, 1857, to be exact), has proved a veritable treasure house stored with information concerning Chatham and its people and gives more than a glimpse of the business and social life here and hereabouts, more than half a century ago.

To realize why this one copy of a newspaper was selected, it must be recognized that history does not consist of the "Big Events." It is well to remember Hannibal, but it adds interest to know that he used elephants as his beasts of burden and as part of his offensive armament when he invaded Italy.

There is no event in the life of a man or in the progress of a people too small to be of value. It is well to remember that there was a Moses to lead the children of Israel out of Egypt, but consider the heart interest added when you learn he was discovered by Pharaoh's daughter.

It is upon the daily affairs of a people and not upon the exceptional events in the life of a nation that history depends for its value. The columns of newspapers, the private letters of the citizens, in these are found the running records of the race, the history of a people or community, and in their work, in the public improvements which they inaugurate, in the churches and fine buildings which they erect, in the new things they create, and the monuments of one kind and another which they leave behind these things are records of the progress which they make.

It is our opportunity then, to read the records preserved in the columns of a copy of *The Planet*, published on Wednesday, May 20, 1857, in the first year of its existence being Vol. 1, No. 142. Miles Miller launched this celestial body on its course, and a year or so later sold the paper to Rufus Stephenson and it is still in the Stephenson family. For 63 years it has recorded what the people were doing, their hopes and their fears, their trials and their tribulations, their sorrows and their pleasures, their progress and their failures. Our purpose is to glean from this copy what knowledge we can of the people, their business and their work, their life and their deaths, the intimate history of the residents of Chatham for one day, 63 years ago.

This copy of *The Planet* was among the effects of the late Col. Baxter, one time Chief of Police and it is through the kindness of his daughter-in-law, Mrs. William Baxter, that we are able to reproduce the story that it has kept alive and saved from oblivion.

Miles Miller published *The Planet* in the Eberts block. The subscription price was \$3 cash in advance; \$4 upon credit.

Newspapers differing slightly from ancient Gaul are divided into two parts, advertisements, in display type, which are paid for and reading matter which is set solid in from 6 to 10 point and not paid for.

At least that was the method in use 63 years ago. Nowadays it is somewhat difficult to distinguish between paid and unpaid reading matter.

Nearly all the historical interest in this number is to be found in the advertisements. The reading matter furnishes but little so we will leave it till the last and consider the paid display, which writes large the history of the people. It lifts the veil and drops it again like pictures fleeting across the screen at the Moving Picture Show but while the picture fleets, still it is of absorbing interest to the local history lover. Let us go to the show then, beginning with the Medical profession, there being about as many doctors then as now.

Drs. Donnelly and Loupret, physicians and surgeons, offices over the Chatham Medical Hall, King Street; A. H. Robertson, M. D., physician surgeon, coroner, etc. office at residence,

(wherever his residence might have been.) This card like all advertising of that day was general not specific. The place being smaller, perhaps every body knew where the doctors lived. Dr. Cooper, member of the Royal College of Surgeons, may be consulted professionally at all times, office and residence, King Street, near Walton's Brewery. Drs. Pegley and Cross, surgeons, can be consulted professionally at all times office King street, Chatham. Again the general. Perhaps King street was not as long, nor as crowded as it is today and the people had more leisure to hunt, when inquest or need of a doctor. C. J. S. Askin, M. D. does better. He put in "Physician and Surgeon, etc., Office at his residence, near McKellar and Dolsen's Mill."

This saw-mill stood about where the Gas Company's plant is and next to Walton's Brewery. The Askin house has been modernized some, but is still standing on King street, opposite Riverside Terrace.

J. M.ttrock, law chancery and conveyancing, office, Morpeth.

Wilson and McLean, barristers, attorneys, etc., John Wilson, London, A. D. McLean, Chatham. Walter McCrae, barrister, attorney-at-law, King street, Chatham, Canada West. Mr. McCrae was afterwards judge of Algoma at the Soo, being succeeded there by another Chathamite, Fred Stone. R. S. Woods, barrister, attorney-at-law office in Rankin's building, over J. Curtain's store, King street. R. S. Woods was better known to our generation as Judge Woods, Junior Judge for Kent County. Curtain's store was a dry goods headquarters though our paper does not say. A Curtain would hardly be found in groceries. Messrs. Prince and Eliot, attorneys, C. W., C. F. Eliot, Chatham C. W.

Duck Bros attorneys, solicitors, etc., third floor of the Eberts block.

Crosbie Brady, civil engineer, and provincial land surveyor, Eberts block, opposite the Royal Exchange Hotel.

The Royal Exchange stood where the Victoria Block now stands at the corner of Fifth and King Streets. It was frame and burned down one cold winter morning. The firemen had a Lad time of it as the thermometer was down around zero, 1899 I think.

Salter and Jones, provincial surveyors, land and general agents, King street.

Messrs. Prince and Eliot have a card stating that they have moved to Messrs. W. and W. Eberts new building on the corner of King and Fifth streets. This building still stands on the West Corner, northside.

G. H. Keeve, jeweller, King street.

Stephen I. Davies, accountant, office on same floor as Customs House.

Chatham Arms Hotel, J. W. Shackleton, proprietor. J. Beckwith, manufacturer of and dealer in door plates numbers for pews, signs, etc., residence over City Mills. James Higgins, boot and shoemaker, King street, McInnes, Chisholm and Co., London, Wholesalers. Harvies Hotel, corner of Randolph and Atwater streets, opposite Detroit, Mich. Everything in the R. R. station line was a depot in those days, it seems.

Marsh and Company, dealers in dry-goods, groceries, hardware, boots and shoes, liquors, glassware, Ridgetown, C. W.

"We have always on hand a supply of Illinois River Corn, Merchants and Millers, on the line of the G. W. R. R. supplied with any quantity on short notice.

J. L. Hurd and Co.

Detroit, Mich."

Illinois River Corn! Have you ever heard of it. That brand of corn has disappeared in this more luxury loving age to make room for Hood River Apples and Rocky Ford Melons.

"To merchants just arrived and for sale at this office, Canadian tariff to take effect 5th July, 1856."

A. W. Lillie, importer of books, stationery, fancy goods, etc., opposite the Post Office, King street. Do you notice that all these merchants sell, etc?

Wellington Lodge A. F. and A. M. meets in Rankin's building on the second Monday each month. Western Assur-

ance Co., Rankin's building, corner of King and Fourth streets. H. A. Berryman, agent. E. Stanton, Ambrotypist and Daguerrean, Pratts Block, King street, near the Golden Anvil. You would think that Mr. Stanton did something worse than being a fashionable photographer taking tintypes.

National Life Insurance Co., of the United States, chartered by act of Congress, capital \$100,000. References: William Workman, president of the City Bank of Montreal, W. Lyman and Co., Montreal. Edwin Atwater, Montreal, T. M. Taylor, Chatham, Thos. Keating, Agent. Mr. Taylor operated the stage coach between Chatham and London Stone and Turnbull advertise new spring goods at Chatham's Clothing Hall. This is the only store advertising that is still in business, the name now being Spencer Stone Limited.

The steamer "Islander" will commence her regular trips on the opening of navigation. Leave Black's wharf Detroit, Mondays and Wednesdays and Fridays. Leave Chatham, Tuesdays, Thursdays and Saturdays. Capt. C. Lappan.

The steamer "Himalaya" Capt. W. Allen, having her speed much improved, has recommenced making her trips to and from Detroit and will run regularly till further notice should encouragement offer for freight.

Apply to Christopher Harborn at Rankin's Wharf or to the Capt. on the boat, Chatham, March 31, 1857."

This would indicate that the river was open by the end of March, also the beginning of the end of River Traffic. The Great Western R. R. had now been operating a few years and it gradually took the place of the boat traffic.

Forbes and Loomis, house, sign and ornamental painters, in Goodyear's brick building, King street, 3 doors East of the Post Office." Abraham Rayno announces he has opened a livery stable attached to the Villia mansion, corner King and William streets. "Charges will be as moderate as the times will admit." Mr. Rayno was a colored man. Buchanan, Harris and Co., Hamilton, advertise wholesale hardware and groceries. W. W. Fairbanks and Co., wholesale tea, Toronto. Seats for school sections engraved by John Gird, gunmaker, London, C. W. "Dr. Rowley Pegley, Esq., M. D. of Chatham, has this day been appointed by the Niagara District Mutual

Fire Assurance Co., of St. Catharines, the local agent for the county of Kent."

Why bother practising medicine when you can be a Fire Insurance agent, with Dr. Before and Esq., M. D. after your name?

P. S. Woods is agent for the Monarch Fire and Life. Thomas McCrae is agent for the Times and Beacon Assurance Co. J. and W. McKeough, wholesale and retail dealers in hardware. William Cartney, mason and plasterer, advertises for work at his trade and offers for sale a kiln of lime. Henry Richards advertises his Bakery two doors east of the Post Office and nearly opposite the old stand of the late firm of Crow and Beatty. Sutherland and Foot, corner of Michigan Avenue and Randolph streets, Detroit advertise groceries. Boushey and Wilson, general commission and produce merchants, offers for sale in bond, 100 barrels of Pike's whiskey, old and genuine. A few barrels of Henry Smith's Toddy whiskey, very old. A choice article, a few tons of coal still on hand in their lumber yard, back of the Royal Exchange hotel, also 1 1-4 inch flooring and common lumber, corn clover seed, peas, oats. Boushey and Wilson have one of the largest advertisements and must have been quite important judging by what they sold.

"The Chatham Store, Joseph S. Beatty: 14 packages goods from Boston, 10 packages direct from England, 20 packages goods from Hamilton. 130 packages goods from New York."

It would be interesting to know what was in the packages, their size and selling price, but apparently the buying public of 63 years ago were not interested in such mere details. All they wanted to know was that the packages had arrived. James Smith, Lot 4, Con. 3 Harwich, offers for sale North half lot 17 in the 8th Con., of the township of Chatham, in the county of Kent, situated on the Lindsley Road, 4 miles from Chatham and Camden, plank road and about 10 miles from the county seat, containing about 100 acres, with 20 acres cleared. This land is pleasantly situated, well timbered with Maple, Beech, Walnut, Cherry, etc., high and dry and well watered. The neighborhood is well settled and there is a church and school house within half a mile of the above property."

No price given. It would be interesting to have the price to compare figures then and now. Note also, the spelling

Lindsay. Ever since most of us can remember this has been called Lindsay Road. This spelling is merely a typographical error. Henry Smith informs us that Lindsay is the proper spelling.

Alfred Moore advertises everything in the book and music trade. A modest claim surely. Miss Gibbs begs respectfully to acquaint the ladies of Chatham that she has removed her millinery and dress making establishment to the stand lately occupied by Brooke and Montgomery.

Israel Evans begs leave to return thanks for the patronage hitherto extended to him and to announce to the residents of Chatham and the public generally that he keeps constantly in readiness to hire carriages and buggies, both closed and open. Good horses both for saddle and harness. The terms will be liberal and suited to the times. The subscriber also would inform the inhabitants of Chatham and its vicinity that he has had constructed and has now for hire an excellent hearse made on the most approved modern principles. Mr. Evans was afterwards License Inspector and his home was dynamited during the time the Scott Act was in force. Macy, the man brought from Detroit by the Liberty League of those days to do the deed, was caught and served time.

H. H. and R. F. Wright and H. V. A. McCrae, corner of Woodward and Michigan avenues, opposite City Hall Market, Detroit, wholesale grocers.

"Rippin's remedy for fever and ague." We all remember hearing our fathers talk of the fever and ague. Different people had different times in the day for their shaking. Some genial souls whose hours were the same, would meet together at a convenient tavern and shake for the drinks. As swampy Chatham got drained, sewers laid and other sanitary precautions taken, the fever and ague disappeared from among the populace. The patent medicine sharks in 1857 sought victims even as they do to-day, as witness what Rippin's Remedy could do. "Almost infallible in the cure of fever and ague and all others of the same class. This medicine has been thoroughly tested in thousands of cases, and it can be proved that in not more than one case in fifty is a second bottle required, and no case has come to the knowledge of the proprietor where two bottles did not perform a cure. Price \$1.50 per bottle.—E. B. Donnelly, M. D., Druggist."

The Shades Saloon, under Eberts new brick block, King Street—John Degge

Robert Givin has on hand at his nursery, four miles from Chatham, up McGregor's Creek, on the farm of Joseph Everitt, a large assortment of fruit and ornamental trees, fit for planting this fall, such as apple, pear, cherry, etc. He has also an admirable ornamental tree, known as Mountain Ash or Rowan Tree, so much admired for making preserves, jellies and for other useful purposes." The Joseph Everitt farm is now the home of George McGarvin.

About the first thing the early settlers did after they had cleared a few trees from the bush that was to be their farm, was to plant more trees, fruit trees. The result was that from 1870 to 1890 nearly every farm had a fine orchard, and apples were as plentiful as weeds. Then came the San Jose Scale. The tragedy of it. The San Jose scale helped to make apples \$8.25 a barrel in 1920.

A. Macpherson, Western Saloon.

It is worthy to note the saloons 63 years ago were our restaurants, except they also sold liquor.

A dock was always a wharf and freight goods. A block, a building; a station, a depot.

A by-law is advertised to raise, by way of a loan, the sum of £4000 and interest, repayable in ten years. The purpose of the loan was to get funds to build a bridge at or near Thamesville, for repairing the several townlines in the County of Kent, and for aiding to construct and repair certain roads in the municipalities of the Town of Chatham, the Townships of Dover East, Chatham, Romney, Tilbury East, Harwich, Howard and Zone.

£1 in Halifax currency was equal to \$4, £4,000 in those days would go further than \$16,000 now, seeing all that it was proposed to do with this amount. The interest on this loan was at the rate of 6 per cent. The by-law states further: "And whereas the amount or rateable property of the County of Kent for the year of our Lord, 1856, amounted to £1,192,323, and it will require the several rates on the pound as here after mentioned:

In the year 1858 1-16 of a penny on the pound; in 1859 1-15; in 1860, 1-13th, etc. The rate increased each year, it will be noticed, till in 1867 it was 1-5th of a penny on the pound.

In 1919 Kent County including Chatham, contributed over three million dollars to the Victory Loan. In 1857 the whole value of the property in Chatham and Kent County, as shown by his assessment records was not quite five million dollars.

"The Mechanics Institute has been moved into a convenient room on the first floor of the Eberts block, opposite the Royal Exchange, where books will be delivered by Mr. Miller, the librarian, at almost any hour of the day or evening, between 7 a. m. and 9 p. m.—A. S. Holmes, secretary."

Alfred Moore (from England) auctioneer, broker, general commission merchant, third door from the Post Office.

John W. Taylor, barber and hair-dresser, next door to D. Forsythe, King Street. Even we of a later date remember Mr. Taylor, the colored barber.

Godey's Harper's and Ballou's pictorials received monthly by Alfred Moore.

Godey's was a famous publication about the time of the Civil War Harper's alone is still publishing, but not the illustrated paper.

In consequence of the rise in the price of flour, we bakers are under the necessity of making the price of a 2 lb. loaf, 9 pence, York.—Signed; David Gardner, H. Richards and G. S. Orr."

Nine pence York was 9 cents.

That sounds almost like a modern notice from the bakers, orly the price is more modest, 13 cents for a pound and a half loaf, is the price to-day 1919.

John Taylor is selling his livery stable contents by auction—Charles Smith, auctioneer.

Messrs. Hyslop and Cleghorn announce they have opened a foundry and machine shop in the place lately occupied by John Davis.

Queen's Birthday.—John C. Pankhurst Northwood's Row, has just received a large supply of fireworks, which he will sell at reasonable prices.

Mr. Pankhurst kept a bookstore. His father was a doctor in Birmingham or Manchester. He married against the family wishes and was turned adrift and came to Canada. His first job was putting an asparagus bed on the Slagg farm, down the river. They say this bed is still producing. Not being used to manual work Mr. Pankhurst had a hard time of it. He then started a bookstore, which he conducted for some years. He left Chatham to organize the news boy service on the old Great Western R. R. He died in Chicago a few years ago.

Notice! Chatham Battalion of Militia.

The service men from 18 to 40 years of age, within the limits of the town of Chatham, are notified to assemble for mustet on the Commons of the school land, on the east side of the Townline in the said town, on the 25th day of May, instant, at 10 o'clock a. m.—George Thomas, Lieut.-Colonel, Commanding Chatham Battalion."

Universal training was given in these days. One day a year was the term and all men from 18 to 40 served that day, generally the 24th of May, the Queen's Birthday.

Several houses to let.—Apply O. I. Dolsen.

The Trust and Loan Company, of Kingston, has a mortgage sale of property in Amherstburg and Essex County. The solicitor whose name is attached is John A. Macdonald, later Sir John A. Macdonald, Premier of Canada.

On and after the 25th of August parties requiring licenses and clearance of staves, logs, timber, will address the subscriber at Saugeen, sending plain statement of lot, concession, township, etc., from which staves, etc., have been cut.—H. Hammond.

Herald, Windsor; Maple Leaf, Sandwich; Telegraph, Amherstburg; Advertiser, Chatham; Signal, Huron, will please copy.

Notice is hereby given that application will be made at the next session of the Legislature for the Province of an act au-

thorizing the construction of a ship canal from some point on the River St. Clair to Rond Eau harbor in Lake Erie.—R. S. Woods.

Our predecessors and forefathers had the visions if not all the money required to carry them out. Had this ship canal been constructed look at the great number of ships that never would have been wrecked on the Lime Kiln crossing at Amherstburg, and Detroit might have been where Chatham is to-day. Judge Woods owned the whole of North Chatham and spent it promoting this ship canal without accomplishing anything.

Notice is hereby given that the St. Clair and Rond Eau Plank Road Company will apply at the next session of the Provincial Legislature of this Province for authority to acquire and convey certain property and for other purposes.—R. S. Woods, president.

Some of these plank roads were built and served their purpose for some years, but wood will rot, and their life was not so long.

Notice! The undersigned having been appointed agent for John Arnold, Toronto, hereby cautions parties from trespassing or cutting timber upon any of the lots herein after mentioned in the Township of East Dover.—William Barter.

John Walton, brewer, notifies those owing him to pay up and save costs.

Joseph Beatty advertises 2,000 pairs of shoes at the Chatham store.

R. S. Woods offers for sale the nursery lately owned by Robert Winter.

F. E. Marcon had a feed stable.

Hiram Simpson, Lot 18, Concession 8, Chatham Township advertises for a lost horse—black with white spot on forehead.

Henry Toll, Raleigh, Lake Shore, has found a black horse with white star on forehead.

John H. Hunt wants 5,000 lbs. of wool. He also sells all kinds of liquors and cod oil and cod fish.

Mail Contract.—Sealed tenders addressed to the Postmaster-General will be received, at Toronto, till Saturday, 13th June, 1857, for the conveyance of Her Majesty's mails, three times per week, each way, between Amherstburg and Rond Eau, on and from the first day of July next. The conveyance to be made in a two-horse buggy, wagon or sleigh. The computed distance between Amherstburg and Rond Eau is 68 miles. The rate of travel to be not less than 5 miles per hour, including stoppages for all purposes.

Imagine 13 3-5 hours to Amherstburg from Blenheim. An auto to-day would make it in 3 1-2 hours without breaking the law.

The days and hours of arriving and departure to be as follows, subject to a right of the Postmaster General to alter the same should he consider it advisable so to do. To leave Amherstburg and Rond Eau, Monday, Wednesday and Friday, and proceed direct through both ways, serving the offices at Dealtown, Romney, Mersea, Leamington, Gosfield, Kingsville, Colchester,—Gilbert Griffin P. O. Inspector, London.

Benjamin Barfoot, postmaster, announces that the Post Office would be open from 9 to 10 Sundays and from 8 to 6 p. m. week days.

The Board of Public Instruction for the County of Kent will meet for the examination of school teachers, in the Grammar School building, of this town, on the first Fridays of June and September when all those teachers who have not obtained certificates of qualification for the present year are required to attend, otherwise they will forfeit to their respective school sections the Public School Fund.

Teachers who hold certificates during the pleasure of the Board are also required to attend and produce testimonials of good moral character, either from respective clergymen or from Boards of Trustees by whom they have been engaged, otherwise their certificates will be cancelled.

No certificate will be granted hereafter for a longer period than one year.—Thomas Cross, secretary B. P. I., County of Kent.

Duncan McCall, Town Clerk, gives notice that the Court of Revision will be held in the Town Hall, and the copies of the assessment roll can be, seen as follows: For Ebert's

Ward, in the lobby of the Town Hall; for Chrysler's Ward at the Central School House; For Northwood's Ward, at the Toll House, on the Chatham Bridge.

There was only the one bridge in those days.

A grand dinner will be given by the Union Fire Company, No. 2, on Queen's Birthday, in the Town Hall, Dinner to be on the table at precisely 6 o'clock. Managing committee; S. Hadley, John McKerrall, D. Macdonald, William Ross, James Tinney and H. Wilson.

J. K. Goodall notifies the ladies and gentlemen of Chatham that he will give a vocal and instrumental concert in the New Masonic Hall, Ebert's building, under the patronage of Col. Thomas and the officers of the Chatham Battalion, on Monday evening, May 25, 1857.

H. Schiller holds a concert the same evening at the Barracks.

G. H. Keeve, jr., announces he has sold his jewelry stock to G. H. Keeve, Sr.

"To speculators and others the subscriber having purchased, the exclusive right of D. Porters celebrated threshing machine for several counties west of Oxford now offers town and county rights on easy terms.

B. Jacobs, London, C. W."

A good 3 1-2 octave melodeon is for sale at G. H. Keeve's jewelry store.

Detroit markets, May 18, 1857, flour 100 bbls good Michigan \$7, 100 bbls. to the trade in small lots \$7 to \$7.25, wheat 80 bu. @ \$1.50, corn, 85 cents, oats 92 1-2 cents, potatoes 80 to 95 cents, fish sales 250 bbls. whitefish at \$10.50 for wholes and \$5.50 for halves, trout held at \$8.50 and \$4.50 for bbls. and half bbls.

New York, May 18, wheat \$1.65; Red Southern, \$1.43 Canadian Spring, \$1.76, \$1.80, White Southern, barley \$1.54 to \$1.61 1-2 a bushel, oats 53 to 61, whiskey, heavy and lower sales 300 bbls at \$34 closing with no buyers at these figures, beef no change, beef hams at \$24, prime mess beef at \$28 to \$30 lard steady at 14 to 14 1-2.

The reading matter in this newspaper has not the interest of the advertisements nor does it throw such absorbing side-lights on the lives of the people in the city as the paid display. There is the concluding part of a lecture on "Parties and Opinions" in England by George Beveridge, where the lecture was given on who George Beveridge was is not disclosed.

The following extract is of interest throwing a light as it does on two noted men from a newspaper of their day:

"Messrs. Cobden and Bright are both talented and indefatigable and upon some questions are always listened to with attention and respect because they are known to be masters of a certain class of subjects.

"Mr. Cobden has not shone in the House since the passing of the Anti Corn laws measures in anything like the manner he did when agitating for their repeal. He is a close reasoner and a consecutive thinker upon questions of trade and finance; upon questions of general politics much weight is not attached to him. Of John Bright, I am compelled to say that his abilities are of a higher grade than Richard Cobden's. He has greater powers of generalization than he has and what Cobden has not a fervid imagination and powerful oratory. He has great combativeness. He is in fact a sort of intellectual pugilist. Some have said if he were not a Quaker he would be a boxer.

The editor issues a warning to all men, between the ages of 18 and 40 to turn out on the Queen's birthday holiday and save a fine of \$5 as the government has issued positive orders to commanding officers to fine all delinquents.

"The ratepayers of Chatham are summoned to attend a public meeting called by his Worship the Mayor to be held in the town hall. The matters to be discussed are of vital importance to every individual in the municipality."

There is nothing to indicate what these matters of vital importance were. Perhaps the ratepayers were attracted to these meetings by keeping secret the "vital" questions and thus attracting everybody anxious to solve the mystery.

The editorial is devoted to supporting Arthur Rankin member for Essex (and father of McKee Rankin, the actor) who is on the opposite side to Mr. Buchanan supported by the Toronto Globe, in a political dispute over the proposed Canada

Southern railroad (since built and now the M. C. R.) Apparently a parliamentary committee had been hearing some disclosures. What they were are not mentioned.

Chatham only had one railway, the old Great Western R. R. now the G. T. R. but they had plenty of trains as the following time table shows:

"Going East" Morning Express, 7.35 a. m.; Day Express, 12.10 p. m.; Mixed 2.10 p. m.; Night Mail, 9.20 p. m.; Night Express, 11.05 p. m.

"Going West" Mixed, 1.00 p. m.; Morning Express, 3.30 p. m.; Day Express, 7.10 p. m.; Night Mail 1.37 a. m. Night Express 4.05 a. m.

No Cables

There were no cables across the Atlantic when this paper was published. The news from the Old Country is given in despatches from New York and Quebec on the arrival of boats from Europe.

In the news from the Anglo-Saxon upon her arrival at Quebec appears the following: "General Satel Medienne Garrido has been appointed to command the Spanish army in the war with Mexico and has embarked for Cuba."

The news items are mostly indefinite and convey little information to one reading them now. For instance, "The Danish Ministerial difficulty continues." "The prohibition is removed on the export of gold from Russia."

Other news is that Great Britain and France are about to intervene in China.

The speech from the throne in England had just been delivered and contained a general encouraging view of the state of the nation and with reference to the United States alludes to the unsettled state of negotiations in relation to Central America.

"Alfred Demarest one of the most celebrated poets died the 30th of April, aged 45."

Who was Alfred Demarest? What did he write? We of to-day have never even heard of him.

We have saved the most interesting information in the paper till the last. It is a directory of the officials of the town and county in the year 1857.

Warden, James Smith, Dawn Mills, (He was warden about seven times-; County Judge, William B. Wells, Master in Chancery and Registrar of the Surrogate Court, George Williams; Sheriff, John Mercer; Registrar, A. Knapp; Clerk of the peace, George Duck, Jr., Deputy of the Crown, Thomas O. Ireland. Crown Land agent, John E. Brooke. County Treasurer, Alexander Charteris. Clerk of Kent County, William Cosgrave, Collector of Customs, William Cosgrave, Clerk of the First Division Court, Thomas Glendening. Local supt. of schools, David Mills, Clearville P. O. Mr. Mills was afterwards the Hon. David Mills member for Bothwell and minister of Justice in the Mackenzie Cabinet in the Seventies. Auditors, Stephen I. Davies, William R. Armstrong, Goaler, Robert K. Payne. High Constable, John Goodyear, Mayor, Charles G. Charteris, Reeve Archibald McKellar, Deputy Reeve, John Smith. Councillors, Dr. Askin, James Burns, Thomas A. Ireland, Thomas Keating, Walter McCrae, Joseph Tilt, Police Magistrate Thos. McCrae, Town Clerk, Duncan McColl. Treasurer, Malcolm Weir Collector, Harry Chrysler. Assessors James Higgins, William McCrae, Israel Evans. High Constable, John Goodyear. Market Clerk, John Smith. Auditors, Dr. Pegley, William McKeough. Inspector of Houses of Entertainment Donald McDonald, William Thackeray, Donald Mackerral. Poundkeepers, John Smith, Donald McKerral. Postmaster, Benjamin Barfoot.

Township of Chatham. Reeve Sam Arnold, Councillors, Duncan Campbell, James Houston, Stephen Kinny, John Sanderson. Treasurer and Clerk, Richard Houston.

Township of Dover, Reeve Thomas Crow. Councillors, John Richmond, Joseph Daniel, Joseph Ouellette, Treasurer and Clerk, Thomas W. Smith.

Township of Raleigh. Reeve Henry Ronalds. Deputy Reeve, Thomas Pardo, Dealtown. Councillors, Alexander Peck, Stephen White, Clerk, Thomas Jenner.

Township of Harwich, Reeve, John McMichael, Rondeau P. O. Deputy Reeve, John Muckle, Councillors Archibald Fletcher, Geo. Young, Robert Wilson. Treasurer Duncan McColl, Clerk, Stephen I. Davies.

Township of Howard. Reeve James A. Rolls, Morpeth, P. O. Deputy Reeve John Desmond, Morpeth P. O. Councillors Charles Ashwin, William McKerracher, Francis Ogletree. Treasurer and Clerk, William Latimer, Morpeth, P. O.

Township of Oxford. Reeve, Thomas McLean. Councillors, George Bailey, John Cunningham, John Stone, Edward Ridley, Treasurer, John Scott Clerk, D. H. Gesner, Clearville, P. O.

Township of Camden, Reeve, James Smith, Dawn Mills, Councillors, James G. Shaw, David Sherman, Arthur Anderson, Richard Butler. Treasurer George P. Kerby. Clerk Joseph Mills Florence P. O.

Township of Romney, Reeve James Robinson, Councillors, John Smith, Joseph Dawson, Geo. Robinson, Chas. Gitty. Treasurer and Clerk, Thomas Renwick, Romney P. O.

Township of Tilbury East. Reeve James Smith. Councillors, Alex Coutts, Joseph Frinston, Daniel Kerr, Isaac Russell. Treasurer and Clerk, John Fletcher, Smith P. O.

Bank Agencies. Bank of Upper Canada, George Thomas, Commercial Bank, Thomas McCrae. Gore Bank, Alexander Charteris.

Resident Ministers.

Rev. Francis W. Sandys, Anglican, Rev. Father Jeffrey, Roman Catholic, Rev. John Robb, Kirk (St. Andrews). Rev. Alexander McColl, Free Church. Rev. N. F. English, Wesleyan Methodist. Rev. A. C. Campbell, Baptist.



Some Kent Patronymics

By Louis .Goulet

When it came under observation that the Rev. A. D. Emery in *Le Bulletin Pariossal de Pain Court* had taken the pains to trace the origin of his parishoners to the provinces of their French nativity, reflection brought forth the idea that not only was it a matter of interest to generalize the origin of Kent patronymics but it was a phase of history often playing a definite if not useful part in the principles of sociology. Accordingly in a verbal discourse before the Kent Historical Society application of Grimm's law of phonic etymology of words to nearly all the pioneer names of Kent as well as many of those best known and well established in the county long after the inauguration of the "life in the clearing" here, they were found to have a Gaulois touch, just as had Father Emery's residents of Pain Court.

It was shown in these oral exemplifications that about ninety per cent of Kent's best known names in all the days past had at least some taint of Gallination in them, or had been processed by the imprint of the language that had generated in, then resolutely moulded itself in the country of the Franks—Bretagne, Normandy, Gascogny, Picardy, Anjou, Poitou, Burgundy, etc. Not only had the Roman Conquest scattered the seeds of language and the later Norman Conquest followed by the Revocation of the Edict of Nantes with its Huguenot movement—expressed itself upon these names so susceptible to comparison with early classic phonics; but likewise had the Bretagne in its three distinct divisions—the Irish, Scotch, and Manx, commonly designated the Erse; and the Cornish Welsh, and Armorican styled the Cymric, impregnated many of these name-words. Thus both directly and indirectly the English family names here had gathered under the canopy of the Gaulois in the variants it had taken and the Thanes of the Saxons the Franklin of old France if different in instinct, and mutual understanding, were common in racial origin, if source of name had anything to do in making them common.

Although the nucleus of the English in structural formation is based upon a union of Anglo, Saxon and Low German

it is surprising how few of Kent patronymics show the touch of the German upon them. The most of the English names show the long circuit, the Aryan language had taken to reach the British Isles. While there are a few that strongly point to the Graeco-Latin turn that passed up middle Europe, forming the Teutonic languages, both High and Low, these indeed are few and so far removed from the melting-pot which tempers language, that they are spoken of as English, and are English save in the basic origin of the phonics forming the name.

Why should this be is a question. Greek and Latin today are the fountain of most technical and scientific terms and it may be that at the period of the introduction of distinctive English family names it was regarded more auspicious to select names of a romance and classic origin. After the Roman Conquest we must remember, the Anglo, the Dane, the Norse, the Goth and the Saxon were followed by two invasions more or less Latin, and certainly wide-spread and definite enough to express themselves, and both designed to further Gallicise Britain. These were the hegemony of Celt and Norman strengthened with the Huguenot immigration and all subsequent to Caesar's Conquest, the first in this direction.

For the purpose of giving explicitness to the principles pointing out the origins of Kent patronymics a few of the names analysed in the oral discourse before this Society will be given and selected so as include the racial origins of the elements blending into English. Although not always, the authority generally appealed to was Mueller, the great Aryan Sanskrit and classic linguist whose principles of comparative philology in Oxford pointed out by the decomposing of the actual words in different tongues, the great roadways that marked first the difference and then the likeness in the languages of the far east; middle Europe and the west of that continent. Of the names most familiar to the county that of President Gemmill of this Society and Sheriff of Kent seems clearest in its phoneticising to enunciate the most distinctly the expressive sounds that range from the mystic Ganges to the hills of Scotland. Reference to Mr. McGeorge's paper will show that of the names of the applicants, July 2, 1790 to Kent's first official settlement of whites—The Thames, only six family names are familiar:—Dolsen, Arnold, Holmes (grandfather of Dr. Holmes) Wilcox, McCrea, Pike. The other names referred to include these of the racial elements as much as possible that form the patronymics here and are so familiar to all.

No incident illustrates better the caprices that languages take in their development than that which happened on the floor of the old Union Parliament of Upper and Lower Canada in the 40's than that in which the Hon. A. McKellar, member for this county participated in taking a twist to overcome a French member of Parliament said to be Mr. Dufresne of Montcalm. It is here given because it not only shows the readiness as well as the strength of force of Kent's member in that Parliament but because it covers a point bearing upon the application of the law of language to names. Mr. McKellar was addressing the House in English and one of the French members asked him to do it in French. Mr. McKellar at once changed off into Gaelic. Then Mr. Dufresne asked Mr. McKellar to explain himself again. The rejoinder from the member for Kent was: "I have been talking to you in the language of your forefathers and your respect for them is such you are not yet satisfied." The French member saw the joke and shook hands with the member for Kent.

The names following are given in capital letters. The root-words, and language origin follow with designations of languages in usual abbreviations:—HOLMES, holm, (Low Ger) a river or rich flat; ham (O. E.) place.—WILCOX, viel, wile (A. S.) tricks; coc, (A. S.) rooster; having a game bird in possession.—DOLSEN, dal or dol (celtic) plain; setten (A. S.) to sit; living on a plain—McCREA, Crefu (Welch) to cry; son of a crier.—PIKE, pycan, (A. S.) piques, (fr.) to poke.—ARNOLD, ars. (Ger.) to join to; eald, (A. S.) to grow, hence old, joining the old.—GEMMILL, gramagala (Aryan) community, or being; gamaliel (Heb.) reward; genio (Gr.) complete; germino (L.) to bud; gemmule (Fr.) bud; gamael (Scotch) going forth—McKEOUGH, cutaich, (Irish Celtic) to lessen; queue (Fr.) stern, rear; son at the rear.—WALKER Wealcou (A. S.) (Celtic) to roll; wall auger pertaining to a wall; or kier (Dan) a tub and wall; wall-tub.—SULMAN, sollus (Oscan) every; man (Sansk), state; Sulimen (Osmond) ruler.—McCOIG, Coggio, (Erse) to play fast, or overcome; son of the winner.—COUGHLIN, Coag (Erse) wheel; lyn, (Celtic) waterfall, or one living by the waterfall wheel.—STANWORTH, stan (Per) land, woerthen (A. S.) toe; stenai (Gr.) to stand; having land.—COLLINS, Collins (Fr. pl.) hills.—STEVENS, estivar (Sp.) to stow.—CLEM-ENTS, (Gr. and L.) Fr. meaning merciful.—JENNER, genet (Fr.) small horse having a little horse.—FARQUHARSON, pour quoi (Fr.) why; son of one asking why.—McGEORGE,

gorges (L.) whirlpool, Mc, son; son living at the whirlpool; McPHERSON, faran (A. S.) to go; descend from son.—SOUTAR, sousterre, (Fr.) underground.—MUCKLE (Low Scotch) for much or any.—ECHLIN, echelon, (Fr.) lapping over.—DOUGLAS dhu, (gaelic), dark; glas river, dark river. INNES, inch (scot) island.—COUTTS, cutiar (celt) to shorten.—SCULLARD, schola (L), scholar, ecolier (Fr.) pupil. McINTYRE, river (Gaelic) by river mouth; tyr, row, son by the river mouth or son in the range.—GOSNELL, gorst (A. S.) river, llyn (Celtic) waterfall.—D'CLUTE, clou (Fr.) a of furze.—BEESTON, boeufs (Fr.) beeves; ton, (Ger.) town; that is at the place of the beeves.—FLEWELLYN, flum, (A. S.) river, llyn (Celtic) waterfall.—D'CLUTE, clow (Fr.) a nail; clouter, to build with nails.—McGUIGAN geigen (Fr.) a Ger.) to move; gigue, (Fr.) dance or fiddle; son of the fiddler.—McKELLAR, kel. (5rse, Celtic) chapel, son about the chapel.—CAMPBELL, cam (cc) Crooked; den (Ger.) valley; crooked valley. McLAREN, lleven (Celtic) smooth. GILLIÉS ((Scotch and Irish) gillies, ceile, a lad.—BLUE (Fr.) bleu—FITZSIMMONS, fitz (Celtic) son; son of Simeon; DOZOIS deux (Fr.) two, or pertaining to two.—BECHARD, becher (Fr.) to dig.—THIBODEAU, tu, thou; beau, nice; eau, water thou by nice water.—BEUGLET, beugler (Fr.) to make a high sound.—BOURDEAU, Eng. waterside.—BELANGER, beler (Fr.) to bleat.—TREMBLAY, (Fr.- aspen or one living at the aspens.

Old land register names 1790 of the French are MARIANNE L'ESPERANCE, esperer (Fr.- to hope.—MONTFORTON, mont, mountain; fort, strong.—CAMPEAU, camper, (Fr.) to camp—BEAUBIEN beau, nice; bien, good, real good.—BOULANGER in French, baker.—GOUIN, a walker, (Fr.)

PARDO DISPERSION

No name indicates a wider diffusion throughout the world than this name accepting its orthography as we have in Kent and Ontario or as we find it spelled Pardieu, Pardeaux. All the languages of American conquest have the name—that is the English, French, Spanish and Portuguese. In Mexico we find it associated with the mining industry and in the journals of Mexico we read the poems of Miss H. Pardo. In Uruguay we have the Rio Pardo and have ranchers of the name Pardo. In Peru the head of the executive was a president Pardo, and

in the Portuguese part of South America, Brazil, we have at Rio Janeiro a member of the executive and a physician. In the United States we have in Pennsylvania the little town of Pardoe and many of the name with given names similar to the Pardo's of Kent while throughout this Republic several of the name are found in various other states including Kentucky as the principal one. In Ontario we find it not only in Kent but in Toronto and other parts of the province.

Crossing to Europe we find only recently a member of the Italian Commission to the United States was a Pardo while in Spain and Portugal there are many of the name. In France there was a General de Pardieux from the town of Pardieux in charge of one of the French brigades, while the names of Pardeaux and Perdu appear as property owners in devastated Picardy and Flanders. Crossing over to England from Worcester we find Pardos leaving the shire a century and a half ago nearly for the United States to aid Britain in quelling the Revolution, some to there remain and others bent on holding their British allegiance by settling in Essex and Kent and founding the family here. Later others came direct from Worcester to Toronto. Advices from the Worcester Pardos tell us that the Welch Pardeaux are a direct connection with those of Worcester having emigrated from Worcester to Wales and changed the Worcester spelling. Today the English Pardoes are as scattered throughout England as the Pardoes of other nations are throughout their countries.

English records indicates the name to have been a historical one there. Julia Pardoe is recorded as an authoress from 1806-1862; Rev. Wm. Pardoe, Worcester, Baptist, was the writer of theological works, and Dr. Thos. Pardoe was the master of Jesus College, Cambridge. During the reign of Queen Mary a Worcester Pardoe is recorded as burned. The Worcester descendancy of the family has also given lawyers, Journalist, bankers, legislators etc. to the world's service.

According to "Fairbairn's Crests" the College of English Heraldry includes seven registrations of the name of Pardoe. Two of these crests are designated from Worcester; two from Shropshire; one from Herls; and two the shire is not named.

THE ENGLISH NAME PARDO.

Differences of opinion and questions of controversy have arisen regarding the origin of the Worcester name of Pardoe

or Pardo as we have it in Kent. Mr. Averon Pardoe, Provincial Librarian writes: "My opinion of the origin of the name Pardoe and its variants is that it is an English translation of the Beigotts, Bigod, Vigot, Vigit, Viliot, etc. who were numerous among the Normans and especially among the followers of William the Conqueror." Mr. Ernest Weekely in his work "The Romance of Names" gives Pardo, Purdue etc. as coming from Par Dieu and to secure his position in respect to this name Pardo being a translation from the word Beigott, Bygod and Bigot so general on the records of the early Norman time, Mr. Avern Pardoe wrote to Mr. Weekley on the question of the substitution of Pardoe for Bigod and in Mr. Weekley's reply we have Mr. Pardoe's position corroborated in these words: "Your suggestion is very interesting. The name may have well been used instead of Bigot which naturally would not sound well in British ears. This would explain the disappearance of Bigod which is of quite common appearance in the rolls." And to further strengthen this position both as the general disappearance of the Bigods in the country and the tendency to reduce the sense of offense very naturally arising in English ears from the use of this word Bigod we quote the anecdote given by Planche in his "The Conqueror and His Companions" in which the play on the name reads; "Bigod you shall go or hang" to which the reply came "By god I will neither go nor hang."

The view point in which such a name would be held by English ears is not only self-apparent but appears to be a historic citation as well. Yet the question naturally arises what relief could be expected from the change from Bigot to Pardieu or Pardoe. Bigot in French is identical in significance to the English while Par Dieu is a mere expletive in the same language simplifying if anything rather the lack of such zeal. An interchange from Bigot to Pardieu or Pardoe would all be in the same language and would do but little to reduce the odium common to both. Any deliberate attempt to escape the offense of the one would have gone far enough to exclude the opprobrium of the other. Le Bigot could easily have held close to the original phonics by calling himself Le Bijou and avoided all reference to his religious inclinations in the word—that which he would no doubt seek to do in any effort made to discard the word Bigot—if it were his name.

Further French linguists hold the word "bigot" was incorporated into their language from the word Beguin the name

of a Flemish religious order. Beguine was the name of a similar order of women. Consequently the word or name is not only one of religious significance but one of Flemish origin. This seems likely, for the corresponding phonics in Spanish, "bigote," signifies moustache. That it has been so a long time in the Spanish is evident. The Mexicans employed in the Kent sugar industry called the moustache "begota."

Mr. A. Pardoe not only concedes that the original Beigotts were territorial, but that in France the Normans were looked upon as Gothic. He gives several spellings as variants of the same word and the same people viz." Beigott, Bigod, Vigot, Wigil, Wihot, etc." These variants in themselves indicate that these people were of a distinct class or race and perhaps not enough assimilated with the Saxons under the conqueror to hold any other relation. Anyway "bigot" in any of its variants would not have far to go to decompose itself into the Norman French "Villieu" common to Norman parlance and frequently found in their literature as well as in their preambles and laws in England. Liquidation of the two middle consonants common to the language would make the sound rather approximate. The "villein" of the Normans was a serf or thane—he who worked out from the village. Under the "divine right of kings" their service could have been continued to be a "par Dieu" in Norman and "by God" in Anglo Saxon. The name would hold to those who were left of the class at the close of Norman influence.

That the word was a class, order or provincial name is more than apparent. Mr. Avern Pardoe supports this when he writes "the only addition I can suggest is that you point out the name Beigott, Bigod etc. is clearly a territorial appellation as is evidenced by the fact that in the Roll of the Knights who fought at Hastings (Senlac) appears the name of Bassett le Bigot, showing that in the Conquerors army there was at least one Visigoth, or Neargot i. e. German as distinguished from the Astrogoth or Easterngoth or Austrian. No doubt among these Normans or Northmen there were many North Germans and Scandinavians."

Herein Mr. Pardoe concedes the provincial character of the name Bigot and its variants. That being the case it is within the limits of probability had the Pardoes of Worcester come to England with the Normans they could have had the general designation of Beigott, and the individual or family

name of Pardoe, Pardieu, Pardeaux or Purdue at the same time. Pardieu le Bigot could have had so easily existed in the Domesday book as Basset le Bigot. With the patriarchal or tribal use of the word we have its use first among the Flemish people and then perhaps the Norman, restored.

We have thus far only a probability that the English Pardoes came to England with the Normans. The list of distinguished persons of the name recited in preceding pages as well as the incident of the Pardo burned in the time of Mary show a touch of religious inclination quite out of keeping with that of William the Conqueror's Normans. While the period of the incident of the burned Pardoe must have been a considerable time before Louis XIV of France revoked the Edict of Nantes, this victim was not of necessity a Norman descending from those of the Conqueror's time but could have been among the periodical immigrants leaving France for cause previous of the Huguenot movement.

One Harold Pardoe of Tye, England, and a teacher of London writes that his forefathers settled in Worcester and other shires from France with the Huguenots. Evidently to support the French origin of the family he states that some of its members moved to Wales from Worcester and there spelled the name Pardeaux. Thus in any event we have strong evidences of the gallic origin of the name and as strong as to the gallic origin of the people of the name inhabiting England as well as America.

Now conceding the French origin of the name Pardoe and as coming from such words as *par Dieu*, *perdu*, and *par d'Eau* how can we conceive the Portuguese, Spanish and Italian Pardo's as coming from the gallicised Franks with their Northmen and Bretons, descendants of their predecessors the Americans of Bretagne, neighbors of Ireland and Cornwall and Wales. Mr. Avern Pardoe again showed his objection as well as his paternity to the word Beigott he has disposed of by interchange to Pardoe in these words:—"I do not see why the origin of the Spanish and Portuguese Pardo's may not be accorded to the same origin. Among William the Conqueror's ruffians there were many Beigotts that is northern Germans. In fact the Normans were regarded in France as a Gothic race and we know they ravaged the coast of Spain, Portugal and Italy establishing themselves wherever there was anything worth stealing. All this is a mere matter of opinion. But the

names exist in all their farms in Normandy where there are Bigots (of whom we had a fine specimen in Canada—Intend and Bigot—as great a rascal as ever lived;—also in Normandy there is a place called Pardieu and in the French army a General de Pardieu probably hailing from there, likely enough descended from one of the Norman families who had located in England and changed their names before returning.”

There is herein no doubt of Mr. A. Pardoe's attitude towards his ancestors; and less as to the reasons for interchanging the word Beigott for Pardoe. Mr. Pardoe's position on the original name and its change seems to have considerable historic substantiation. The references first on the rolls, and then the lack of them all point to a sudden change in the English loss of the name Beigott and then the later appearance of the word Pardoe. History does not dispute that the Bigots and Normans not only invaded and patrolled the British Isles, but agrees that these *Corsairs D'ecumer*, the skimming pirates, had visited, Portugal, Spain and Italy. Yet in going to the southwest Mediterranean country and in landing at Spain Les Beigotts would be neither religious zealots nor rascals, for the Spanish word “bigote” signifies moustache. Thus there they would be neutrals in respect to both religion and ruffianism, if the name “beigott” were to be received in the same way Mr. Pardoe conceives and to no little degree sustains that the Beigotts of England were pleased to change their name as well as to change their character as described, it is hoped.

Grant the change of name in England. Is that enough to concede that this change was wide enough to evolve the extension of the name across the English channel from the land of the Flems to the Mediterranean and then to Mexico and almost throughout South America. As to the extension of the Pardo name from Spain and Portugal to America there is no doubt, but Spain with its *por Dios, perdidus, perdonados, par de*, could quite as early arrive at the contracted word Pardo as in the land of the Normans and Americans or Early Bretons, likewise having a tongue with a Latin back bone.

We must concede that a name so general must possess an attribute or characteristic common to the people and it generated within a people affected by the Latinization of language. Now the most common feature of the provincialisms of these early days was their appeal to the Supreme and from this the Latin gives *par Deo*, the Spanish *por Dios*, the French *par*

Dieu, and the English "by God" (beigott). Desperado itself is a word of Spanish origin and from the last syllables the name Pardo could evolve as offensively to Spanish ears as "bigod" is pointed out to have been distasteful to English. It is useless to go further in this manner on the great variety of ways, the Spanish and the French built on the Latin, and Latin from the Greek come to give us the legion of Pardos, European and American North and South.

The conclusion must be that the name readily responds to the phonics found in the various provincialisms, the non-Teutonic European languages possess and if not from the general desire of early peoples to shield themselves under the yoke "For God" and country, then under such local manifestations that suggest "forgiveness," "lost," or as in the case of the French "par d'eau" or living by the "water side."

GENEALOGY OF KENT PARDOS

The Pardos of South Kent as well as those of Kentucky are descended from John Pardo of Worcestershire, England who during the European embroglios, of the Sixteenth Century enlisted in the 8th Kings Regiment for three years and decided to combat the American Revolution of 1776. He served at Bunkers Hill in the struggle which bought American Independence and upon the close of the Revolution as a Loyalist came to Essex county here and located at Saxeville, or the New Settlement or called in the surveys the Two Connected Townships as the township of Colchester and Gosfield were.

The English college of Heraldry shows considerable distinction to the name and has no less than seven crests registered under the name of Pardo. Two or three of these are registered from Worcester, two from Shropshire, and perhaps the others from either of these shires or the immediate vicinity of them. Of the particular family from which the John Pardos of the Revolutionary days has come the family traditions do not bear out. However it must be said that every indication points that one of the name was steadfast and loyal enough to British institutions to separate from others of the name still in Pennsylvania and to cross the Detroit river. He had fought at Bunker's Hill and in a decade or perhaps less we find him located at Saxeville, the New Settlement of the surveys of the Two Connected Townships—that is Gosfield and Colchester. The official records of the old Detroit Land

Board of the District of Hesse of the closing decade of 1780 that is such of them as are known to exist, give these particulars.

"1790, 11th September:—The board received the following tickets of the several commandants"—(2nd. name) "John Pardo for lot No. 47 N. S." (New Settlement).

"Two Connected Townships—Schedules and index—Schedule of lots—District of Hesse;—the lots contain 200 acres each;—Report A.—lot, 47,—first concession, names of grantees, John Pardo; date of location September 11, '90;—quantity granted in acres, 200;—reference to index page, P.

"Report, A—names of grantees, John Pardo;—1st concession, lot, 47;—acres granted, about 200.

"Disbanded Troops and Loyalists.—List of disbanded troops and loyalists to be settled on the north side of Lake Erie, from a creek, 4 miles from the mouth of the Detroit River, to a small creek about a mile and a half beyond Cedar River—No. 18.—names, John Pardo.—Remarks, Private Kings Regiment, 3 years man— number in family, 2—lot number, 47

"Detroit, 9 September 1791,—At the board meeting petitions for provisions—disbanded soldiers—British Regiment, John Pardo, 8 regiment."

At the Land Board for the District of Hesse holden at the council chamber of Detroit, Friday 4th. May, 1792.—the following transfers were also then confirmed for lots in the first concession 2 connected townships, Lake Erie, viz.—certificate number 15, lot number 47, John Pardo to Rudolph Huffman.

"Detroit 18, May 1792, filed the following petitions 430, 437,—435 J. Pardo.

"18, May 1792, the meeting took up the petitions * * * (435) John Pardo and directed that certificates be filled up on the prayer of them, and accordingly a certificate, number 103 for Pardo, for lot number 75 in the first concession of the two connected townships, Lake Erie.

"Fryday 8 June, 1792.—Made the following transfers,—certificate number 8, Asa Holmes to John Pardo." (Asa Holmes number of lot on the Erie front reads 20 is the schedule.)

"Index page 15, John Pardo.

"District of Hesse—The Two Connected Townships—heads of enquiry previous to granting lots therein, examined by D. W. Smith, Secretary,—number 47,—name John Pardo; Authority Matthews, " 1 October '87, Close, Collins, Reynolds, Smith, McNiff;—Remarks, Private 8 Regiment.

"Number 75 Ex'd D. W. S. granted, names, Nicks, Leihemburner, I. Pardo, John Pardo—Authority Matthews. * * 1st October '87, Close,* Collins,* Reynolds,*—Smith, McNiff. —Remarks page 60 Regiment *filed the original ticket 11th. September, '90, settled by purchase.—Pardo appeared before the board and produced a will of R. Leihemburner, bequeathing his infant daughter this lot, the board acquiesce in Pardo's remaining on the land but cannot grant him a certificate."

These are all the references found in such of the Detroit land registers as remain, in respect to John Pardo, in his locating at Saxeville on the new settlement of the Two Connected Townships of Gosfield and Colchester, Lake Erie. There he had lived and by 1818 had made his will.

He married Lois Luinis of Connecticut who with her sister had been captured by the Indians and brought to the Detroit district. Their family consisted of 11 of whom 10 grew up.

John Pardo died young.

Mary, married first Johnstone Story by whom she is believed to have had six children, Johnstone, Thomas, John, Susannah, Maria, Amelia. Her second marriage was to Morris Roash. The children of this union were Morris, William, Samuel, Mary, James, Nancy.

John II Middle Road, Raleigh, married Hannah Warner, Mohawk Valley N. Y. Their children were, Maria, Warner, Thomas, Andrew, Lydia, Permillia, Mary, Hannah.

Samuel married Elizabeth Small, children, John, William, Henry, Richard, Lester, and Eliza.

William, married Eliza Ledwell; children Mary, William, Thomas, Abner, Alex, Hannah, Elizabeth, Almira.

Richard, (Kentucky) married Elizabeth Evins of Henry Co. that state. The issue was Lillard Lumis; William; Elsey; Richard Evins, Samuel James, Preston Butler, Almada, Arveney, Percilla.

.. Thomas married Rachael Huffman. Lived Lake Erie shore, Raleigh, children, Matilda, Hannah, William H. Drusilla, Mary, Jane, Lois, Thomas Letson, Samuel James, Salomi Emma.

Nancy married John L. Hughson; children Thomas, John P., Joshua, George, Samuel, William, Sarah, Nathaniel, Richard, Lois.

Elizabeth married one Woodruff, no children.

Nathaniel, died young from toad stool poisoning.

Lois married first one Draper, and after his death James Little. No children were born from either marriage.

This genealogy brings us down to the recollection of the present day generation and should be sufficient to trace their English ancestry in all instances.

The extracts from the meetings of the old Detroit Land Board for the district Hesse although no doubt incomplete for all the registers are not available show not only the lot of John Pardo's location, but those he had sought. The name of R. Huffman in the one instance is a name quite familiar to the Erie shore district Raleigh.

Physiology and physiognomy are brought into the relationship of the Pardos. Mr. Avern Pardoe writing to Mr. T. L. Pardo the old member for West Kent as long ago as 1902 states "I know there was a relationship between my great grandfather John Pardoe, banker of Worcester city and I may add there is considerable resemblance personally between yourself and Mr. Acton Pardoe of Bendley, a lawyer, whom I met 40 years ago." Writing to the compiler of this paper recently the legislative Librarian states, "My great grandfather was a John Pardoe, a banker, of Worcester and Mr. T. L. Pardoe's great grandfather bore the same name and was probably the same person for Mr. T. L. and I resemble each other very much in size and general appearance." According to Mr. de Quatrefage in his "Les Species Humains" the Normans were not tall but rather short and stout." This would leave the hereditary imprints of the Normans pretty well registered upon the average of the Pardo's as the librarian finds them.

It is too bad all the books and references both in language and patrimony could not be cited in their proper place and in

respect to the page as this paper is somewhat discussive and controversial, and so intended for the Kent Historical Society in order to show its young students the phases, incidents and accountings that historical facts often undergo to get their proper grouping. The French and English books referred to have been numerous and go back as the Saxon Chronicles and Norman Doomsday book including the French and contemporary writers of the periods and subsequent.

The interest shown in Pardo genealogy is expressed in the fact that James Pardo Jr., Cedar Springs has had correspondence with the Pardo's of Tye, and Kittermuler, Eng., of Pardo, Pennsylvania and the Pardo's of Uruguay.

GENEALOGY OF THE GOULETS OF KENT

A name that first established itself along the Kent Lake Erie shore at a point which ten years after was made a postal centre called Erius, 1831, later as Dealtown and afterwards Ouvry on the Talbot Road Raleigh, this county at the very commencement of the settlement there, is that of Goulet. It appears in the list of names for the census of the townships of Raleigh, Tilbury, Dover and Romney for the year 1819-20. The family traditions generally fix the arrival of Francois Xavier Goulet there and the beginning of his settlement duties on his allotment of lot 154 from Col. Talbot about a year or two earlier or about 1817 or 1818. As the surveyor of the district, Mahlon Burwell had only reached the last lot now in Tilbury on this road and encamped on this spot where the American Colonel Holmes bivouaced in the war of 1812 during the year 1817; and this year and the year 1818 make very reasonable approximations of the year of his actual settlement there.

The name in Kent is also perpetuated by the settlement of his brother Solomon Goulet at Buxton on the Middle Road, Raleigh, at lot 14, concession 11, long the residence of his youngest son John. It was some years following the arrival of Francois X at the Talbot Road that Solomon came to Kent. Solomon had been connected with the Hudson Bay Company and journeyed to the Canadian Northwest in its service. It was some years after the arrival of his brother F. X. to the district before he came to Kent. There is little data pertaining to this, but two decades are not an unreasonable conjecture.

Francais X. appears to have left his home at St. Jacques de l'Achigan, Montcalm Co. Que. early in the year 1812. His father writes him under date of May 21th. 1812 in a letter addresser "au detroit" beseeching him to return and that his mother was grieved and worried over his absence. President Madison's proclamation of war soon followed his departure from his French Canadian home and we find the young man at lc detroit enlisted with the British forces and serving at Fort Meigs, Riviere au Raisin and Fort Malden. For this service he received a medal from the British government.

Francais Xavier Goulet and Solomon the two brothers, are the ancestors of the Kent Goulets of today and it is they whose genealogy is the subject of this paper.

Jacques Goulet is the first of the family to settle in the Province of Quebec and came from France about 1645 where he was born in 1615. Some confusion of family traditions has placed his arrival here at this date of 1615, but this no doubt is an error. The records show that he was buried at l'Angre Gardien the 26th. November 1688, and the age given on his burial permit is that of 73. This would make him born in France in 1615 exactly.

Again the census of names for la Seigneurie de Beaupre for the year 1681 gives his age at 66. Now this age deducted from the year of the census gives us 1615. This no doubt was the year of his birth and not that of his emigration from France.

The Beaupre Seigneurie census for this year 1681 not only gives his age but that of his wife Marguerite Maillier at 50 years. His family and their ages are given as follows: Louis, 28; Charles, 25; Thomas, 20; Francais, 18; Anthoine, 17; Joseph, 12. Two boys were married, viz. Nicolos and Rene living at l'Ange Gardien and Chateau Richer respectively. One daughter Genevieve was baptised at Quebec 28th. October, 1646 and buried 14th. December the same year.

The birth record of his family shows at least nine, eight of whom were boys.

The Quebec baptismal and burial record of the daughter Genevieve in the autumn of 1646 would indicate the marriage took place in 1645. The certificate of marriage not being on record the parish in France where this Goulet came from is not

named, nor is there anything to determine whether the marriage was performed here or in France, or just where he came from in the country of his birth.

The evidence is conclusive that he was here in 1646, and it is reasonable to suppose from the infant interment that he had arrived here by the summer of 1645 and settled in the parish of Ste. Famille, Ile d'Orleans, County of Montmorency and subsequently followed his sons, Nicolos and Reue, of the parish of l'Ange Gardien and Chateau Richer, all of the parishes being in la Seigneurie de Beauport County of Montmorency Quebec.

Before tabulating the genealogical tree leading from France and thus connecting the Goulets of Kent with the old France as well as the new; with the Union Jack as well as the tri-color, it is proposed to make an analysis of the word Goulet, as we have it in common parlance in the French. Originally in medieval French *le goulet* appears to have had something of the significance of "Choked entrance;" later it has most generally been used to signify the "narrow entrance" as of a harbor, and generally so applied although earlier was used in this connection as the mouth of a pipe. *La Goulee* signifies mouthful, while "*gula*," Latin, the parent word signifies "throat" and has, the French phonics of "Goulet."

It is said that about Coucarneau, Finisterre, France the name today exists as at Honfleur, the port from which Champlain sailed for Canada. Along the bay of Biscay it likewise prevails and no doubt in the interior as well in these days of early family dispersions.

Coming back to Canada again we have Jacques Goulet located on the *le goulet* between the Ile d'Orleans and the parishes of l'Arge Gardien and Chateau Richer at the point of Entrance to Quebec port and harbor—*le goulet*.

Surnames had their origin from features pertaining to the place of residence, or from characteristic or attribute in personality or some of the incidents and circumstances involving life. Given names are the distinctions expressed in the parentage while surnames are the the identifications of these in the community life.

Thus we account for family names in the instance of origin. But like the first Goulets in old France, the first Goulet:

to Canada locates at a point that would very naturally have evolved his surname, that is on the goulet between the Island of Orleans and the North Mainland abutting the St. Lawrence.

The conditions are such these three hundred years ago that if one in emigrating from the country of his birth was too modest to carry his name with him the circumstances were such that they possessed the power of renewal and restoration here.

Goulet therefore has a significance connecting it with harbors and sea faring safety. As a French name it is connected with people about the harbors and waterfronts and if it has not been originally a bequest to people so living it possesses the distinction of close association with water-side life. It may be a sea-faring name but it is affiliated with the shores.

The Goulets of Kent descend from the sons of Breton and Normandy in old France through the Goulets of new France, according to the following genealogical tree:

(1) Jacques Goulet was born in France, 1615 came to Canada about 1645; married Marguerite Mallier and had nine children: lived in St. Famille, l'Ange Gardien and Chateau Richer: died at l'Ange Gardien 1688, aged 73 years.

(2) Charles Goulet, evidently his fourth son settled at l'Ange Gardien, Quebec, 1686, married Marie Anne Renieu.

(3) Louis Goulet, the son of Charles, settled at Repentigny 1728; married Francaise Charlotte Langlois.

(4) Jean Baptiste Goulet, son of Louis settled in Repentigny county of l'Assomption, 1774, and about 1786 at St. Jacques de l'Achigan, county of Montcalm; married Marie Madeleine Ratel. Family, 6 boys and 2 girls.

(5) Francois Xavier Goulet son of Jean B. was born in St. Jacques de l'Achigan 16th. June 1791 settled in township of Raleigh, 154 Talbot Road, 1817 or 1818.

Solomon Goulet, son of Jean B. born at St. Jacques de l'Achigan, Montcalm; settled on lot 14, concession 11, Middle Road, before 1837.

(a) Francois Xavier Goulet married Zelpha Hughson 182', children, George, Hannah, (Mrs. John Coatsworth); John; Louis X. Alexander, Rachael, (Mrs. John McDonald); Frank..

(b) Solomon married, Mrs. Bridget Gleeson nee Doyle; children; William, Frank and John, the last named dying on his father's homestead July 5th. 1917. He was the last of the sons or daughters of the original family of Jean Baptiste Goulet of St. Jacques, de l'Achingan to pass away. All others had pre-deceased him. Madame Francois Roy, St. Jacques Nord, Montcalm, cousin and last of the girls of the parent St. Jacques family and next of kin to the Kent families died in 1914.

This brings the Goulet family here within the reach of the present generation of whom but a few only remain here in the natal Kent. As the descendants of the original Goulet just from France are not only scattered over Quebec, Ontario, Canada, the new England States, New York and the Union generally the descendants of Francois Xavier and Solomon have either passed to the majority or become widely dispersed throughout Canada and the States.



Phases of the Sally Ainse Dispute

By Louis Goulet

When the reader has weighed Mr. W. G. McGeorge's unique paper on "The Settlement and Survey of the Thames in Kent" he will have concluded that previous to the English official colonization of the river about 1790 there were considerable pre-occupations. This pre-occupation not only established the value of the Thames basin but involved it in a long and vexatious dispute of nearly a dozen years, which expresses the fact, contrary to general acceptance, that the Indian woman under the Indian custom possessed the privilege of holding land in the "frane aleu noble" or festived of the French or in the "fee simple" of the English. More than this the Indian Woman's name, her deed of purchase for land bought on the 19th, September 1780 in its description of "one hundred and fifty acres in depth" as well as the fact of its survey being under the "brouillon" plan all point to the fact of French tenure and cursory survey.

According to Mr. C. M. Burton's Detroit history previous to the fire in old Detroit in 1805 Sally Ainse was registered as owner of the East 16 ft. of lot 42 old Detroit Survey. The deed referring to the Dover lands reads:—"Registered a deed from Teka-Megh-a- s i i and Me-gi-ri O-chi-pu-e Chiefs, 22 August 1789 to Sarah Ainse, witnessed by T. Williams, Justice of the Peace and dated 19th, September 1780 for a tract of land on the north side of river a la Tranche beginning at the entrance of the said river running hence up opposite the fork and one hundred and fifty acres in depth bounded in front by said river A la Tranche—Registered by T. Williams in the Detroit Register."

The consideration is placed at "80 New York currency in goods and a belt of Wanipum, witnessed by Thomas Smith and dated 11th. October, 1783." Enregistered in the Register of Detroit page 60-61 by William Montforton.—Recorded."

The petition of the Ochipues at River la Tranche reads and was subscribed to as follows: "The Chief Augushavay and three others of the same nation doth hereby declare that

the Indians of River la Tranche when they sold their lands at River la Tranche that they told Capt. McKee that there was a tract of land that they gave their sister Sally Aitse which they would not sell as she had always used them well and likewise they gave Col. McKee a string of wampum and he the said Col. McKee told them that she was a good woman and received the wampum saying he would do all he could and speak to the commandant officer about it; this was before the deed was signed—as witness our hands in Detroit 13th. day of July 1791—Tuckinagosey, Agushavay, Shunaduck, Warvisque, Maskewayo, Ketwetiskino, Nuango. The Indian chiefs not knowing how to write have made their marks with totems in the presence of (Sgd.) James Graham, Wm. Dugan.”

With the names attached to the Land Board petition and those to the deeds concerned there are towards a dozen and half of chiefs connected with the dispute. Meeting after meeting was held by the Detroit Land Board with Indian Agent McKee and Deputy surveyor McNiff present. The Attorney General asks a series of questions re original lines of Aitse property, the woman appears at Navy Hall, Niagara, and Gov. Simcoe writes in person, March 14th. 1792 that “the decision of the Lieutenant Governor and Council of Upper Canada upon the claims of Sally Aitse referred to them by special letter (I believe in May last) their decision has been favorable to the claims of Mrs. Aitse and of course she is legally entitled to the lands in dispute.”

The complication is increased by Mrs. Aitse real estate transfer. Folio 607 of the land registers reads under date of 30th. April, 1792—“Appearing before the Board J. Cissnee produces a deed from Sally Aitse for lot 6. con. 1, N. side 1st. Tp. River la Tranche.”

Enough is here recited to show the magnitude of the dispute amongst the officials as well as between the Land Board on the one side and the executive and the Indians on the other.

No such a dispute would have reached such proportions had the Thames been an unsettled wilderness at the time. Surveyor McNiff in a letter to Hon. Hugh Finlay, 3rd. May 1791, writes, “In the townships surveyed on River La Tranche I found twenty eight families settled in front, some with considerable improvements; should the present order of survey be carried into effect there, it will remove every one of them from their improvements.”

The advanced stage as well as extensiveness of the Sally Ainse district is further supplemented by entries found in the Zeisberger journal. Under date of April 17, 1792 is found "Came to Sally Hand' a colony composed of French, English and German settlers." On Saturday June 30, 1792 is read; "Coming here we bought 100 bushels of corn at "Sally Hand" and now we have bought some more at Munceytown. Corn is \$1.00 a bushel at Munceytown."

Not alone on the settlement, Zeisberger terms "Sally Hand," but further up does the Missionary show the productions of the district to the extent of the introduction of the culture possibly the first in the province. Under date of June 27, 1793 Zeisberger makes the entry, "The Indian Peter's hive of bees which he brought here from Pettquoting swarmed to-day for the second time."

All point to the fact that the Thames was a keen centre for colonization and had more than begun "the life in the clearing." in the 1705. Its colony of whites and its Indian fields prove its fertility was of earlier concern than generally dated.

The intensity and length of the Sally Ainse dispute would not have applied to an unsettled district. Nothing but the trend of civilization made the Indian woman fight so long and so valiantly against Indian agent, land board, and squatter rights.

From Sally Ainse we have the English equivalent of Sally Hand. Sally Ainse apparently comes from the early French of Sallie Ainee, signifying Salted or Preserved Elder, and such a name would not have evolved without considerable contact with the French of the Detroit District.

The deed of 19th, September 1783 to this woman and all subsequent discriptions say 150 "acres" in depth. The original discription must have been French otherwise this word "acres" as a linear measure would not have been employed. The French "acre" is about 192 feet and does not handily find an English equivalent.

The instructions issued to Abraham Iredell surveyor in 1803 from the Surveyor-Generals' office, directed Iredell to follow the "brouillon place" and Engineer Hambly in 1804 was asked to follow them in his Thames and Kent surveys. While not itself a technical word, or indicative of a French survey it is more than noticeable that the word "brouillon" should be

used because of the fact that it possesses such common equivalent in the English tongue.

If we have not had a French cursory survey in parts of the country as well as a French coasting survey of its waters we have in the Ainse deeds and early names of streams such a free use of French words it would be strange if the French settlement of Detroit had not foreseen the advantages of the La Tranche (Thames) and De Luce (Bear Creek) as it had nearly every other stream discharging into the lake and river waters about Detroit.

Now the Sally Ainse contestation about these Dover lands supported by the legion of Indian Chiefs attests that the Indian woman was something more than a chattel for the braves and the warriors. It shows she was not denied the privilege of land possession in her own right and that she bartered and exchanged land under these tribal privileges.

Again the persistent use of the word "acres" in her Dover deeds as well as the use of the "brouillon" or rough plan of survey by the English surveyors would have been more than pertinent in French descriptions and a French survey at the time.



St. Joseph de Kent

By Louis Goulet

Inasmuch as it was the first mission of Kent that put the outlines of the district on the map, and brought this Western Ontario before European civilization at so early a date it has been thought significant if not important to give an enumeration of the field notes, relics, artifacts, cartography, bibliography, etc., pertaining to the Attwoendaronous called La Nation Neutre or Neutrals. The paper of Dr. McKeough has so well covered the ground that the critical students of the subject invite a syllabus of the data pertaining to a subject belonging to the "dim and shadowy past," but important as it had opened up the way to the subsequent colonization of this most productive peninsula.

The Christain name St. Joseph marked on the map of 1650 is one of the most common in missionary exploration and evangelization. The Recollects, adherents of the order of Franciscan founded about 1210 by St. Francis of Assisi, were themselves approved by Pope Clement VII in 1532; early referred to as Franciscans of the Strict Observance, the name Recollects is derived from the practise of strict spiritual recollection. These Recollects were the first missionaries to come to the country with Champlain, and it was they who had adopted St. Joseph as the first patron of the country. Hence it was that the general and wide use of this name appealed to missionaries and explorers in the designation of missions, places and forts. The mission here was given its name by the two French priests visiting it first, about 1640 and it is reasonable to suppose that had Kent been designated then that these priests in giving it this name would have made it distinctive and French. Hence it is that we have the name St. Joseph de Kent..

The county at this time was inhabited by a tribe called Attiwendaronons. According to Potier's Huron Grammars, M. S., 1751 a h 8 e n d a signifies, the distinct country; at means "to be," and "ronons" "people." Thus the decomposing us to something equivalent to people with a distinct country."

Wit-en dat the strong—syllables of the word is the source of the word Wyandot.

The Recollect priest de la Roche Daillon was the first missionary to visit the borders of the Neutrals 1626-27. That he came farther west than Hamilton does not seem apparent.

The next recorded attempt to reach the Neutrals is found in the Relations when the two Jesuits, Bre beuf and Chaumont passed through the district. The entry in the Relations of 1641, page 74 is in the third person and second column and "Arrivez qu'ils furent a St. Joseph ou Te-au-aus ta jae dernier bourg des Hurons." This entry follows "le 2 November 1640." Relations 1641, page 78, 2nd. column reads. "Visitez dix-huit villes et bourgads."

The two priests who visited the Kent district about 1640 were Jean de Brebeuf and Joseph Marie Chaumont. Brebeuf's term of service in the county began August 5, 1634 till 1641. He returned to France this last year and came to the country again September 7, 1644, and remained till December 8, 1649, the day he died from the tortures and barbarities of the Hurons. Joseph Marie Chaumont came to America September 10, 1639 and remained in Indian Mission work till the last days of the Hurons, 1650 and after. He was the most impressive of the orators in India and his eloquence according to Parkman so affected the Onondagos and other Iroquois that these Indians in revolt were quieted and subdued for a time.

The field notes and relics of the district may be summarized as follows:—

A village near Chatham of these Neutrals appears to have been founded partly on the Protestant and Catholic Cemeteries and partly on the McGeachy's farm. Another appears to have been located about one-half mile north and the south village near Wilson's bridge. One of these was stockaded enclosing a semi circular piece of land of about three acres. Ossuaries were found about 1000 feet northwest near the city one with about 70 bodies. Neutral earthworks and embankments, palisaded, were found about one third of a mile to the north. It appears to have been a fort or place of refuge. Nuddens, bones of animals and birds, charred coon and nuts with human remains and Indian utensils of stone and bone were found. Trees three feet in diameter grew within, and about these skeletons and instruments. See Edwin Jones in Evening Banner, November 25, 1896.

In his coasting survey report of Lake Erie, 16th June 1790 Deputy Surveyor McNiff declares east and west of Pointe Aux Pins and Rond Eau "there had formerly been a large Indian Settlement and village, vestiges of their houses appearing but now abandoned."

At the old Clearville fort, lot 69, Talbot Road, Oxford May 1893, Mr. J. H. Smith, now Inspector of West Kent exhumed three feet below the surface well under the roots of an elm stump three feet in diameter or more what appeared to be the occipital part of a skull, with circular etchings along which were sometimes vaguely and sometimes more distinctly outlines suggesting the Zodiac. Within this apparent symbol of the Zodiac was etched a serpent. Nearer the surface about the same stump Mr. Smith found three other skeletons almost complete with bones of extremities burned. The sternum of one of these—a boy about 16 years old—had an opening through the flesh which was not ossified.

On the property of Dr. McKeough, Cedar Springs, south part of lot 133 Talbot Road, and towards the northerly part of the Doctor's property. Messrs. Hetherington and Marshall, his gardeners, were making a roadway towards the barn on the premises, during the early autumn of 1914 when they came across three skeletons, two of adults and one evidently of a child. These were found below a rather large stump, of either a locust or possibly beech the root prongs of which, two or three feet from the large rotten stump, measured five and a half inches across. The skeletons were about two feet below the surface under the roots described. The extremities faced the east with skulls elevated and facing the same point of the compass. The adult skulls each had three holes bored through the crest. The child skeleton was in a generally advanced stage of decay while the adults were much the same. Medical men pronounced the skulls those of Indians. The positional burial with extremities towards and heads facing the east seemed to apply to all three.

The Cartography pertaining to and outlining the district of Kent begins with the Sauson maps of 1650 and 1656. Sauson was the map maker to the King of France and like Father Ducreux the Latin historian of the day never in the country. References are made by Parkman to the "Chaumont map" as well as such French writers as Beupnun Sulte and Father Martin. The information supplied the King of France for what is now called the Sauson map must have been supplied by some

one on the ground and although the Chaumonot Carte Brouilou does not appear to be extant its existence is self-evident. Somewhere about 1640 he was in the district, and the next three years his companion priest Brebeuf, was in France. Consequently the circumstances point to the fact that the Chaumonot map was used for the Sauson maps and perhaps the Ducreux. The earliest maps including the county of Kent then appear to be as follows and in this order:—The Chaumonot between 1640-1650; the Sauson 1650, and 1656; the Ducreux Latin 1660.

It was not until 1669 Jolliet passed the district, 1670 that Dolleer and Golinee the Sulpicians passed up Lake Erie, and the latter made his map, not until 1680 that La Salle with Hennepin, Tonty and others forged their way to the great west of Parkman. Cadillac did not do much towards the French settlement of Detroit before 1700.

The bibliography directly and indirectly bearing upon the mission of St. Joseph de Kent is legion. References to La Nation Neutre, the Attwendaronons and the general physical and social condition of the country include such works as the following:

Historie du Canada et voyages que les Preres Mineurs, Recollects y out faits etc. 1615; Frere G. Sagard 4 vols. Paril 1865; Le grand voyage du Pays de Hurons, Sagard; Relations des Jesuits, Quebec and Cleveland Editions; Premiere Missions des Jesuites au Canada, Carayou; Le P. Jean Brebeuf sa vie, ses travaux et son martyre, P. P. Martin; Les Jesuits et la Nouvelle France, de Rochemonteix; Historie de la Colonie Francaise eu Canada; Le voyages de la Nouvelle France, Champlain; Historie de la Nouvelle France et Journal d' un voyage dans l Amerique Septentrionale" Charlevoix; Historie Veritable et Naturelle des Moeurs et Productions du Pays de la Nouvelle France, Pierre Boucher; Memoire sur les Moeurs, Coustumes. et Religion des Savages de l Amerique Septentrionale, N. Perrot; Autobiographic du P. Chaumonot et son complement, Martin; La vie du Pere Chaumonot ecrite par lui meme, Shea; Chaumonot, Copee de ses lettres 1636-49, Garnier; Potiers Grammar Huronical 1745-51; Historical Canadensis Libri, Ducreux 1660; Old Huronia, Rev. A. E. Jones; Early Missions of Western Canada—Pioneers of the Cross,—A forgotten People, Rev. Dean Harris; Les Guerres Iroquois, Sulte; Early Explorations of Western, Ontario—Indian occupation Southern Ontario,—Southold Earths,—Royal Society

Papers—J. H. Coyne; Moeurs des Sauvages, Ameriqueau, Liffitau; Papers Michigan Pioneer and Historical Society; Historie del Canada (Italian) Bressani; Historie du Canada Bouchette; various Canadian Histories English of recent date;

Chicago, Ohio and New York Historical, Archoeological and Scientific Institutes; Ontario Historical and Archoeological Societies papers.

Both directly and indirectly the literature pertaining to Kent's earliest history and missions is considerable and the student of Kent's present day production finds it pretty well written and foreseen in its mission history involving as this does its first physical descriptions of the early part of the seventeenth century.

Zeisburger's Fairfield Mission

From 1792 to 1798 David Zeisburger maintained a protestant mission among the Moravians along the Thames near Thamesville. The Missionary's Journals are most complete. In 1885 David Clarke of Cincinnati published with Eugene F. Bliss as editor of these journals. X Volume II of this edition, pages 241-328, relate to the Thames work. Although considerable space is devoted to the progress of the Mission the Journals are replete with references to the county's physical condition and educational matters.

Later the Ohio Historical and Archaeological Institute at Columbus republished these Zeisburger Journals.

The 8th. May 1892 the centenary of the Zeisberger Mission was celebrated in Thamesville. Writing the history of Christ Church in the Planet of November 6, 1901, Judge Woods under the heading of the Moravion Church has this to say, "It is an Episcopal Church, It did good work in the early days of Kent history. It had its centennial—the first in Kent—in May 1892 at which I was present and of which I made a pamphlet report.

Thus we see that the importance of this mission was recognized.

The journals' entries pertaining to the Thames from 1792-1798 so include the husbandry of the day, the physical educational and spiritual condition that they embrace market prices, agricultural production, character of seasons, temperature, education, church etc.

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