

COUNTY OF HALDIMAND

IN THE DAYS OF

AULD LANG SYNE

BY

REV. ROBERT BERTRAM NELLES, M. A.

CHAPLAIN

HALDIMAND OLD BOYS' ASSOCIATION
OF TORONTO

"Semper Fidelis"

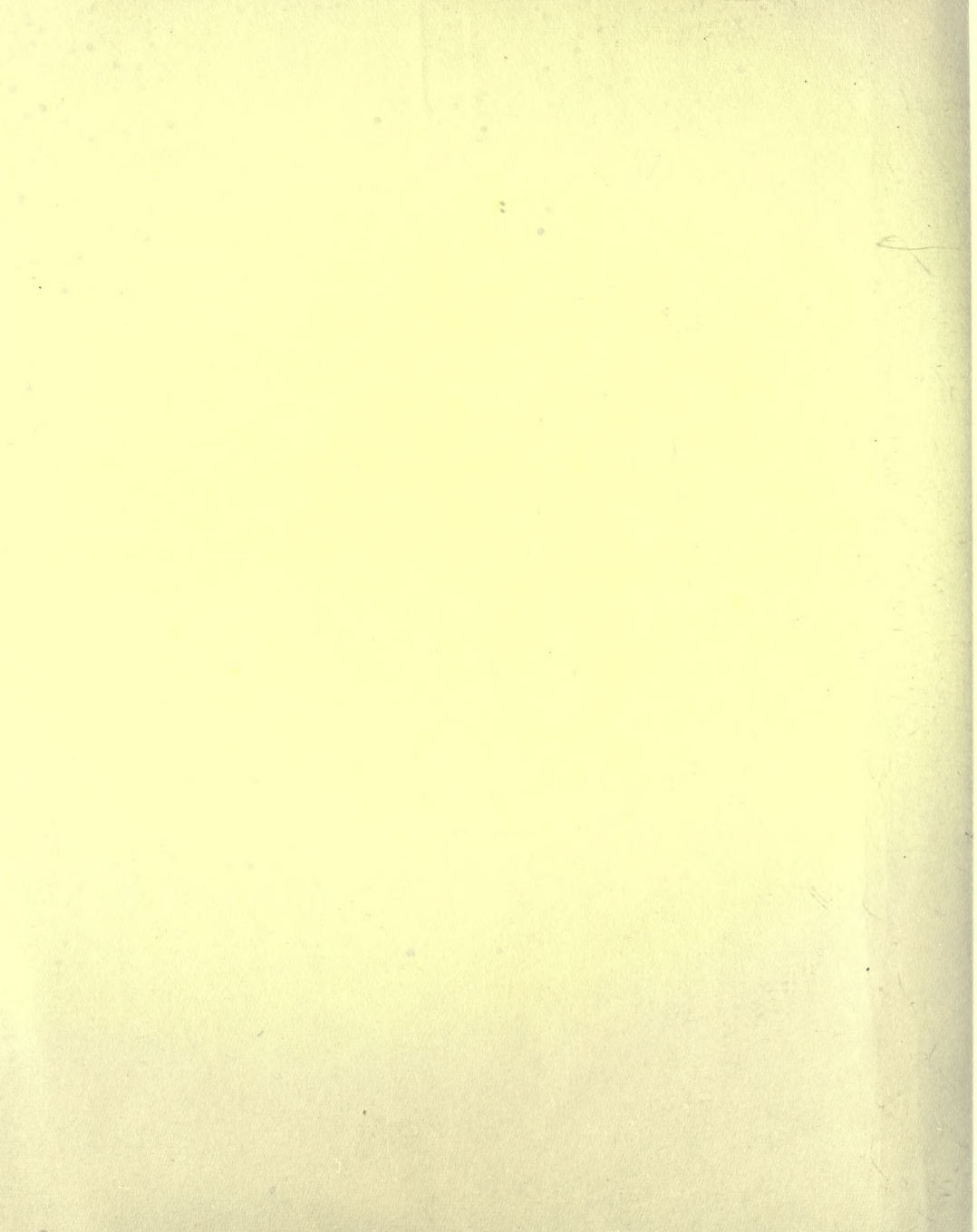
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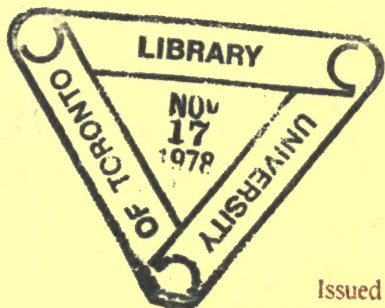
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Issued under the auspices of the
Officers and Members of the Haldimand Old Boys'
Association of Toronto

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Port Hope, Ontario
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“ Should auld acquaintance be forgot,
And never brought to mind ?
Should auld acquaintance be forgot,
And days of Huld Lang Syne.

And here's a hand, my trusty frien',
And gie's a hand o' thine ;
We'll tak' a cup o' kindness yet
For Huld Lang Syne.”

—Burns.

PREFACE

IN PRESENTING this volume to those interested in the History of Haldimand County, I do so, knowing it to be very imperfect in many respects. Yet, at least, an effort has been made to gather together a few of the facts bearing upon the early History of the COUNTY OF HALDIMAND. Haldimand County has a History of which it is justly proud. Its sons have gone out into the world, and have been ever loyal to the County of their birth, or adoption. Though they may have roamed amid the pleasures and palaces in this or other lands—yet there are no places more dear than the old haunts; no clay like the old clay; no home like the old home; no girl like the old girl. Should these pages do nothing more than rekindle the flame of "AULD LANG SYNE" the effort will not have been in vain.

R. B. N.

THE COUNTY OF HALDIMAND

THERE are few counties in Ontario so rich in the memories of by-gone days as HALDIMAND. In point of importance in the early history of Canada, it ranks among the first. Its settlers were of the sturdy type, whose sons and daughters have gone out into the world and have been a credit to their birth-place---HALDIMAND. Its people are thoroughly loyal to King and Country, and what is true of the early period, is true to-day. Many of the U. E. Loyalists came from the New England States, and settled in the country, or as Johnson has aptly put it: "A place to live as BRITAINS is what they all demand, said the United Empire Loyalists to GOVERNOR HALDIMAND."

Although there are no large towns or cities in the county, yet HALDIMAND has always been noted for its enterprise in both mercantile and agricultural pursuits. Caledonia, Cayuga, Dunnville, Jarvis and Hagersville are all live towns. The High Schools are much above the average. The roads are good. As a HALDIMAND OLD BOY one may be pardoned if he expresses the well-grounded conviction, that HALDIMAND COUNTY is as good as any other county in Ontario---and a little better.

The county was named after SIR FREDERICK HALDIMAND, who was born at Yerdun, in the Canton of Berne, near lake Neuchatel, Switzerland. He died 1791, aged 70

years. He entered the army at nineteen years of age and in 1772 was given command of the old 60th Regiment, with rank of Major General. After General Gage left for England in 1773 GENERAL HALDIMAND was appointed General Governor-in-Chief in America. In 1777 he succeeded Sir Guy Carleton as Governor of Canada.

Among his writings are included what are generally known as the HALDIMAND COLLECTION OF LETTERS AND PAPERS, relating to the Canadian History between 1775 and 1790, now forming part of Canadian Archive at Ottawa. He granted lands on the Grand River to the Mohawk Iroquois, who had fought for Canada in the war. The United Empire Loyalists can thank him for the townships surveyed in Upper Canada in their cause.

HALDIMAND is generally described as a harsh Governor. He certainly made all preparations to defend Canada. He was methodical and industrious.

HISTORICAL SKETCH

—OF—

THE COUNTY OF HALDIMAND

CHAPTER I

EARLY DAYS

THE CHIPPAWAS or Obijways were the original inhabitants of Haldimand and the proprietors of its soil, but their claims were purchased, and the title extinguished by the Government about the time of the American Revolutionary War. During that war, the Iroquois, or Six Nation Indians displayed the most steadfast devotion to the British cause, and under the leadership of Captain Joseph Brant had rendered important and acceptable assistance to the British forces.

After the close of the war, the Government promptly acknowledged the services of their Indian Allies by granting them, as a hunting and fishing ground, a strip of land, twelve miles in width, lying on the east side of the Grand River, and comprised between two parallel lines extending from the north shore of Lake Erie to where Brantford now

is, and including some of the finest land in Upper Canada. This grant, which covered 310,391 acres, was made by Sir Frederick Haldimand, Lieutenant-Governor of Upper Canada (after whom the county was named), and dated October 25th, 1784.

During the Revolutionary War, the regular British troops were opposed by men long accustomed to frontier life, and to frequent conflict with Indian Tribes, they were as skillful in eluding their foes, and scarcely less ferocious than the red men themselves. Against such an enemy, the warriors, under the leadership of the great Theyendenegea (Brant), were peculiarly valuable allies. Brant himself was an educated savage, who, while not forsaking his tribe or the customs and traditions of his forefathers, availed himself of many of the advantages of his contact with white men, and acquired a tolerably fair English education. To this he added natural abilities of a high order, which made a successful leader, and his naturally humane disposition, improved by education, and the influences of civilization, had done much toward civilizing his tribe, and rendering their mode of warfare less ferocious and cruel. Early in the war a band of irregular cavalry was organized, to act in concert with the Indians, composed of men, who, for the most part had lived among the Indians, and had learned to endure fatigue, and hunger, and to traverse the trackless forsets without guides, surrounded by hostile savages, and depending on their own skill at the chase for their subsistence. This band of back-woods horse-men made themselves celebrated during the war, for their promptness, their daring, and their unwavering and active

loyalty to King George the Third. They were under the command of a bold, dashing, and indefatigable leader, named Butler, who was a descendant and heir of the unfortunate Duke of Ormond, whose devotion to the cause of "Bonnie Prince Charlie," the Pretender, had in the previous century cost him his estates and titles.

Previous to the war, many of "Butler's Rangers," as they were called, lived in the valley of the Mokawk River, in the Province of New York, and were personal friends of Brant, and when the British Government made the grant to the Six Nations of the Grand River Reservation, he invited a few of his old companions in arms to settle there, giving them tracts of land along the river. Henry Nelles, with his sons, Robert Nelles, Abraham Nelles, Wm. Nelles, Warner Nelles and John Nelles, responded to this invitation, and were given a lease for 999 years of a block in Seneca, extending three miles back from the river, and three miles broad, besides a small tract on the opposite side of the river, in Oneida. Adam Young and his sons, Henry Young and Daniel Young, were also given a large tract of land in Seneca, between where York and Indiana now are. John Huff, another Butler Ranger, got a small grant in North Cayuga, still called the "Huff Tract," and Captain John Dochstader received a "Brant Lease," as these long leases were called, for all the land in the Township of Canborough, except a few hundred acres now known as the Indian Reserve. John Dochstader, a nephew of Captain John Dochstader, got a small tract of land in South Cayuga. Captain Hugh Earl, who had married Joseph Brant's sister, by whom he had three daughters, was

given 250 acres in Dunn, and a similar quantity of land adjoining it was given to each of his daughters. This block is still known as the Earl Tract. About the same time (1748), the block now known as the Sheehan Tract, in the Township of Dunn, was given to Walter Butler Sheehan, George Hill Sheehan and Henry Ford Sheehan, all members of Butler's Band of Rangers. These were all United Empire Loyalists, and with two exceptions were ever afterwards distinguished for their adherence to the Crown of Great Britain.

The example set by Brant was promptly followed by the British Government, who a few years later offered grants of land free in various parts of Upper Canada, and the other provinces, to all who had sacrificed their property, and rendered their families homeless in their efforts to uphold the King's authority in the revolted provinces. This was not only an act of justice to these loyal men, but was a wise measure, which tended to people the wild lands of Canada with settlers who were not only calculated from their previous mode of life to become the successful pioneers of this country, but from their steadfast loyalty to the old flag to preserve the connection between Canada and the mother country. The wisdom of the course pursued by the Government in this respect was proved during the War of 1812, when the whole military strength of the United States were exerted in a vain attempt to conquer the sparsely settled provinces which now compose the Dominion of Canada.

After the Grand River Reservation had been about ten years in the possession of the Six Nations, the chief

thought it best to sell parts of the reserve and use the interest of the proceeds to purchase blankets, guns, ammunition, etc., and after protracted negotiations the Government fully consented to the arrangement on certain conditions, which were then supposed to be sufficiently stringent to prevent the Indians being cheated out of their property by speculators. With this object in view, Captain Joseph Brant was appointed Agent of the Nations for the purpose of negotiating sales of land with purchasers, and for surrendering the parcels sold to the Government, by whom the patents must be issued. Three Trustees were appointed, who were to receive the purchase money, and in whose favor all mortgages or other securities were to be given for balances of unpaid purchase money, and all moneys coming into their hands were to be invested in their names, and the interest arising from such investments was to be used by them for the benefit of the Indians as the chiefs might direct.

In 1810, an American Quaker, named Benjamin Canby, arranged with Captain Joseph Dochstader, for the purchase of 19,500 acres in the Township of Canborough, for \$20,000, to be secured by a mortgage on the property. Brant surrendered the land to the Government, and a patent was issued in Canby's favor, of which, in some irregular manner, he managed to get possession, and refused to execute the mortgage as agreed upon, or to pay the money, and up to 1835 he had paid nothing to the Indian children of Captain Dochstader, he (Captain Dochstader), having died long before that date, and as far as can be ascertained, Canby never paid anything for the 19,500 acres of land.

A few years later, William Jarvis negotiated with Brant for the purchase of 30,800 acres, comprising nearly all the present Township of Moulton, for \$23,100, but before the patent was issued Jarvis sold out to the Earl of Selkirk, in whose favor the patent was issued, and who executed a mortgage to the trustees for the whole amount. It is uncertain whether this mortgage was ever paid off—in any case it never was discharged, but still stands in the Registry Office against all the land in Moulton, except the few hundred acres comprising the "Indian Reserve."

The Township of Sherbrooke (4000 acres), was patented in 1820 to Hon. William Dickson, having been previously surrendered to the Government for that purpose by Brant, and in lieu of the purchase money, Mr. Dickson, who was a lawyer, was to pay for the land in professional services, to be rendered when required. Thus three townships were disposed of, and the Indians received little or no value for them. Brant, in addition to the above grants, leased blocks of land along the river to various persons, besides the Youngs, Nelles, Dochstaders, Sheehans, Earls and Huff, for various reasons, and the Government was finally compelled in the interests of the Indians, to take these powers out of their hands, and to stand between them and the unprincipled white speculators.

Shortly after the year 1830, the Government decided, with the consent of the chiefs, to sell all the remaining portion of the Reservation in Haldimand, except a small portion of Oneida, and invest the proceeds for the benefit of the Indians, paying them interest on the investments, in guns, blankets, ammunition, etc. A treaty was there-

fore concluded, having that object in view, and resulting in the surrender of the lands to the Government, and the opening up of the townships for settlement. After that date (1832), the townships within the "Indian Lines" began extensively to be settled and improved.

CHAPTER II

EARLY SETTLEMENT

THE year of our Lord, 1784, was the date of the first white settlement in the County of Haldimand. At that time there were literally no roads in the county, and no improvements of any kind when the Nelles and Young families arrived and began their war with the unbroken forests of what is now the Township of Seneca. There were no white settlements nearer than Ancaster, and Niagara, the nearest, and in fact the only grist mill in all the west of Canada, being at the latter place.

For many years Indian corn was the only kind of grain produced, and as it was impossible to get it to the mill to be made into meal, some plan had to be devised to convert it into bread. The process employed is thus described by the late William Young, Esq., nearly 80 years old, who resides in Indiana. The corn was first boiled in a strong lye made from wood ashes, until the grains burst open, after which it was washed carefully in clear water and allowed to dry thoroughly. This prepared the corn for

grinding, which was effected by means of the most primitive mill one can conceive. A sound hardwood stump was selected, and a fire built in the centre of the top, which was confined to a space about a foot in diameter by keeping the outside wet, by this means a circular hollow was in time burned in the hardwood and the hollow was swoothed out and cleaned with axes and knives. A hardwood sapling was then cut, and a pounder or pestle made with a section of it. With this simple contrivance the prepared corn was bruised and pounded until it made passable flour, after being sifted through thin cloth. After the loaf was mixed it was put into a flat iron kettle and placed over the fire, being covered with embers. This produced sweet, light bread, said to be much superior to "Johnny Cake."

Bears and deer abounded in those days, and afforded a plentiful supply of animal food. The wool from a few sheep supplied these pioneers with clothes, spun, dyed and woven by their wives and daughters. These home-spun fabrics were principally dyed brown with the bark of the butternut tree, or blue, with a mixture of indigo and other ingredients. They were taught by necessity to manufacture nearly everything they used, and for many years home-spun was the only wear, and fine wheat bread was a great rarity along the river—only set before the more honored guests.

At a very early day a mill was built at Sugar Loaf, near where Port Colborne now is, which was visited on very rare occasions in boats by the Grand River settlers, but the distance was so great that they were obliged to depend,

to a great extent, on the burnt-stump mill, until a mill was built at Canborough village a few years after the war of 1812.

The few white settlers resided long distances apart, owing to the badness, or absence rather, of roads. The interchange of visits were not frequent and were confined mostly to winter, when the ground was covered with snow, their wood-shod sleds (drawn by oxen) being the only vehicles in use. On one occasion, Colonel Clinch, of Newark (Niagara), drove from that place to visit Captain John Dochstader, who then lived a few miles up the river from the present site of Dunnville. The Colonel carried with him, in the back part of his sleigh, a keg of rum, which he intended as a present to Captain Dochstader. On the way through the wood he met three Indians, who, finding he had the keg of rum in his sleigh, stopped his horse, and while one led them another held the Colonel, the third filled an iron kettle they had with them, then taking a long pull at the liquor, he held the horse while the second got what he could drink, and he in turn relieved the other, after which they made off with the iron pot full of rum. Colonel Clinch in a towering rage drove on until he came to John Huff's, where he borrowed a fowling piece, and, after loading it with slugs, walked back, and finding the Indians seated on a log drinking his rum he shot one of them, wounding him severely. The Colonel then made his way to Captain Dochstader's, by whom he was, according to custom, hospitably received, and to whom he related his adventure with the Indians. Captain Dochstader, well knowing the promptness and certainty of

Indian revenge, immediately sent a swift runner to Brant for assistance. Brant, on hearing of the occurrence, mustered two hundred Mokawks and hastened to Dochstader's to save the lives of his friends, arriving a few minutes after the house had been surrounded by a strong party of Delawares, whom he dispersed before any serious damage had been done. Brant detailed a strong party of Mokawks to escort Colonel Clinch out of the reservation, into which he never ventured to return.

Besides the United Empire Loyalists, who received grants of land from the Indians, there were others who came in later and settled mostly in Oneida, and on various pretexts, obtained small tracts of land from Brant. Charles Anderson built a mill and a distillery in Oneida, on land given him for the purpose. Nicholas Cook got a "Brant Lease" for 200 acres. Thomas Runchy got a mill site from Brant, and Mrs. Dennis a small grant of land—these were all in Oneida. During the war of 1812, Port Maitland, at the mouth of the river, became a naval station, and shortly after the war a regiment of Highlanders was stationed there, and a small settlement of civilians sprang up, but there was no settlement in Sherbrooke until 1820. Just before the war of 1812, Benjamin Canby, with a few settlers, came into Canborough, and began making a clearing there, but Canby's anxiety to keep all the land in his own hands seriously retarded the improvement of the township.

Moulton was not opened up for settlement until a short time before the construction of the Dunnville dam was commenced. In Dunnville there were only one or two

white settlers, until the surrender of the lands by the Indians, except on the Sheehan and Earl tracts. South Cayuga contained no white men until after the surrender, except on the Fredenburg tract, where Perry Gifford lived and kept a ferry, which was the only point along the river where teams could cross until the dam at Dunnville was completed. Gifford's Ferry! What a place of importance it was in the dim and almost forgotten Lang Syne, and how many fading associations cluster around the name, and Windecker's, on the North Cayuga side of river, where every one who crossed by the ferry tarried to discuss with mine host a glass of genuine "old rye" and the latest news, with at times perhaps a little harmless gossip, for our fathers differed little in this respect from the present generation. Gifford's Ferry is a thing of the past, and Windecker's, with its broad fire-place and homely glories, exists no more as an inn, but many are still living who have warmed themselves at the blazing hearth and enjoyed the homely hospitality dispensed in the old log tavern, long since demolished, of which over three-quarters of a century ago George Windecker was landlord.

In 1833, the Grand River Navigation Company began the improvement of the navigation of the river, between Brantford and Indiana, by building dams and locks, and by cutting short stretches of canal along the north-east side of the river. For this purpose they bought narrow strips of land along the bank, and on these their employees lived, and stores and mills were erected. David Thompson was a large stockholder in the company, and located in Indiana where he engaged extensively in business, carrying on saw

and flouring mills, and a distillery, and doing a large trade in square timber and lumber. Indiana became a village of vast importance, owing to a great extent to Mr. Thompson's energy and enterprise, but on his death it gradually fell into decay and dilapidation. York owed its origin, and much of its early growth to the water power furnished by the company's dam at that point, and to the plaster beds and mills of which York is the principal site.

In 1833, Richard Martin, an Irish gentleman, who was afterwards for many years, Sheriff of Haldimand, settled near York, in the Township of Seneca (his son living now on the old homestead), but until the surrender of the township by the Indians, Seneca was not settled, except on the Nelles and Young blocks, and on the Grand River Navigation Company's lands and the Fishcarrier tract.

The Townships of Rainham and Walpole were not included in the Indian Reservation, but were mostly surveyed by Mr. Thomas Walsh (who resided at Victoria, and was Registrar of the County of Norfolk), and were opened for settlement near the end of the last century. About 1791, the Hoovers, a Swiss family from Pennsylvania, settled on the lake shore, near where Selkirk now is. They were industrious and thrifty, and being possessed of some means, soon became prosperous and wealthy. The family consisted of Jacob Hoover and his five sons, Abraham, David, Benjamin, Daniel and Christian. They bought from the Government over 2,500 acres of land, the greater part of which is still owned by their descendants.

A few others settled in Rainham and Walpole before the war of 1812, but the greater number of them became dis-

couraged and removed to older settled and more improved localities, and when the war broke out several who remained deserted to the Americans, and thus disappeared, as their lands were confiscated for their treason and granted to others. Besides the Hoovers, Jacob Fite, Peter Culver, Micheal Sprangle, Edward Evans and a few others, lived in Rainham as early as 1820. and had made considerable clearings on their farms. In Walpole settlement began a few years earlier than in Rainham. A few United Empire Loyalists took up land along the lake shore shortly after the arrivals of the Hoovers. Among these were the Doans and Captain Francis, who lived near the mouth of the Sandusk. A man named Peacock squatted on the point of land which still bears his name. He lived by hunting and fishing and disappeared over 75 years ago.

The whole country before it was cleared and improved was wet and swampy in the extreme, and hence the early settlers could not be tempted to locate in the interior, as it would have been impossible to get out for supplies. Hence the front of Walpole and Rainham was settled long before the rear of those townships, and for the same reason the banks of the Grand River and Oswego Creek were also chosen as the most eligible points on account of their accessibility by boats and canoes. The Talbot Road, said to have been designed as a military road by Colonel Thomas Talbot, the pioneer of the Talbot settlement in the County of Elgin, was not chopped out until 1834 or 1835, and was not cleared out and fitted for travel until 1840, when the Government sent a company of colored troops to make it passable for teams. In 1839, the Gov-

ernment began the construction of the Hamilton and Port Dover Plank Road, through Walpole, Seneca and Oneida, which opened up communication through these townships, and immediately afterwards settlers flocked in and the townships improved rapidly. Villages sprang up along the Plank Road, which became the principal artery of travel between the County of Norfolk, Hamilton and Toronto. Among these villages, Jarvis, Hagersville and Caledonia are still thriving communities, but Hullsville and Ballsville have to a great extent gone to decay. The latter places, however, were points of some note when the stage was running daily between Port Dover and Hamilton, and when the pine, which was plentiful along the "Plank" was being converted into lumber. The whole country in fact was covered with valuable timber, consisting chiefly of pine and oak, and lumbering was for many years the principal occupation of many of the earlier settlers, a few of whom realized large sums of money from the manufacture and sale of lumber, square timber, shingles and staves. This source of wealth is now practically exhausted, and the few saw mills which still survive are to a great extent unemployed and unremunerative. In fact, the supply of lumber and building timber falls far short of the local demand.

The greater number of the first settlers of the county were Germans, or of German descent. The Hoovers, Nelleses, Dochstaders, Knisleys, Youngs, Waggoners, Furrys, Melicks, Moots and many other pioneers of Haldimand, were of that nationality. They were persevering, thrifty and successful settlers, and their descendants are

among the substantial and respectable yeomen of the agricultural county. The Township of Dunn was settled by a number of English and Irish gentlemen, who, possessing some capital, rapidly improved the townships and left their descendants in comfortable circumstances, while many of the early settlers of Canborough were Americans, who came in with Benjamin Canby. In Rainham and South Cayuga, a majority of the original population were German, or of German descent, while Walpole, North Cayuga and Seneca contained many Irishmen, who by industry and thrift, have made for themselves comfortable homes, and are in many cases owners of large and well-tilled farms and handsome residences. The Scotch rather predominate in Oneida, and are, like Scotchmen the world over, as a rule, successful.

All the land in Haldimand is now taken up, except in the Indian Reservation of Oneida, and there are very few lots in the county in a wild state, and these are rapidly being brought under cultivation. Though starting rather late in the race, Haldimand has made rapid strides, and is still improving at a rate, which will, before many years, make it the equal of any agricultural county of its extent in Ontario.

CHAPTER III

INDIANS OF HALDIMAND

ONE of the most unique features in the early and later history of Haldimand is its Indian population. In the

pioneer days they were an important factor. In these later days we sometimes forget that the Indians are true United Empire Loyalists. We forget their value as allies in our early wars. The Indians have produced capable men in their day—men who well earned honored places among the sons of our historic county. Among these we might mention Joseph Brant (Theyendenega), who was one of the most loyal Indians in our national history. Throughout the early troublesome times, the Indians were brave and loyal. When the war ended, Brant applied for land in Canada. This being granted, the chiefs chose the forests bordering on the Grand River. The original tract was three miles deep on each side of the Grand from the "forks" to the mouth. The first principal settlements were at York and Brantford. Since that date (1784) the Reserve limits have been changed, as is explained elsewhere. The Reserve in Haldimand County to-day is only a small strip of land in Oneida, a mile and a half wide. In 1847, the Messessengas of the Credit Reserve applied for land from the Six Nation Indians and were given land near Hagersville.

There are at present about 3,500 Indians in the county. The value of their personal and land possessions amounts to about \$2,000,000. They occupy about 52,000 acres of land. Every Indian is paid yearly, from fifteen to twenty dollars, by the Government, being the interest on monies for sale and surrender of lands. Over \$40,000 is distributed annually.

There is an Indian Industrial School near Brantford, where Indian boys and girls are educated and taught various

trades free. Rev. Mr. Ashton is principal. There are also many other schools. The Indians still keep their war instincts alive, and three of the companies composing the good old 37th Regiment are made up of these. They were organized by Lieutenant-Colonel R. L. Nelles, R.O., during the period Lieutenant-Colonel Davis was commanding officer. The late Captain Clench and Captain J. S. Johnston are the only Indians who were ever made qualified officers. The Indians of Haldimand are gradually decreasing in number, but as long as they remain, the memory of their worth in the past should never be forgotten. All honor to the dusky United Empire Loyalists who are to-day, and ever have been, loyal to the British Crown.

CHAPTER IV

MOHAWK CHURCH*

IN 1708 five Iroquois sachems were taken to England by Peter Schuyler, and to them was given an audience by good Queen Anne. Among the requests made by the Indian "kings," as they were called by the people of London, was a desire for churches to be erected in the Mohawk and Onondaga countries. This was agreed to

*Though not strictly in Haldimand County, the Mohawk Church is one of the landmarks of Ontario, and is situated on the Reserve, within the borders of Brant County.

by the Queen and Governor Hunter, who arrived in 1710, built a chapel for the Mohawks at Ticonderoga, in 1712, which was enclosed by a stockade and named Fort Hunter. The chapel was named Queen Anne's Chapel, and in the same year a parsonage was erected. This little chapel in the wilderness should be of interest to the people of the parish of Trinity Church, New York City, from the fact that two of the missionaries who were sent out by the venerable "Society for the Propagation of the Gospel in Foreign Parts," became rectors of Trinity Church, the Rev. Dr. Henry Barclay and his successor, the Rev. John Ogilvie. Trinity Church subsequently became the custodian of funds arising from the sale of the lands belonging to the Queen Anne's Chapel parish.

Queen Anne also sent over all of the paraphernalia necessary for two chapels, but the Onondaga Church was never built.

Among the many articles of church furniture were two sets of solid silver communion service, one of which was used by the Mohawks in their chapel, which is still in existence in Canada, and the other (the Onondaga set) was left in charge of St. Peter's Church, Albany. This plate is used at every communion service there, and is prized highly by the people of St. Peter's, not only on account of its antiquity, but also for its intrinsic value.

Among the five "kings" who went to the Queen Anne Court in 1708 were "King" Hendrick (as he was afterward called by the whites) and the grandfather of the noted Joseph Brant. The Mohawk silver service, although carefully guarded by the family of "King Brant" for nearly

two centuries, met with many vicissitudes, and the chapel itself was allowed to decay and was finally demolished in 1820.

During the Revolution, the Mohawk communion service was buried on the old reservation at Fort Hunter, west of Schoharie Creek, on what is now the farm of Boyd R. Hudson. There it remained until the Mohawks became settled in the reservation near Brantford and on the Bay of Quinte, Canada, in 1785; then a party of Indians was sent back, who dug up the plate and took it to Canada. For a period of twenty-two years prior to 1897 the plate was kept by Mrs. J. M. Hill, the granddaughter of Captain Joseph Brant, whose mother was the original custodian, having kept it from the time of its arrival in Canada till her death. Of course the custodian was required to take the communion plate to the church on communion days. Later, to the Mohawks was presented another communion set, after which the Queen Anne plate was used only on state occasions.

In 1785 some of the Mohawks settled at the Bay of Quinte and the larger body on Grand River, at Brantford. The Rev. John Stewart, who had been their missionary at Fort Hunter, and fled to Canada with Sir John Johnson and the Mohawks, was appointed to take charge of both bands, and a church was built at both places by King George III. The plate was then divided; it consisted of seven pieces, two flagons, two chalices, two patens, and one alms basin.

To the Grand River band was given the alms basin and one each of the other pieces, also a large Bible. The

Mohawks at the Bay of Quinte have a flagon, a paten, and a chalice in the hands of Mrs. John Hill, at Deseronto, Canada. The chalice at Grand River is much bent, the other pieces are in good order, as is also the Bible. Each piece of plate is inscribed: "The gift of Her Majesty Anne, by the grace of God, of Great Britain, France and Ireland and her Plantations in North America, Queen, to her Indian Chapel of the Mohawks."

CHAPTER V

THE PAST AND PRESENT OF THE SIX NATION INDANS

[By Special Permission]

Paper read before the United Empire Loyalist Association, at Hamilton, by His Honour Colin G. Snider, Esq., Judge of the County of Wentworth, January 12th. 1904.

LADIES AND GENTLEMEN :—

EVER since you honoured me with the position of President of the head of the lake branch of the United Empire Loyalist Association, I have felt it my duty to show my great appreciation of your kindness by endeavoring to contribute something to the programme of at least one of our meetings. I fear I shall not be able to say anything very new or instructive. I had decided not to attempt anything so ambitious as a formal paper but thought I would content myself with making a little speech. However, our worthy Secretary has insisted that I must commit to

writing and read to you what I may have to say. I have yielded to his irresistible demands and I am trying by these opening remarks to load on his shoulders the responsibility if I fail to interest you.

I have chosen as my subject the Six Nation Indians, who were, to my mind the most inexplicable of all the self-sacrificing United Empire Loyalists. I say inexplicable, because it seems hard to understand why they should have given up their homes in the beautiful valleys and mountains of the Central and Northern States to suffer with their wives and children terrible hardships, to starve and fight and die for England and England's King. They might have remained spectators of the white man's war. They were the grandest of the red men; their chiefs were Kings and Princes. They had such homes and surroundings as they most appreciated, and lived as in their pagan semi-savage state they loved to live. And yet they cast their lot in with the British and remained loyal even when the cause was lost. Many deeds of valour and heroism, many grand instances of undaunted courage are recorded of them in the battles they fought. Wherever soldiers of the King engaged the rebels, there were these red men, silent as night, swift as their own arrows, and terrible as death itself, fighting to the last in aid of and beside your grandfathers. The ancestors through whom we trace our right to be members of this association knew them well, stood side by side with these red men, shared their hardships and many of them at times owed their lives to the timely and sudden appearance of these savage braves. It is of these men and their descendants, their past and their present,

that I would speak to you to-night. And in order that you may know the source of my knowledge of much that I may say, I must ask you to pardon me for speaking for a moment of my own early life.

The country of the Six Nations reserve lies near my birthplace and where I spent my days of childhood and youth. That country at the time of earliest recollections was an immense forest. A very few scattered settlers were there. On two sides of our house fifteen miles of unbroken forest lay between us and our next neighbor. This country was full of streams filled with trout and along their course plenty of mink, some otter and other fur bearing animals. The forest was well stocked with deer and small game, and occasionally a black bear or timber wolf was seen. Over this country individual members of the Six Nation Indians hunted and trapped. An Indian would set up his wigwam in a convenient place for a few weeks hunting or trapping and to it bring his family. I have, when a lad, hunted with them. I learned their way of making wooden traps and bark snares and by such contrivances I caught many mink and quantities of small game. I have often played with them and against them at their game of lacrosse. Professionally I have had a good deal to do with them and have on different occasions had my dinner at Indian houses on the reserve when there on business. One of my junior law partners, Col. Cameron, of Brantford, is now the Superintendent of the Six Nations. It is from the knowledge gained from these experiences that I will speak of the Six Nation Indians of this generation.

Let me ask you to appreciate the fact they are true United Empire Loyalists. It is for this cause and this cause alone that they are to-day in Canada. It should therefore be possible for me if I can only call to my assistance adequate words, to arouse in you or in any assembly of the descendants of United Empire Loyalists feelings of kindly interest and true sympathy with these people.

I will give you first a brief outline of the early history of these people. The dominant band was the Mohawk tribe. Indian tradition places their earliest home in the territory near where Montreal now stands, before the white man came. They were dominated by the powerful and war-like Algonquin Nation. In the course of time the Mohawks revolted against this domination and were driven from their homes. They emigrated Southward and Westward, dividing into bands under different names. They had learned well the arts of Indian warfare from their conquerors and in their new homes they multiplied and prospered greatly. They became five distinct nations, the Mohawks, the Senecas, the Oneidas, the Cayugas and the Onondagas. In A.D. 1458, these nations entered into a confederacy combining and consolidating all their resources and became the "Five Nations," and by various wars they became the dominant power from the Mississippi River to the Atlantic Ocean and from what is now the Southern States to Ontario.

They were continually at war and as they conquered smaller tribes they adopted them into one or other of the branches of the Confederacy. At last they fell upon and conquered their old tyrannical masters the Hurons.

There was a tribe of Indians whose home was in North Carolina, the Tuscaroras. They were defeated in wars with other Southern tribes and driven from their homes. They sought and received the protection of the "Five Nations." Lands were allotted them, and in 1715, they joined in this Confederacy which then took the name of the "Six Nations."

The chief events of their history were preserved by tradition, handed down from generation to generation. Each chief knew the oral record by heart, and could and on certain public occasions did, repeat it. They also had wampum records consisting of long strips or belts of skins, on which are hieroglyphic records, in shells or beads.

The affairs of this Confederacy were managed by a council of Chiefs, in a sense hereditary, having of course a supreme, or head Chief, or King, as one may choose to call him. The manner of holding their Council meetings is much the same to-day as it was then, and I will later describe to you a Council meeting of the present day.

Sometimes at peace, more often at war, these people lived, rulers of the magnificent country I have mentioned, masters of the arts of woodcraft, and the chase, kindest of the among themselves, deadliest and most bitter to their foes, not unskilled in statesmanship as their confederacy proves, believers in a Great Spirit, ruler of all, whom in their own way they worshipped, and thoroughly moral as they understood morality. Drink and debasement came with the white man, but corrupted only the weaker among them, by no means all of them. The white men, with

whom the Six Nations had sometimes fought, and made treaties, and with whom they lived in peace in 1774, were the British. In this year they saw many of the Colonists rebel against their Sovereign, and take up arms against the British and their loyal fellow colonists. Their grãat Chief then was Thayendanegea, or Joseph Brant. Splendid specimen of a man, both physically and mentally, as he was, he was surrounded by hundreds of braves quite his equal in every way, barring only position and opportunity.

And now had come the time when the Six Nations had to decide, whether or not they should take part in this war, and on which side they should fight if they entered the contest.

Both sides sought their aid. Active agents from the rebels, as well as from the British, went among them, trying to secure them. It was recognized that they would be of great value, whichever cause they might espouse. Five of the Nations determined to espouse the British cause, but the Sixth, the Oneidas, held aloof. From the very first outbreak the Mohawks declared themselves "Loyalists."

I do not intend to weary you with any attempt at a narration of the events of the war, its success and failures, the misery and suffering of our Ancestors at that critical time, the battles won or lost, because all these things are so well know to you all. The Six Nations figured prominently through it all, but this you also know, and you are equally familiar with the recorded deeds of heroism and suffering which fell to their lot. I will merely sketch, in outline, so much thereof, as is necessary to carry home to

your minds, the fact that these people were great warriors, firm allies, truest friends, and were United Empire Loyalists. As such, their descendants now living on the Grand River, in our own Province, and very near us, have no ordinary claim on our good will, our kindly feelings. If I fail to arouse in you a greater appreciation of them and a keener interest in their welfare than you have heretofore felt, it will be due to my inability to present the facts properly, and not to weakness of their claim.

The shortest and clearest way that I can state that period of their history covering the American Revolution will be by following the steps in a general way of Thayendanegea. Some of you may not have heard a description of this man as he then appeared. When the Revolution broke out, he was thirty-three years old. He could speak some English and could read it. I have seen two descriptions of his personal appearance. One by an Officer of the Revolutionary Army, who was a prisoner in Thayendanegea's hands. This man describes him as "A likely fellow of fierce aspect, tall and rather spare, well spoken. He wears moccassins elegantly trimmed with beads, fine blue cloth leggins, a short green coat with epaulet, and a small laced round hat. By his side hung an elegant silver mounted cutlass, and his blanket, of blue cloth, was gorgeously decorated with a border of red. This man was at that time head of the Indians. Through him they announced their intention of joining the Loyalists and under him as their military leader they organized and prepared for war. With his bands of warriors he joined the British forces. At that time the Loyalists took the field,

the Six Nations' Army under Thayandanegea formed the larger part of the British forces. As you know, however, they were driven out by the Revolutionists. Fortune was not with the Loyalists. With 250 of his warriors as a guard he accompanied Sir John Johnson to Montreal to seek reinforcement from British regular soldiers, but as they could get none, he accompanied Johnson to England to lay their desperate need of soldiers before the Crown. On 29th July, 1776, they landed at New York on their way back. Thayandanegea went on to his own people to see whether or not they were still true to the British cause, and he found them willing to a man, excepting the Oneidas, to join General Howe's forces. The war drifted on, these Indians fighting in many battles, until at the end of the Summer Campaign of 1779, which had proved disastrous to them, they were forced to seek shelter from the enemy under the protecting guns of Fort Niagara.

Here huddled in disorder with their families, far from their sheltering homes, under temporary shelters, poorly provided against the cold and storm, and with little to eat, they put in that terribly severe winter of 1779-80. Snow fell to a depth never heard of before. From exposure, destitution, and starvation, they died in great numbers. It was for them a winter full of terror and mourning. Through it all, and after it all, when the Spring came, the same loyalty to England's cause, the same determination to stand by our ancestors, collected there also in great poverty and distress, remained undimmed in the breasts of those of our Indian allies, who survived. I need not repeat to you how they joined Colonel John Butler, and in the

Spring of 1780, with the Rangers, forced their way back into their old country. They fought and won several engagements, and returned victors for the time being, with much spoil to their families at Niagara, or rather where Lewiston now stands. In the Spring of 1781 there were at that point 60 British regulars, 400 white loyalists under Butler, and 1200 Indians. They fought on with varying fortunes, but without recovering their homes. In 1783, a general peace was announced, and the Six Nations would not remain under the Revolutionary Government, but came to Canada. Through Thayandanegea as their spokesman they replied to overtures made to them to return that "The Mohawks are determined to sink or swim with English." The war was over, and all they had was lost; unless they would agree to return and change their allegiance, but this they refused to do.

I have no more to say of this period of their history. I think, I hope, I have said enough to bring clearly to your mind the recognition of them as true United Empire Loyalists. They have been called treacherous and cruel in war, but why should they be required to have the white man's standard, and rules of warfare? They could not understand why kindness or consideration should be extended to an enemy in war, under any circumstances. War, to them, meant a supreme effort to destroy their enemy, as long as they were at war with them. They never, under any circumstances, asked or expected consideration, at the hands of an enemy in war. It would be cowardly to ask it and weakness so give it. As little would they consent to be untrue or cruel, to a friend or ally.

Their homes being lost, it became necessary to look about them for new ones, and with this end in view they sent Thayandagea to England, where he was well received by the highest official and social persons. He was presented to the King, and refused to kneel or kiss his hand on the ground that he was also a King in his own world. He was much entertained and lionised. A English Baroness who met him at dinner thus described him. "His manners are polished, he expresses himself with fluency, and is much esteemed. In his dress he showed off to advantage, in a half military, half savage, costume. His countenance is manly, and his disposition mild." He became a member of the Church of England and he translated parts of the New Testament into his own language.

The Six Nations, in 1794, were granted a strip of land, six miles wide on each side of the Ouse, now called the Grand River, from Lake Erie to the river's head, that is, from Port Maitland through the Counties of Haldimand, Brant, Waterloo, beyond Galt and Preston. They settled on this land, then, of course, all forest. And a magnificent home for them it was. The river was broad and deep, flowing without obstruction to the lake. It teemed with fish of all kinds. The forest was alive with game. Some years later the Canadian Government induced the Indians to surrender or sell to the Crown the greater part of this Reserve, at a very small price, and this money has since remained in the hands of our Government, and the interest on it, is annually paid to the Six Nations. With this interest they make their public improvement and pay all public expenses. They have 52,000 acres left in the

Township of Oneida in Haldimand and Onondaga and Tuscarora in Brant along the Grand River; only a little, a very little part of their original grant. On this little spot now live all the descendants of these United Empire Loyalists, part of the great Iroquois Nation whose warriors once reigned supreme from the Mississippi to the Atlantic, and from the far South to and beyond these Northern Lakes.

Let me keep you a few minutes longer while I turn to their present conditions.

You form your opinion of them no doubt from the few you see off the Reserve, those who go to pick berries, those who stray into town and get drunk. Could a correct idea of the white people of any town or county be got from seeing only the poorest of them, the thriftless, the loafers, the ignorant and drunken ones? I doubt very much if any of you have seen the best of them. I never have in this city, and in fact seldom anywhere off the Reserve, excepting in Brantford.

They are still, as their forefathers were, a silent people. They do not talk to strangers, and only in moderation to white people, whom they know. They have rich musical voices, low and pleasing. They speak as a rule very low and quietly. When walking together at the present day, they walk in line behind each other, not beside each other. In war, or in tramping in the forest, this was necessary, because all but the leader had a path to follow, and the longer the line the better the path got as each passed; then they could pass in this formation, with much less noise, and it was much more difficult for an enemy to

know, just how many there were in the party. Though these reasons have long since passed, the habit still remains. I have often seen strings of ten or a dozen passing along in a line, a low constant murmur of conversation, audible only a few feet away, going on among them. They are to-day a fine, erect athletic looking lot of men.

Of course there being no more game, they have been forced to turn to agriculture, and other pursuits of the white man. Although they prosper fairly well, still they seem constituted for a more active and exciting life, and it is very doubtful if the Indian race can ever be really happy in modern circumstances. In order to give you an idea of them in their present condition, and to show you that they are quite different from what they are generally thought to be, I will give you a few facts.

Their 52,000 acres are divided into farms and mostly cleared. Among them there are some wealthy Indians, and a high degree of prosperity is general. They have ten good schools, and the school houses compare most favorably with the average county school house throughout this Province. On the Reserve there are six Church of England services, four Methodist, four Baptist and two Second Adventists, each Sunday. Church and religious work among and by themselves, is good. There are five temperance societies in good healthy condition. Intemperance among them, as among the whites, is confined to the few weak ones, and is on the decrease. They have good roads, with modern steel bridges over the streams. Their fences are good, as a rule, and their land well worked. They have annually a very creditable agricultural

fair. They are clear and bright in business transactions, and as a rule, honest. They are not governed by our Ontario laws. They have their own laws. No white man can get a judgment against them for anything. If you trust them, and they do not choose to pay you they need not, you can't collect it, be the Indian ever so rich, and yet in Brantford, or the surrounding towns, they can get anything they require on their word, excepting only a few known to be dishonest.

There are some dishonest men among them, but as a rule, they find dishonesty does not pay an Indian any better than it does a white man.

As a sample of the successful Indian I will describe to you one of many whom I know. I will take Chief Smith (he has also an Indian name), because he is a farmer and I met him a few weeks ago when I was up West, so he naturally comes to my mind. He is tall, well built, a thoroughbred Indian, speaks both Indian and English and writes and reads English quite well. When I met him the other day his smile of recognition was as friendly and expressive as any white man's could be. He was dressed like any successful white man, good tuxedo suit, well made, good overcoat with beaver collar and a good fur cap. He lives on his 200 acre farm on the Reservation in a good large brick house, and has plenty of good outbuildings and a good barn. There are Indians on the Reservation more wealthy than he is and many quite as well off.

They have the same form of Government now practically as they had 450 years ago when they formed their confederacy. Their Council, or Parliament, consists of

seventy members, all chiefs. The superintendent attends all their meetings which are held at the Council House on the Reserve. When in session the Union Jack flies over the building. The Onondagas are the fire-keepers, an office which has always belonged to this tribe. When the session is about to open the members all take their seats, the Superintendent has a seat of honour provided for him.

An Onondaga in olden times started the official fire and then declared the meeting open. Now an Onondaga lays a belt of wampum on the table before the speaker and makes a short formal speech, part prayer. In it he refers to the matters that are to come before the Council and then thanks the Great Spirit for sparing those who are there, asks Him to watch over them in their work, to help them to act for the National welfare and not from individual or selfish motives and finally, to bless the White Chief and take him safely to his home. Then the meeting is declared open. All this is in the Indian tongue. Roll is called and the White Chief, Superintendent thanks them for remembering him, etc. The Superintendent always speaks to them through an interpreter while in Council, though every man present knows quite well all he says in English.

The Mohawks and Senecas sit on the left side of the speaker, every question is considered first by them and when they decide their leader announces the result to the Oneidas, Tuscaroras and Cayugas who sit on the right. They consider it and if they come to the same conclusion it is carried. but if they differ from the left side of the house their leader announces the result to the Onondagas

fire-keepers who sit in the front centre. The Onondagas decide with one side or the other and announce the result to the Speaker of the house and the Superintendent, and this settles it.

Now when you remember that this form of procedure was established by them centuries ago, when the white man had as yet taught them nothing, I think you will agree with me that they had good ideas of statesmanship. Then of course the Great Chief was in the place now filled by the Superintendent.

Their speeches in debate are clear and concise, often eloquent, if the subject requires or permits it. Here they make their own rules and by-laws subject only to veto at Ottawa.

About 700 of these Indians are still pagans. Pagan men do not cut their hair, the Christian men do. You know a Pagan at once by his long braid of coal black hair. They worship the Great Spirit and are honest, mostly sober and moral. They keep up the Pagan rites of their forefathers. In January they have the sacrifice of the pure white dog. This is an offering to the Great Spirit in propitiation for their sins. The dog must be killed before daylight by some means which I do not know, but without drawing even one drop of blood. The dog is burned with certain rites and ceremonies. After this they have religious dances and then a feast. Pagans hold aloof from others and are more honest as a body than those professing the Christian religion or no religion. Indians who mix most with the whites are the worst Indians.

Pagans marry and have only one wife. When a young

Pagan desires to marry, the Pagan Chiefs are called together; he taken his intended wife before them and says that he takes her for his wife, she assents. The chiefs then give them really good advice, and then a feast, and then it is over.

I will not weary you much more about these people, these United Empire Loyalists. But you may be pleased to know whether or not the dash and spirit which made them masters of so much of this continent at one time has died out. It has not. Let me call to your mind that in 1812 they flew to arms against our enemies. They fought side by side with our fathers at Beaver Dam, Queenston Heights, Detroit and elsewhere. They at present form a large part of our 37th Regiment. They are ready to form a full Indian regiment at any time, and when the war in South Africa was on, the Council offered the British Government 300 men for service in that far off land to fight for the Great Mother, as they called her, and the flag.

The once great Six Nations have now only 4,300 descendants on their little Reserve in Canada. Nearly 120 years ago they came, and not only have they not materially increased, but were it not for accessions from other tribes since, their number would have really materially decreased. They live on their own money. Our Government does not build them fine Government offices and hospitals, nor spend our money for their welfare, and yet in duties on goods they use and by inland revenue they pay taxes as we do. Considering their loyal past and their fading present, I think more should be done for them by the Government.

In these two townships are the little band of descendants

of this once great race, struggling manfully to adopt the British white man's ways and to reach the British white man's standard. They once protected and fought for him.

Once owners and masters of the best of this grand continent won by their own powers in war, free to follow the game which then abounded everywhere, they seem now to be pushed aside, there is no room for them, the greedy white man wants it all.

The sun of their greatness has long since set and a dark cloud of extinction seems to be gradually enveloping this once great race.

HAMILTON, January 12th, 1904.

CHAPTER VI

RAILWAYS

THE pioneer railway system in Haldimand was the Buffalo, Brantford and Goderich Railway. This railway was a great aid to settlement, both to Dunnville and Caledonia, being built in 1852. It is now the Grand Trunk. The Hamilton and Lake Erie Railway later amalgamated with the Hamilton and Northwestern, and was completed about 1878, giving additional communication with Northern Ontario. In 1870, the Great Western to Fort Erie was completed, the Canada Southern being built the same year. The former is one part of the Grant

Trunk Railway, the latter the Canadian division of the Michigan Central Railway. The Hamilton and Caledonia Electric Railway is soon expected to give the principal villages in Haldimand additional communication for passengers and freight to Hamilton.

CHAPTER VII

POLITICAL HISTORY—EARLY AND RECENT

HALDIMAND COUNTY was 120 years of age on the 25th of October, 1904. Its real birthday, however, is the year 1850, in which year it was set apart for municipal and judicial purposes. In the same year the first County Council was elected and assembled at the Village of Cayuga, which was chosen as the county town. The municipalities now comprising the county are exactly the same as at its organization.

During its fifty-five years of political existence, it is doubtful whether any county in the Dominion has a greater record than Haldimand for political strife, elections, bye-elections, protests and counter protests.

Until recent years the county has always inclined strongly to the Reform side, but the obliteration of Monck as a separate constituency in 1891, considerably increased the Conservative vote, and now (1905), an election in Haldimand is never won by either side, until the last vote is

polled. The first election took place in 1832, when Captain John Brant defeated Colonel John Warren, the Reform candidate. Colonel Warren, however, petitioned against Brant's return and successfully claimed the seat. Warren was succeeded in 1837, by William Hamilton Merritt, who represented Haldimand until 1841. At this time the union of Upper and Lower Canada took place, and David Thompson, of Indiana, was elected the first representative of Haldimand in the parliament of Canada, defeating Fitch, of Canboro, and Edward Evans, of Rainham. Mr. Thompson continued to sit for Haldimand until his death, which occurred in 1851. George Brown, proprietor of the "Toronto Globe," then contested the county against Ronald McKinnon, of Caledonia, and William Lyon Mackenzie, the leader of the Rebellion of 1837, who had previously been pardoned. Mackenzie was elected, defeating McKinnon by sixteen and George Brown by over 160. This was a bye-election. Mackenzie sat for the remainder of that parliament and was re-elected at the three following general elections in 1851, 1855 and 1859. At the last election he was opposed by Samuel Amsden, of Dunnville. Mackenzie resigned in 1860, and at the bye-election which followed, Michael Harcourt, the Reform candidate, defeated Samuel Amsden, the Conservative candidate, in one of the fiercest election contests ever held in the county. Harcourt sat until 1863, although a petition was entered against his return, which after a protracted and expensive trial was dismissed.

In 1863, David Thompson, son of the former member for Haldimand, who sat in the first parliament of Canada,

received the nomination of the Reform party, and was elected by a majority of eleven over Laughlin McCallum, of Strowness, after two days voting. On the first day's voting McCallum was ahead, but herculean work on the part of the Thompson men pulled out a victory on the second day. McCallum was afterwards heard to remark in his broad Scotch: "Ah! If I had only spent another hundred I'd have had Davey."

In 1867, the British North America Act united all the Provinces of Canada into one Dominion, and as a result of the union, a redistribution of seats became necessary. The Townships of Dunn, Canboro, Moulton and Sherbrooke and the Village of Dunnville were taken from Haldimand and placed in the new electoral district of Monck. David Thompsan was the Reform candidate for the House of Commons for the electoral district of Haldimand. He was successful at this election, defeating a former opponent, Ronald McKinnon. In 1872 and 1874, both general elections, he was returned by acclamation, and again in 1878 he defeated his opponent, Nicholas Flood Davin, of North-West Territory fame, now dead. His last election was in 1882, when he defeated William Hamilton Merritt, though he sat until his death in 1886. At the bye-election which followed in that year, C. W. Colter, now senior Judge of the County of Elgin, defeated William Hamilton Merritt, the Conservative candidate, by a majority of 111. At the general election in 1887, Mr. Colter was opposed by Dr. W. H. Montague, then comparatively unknown. For the next four years Haldimand was torn with political strife, no fewer than five elections

being held from 1887 to 1891. Mr. Colter was elected at the general election in 1887, by a majority of thirteen, but was afterwards counted out on a recount by a majority of one vote. The election, however, was voided by consent of both parties. In the bye-election which followed in February, 1889, Dr. Montague was successful by a narrow majority, about fifty. The election, however, was upset, and in the new election which followed in November, 1889, Mr. Colter once more succeeded in winning by a majority of fifty. He was in turn unseated, however, and in the bye-election which followed in 1890, Dr. Montague was returned by a majority of 227. At the general election the two old time rivals again faced each other, Dr. Montague again winning by a fair majority.

In justice to Mr. Colter, it should be stated here that in all these campaigns he was waging an uphill fight. With government prestige and backing on his side, Dr. Montague was well-nigh irresistible.

In the following year Dr. Montague was called to the Cabinet as Minister of Agriculture. In the election which followed he was opposed by Mr. J. A. McCarthy, who made the famous Remedial Bill the issue. Hon. Dr. Montague was returned, however, by a large majority.

In the redistribution of 1891, the boundaries of Haldimand were considerably enlarged. The electoral district of Monck was abolished and the Townships of Moulton, Canboro, Sherbrooke, Dunn, and the town of Dunnville, together with the Township of Wainfleet, from the County of Welland, were added to the electoral district of "Haldimand and Monk," while the Township of Walpole was attached to Norfolk County.

The next general election occurred in 1896, and Hon. Dr. Montague was again elected over Adam A. Davis, the Reform candidate, and Samuel R. Beck, Independent. Dr. Montague sat in the House until 1900, when he was defeated in the general election of that year by Lieutenant-Colonel Andrew Thompson, a rising young barrister and politician, by a majority of 137. *The Colonel, however, suffered a defeat in the next general election in November, 1904, the Conservatives winning the seat by a majority of 259. The present representative in the Dominion Parliament is Mr. F. R. Lalor, of Dunnville.

In the Provincial arena the political weather has not been so stormy. In 1867, Dr. Jacob Baxter was elected by the Reformers and sat in the House until 1898, with the exception of a short time after the general election of 1894. In that contest, John Senn, of Oneida, the Independent—Patrons of Industry—Conservative candidate was elected by a narrow majority. He was unseated, however, and in the bye-election which followed, Hon. Dr. Baxter, who for a number of years had been Speaker of the House, was returned by a large majority. Dr. Baxter was opposed in 1867, by Joseph Hurssell, of Cayuga, in 1871, by Jabez Amsden, in 1874 by Robert Walbrook, of Walpole, in 1878 and 1882, by Alex. W. Thompson, of Oneida, in 1886, by George Martin, late of Walpole and Port Dover, in 1890, by Edmund E. Sheppard, of the "Toronto Saturday Night.

*Lieutenant-Colonel Thompson is a son of David Thompson, who represented Haldimand from 1863 to 1886, and a grandson of David Thompson, Sr., who sat in Parliament from 1841 to 1851.

It might here be remarked that Mr. Sheppard, after this election, spoke in very uncomplimentary terms of this county. He stated that he came here expecting to find a great agricultural constituency, whereas he had found instead a great commerical constituency.

In 1894, the Doctor was opposed by John Senn, of Oneida, and in that election suffered his first and only defeat. Mr. Senn's triumph, however, was, as we have seen, short lived.

At the general election in 1898, Jos W. Holmes, the Reform candidate, defeated F. R. Lalor (the present Dominion member), by a majority of 102, and again in 1902, he defeated Samuel R. Beck, Independent, by a majority of 148. In the last election, January 25th, 1905, Jacob Kohler, of the well-known cattle firm of Kohler Bros., was chosen as the Liberal standard bearer. His majority over his Conservative opponent, Mr. M. McConnell, was 527, one of the largest majorities ever given in a political fight in Haldimand. Mr. Kohler is the present Provincial member.

In the County of Monck, Lauchlan McCallum was the first member of the House of Commons, defeating Dr. Fraser, of Fort Hill, in the general election of 1867. At the general election of 1872, the Reform candidate, Mr. James D. Edgar, of Toronto, defeated Mr. McCallum, and sat in the House until the next general election in 1874. In this contest McCallum turned the tables on Edgar, but was shortly afterwards unseated for corrupt practices. In the bye-election, however, McCallum was again returned over his opponent, Mr. Edgar. In the general election of

1878, these two rivals again fought the fight, but again McCallum was successful. He represented the county until the general election of 1887, having defeated Mr. Abisha Morse, of Smithville, in 1882. In 1887, Mr. McCallum was appointed a Senator and was succeeded in the membership of Monck, by Arthur Boyle, of Dunnville. Mr. Boyle represented Monck until the general election of 1891, when he was defeated by Mr. John Brown, of Dunnville. Mr. Brown was unseated, however, and in the bye-election which followed in 1892, Mr. Boyle was once more successful. He represented the constituency until its abolition in 1896.

In 1867, George Secord was elected to Provincial Parliament for Monck, and sat until the general election of 1871. He retired in that year and was succeeded by Lauchlan McCallum, who defeated James D. Edgar, his opponent in Dominion elections. The following year, however, McCallum resigned his seat in the Provincial House, on the passing of the Dual Representation Bill, which prevented members setting for both the Legislature and the House of Commons. On the resignation of Mr. McCallum, Dr. Henry R. Haney, of Fenwich, was elected by the Reformers, being opposed by William Lee, of Washville. At the general election of 1875, Dr. Haney was re-elected, defeating S. W. Hill, of Pelham. In May, 1875, however, Dr. Haney was unseated for corrupt practices, but was elected again in June of the same year, defeating George Secord, of St. Ann's, who was the first member for Monck in the Legislative. Dr. Haney continued to represent Monck until his death in November,

1868. He was then succeeded by Hon. Richard Harcourt, of Welland, the present member.

We might conclude by remarking that Haldimand has contributed more noted public men to the Legislative Hall of Canada than almost any other county. We have been represented in Parliament and Legislature by such men as William Lyon McKenzie, Senator McCallum, David Thompson, Hon. Jacob Baxter, Judge Colter, of St. Thomas, Hon. Dr. Montague, Hon. Richard Harcourt, Hon. James R. Edgar and Lieutenant-Colonel Andrew T. Thompson, while such well-known men as William Hamilton Merritt, Hon. George Brown, Nicholas Flood Davin and Edmund E. Sheppard, have tried unsuccessfully to win the suffrages of a majority of Haldimand electors.

NOTE.—The thanks of the author are due to Mr. Joe Parker, LL.B., Cayuga, for his kindness in gathering together the many names and dates connected with the Political History. Any corrections will be gladly received for future editions.

CHAPTER VIII

IN AULD LANG SYNE

DR. THOMAS HARRISON, of Selkirk, is one of the few remaining settlers of the early days. He is known all over the country as one of her honored sons, and is to-day the

“ Grand Old Man ” of Haldimand County. The author well remembers, as many others do who were present, his interesting speech at the First Annual Banquet of the Haldimand Old Boys' of Toronto, in 1901. Dr. Harrison spoke for an hour of the good old days, telling many rich stories, and in his own unique way, throwing much light on the early history of the domestic life of the people. The following facts were given by him with evident pleasure, and are of interest to many in the county:

“ In the year 1788, the County of Haldimand was placed in the District of Nassau, which extended from the mouth of the Trent, at the head of the Bay of Quinte, to Long Point. The first Parliament of Upper Canada, 15th October, 1792, changed the name of the district, to the Niagara, the County House of the district to be built at Turkey Point. A negro was hanged here about the time of the war, 1812, for burglary and burning a store near where Charley Brown's hotel now stands. A man who saw him hanged, told me he was put on a wagon under the beam and the rig driven, and he said the darky hung on the cart by the toes to the last.

The County of Haldimand was incorporated January 1st, 1800. It then consisted of the Indian Territory, a strip of land twelve miles wide, extending from Lake Erie to Dundas Street, on each side of the Grand River. At this time the Niagara and London Districts had been incorporated, and the Indian line on the west of the Grand River, was the western boundary of the Niagara District. The court house and jail were removed from Turkey Point

to Vittoria. Two men were to have been hanged here for stealing. Mr. John Rolph, who was the member for Norfolk, went to Toronto to intercede for them. He had not returned when the hour of execution arrived, though he was expected every minute. The men were on the scaffold, the late Rev. Egerton Ryerson attending as their spiritual advisor. He is said to have prayed much over an hour in order to gain time. At length, Rolph arrived, having worn out three horses in the journey, but having secured their pardon. One of the condemned men died about thirty years ago.

The district buildings at Vittoria were burned in 1825, and on January 30th, 1826, an act became law, removing the court house and jail, for the District of Walpole and Rainham, to the County of Haldimand in the District of Niagara.

During the war of 1812, the Township of Walpole suffered from raids made by American sympathizers. A gang, headed by one Dickson, was complicated in most of them. At one time they made their headquarters in a house on the lake-shore just below the mouth of the Nanticoke River. A squad of militia was sent to attack them. These formed up near the edge of a wood and were to make a rush into the building. The word was given and when David Long got near to the door he found he was all alone. One of the gang opened the door and Long snapped the lock of his musket at him but it failed to go off. The door was instantly shut again and a rush to escape made by the back entrance. They all escaped excepting one who was found hiding in a large trough

used to store sap. This house was occupied by a man named Dunham. Dunham was arrested and condemned. He was executed at Burlington.

A little further down the lake another man of questionable character was Peacock. He lived on the point which still bears his name. He was arrested during the same trouble and hanged with Dunham. John Dunmeard, late of Selkirk, was on duty at the scaffold when they were both executed. Still further down the lake there lived at the time of the war, a Captain Francis. He was killed by the Dickson gang. A family by the name of Dennis kept house for him. One of the daughters of Mrs. Dennis tells how he was shot at his own window while begging for his life. Mrs. Samuel Snods, a daughter of Samuel Hoover, told me that she went with her father next day and saw all that remained of the body. It was burned under a pine tree on the bank of Spring Creek just above the house. Mr. Hoover remarked that it was just what he had expected would happen. I did not understand why, until a few years ago. Benjamin Stewart gave me the history. He said Francis was an arbitrary, tyrannical, over-bearing man. That he would order out the settlers when they could see no necessity for it, and as they were poor at the time, they felt they could not afford to go for fun. When they failed to obey, Francis posted them as rebels, confiscated their property, drove them off like cattle, and got himself thoroughly hated, even by loyalists. Stewart told me he knew there were three concerned in this affair. Dickson, a Dutchman, and an Indian, named Dochstader. Francis begged so hard for his life that the white man hesitated, but the Indian shot him.

Another arbitrary, quarrelsome and thoroughly hated man, was Nathen Gilmour, who lived on Gates Point, where he and his wife are buried. He was in perpetual warfare with his neighbors, particular with the Sternman's and Wolfe's, at the mouth of Stoney Creek.

One morning, just at sunrise, during the war, a man in American uniform, rowing a skiff, put into the mouth of Stoney Creek. Gilmour was lying tied in the boat. Wolfe came down to the shore and said: "So you have got the old devil, have you?" "Yes," they said, and we wish you to help row him down the lake. Wolfe said he would help take him anywhere in order to get rid of him. They started to pull away, and then untied Gilmour and made Wolfe himself a prisoner. It was a trick of Gilmour's to spite the Government. They took him to Peter Walker's, at the mouth of Peterson's Creek, leaving him in charge of Mrs. Walker. She advised him to run, which he did. An episode of the rebellion of 1837, which took place on the lake-shore, may be worth recording. One evening, during the winter of 1837 and eight, a skiff, with two men on board, put into Harbor's Bay. It would be late in December, or early in January, but, though so late in the season, there was no fixed ice, and as far as could be seen, the lake was clear. They stayed all night with Benjamin Hoover and his son-in-law, Samuel Strickler, in the house now owned by Rawland Cunningham. They said they were going to Buffalo. They left early in the morning, moving down the lake, but the wind had changed during the night, and was bringing across their path a heavy field of floating ice, in which they got entangled opposite

the upper port of the Township of Dunn. A man by the name of Overtrott, saw them struggling, and suspected they were escaped rebels. Putting out he rescued them, and imprisoned them. One was named Samuel Lount. He was afterwards hanged in Toronto. The reward in this case was over \$1500. Overtrott gained a good deal of hatred by his actions, but considering the times, and the scarcity of money, it would have been great self-denial to have refused it.

Haldimand County has the honor, or dishonor, of having had the first election protest.

The first election was held in Haldimand in 1832. Captain John Brant, an Indian, and Colonel John Warren, were the candidates. Brant was elected, but Warren protested, and was in turn, elected. The reason being, that a number of settlers held Brant leases for 999 years and voted on that property, as a life lease. The courts decided they had no vote, so the protest was allowed. Strange to say, Warren and Brant, both died of Cholera in 1832. Wm. Lyon MacKenzie was our representative from April, 1851, till after the session of 1858. He was elected during that period, four times. He was a host in an election. He depended almost entirely on himself. Took no note of organizations. He had a wonderful power in making friends, and confounding his opponents. George Brown was his main opposition. In his first election, McKinnon came the nearest him in votes, and he kept Brown in hot water the whole time. He had a wonderful sense of humor and always kept the crowd amused. I remember him attending one of Brown's meetings held in

a barn. He asked if Brown would allow him to speak after he was done. He got his consent, and promised not to interrupt, and asking the same courtesy, which was granted. Brown spoke three hours without interruption, but McKenzie was not speaking five minutes before Brown was on his feet. McKenzie sat down, saying, he thought Brown was through, but if he was not, he would wait. Brown seemed ashamed and sat down, but he could not keep still, and kept up his interruptions. During one of them, a calf tied in the barn, started bleating. Then McKenzie turned on Brown and said, "I protest against this, one of you at a time, if you please." Brown did not dare to open his mouth again at that meeting. I have never seen his equal in getting the jokes on his opponent. Harcourt followed McKenzie, and was elected over Amsden by sixty majority. Amsden protested—the second protest in Haldimand. That was the time when protests were tried by a committee of the House. The evidence was taken in Cayuga by Judge Stevenson, and went to the committee. I was a witness on the trial soon after it commenced, and three summers after, the protest was still going on. I said, "You are still here, Judge?" "Yes," he said, "It puts me in mind of Mr. Cantatem in Nicholas Nickleby. Its one d——d eternal grind." The committee, of which the present R. W. Scott was chairman, and is the only survivor, declared Harcourt duly elected three weeks before the house dissolved, the protest running the whole three years. The chairman told me that there had never been such a protest trial, that he gave, as chairman, I think 140 casting votes.

The Hoovers were the first regular settlers on the front of Rainham and Walpole. I was well acquainted with David Hoover, the one who came here first and bought the land. He came on behalf of his father, Jacob Hoover, but bought the land and had the deed in his own name. My recollection is, that he bought 1000 acres when he first came, and 2000 when his brothers came. One thousand on each side of the town line, between Rainham and Walpole, from Captain John Dochtader in 1800, and though he could have held all the land himself he gave his father and brothers deeds of their share, as his father directed. When they settled here, there were only three white families between the mouth of the Grand River and Peterson's Creek, where Port Dover is now situated. There were no roads, and they had to keep on the lake-shore. I asked one of them how they crossed the Grand River with their horses, and he said, they towed them behind the boat. He said, they crossed the Niagara in the same way. The nearest grist mill was at the Falls, and I heard David Hoover say that he once took five bushels of wheat on a horse to the Falls, walking and leading the horse. They often in summer went by water.

One of the noted characters of these days, was an adopted Delaware Indian, "White Peter." His usual name was Peter Klingles Schmitd, but the Indian only used his first name. His father's family lived in Pennsylvania, about forty miles from the Hoovers. During the Revolution, a raiding party of the Delewares, swooped down on the Klinge's settlement, and killed all who were at home, except Peter, who was a small Chief. He was

adopted by the tribe, and came with Brant to the Grand River, moving from there to Nanticoke. When he was a man of middle age, he became acquainted with David Hoover, and on hearing his name and learning his history, remembered hearing of his name in Pennsylvania, and with some difficulty induced Peter to accompany him on one of his many visits to his old home. They stopped at a tavern in the locality, and White Peter took care of the horses. Hoover went in. He asked of the landlady if there were any of the name of Klingles in the neighborhood? She said "Yes, that was one of them who just went out." The family resemblance was so marked that she thought Peter was one of the neighbors. He had some difficulty in getting his relatives to believe that he, whom they all thought had been slaughtered a generation before, could be still living, but when he showed them where his mother was killed, and told them what he remembered about the family and the locality, they were convinced, and wanted him to settle with them, but his Indian wife was the obstacle. He often used to say, "If my Molly was a white man I would go and live with my folks." He lived till about 1854.

Another of our characters was our first Sheriff, Richard Martin. He was of noted ancestry. His father, Richard Martin, was for a long time, M. P. for Galway, the man who brought the first Bill into the British House of Commons, against cruelty to animals, and would have been laughed to scorn for it, had he not been a noted duelist. He was known ever after as "Humanity Martin." He is said to be the original of Doers great character, Godfrey

O'Mally in "Charley O'Mally." The Sheriff had a great deal of his father's unconscious drollery. It is said that when he first came to Canada, he lived for some time at Niagara, and was summoned as a juryman. When the court was called, there were several absentees, and the Judge sent the constable to order them to appear fourth-with under pains and penalties. On his return he asked what their excuses were, and what did Mr. Martin say! He said, "Your Lordship may go to hell." He was in "Holy Orders." He had been ordained in Ireland as a minister.

A noted character in his time was Mr. Broughton, a well educated Scotchman, sent out here by his relatives. I suppose on the ground that as he was good for nothing else, he would make a good colonist. He settled in the midst of the woods, about a mile and a half north-west of Cheapside, which at the time had no existence, with only a foot path between him and his neighbor, David Long. He was, I think, the first school teacher in Walpole. He lived alone and did his own cooking, but never learned how to make a fire. He often of a morning appeared at Long's with his unbaked bread, which was merely flour and water, in his little bake-kettle. He would ask Mrs. Long for the loan of her fire, as he could not light his. He had used all the straw in the mattress, and yet the wood would not burn. His bread, as he made it, was scarcely eatable. At one time he had a man by the name of Jerry, working for him, who told him he had heard that saleratus would improve it. Broughton got some, and a day or two afterwards, was noticed to be ill. One of his neighbors

asked him what was wrong, and he said that d——d food. Jerry put the whole half pound of saleratus in one loaf. It almost killing both of us. He was beyond anything afraid of wolves, which at night could be heard howling in all directions, and he always carried a brace of pistols. On one occasion he was going with Robert Long, who was drawing a load of straw through the woods with a yoke of oxen. Some young fellows who saw them, and knew Broughton's dread of wolves, got in front and set up a howl. Broughton was terrified, more especially as Long pretended to be as badly scared. "Run, Broughton," said Long. "What will you do?" said he. "Oh, I can't leave my oxen." Broughton made a dive for the load of straw, and tried to poke his head into it. He then rushed up a half fallen tree, when Long told him to fire his pistols. In his terror he had quite forgotten them. He fired one after the other in the direction of the noise, and then bounded through the woods to David Long's, where he fell on the floor exhausted. He lived on his place for a dozen or more years, when, having exhausted all his means, he left us and went to Montreal."

GRAND RIVER

Once more along thy gentle stream :
Grand River ! place of many a dream.
My willing feet now gladly stray,
And watch the gentle rising spray.
Oh ! how I love my time to spend,
Where thy pure waters gently bend :
When clouds in rainbow tints are dressed ;
And the earth with gladness is caressed.
A love to roam along thy shores,
And watch the swallow as he soars.
I love to walk beneath the trees,
Where by-gone days I've lain at ease.
There bends the branch, I've often swung,
While merrily my comrades sung.
T'was by the shore one evening fine ;
That I have dropped my slender line ;
And felt elated, as I took
A captive from my bearded hook.
I love to gaze upon the hill,
Where my first breath, he did instill,
Each spot familiar to my mind,
Reminds me of some happy time.
There, I have sat, and by my side was she.
Whom I have made my bride.

R. L. N.

In the "SACHEM," Oct. 12, 1862.

CHAPTER IX

RELIGIOUS LIFE—YESTERDAY AND TO-DAY

AN effort has been made in the following pages, to give an outline at least, of the different denominations in the county. In many cases the records are unavailable; in others, very indefinite. However, it is hoped, that in a general way, credit has been given to each. The Author wishes to express thanks to the resident ministers of the county for their kindness in this matter.

ANGLICAN CHURCH

PERHAPS no other denomination in Haldimand County can be said to have taken a larger share in the pioneer mission work than the Anglicans. From its earliest days, down to the present time, it has always been closely identified with Haldimand and its people. Churches have been built with characteristic taste and despatch. Her men have been strong and spiritual; her influence for good has been invariably felt. In accordance with true christain spirit, it has always worked in harmony with the other denominations. Many of its members and adherents have in other days, as well as now, held responsible positions in the county. The Anglican Church may well feel that she has, in a large measure, been faithful in the work He gave her to do.

JARVIS CHURCH.—Dates from 1846, when Rev. Francis Evans began his ministry. In those early days the services

were held at the residence of Mr. John Jones. Rev. Bold Cudmor Hill, who lived at York and travelled over an immense field, succeeded Mr. Evans, preaching also in private dwellings. Later, also a Public School was erected and the services were held in it. Among other men who took a prominent part in those days, were Mr. John Mencke and Mr. Wm. Wood, two earnest laymen.

The next cergyman was Rev. Wm. Stimson, who was succeeded by Rev. Thos. Campbell. The first resident minister was Rev. Solomon Briggs, who began his ministry shortly before the old church was erected. The date of the opening of the building being Christmas Day, 1858. In October, 1860, the first Bishop of Toronto, Right Rev. John Strachan, consecrated the church and cemetery. Forty-five persons were confirmed at the first communion.

The next incumbent was Rev. James Morton, from 1864-1868. During his ministry the parsonage was erected. There followed him Rev. John Francis, who remained for ten years; his successor was Rev. Gabriel Johnstone, who remained till 1889, when Rev. Robinson Gardiner was appointed to the cure. Rev. T. C. Piper followed in 1896.

The corner-stone of the new church was laid, July 27th, 1897, and opened, Jan. 9th, 1898. In 1899, Rev. P. L. Spencer was appointed and is the present rector. Under his guidance, the church has greatly prospered. He is a man of sterling character and beloved in his parish. It is interesting to note that the land on which the church stand was given by the late John Jones, who, along with his sons, helped to build the old church. One piece of timber in

the driving sheds is no less than seventy-three feet long. The church and parsonage are valued at \$7500.

CHRISTS' CHURCH, Port Maitland, is beautifully situated close to the shore of Lake Erie, near the mouth of the Grand River. It was built in 1840, upon land given by the late A. P. Farrel, Esq. Among the early incumbents were Rev. C. B. Gribble and Rev. Adam Tounley, 1843. The church and grounds were consecrated by Bishop Strachan in June, 1846. The jubilee of the event was celebrated in 1896, with appropriate services and a grand picnic, under the direction of the incumbent, Rev. M. W. Britton, now rector of St. Barnabo's, St. Catherines. Dr. Tunley moved to Paris in 1855, and Rev. Flood succeeded Rev. Noah Disbran, 66-77, and Rev. P. W. Smith, 77-88. Following later on, the parish was rearranged and the Rev. M. W. Britton became the first rector. In 1897, the present incumbent, Rev. A. W. H. Francis, M. A., took charge.

ST. JOHN'S CHURCH, York, is one of the most imposing rural churches in the county, in fact, few congregations are so well equipped to do their work. The old frame church was in use many years, but the little community of the English church in the vicinity of York would have been obliged to content themselves with the old St. John's, now used for Sunday School and other church purposes, but for the generosity of the late Mr. James Kyffin, a prosperous merchant of York and the kindly interest and active co-operation of his friend, Mr. A. A. Davis, our County Treasurer.

A brief retrospect shows the list of clergy who have held the incumbency of the parish in succession to be the following:—Rev. B. C. Hill, M. A., 1838 to 1870, thirty-two years; Rev. E. Horace Mussen, M. A., 1870-1874, four years; Rev. Henry Hayward, 1874-1876, two years; Rev. Rural Dean H. F. Mellish, 1876-1893, seventeen years; Rev. C. Scudamore, 1893-1903, ten years. Of these, the Revs. B. C. Hill and H. F. Mellish are dead; Rev. E. H. Mussen lives at Collingwood, and Rev. C. Scudamore is in Harrison; while the state of the Rev. H. Hayward is unknown to the writer.

On the sides of the chancel arch in St. Paul's Church, Caledonia, have been placed by thoughtful and loving parishoners, tablets to the memory of two of these incumbents of the united parish, the Rev. B. C. Hill, M. A., and Rev. H. F. Mellish.

The mission of the first incumbent extended along both sides of the Grand River from a point above Caledonia to some miles south of the county town, embracing a strip of territory several miles wide in both Seneca Oneida Townships, and including churches or preaching stations in residences or school houses at Caledonia, York, Cayuga, Hagersville, Jarvis, DeCowsville, 3rd Line-Seneca, Indiana, Cook's Station, Petch's school house, Mount Healy, and other localities. Where he lived, preached, taught and rode on horseback visiting and catechising. Five clergy now labor in their several parishes. His memory is yet green in the hearts of many. An accident occurred while opening a gate to reach the home of a parishoner living just outside of Cayuga, nearer York, by which he was

thrown from his horse and suffered a fracture of the thigh, the mishap resulting in death after a few days.

ST. JOHN'S CHURCH, Cayuga, is one of splendid appearance. Substantially built of stone and well finished within and without the present St. John's Church will stand as a fitting monument to the self-denying efforts of the Rev. J. Francis, B. D., during whose incumbency it was erected. The ground upon which the building stands is already historic church ground, upon it have stood two other church buildings. Of the first scarcely any one can give any accurate account, those who worshipped within its walls having all gone to their rest. It was built of wood, and was destroyed by fire, after which the church people were obliged to worship in a hall and later in the Court House, until the second building was erected in 1853. The latter was constructed of wood and was considered a good building in its day ; but after long years of usefulness it was finally taken down and replaced by the present up-to-date church building, the corner stone of which was laid in the year 1896.

Previous to the erection of any church building the Rev. Dr. Miller ministered occasionally in the hotel and school-house from 1835 to 1837. From 1837 to 1838 the Rev. H. O'Neil rendered similar service. Many persons, however, were baptized by the late Sheriff Martin who was in Holy Orders, although never in charge of any parish. The great missionary, Rev. B. C. Hill, of whom we have heard already in the history of York parish, began his ministrations in 1838, and succeeded in laying the founda-

tion of what many years afterwards became the parish of Cayuga. Since Mr. Hill passed to his rest the following clergymen have ministered to the congregation of St. John's Church: The Rev. H. Mussen, M.A., now rector of Collingwood; Rev. J. M. Ballard, B.A., to 1874, now rector of St. Anne's, Toronto; the Rev. R. J. Locke, B.A., 1874-78, now superannuated; the Rev. Wm. Lumsden, M. A., 1878-82; the late Rev. A. Boulton, B. A., 1882-89; the Rev. J. Francis, B. D., 1889-1900; the Rev. W. E. White, M.A., 1900.

ST. JOHN'S CHURCH, South Cayuga. Of the two churches in the present parish of Port Maitland and South Cayuga, that at Port Maitland was the first built, probably about 1840 or 1841. Port Maitland is in the south-east corner of the Township of Dunn; and for some years the church people living along the lake-shore at the western extremity of the township, some six or seven miles distant went there to worship. Soon there was felt the need of a nearer church. And no wonder. These people often walked to service and not the men only but the women as well. And for their convenience and at the same time to provide a place of worship for the settlers to the west, in the Township of South Cayuga, a site was selected in the latter township; but only just in it, on the town line, between it and Dunn. There a church—one of the four in the county dedicated to St. John the Evangelist—was built, a few years later than the one at the Port, but in the early forties, for both were consecrated in June, 1846. The corner-stone was laid on the occasion of one of the

Bishop's visits—presumably in 1843, for we know that Bishop Strachan made triennial visitations of his enormous Diocese and he came in 1846 for the consecration. Mrs. Docker (one of the aforementioned walkers) who still lives at "The Elms," in what was then her home of a year, and who at the age of nearly ninety-one, still attends with wonderful regularity the Sunday services in the church, laid the corner-stone almost sixty-two years ago.

ST. PAUL'S CHURCH, Dunnville. The corner-stone was laid in 1886, and the building completed in 1887. The seating capacity is 350, but this can be largely increased in time of need. It is a fine brick edifice, and seldom do finer grounds surround a church than those in which St. Paul's stands.

Many years ago, about 1846, the first Anglican Church was erected in Dunnville. It stood where the present church now stands, but it was moved to the north-east corner of the grounds when the new building was erected. It still stands there, though now used only for a Sunday School. The first regular Incumbent was the Rev. Adam Townly. Before his time and in the early days when Dunnville was emerging from the primeval forest when communication was almost entirely by water, and roads were little more than tracks through the bush, the little village (it had about six houses in 1829) was visited occasionally by the Rev. Bold Cudmore Hill, of York, whose ministrations carried him principally on horseback; over two or three counties, and whom early settlers remember as a small man accustomed to ride a very large

horse. Later on, the Rev. C. B. Gribble, who had come out from England in 1841, became Rector of Christ Church, Port Maitland, and sometimes held service here; but it was not till about 1846 that there was a regular church in Dunnville. About that time the Rev. Adam Townly took charge of the triple parish of Dunnville, Port Maitland and South Cayuga, and lived on the Glebe lands near Port Maitland (1846-1855). His successor, Rev. John Flood, was the first resident clergyman in Dunnville (1855-1866). About 1863 he moved into the rectory that is still in use, but which we expect very soon to give place to a more comfortable and substantial structure. Then came Rev. Noah Disbrow (1867-77), and afterwards Rev. Percy Smith (1877-88), who was the last to hold the triple charge. It was during the incumbency of the last-named clergyman that the present church was built; and a strong proof of his energy and success is afforded by the fact that when he left the parish in 1888, about a year after the church was finished, the mortgage against the building was for only \$2,500, although it had cost \$8,000 or \$9,000. His successor, Rev. Thos. Motherwell, (1888-1902) further reduced the debt to \$750.00, and in his time many improvements were made, both in the grounds surrounding the church and in the interior of the edifice, about \$300 being spent in interior decoration in 1895, and in 1896 a very handsome stained glass window being placed in the church as a memorial to Mr. and Mrs. Francis Ramsey. During the year 1902 a small window was placed by Mr. and Mrs. Conolly in memory of their infant son. There are also a Lectern and a fine Communion

table commemorating respectively Mrs. Eleanor Blott and Mr. and Mrs. Arr Brownson, all staunch supporters of the church in days gone by. The Rev. F. A. P. Chadwick came in June, 1902. In 1903, he was succeeded by the Rev. Mr. Perdue.

CHAPTER X

METHODIST CHURCH

THE history of the Methodist Church in Haldimand, like its sister denominations, include many names of heroic ministers and missionaries. From small beginnings it has gradually grown to number and influence. Where there were isolated churches, now there are flourishing congregations. In all there are nine circuits, including twenty-three congregations, doing splendid work.

The Union of Methodism did away with several churches and one entire circuit was lost. Selkirk, Garnet, Bethel, in Rainham Township, Houses and Rainham centre. Selkirk and Houses are now owned and worked by the Evangelical Association. These twenty-three churches have a total membership of 2217.

CALEDONIA METHODIST CHURCH is well equipped and has a membership of 320 ; an excellent choir, fine pipe-organ, and a progressive Sunday School. There are also a Young Peoples Society, Womens' Missionary Society, and a Mission Band. The parsonage is a credit to the

congregation. The first Methodist Church was organized at Seneca and then was moved to Caledonia, and a new church built. Rev. C. S. Dobson, B.D., is the pastor, 1905, and he is meeting with great success in every department of the life and work of the church.

DUNNVILLE METHODIST CHURCH.—Before the union there were three Methodist Churches in Dunnville. The Wesleyan new connection and Methodist Episcopal. Methodist ministers visited this part of the county in the earliest days of settlement, preaching and organizing. In 1851, Dunnville became the head of the circuit when the Rev. John Hunt, of the W. M., was appointed. About this time the new connection church formed, what was called the Lake Erie Mission, including Dunnville, and the township bordering on the lake. The Rev. G. F. Weaver was the first minister in charge. In 1865, Dunnville became the head of a new connection circuit and Rev. A. B. Demill was minister. In this year a new brick church was erected.

THE METHODIST EPISCOPAL CHURCH also formed a society and built a stone building.

Methodism is very strong in Dunnville. The members and adherents, numbering nearly one-third of the population. A new church is to be erected in the near future. Rev. J. C. Stephenson has met with marked success in his work.*

*NOTE.—We regret that requests for church records of Cayuga, Jarvis, Hagersville, &c., were not answered. Information in these cases will gladly be included in later edition.—R. B. N.

CHAPTER XI

PRESBYTERIAN CHURCH

THE REV. JAMES BLACK was for over fifty years in close touch with the people of Haldimand County. Such names of Ferrier and Grant will long be remembered as those who did heroic work in the pioneer days of the county. Dr. Ferrier is well remembered by the latter race as one who spent the best years of his life in preaching to the scattered population. His name is revered as the one who helped to lay the foundation of Presbyterianism for the after days. The Rev. Thomas Wilson, M.A., was for many years minister of the "Old Kirk" in Caledonia. He was a man of scholarly attainments and great spiritual power. His was a strong personality, which, blended with a keen sense of humor, made him beloved by his congregation and all within whom he came in contact. Many will remember his quaint stories, covering his college days in Aberdeen and "Auld Reekie." He was School Inspector for Haldimand during many years and was identified with every movement calculated to raise men to a knowledge of the truth. The latter years of his life were spent in Toronto. The influence of the late Thomas Wilson is one of the potent factors in making Haldimand what it is today.

The Rev. Mr. Grant is another one of the pioneer ministers, and one cannot describe his influence better than to liken him to Ralph Connor's description of the minister and his wife in the Man from Glengary. In Mr. Grant's

time, the "Gore," was commonly called the "Hub of Creation." These were wild days in Seneca. The boys liked Mr. Grant and his jokes, but it seemed to be an understood thing, that what was his, belonged to them, and many a night they have driven the Parson's horse to parties and fruit raids. He must have known it, but feigned ignorance. The boys helped themselves liberally from his oat bin with a fine disregard of the offence. In those days, if a stranger left his horse in the church shed he usually drove away with a different horse or buggy, as the case might be, the more fortunate escaping with the front wheels having changed places with the back ones. Mr. Grant noted it all and even defended the boys at a tea-meeting against the uncomplimentary remarks of a Methodist minister, whose righteous indignation was roused, because the boys sprinkled the stove with red pepper. Mr. Grant was always ready to help with their logging bees. For many years he preached three times each Sunday at different stations. He would cross the river to Indiana when no one else dared to go, and many a time he has started out scarcely expecting to reach the other side. When an election was on, Mr. Grant stopped everything, and helped heart and soul with the fighters on the Liberal side. His ministry was one of great spiritual power, and his life in the church, and out of it, bristles with individuality, and is typical of pure sturdy Canadianism. Perhaps no one is more able to give a more connected account of the Presbyterian Church in Haldimand than the Rev. James Black, who for many years was minister of Caledonia Presbyterian Church, in Haldimand. The Rev. James

Black will ever be one of the sainted names of Caledonia, because he is one of the pioneers, not only in religious life, but he did grand work in establishing the educational system in the county. His ministry is unique, and his true worth can hardly be over estimated. As an old boy of Caledonia one cannot forget the Sunday School and church where we learned to love, to fear and to revere him. The Rev. Mr. Black is at present living at Hamilton (1905), and may well be called one of the "Grand Old Men of Haldimand County." His first connection with the County of Haldimand was in the year 1850, when at the close of the Knox College Session he was appointed to do missionary work in the Presbytery of Hamilton. His first field of labor was Port Dover, Simcoe and Jarvis, of these three, Jarvis only was in the County of Haldimand. The village at that time was very small, and consisted of a tavern, a store kept by John Gowans, Sr., and his son, John. Another store was kept by Mr. Thansion, a blacksmith shop and a few other houses. A large portion of the County of Walpole was still in the woods. He had little idea at that time, that he would live to see Walpole become the rich fertile township it is now. When he first preached in Jarvis there was no organized congregation, not even a regular mission station, but only a preaching place where they had but lately began to hold service. On what was called the stage road, about five miles from Jarvis, a congregation had been formed and a little church erected on the site now occupied by the Walpole stone church. It was there the Rev. Wm. Bethune labored for several years as missionary, but never consented to be

inducted as the settled pastor. While Walpole was his chief station his missionary labors frequently extended through the whole district, reaching from Niagara over to Port Dover and Simcoe. The services in Jarvis, when Mr. Black first preached there, were held in a very small log school-house. About six years afterwards a congregation was organized and united with the previously existing Walpole Congregation as one pastoral charge. For a time the services were conducted in the Jarvis Town Hall.

About 1857, the Rev. John McRobie was ordained and inducted as the first Presbyterian minister of the associated congregations. His successors in the pastorate were the Rev. Meyers Wells and the Rev. Mr. McClennan. After Mr. McRobie was ordained, the first Jarvis Presbyterian Church was erected. It was during the pastorate of the Rev. Mr. Wells that the present fine church was completed. Many of the leading families yet in Haldimand, were the Abrahams, Michells, Flemmings, Wilkes, Gowans and McNeils. The fathers of these families have passed away, but many of their decendants are now in the field shouldering up the "Blue Banner," set up by their pioneer ancestors. When a few Sabbaths in Jarvis Mr. Black was appointed by the Presbytery to supply the united congregations of Dunnville and Wellandport. Dunnville, even in 1850, was a village of some size and considerable business activity.

The dam had some time before been thrown across the river, and the Locks of the Welland Canal constructed. The Grand River Navigation Company's works were in operation and there was a large grain and lumber traffic on

the river. About ten years after this, the Prince of Wales, now Edward VII, made his tour through Canada, and the reporter of the New York Herald, who accompanied the party, included this in his account. "We have now come to a place called Dunnville, where they ring the town bells at certain hours every day to let the people know when to take their quinine."

Before this for many years there had been a congregation in Dunnville connected with the American Presbyterian Church. A neat brick church had been erected, the same church now occupied by the present congregation. After a short time the American Presbyterian Church became disorganized, and some of the people who had been connected with it joined the Canadian Church.

Succeeding Presbyterian ministers in Dunnville were the Rev. Messrs. Jamieson, Rennie, Flemming, Yeoman, McNight, McLennan, and at the present time, Gourley.

One of the pioneer Presbyterians of Dunnville was Mr. Salmon Minor, sometimes called the Father of Dunnville. Mr. Minor was a native of New England, who came in early life to Canada, and rented a farm from the Indians, where the village of Dunnville now stands. For many years he was the only white man on that part of the river. He used to relate many experiences of his early life. When he rented his farm from the Indians he agreed to pay a certain number of bushels of wheat rent. For the first few years after settling on the farm he was able to raise very little grain and was not able to pay the rent. At length he succeeded in raising a good crop and went to a meeting of the Indian Council to pay all arrears. When

he put the question to the Council all kept silent for a time. At length the old Chief arose and said, "You owe us no wheat. Indian never come to your house and went away hungry. Indian eat all the wheat in the house." When at length the Indians gave their land in that part of the county to be sold and the proceeds to be invested for their benefit, they made it one of the expressed conditions, that this farm should be secured for its present owner.

For many years he represented Dunnville Session at the Presbytery and Synods, and he faithfully attended the meetings of these courts of the church. About forty years ago he went to his reward, and his memory is still cherished in Dunnville and the neighborhood.

In 1850, Mr. Black was transferred by the Presbytery to Caledonia, where a painful division had taken place in each of the three associated congregations. Dr. Ferrier had connected himself with another branch of the church, taking with him a portion of each of the three congregations. Previous to this time the service of each congregation had been held in a school-house. When the division took place the Caledonia Church was finished, but was not yet open for service. Two weeks after the opening, Mr. Black began his work in Caledonia and endeavored to gather together the scattered fragments of the congregation. On his graduation in 1853, Mr. Black returned to Caledonia and was ordained and inducted its pastor.

The associated congregations were Indiana and a settlement now called Carlake. The field was very wide, and members lived in eight different townships, and in two villages, soon afterwards incorporated. Of these town-

ships, Walpole, Oneida, Cayuga and Seneca-west in the County of Haldimand. Three of them, Binbrooke, Glanford and Ancaster in the County of Wentworth. Onondaga in the County of Brant. In addition to preaching at these places, he frequently preached at Cayuga, Oneida and in other localities, for the benefit of members living at a distance. There are now five ministers occupying that field. The Rev. Mr. Sourie, in Hagersville; the Rev. Mr. Turnbull, in Oneida; the Rev. Mr. Howard, in Cayuga; the Rev. Mr. Ellison, in Carlisle. Until the year 1862, Mr. Black had this whole district under his pastoral charge.

After thirty-three years in charge of the Presbyterian Church in Caledonia, Mr. Black resigned his pastorate and declined any overture made by the Presbytery to accept another charge. In latter years he has resided in Hamilton, and has continued to preach from time to time as he has opportunity and strength. During his pastorate in Caledonia he preached seven hundred and fifty times in upwards of eighty different pulpits. Since commencing to preach fifty years ago, it has been his privilege to preach the Gospel over six thousand times, and deliver over two thousand lectures. During his pastorate he received into membership nine hundred communicants, and has united in marriage over six hundred couples.

It is easy to give statistics such as these, but the spiritual result, eternity alone can reveal.

THE BEST ROOM

As we stand on that dim old threshold, fresh from the
world without,
A damp mysterious odor is lurking all about,
The grim old haircloth furniture, paraded out in state,
As if for some grand visitor, it anxiously did wait.

'Tis such a solemn, sacred place, it surely seems a sin,
Upon the faded carpeting, to let the sunlight in ;
But on the wall a ray of it, steals through the shutter slide,
Upon grandfather's portrait there, beside his bonnie bride.

Upon a work of rare design, the sunlight sheds its ray,
Wrought by hands now turned to dust, for many, many
a day.
This flower piece inclosed in glass, seemed to my childish
eyes,
A thing to gaze and wonder at, and sacredly to prize.

The tall funeral mantel for a giant race seemed made.
Beneath it, loomed the fireplace, where as a child I played.
Its blackened depths with care were decked with grasses
in a row,
Like feathery ghosts from ashes of the fires of long ago.

My world was not within its walls, I loved the light instead.
Indeed, of its dreary stateliness, I stood in wholesome
dread ;
But each loved spot upon the farm, in memory has a part,
And that old Musty Parlor holds its corner in my heart.

CHAPTER XII

EDUCATION

ABOUT the year 1856, the Haldimand County Board of Education was formed, and included in its number many well-known men. The first Board consisted of Rev. Mr. Flood, of Dunnville, Chairman; Rev. T. Briggs, of Jarvis, Rev. James Black, Alex. Winram, John Decew and others whose names I could not procure. Later on, about the year 1860, such names as Rev. Thos. Wilson, M.A., Rev. H. Mussen, Dr. Pyne and Rev. A. Grant. Rev. Jas. Black succeeded Mr. Flood as Chairman in 1860, and occupied the position for many years. He was appointed Superintendent for Seneca. Written examinations for teachers had not been introduced, but in a short time the whole system was changed. Shortly after, 1863, the system of County Inspectors was introduced, with Mr. Richard (now the Hon. R.) Harcourt, M.A., K.C., as the first Inspector. When he retired, the present Inspector, Mr. Clark Moses, was appointed, and he has given many years of active and efficient service.

In school matters, as in other respects, a great change has taken place. Fifty years ago the teachers were mostly men—a lady teacher was regarded as a curiosity. Now the large majority are women. Fifty years ago school-houses were poor and small, many of them built of logs. Now, each school district has a comfortable school building. The teachers to-day are better qualified, yet there were

many noble teachers, even in those pioneer days. There was grand work done in those old log school-houses. Men have come from them, who have taken the highest places in the commerical, professional and political life of our country. We are grateful for our present advanced position, but let us not forget what we owe to the past.

In 1860, there were no High Schools in the county. Caledonia was established first in the county, in the year 1863, being called a Grammar School. In later years, Dunnville, Cayuga, Hagersville and Jarvis also built High Schools. To-day Haldimand County, from an educational standpoint, is equal to any county in Ontario—"and a little better."

CHAPTER XIII

37TH REGIMENT, HALDIMAND RIFLES

THE COUNTY OF HALDIMAND has always been noted for its military connections. From its earliest days, until the present, representatives of the county have taken their places among the sons of the Empire. Thirteen were through the South African War, and each proved to be an honor to his King, to Canada, and Haldimand County. W. A. Kingsley, C. E. Jackson and William Henry Nelles, C. E., were all Haldimand boys. We mourn their loss, and yet mingled with the natural sorrow, is a feeling of pardonable pride, because they proved they were men not afraid.

Haldimand is rightly proud of its military history. May the county in the days to come, if need be, prove as loyal and true as it has been in the days gone by. The motto of the 37th Regiment fitly describes the loyalty of the county.—“FOR KING AND COUNTRY.”

Many Haldimand families have had long military connections. Perhaps the following example is not alone, but is almost unique.

The service record of the Nelles family gives a sample of Canadian achievement in military affairs:—

Great-grandfather, on British side, 1776, William Nelles.

Grandfather, in War of 1812, William Nelles.

Father, in Rebellion of 1837, Capt. W. H. Nelles.

Son, Fenian Raid of 1866, Lt.-Col. R. L. Nelles.

Grand-son, North-West Rebellion of 1885, Adj. W. H. Nelles.

Grand-son, South Africa, 1899, Lt. W. H. Nelles, C.E., Strthcona Horse and Commander in Chief's Body Guard, (“Distinguished Service” medal).

The 37th Regiment, “Haldimand Rifles,” was organized and gazetted September, 1866, under command of Lt.-Col. R. H. Davis, who continued in command until his retirement, October 6th, 1897. To Lt.-Col. Davis is due the credit of the organization of the York Rifle Company in 1861. He was untiring in his efforts in connection with the organization of the regiment in 1866. During his command the regiment was always kept in a high state of efficiency. The people of Haldimand owe much to Lt.-Col. Davis, and duly appreciate all he has done.

Lt.-Col. R. L. Nelles succeeded as Commanding Officer.

He has been with the regiment since its organization. He was appointed Captain, February 12th, 1875, and Brevet Major, 1886 ; Major, 1895 ; and Lt.-Col., October 6, 1897. He is enthusiastic in regimental matters, and invariably turned out to camp, accompanied by his right-hand man, Ed. Major. On February 23rd, 1901, he was placed on the reserve of officers, and is at present Honorary Lt.-Col. of the 37th. In October, 1901, he was Assistant Adj.-Gen. on the staff of H.R.H. the Duke of York, and formed one of the escort at the Royal Review. In 1902, he was A.A.G. at Camp Niagara.

Lt.-Col. A. Thompson was gazetted Captain, August 13th, 1892; Major, 1898; Lt.-Col., February 23rd, 1901. He was at one time a member of the Q.O.R., Toronto. In 1897, he was a member of the Canadian Jubilee Contingent to the Queen's Jubilee at London, England. Lt.-Col. Thompson is keeping the regiment at its high standard of efficiency ; is popular with the men, and in every way the regiment is taken a foremost place among Rural Corps.

Andrew Williamson has had a long connection with the 37th. He was appointed Major, January 15th, 1898. He joined No. 1 Company, 1861 ; served at Sarnia in 1864 and 1865 ; was in action at Ridgeway, June 2nd, 1866.

The 37th was organized in September, 28th, 1866, with headquarters at York. The Company's headquarters at date of organization were as follows :

- | | |
|----------------|--------------------|
| No. 1.—York. | No. 5.—Hullsville. |
| 2.—Dunnville. | 6.—Cheapside. |
| 3.—Caledonia. | 7.—Caledonia (2) |
| 4.—Ballsville. | 8.—Mount Healy. |

The Field Staff was composed of Lt.-Col. Robt. Davis and Major Thompson. The Staff Officers were Surgeons McPherson and Baxter. Quartermaster, Robert Nelles. Paymaster, Harcourt. Captains, A. Davis, J. Johnston, Wm. Jackson, Hugh Stewart, Wm. Ryan, E. J. Steele, R. A. McKinnon, Wm. Mussen.

Before being formed into a regiment there were various "Rifle Companies."

The York Rifle Company was organized December 19, 1861, and was gazetted Aug. 27, 1862. Captain Robert H. Davis with the company at Sarnia, from Dec. 28, 1864, to April 28, 1865. In action at Ridgeway with the Fenians, June 2, 1866, promoted Lt.-Col. in command of the 37th Battalion, Haldimand Rifles, Sept. 28, 1866; M.S. 1st class and 2nd class, Feb. 9, 1866.

The York Rifle Company was in active service at Ridgeway, Stratford and Toronto in 1866, and was attached to the Queen's Own Rifles. No. 12 Company was on active service at Fort Sarnia in 1864 and 1865; at camp at Thorold in 1866; at Dunnville and Port Colborne in 1870. On the organization of the 37th Battalion it became No. 1 Company.

Dunnville Rifle Company, No. 2, of the 37th Haldimand Rifles, was gazetted July 24, 1856. This company was four months on active service at Chatham in 1864-5; was at Camp Thorold in 1866; at York in 1868-9, and at Niagara in 1871; was disbanded by general order, July 11, 1872.

Caledonia Rifle Company, No. 3, of the 37th, gazetted Aug. 27, 1862. Captain R. L. Nelles gazetted Nov. 16,

1876 ; an active service at Sarnia, 1864-5 ; in camp at Thorold, 1766 ; at Port Colborne, 1870. Promoted Major of 37th, April 7, 1886 ; Lt.-Col., Oct. 6, 1898. Joined No. 1 Company at its organization and gazetted Reserve of Officers, Feb. 25, 1901. This company was on active service at Ridgeway in June, 1866 ; also at Stratford and Toronto. In camp at York in 1866-69. In camp at Thorold in 1866 ; on service at Dunnville, 1870 ; in camp at Niagara in 1871-2.

Oneida Rifle Company, No. 4, 37th Battalion, gazetted, July 6, 1866. Captain Hugh Stewart, July 6, 1866 ; first and second-class certificate Board, 1871-2 ; acting Major Regt. Appt. at Company Niagara, 1871-2, June 19, 1871 ; Second-class certificate confirmed in rank of Captain this date.

Hagersville Rifle Company, No. 5, 37th Battalion gazetted Aug. 31, 1866. Captain William Regan, Aug. 31, 1866 ; Second-class certificate, May, 1872. Lt. David Murray, M.S., Aug. 31, 1866. Resigned. Lt. Geo. W. Moore, Feb. 4, 1870, vice-Murray left the limits. Ensign Charles Simmon, Feb. 4, 1870 ; promoted Lieutenant, Vice-Moore resigned. This company was in camp at York in 1868, and in camp at Niagara in 1871-72, and on duty at Port Maitland during the Fenian Raid. 1870.

Cheapside Rifle Company, No. 6, 37th Battalion. Capt. E. J. Steele, Sept. 14, 1866 ; second-class M.S. Lt. Jessie Parker, Sept. 14, 1866. This company was at camp in York in 1868-9, and at camp at Niagara in 1871-2 ; at Dunnville during the Fenian Raid of 1870.

Second Caledonia Rifle Company, No. 7, Company

37th, gazzetted Nov. 30, 1866. Capt. R. A. McKinnon, Nov. 30, 1866; acting Ensign with No. 3 Company at Ridgeway; promoted Major, Dec. 7, 1871; M.S. first and second-class. This company was at camp at Niagara in 1870-1; at York for the annual drill in 1868-9, and on duty at Port Colborne during the Fenian Raid of 1870.

Mt. Healy Rifle Company, No. 8, Company 37th Battalion, gazzetted, Dec. 21, 1866. Captain William Mussen, Dec. 21, 1866. Ensign James Thorburn, Dec. 26, 1868. Resigned. This company was on duty at York for the annual drill in 1868-9; at camp at Niagara in 1870-71, and on duty at Dunnville during the Fenian Raid of 1870.

List of officers and men of the 37th Regiment who served in South Africa War, 1899-90.

No. 1 Company, Capt. J. F. MacDonald. Strathconas; Ser. F. E. Weir, first contingent. No. 5—Ser. E. Kelley, D. Christie, W. Love, first contingent. No. 2—W. A. Robertson, second contingent; W. A. Kinsley, D.S.M. contingent; W. H. Nelles, C.E.; D.S.M. Strathconas. No. 4—J. G. Griffith, Strathconas; No. 6—Hornibrook, Stratwood, F. Long, second contingent; C. E. Jackson, first contingent.

CHAPTER XIV

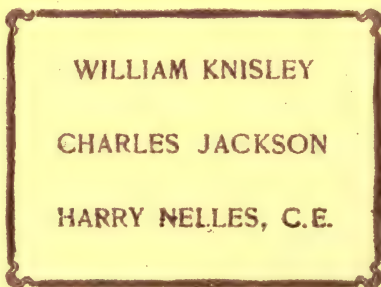
HEROES OF THE BOER WAR—1901

WM KNISLEY enlisted with the First Canadian Mounted Rifles as a Trooper, in 1900. He carried himself with distinction through the first part of the campaign and received the Queen's medal.

The one feature that stands out prominently in his career was that he was recommended for the Victoria Cross. While covering the retreat at Lilifontein, the horse of his chum, Percy Prince, of Peterboro, was shot. Knisley at once galloped to his rescue under a sharp fire and pulling Prince

into the saddle behind him attempted to rejoin the cavalry. Finding the weight was too much for the horse Knisley dismounted and succeeded in catching a horse whose rider had fallen in the act of mounting. He turned to see how close were the enemy, when a mounted Boer at a very

"FOR KING AND COUNTRY"



These three represented the 37th Regiment in South Africa. Each did the work well that was given him to do.

short range, fired, and Knisley fell heavily to the ground. He was wounded seriously through the hip and leg and lay in this condition several hours before found. After six weeks in the hospital he recovered and rejoined the Regiment, and at the end of the year's active service returned to Canada with the boys. He was recommended for the V.C. for this most gallant conduct, but instead, was mentioned in despatches and granted the "Distinguished Conduct Medal."

When the call came for the Third Contingent, Knisley who had been home only a few weeks, at once volunteered again, and was accepted, and with the Canadian Mounted Rifles, left again for the field, December, 1901. Our hero was at the very commencement made a full Corporal and was always regarded as one of the mostly trustly and efficient non-Commissioned Officers in the Regiment. He was loved by his comrades, trusted and respected by his Officers. He was commonly known in the Regiment as one of the coolest, bravest and most intrepid of soldiers. He was a man of few words, quiet and unassuming, yet always jovial happy, and every inch a gentleman.

Corporal Knisley lost his life at Harts River. For two days a little band of six determined men kept the Boers at bay. At length, on the third day, a last stand was made on a rocky ridge. It was here poor Knisley was killed. One cannot but regret the loss of this brilliant life. He, with Charles Jackson and Harry Nelles, show that in these days Haldimand has noble sons, worthy of their fathers of the days gone by.

CHARLES JACKSON was the son of Mr. J. W. Jackson, of Toronto. He had served with "G" Company, Q.O. R. When the War broke out he enlisted with the 37th and joined "D" Company, of Ottawa. He was a well-known athlete and of magnificent physique, standing six feet one inch in height. His letters home from the front were always bright, with no word of complaint. At the battle of Modder River he was shot. Although not strictly a Haldimand old boy, yet he represented the 37th, and though only twenty-one years of age, fought and died for our Empire.

LIEUTENANT WILLIAM HENRY NELLES, C.E., was an old Caledonia boy, being the eldest son of Lt.-Col. R. L. Nelles, R. O. After graduation from the Royal Military College, Kingston, he served as Adjutant with the late Col. Williams, M.P., in the Midland Regiment, in the North-West Rebellion of 1885. During the past few years he was District Engineer on the Cape Government Railways. When the War broke out he was given a commission with the Strathcona Horse. Knowing the lay of the country, and being able to speak Kaffir and Dutch fluently, he was sent out in charge of the Strathcona Scouts. In this connection he rendered very valuable service. Later in the War, Harry was transferred to the Commander-in-Chief's Body Guard as Lieutenant. He was mentioned in various despatches and was one of the nineteen Canadians to be awarded the "Distinguished Service" Medal. After having been on active service for many months he was wounded, and on Jan. 29th, 1901,

died of peritonitis in the Military Hospital, Bloemfontein. Mingled with the terrible loss sustained is the feeling of satisfaction—not to say of pride—that he was true to the old flag, to the military history of his family, of his country and of Haldimand. From a human standpoint, it was his one ambition to serve these unto the end.

CHAPTER XV

TOWNS AND VILLAGES

“Show me a town where there’s perfect repose
An ideal place to wear out old clothes—
That’s Cayuga! as everyone knows.

CAYUGA is beautifully situated on the banks of the Grand River, at the head of navigation of this notable stream, about sixteen miles from its mouth. It is situated in the centre of the County of Haldimand, and is the county town. It is backed by the thickly populated agricultural district of great fertility and wealth, but until quite recently was not of great importance commercially. La-Salle was first attracted by the scenery on the Grand River, around Cayuga, and in our own time, Goldwin Smith places the picturesque beauty of the Grand River as first of its kind in Canada, while that of the Blue Mountains near Collingwood, and that of the Thousand Islands, comes second and third respectively. Part of the town, including the Gaol and Court House, is built upon the only hills in an otherwise flat country which extends for

many miles. The Town now contains a population of over 1100, and there are 1400 acres of land within the corporation limits. Shortly after the surrender by the Indians of the townships within the Indian lines, the Government had the survey made of the town plot, and the lots as well, as all the other lands in the old reservation were sold by the Government as Trustees for the Six Nation Indians and the proceeds invested for their benefit. The first settlement was located here-in about 1833, and in 1842, there were only five houses in the village. The sixth house was built by Samuel McLung in that year. Lumbering was the chief and only industry. Pine and oak were plentiful and the trade in timber and lumber was the only business carried on, and almost the sole employment of the first residents. John Waters lived here in 1842, and John Walsh and Michael Finlen kept taverns in the village. They and Samuel McLung are all dead now, but their decedents still live in the village and neighborhood. Wm. Cochsbutt, of Brantford, owned two houses, and supplied John Waters, who kept a store, with goods. George Robinson kept a shoe shop on the spot now occupied by the Campbell House. Duncan Campbell kept a store before and after 1842, and was also supplied at first by Wm. Cochsbutt. Joseph Hursell also had a wagon shop here at that date. He was afterwards Reeve of the village and an unsuccessful candidate for parliamentary honors. Samuel McLung opened a school in the village and taught it for five years. Edward Walsh, a lumberman, settled in the westerly side of the river about 1845, and during the old days when the grain and lumber

trade was at its best, was possessed of considerable wealth. He is now one of the "characters" of the village—poor and alone. Previous to 1842, a Joint Stock Company had built a bridge above the present county bridge, and B. Duffy kept a toll-gate on the Island. That bridge was long since carried away by the floods and succeeding ones met the same fate, until the County Council in 1871, built the present structure. Thos. Artman was the first lawyer settling here in 1849. He is now practicing in Winnipeg, Man. In 1850, Cayuga became the Capitol of the new County of Haldimand, and in Jan. 1851, the Court House was completed and opened. This contributed greatly to the growth and advancement of the village, which for many years was a busy and prosperous place. It was during this time that the Grand River Navigation Company carried on such an extensive grain and lumber trade between Brantford and Buffalo, and Cayuga was one of the most important depots on the route. The old swing-bridge is still a part of the present structure, and the old channel can be traced all the way from here to Caledonia. With the advent of the railways, trade became diverted from the river, and when the timber in the surrounding country was exhausted, Cayuga, in common with the other villages, received a check in its progress, from which it is now (1905) only beginning to recover. The absence of water power has hitherto prevented the successful establishment of manufactures, although the Municipality has displayed great liberality in the encouragement of the manufacturing industry. Some years ago an Iron Foundry and an Agricultural Implement Factory was

established, receiving a bonus from the Village, but owing to stagnation in trade at that time and the incompleteness of its proprietors, it resulted in failure. Two destructive fires about the years 1875-6, destroyed a large portion of the village, including the principal business establishments. But there have been re-built on a larger scale than ever and the front street is now a busy thoroughfare. Cayuga has a High School which enjoys an excellent reputation of efficiency, and has as well, several handsome churches, chief among which is the St. John's Episcopal Church, built by Rev. J. Francis a few years ago. The Presbyterian Church completed in 1905, is one of the finest buildings in the county. In 1878, the total assessed value of real estate and personal property of Cayuga was only \$122,725. This year it is \$176,760. The village was incorporated in 1859, with a population of 750, and the first Council which met in 1860, consisted of the following members: Joseph Hursell, Reeve; T. Hodder, E. S. Martin, Edward Walsh and George Acheson, Councillors. The first three Councillors still live in the village. In 1851-2-3, Joseph Hursell was Reeve; in 1864, John Martin; in 1865-6-7, Joseph Hursell; in 1868, John R. Martin; in 1869-70, Edward W. Sayers; in 1871, Geo. S. Cotter; in 1872, Benjamin Baxter; in 1873-4, Joseph Young; in 1875-6, Thomas H. Aikman; in 1877-90, D. T. Rogers; in 1891 to 1898, Dr. Thompson; in 1898, W. McLung; in 1890-1900, W. A. D. Grant; in 1901, J. W. Sheppard; in 1902-3-4, Geo. G. Goodrow. Some ten years ago the Council built the present Town Hall, a handsome structure, with space provided for all the municipal requirements,

such as fire-hall, council chamber, concert hall and public library. The town post office is considered the handsomest and most durable public building in the county. The town has started another period of growth and before many years it will be one of the busiest centres in the Niagara District, as well as being the most picturesque spot in the County of Haldimand. The town contains many fine residence. Those of Col. Thompson, ex-M.P., John H. Rogers, W. H. H. Mussen, Adam Davis, A. K. Goodwan, Hon. Jacob Baxter and Judge Colter being among the finest. Three lines of railways have depots here, G.T.R., Wes Central and Wabash.

HAGERSVILLE is situated at the junction of the Canada Southern and H. & N.W., division of the Grand Trunk Railway. In its early days David Hager built a hotel there, and the village was named after him. For a good many years Hagersville was merely a stopping place for the daily stage between Port Dover and Hamilton. In 1870, the Canada Southern Railway was built, and a year or so later the Hamilton and Lake Erie Railway. The village grew more rapidly from this time on. Owing to the Indian Reservation of Oneida extending to the centre of the village, and as this land cannot be sold, the houses are built on the Southern boundry, which is a great disadvantage in many ways. In 1875, Hagersville was incorporated as a police village, and is to-day one of the centres of the county. The people are enterprising and have taken, in other days, a foremost place in the developement of the county. Among those who are closely connected with its

early history, are :—David Hager, U. B. Almas, David Almas, Charles Hager and J. H. Porter. The population is about 900.

NANTICOKE.—In 1830, Colonel G. B. Hall settled on the Nanticoke Creek, between Port Dover and Dunnville. A little village sprang up, but in recent years has gradually died away as many another one has done when the railways diverted trade to other points.

SELKIRK is the oldest village in Walpole. David Evans opened a store there in 1834. Mr. Moodie also opened a store in 1837. Selkirk has seen its best days, but even yet is a busy little centre for the farmer's trade.

CHEAPSIDE.—In 1854, David Silverthorn settled in the Village of Cheapside and was the first man to engage in business. Wm. Pugsley bought Mr. Silverthorn out about 1860, and was engaged in business for many years. His son, John Pugsley, continued the business and was also Postmaster until a few years ago.

JARVIS.—The earliest resident in the vicinity of Jarvis was James Shearman, who built a blacksmith shop on the corner of Talbot Street and the Plank Road. W. C. Shannon was the second resident, being toll-keeper. John Gowans opened the first store. A little later James Sill, John Jones, and Rial Canfield moved to Jarvis. These few families were the earliest inhabitants of Jarvis. In 1873, Jarvis was a thriving village. The Loop Line Ry.

had been built and the prospects were of the best. A large fire about this time almost completely swept the place away, but a new Jarvis was built with a better class of houses, and the village has since prospered. It has splendid public buildings and fine churches. The population is about 1000.

YORK.—Perhaps there is no village in Ontario more picturesquely situated than York. It was once a place of importance, but to-day rests on its former glory. Thomas Martindale was among its earliest settlers. In the days of the Grand River Navigation Company, York was perhaps the most important centre in the county. The first merchants were J. M. and J. H. McKenzie, who were extensive millers. In 1835, Thomas Strachan settled here. In 1836, Alex. Scobie came. He was a J. P., and for many years was the leading spirit in the community. The hotel was kept by Robt. Wickett.

INDIANA.—Only the site of Indiana or Dean's now remains. The Grand River Navigation Company brought much business, but when it was forced out of the trade by railway competition, Indiana died away. Thomas Lester settled there in 1837. He carried on an extensive and successful lumbering business. Only the older residents of Haldimand remember anything about Indiana.

DUNNVILLE.—Among the progressive towns in Ontario, Dunnville does not take a second place. It is to-day a splendid centre of business, and has fine churches and

first-class hotels. In 1825, Solomon Minor settled on the present site. A year or so later the dam across the Grand River was commenced, but owing to Government interventions a new place had to be selected and a new dam built. Among those who were prominent in the early history, were Oliver Phelps, Mr. Keeger, Andrew Thompson, P. R. Benson, Mr. Deggenbacher, L. W. Weatherby, Geo. Sime, John Edgar, and Messrs, Kennedy and St. John. John Jarron was the first Reeve in 1860. Dunnville is going ahead rapidly. It has been progressing in the business world and has many leading men of broad public spirit and enterprise. The population is about 2700.

CALEDONIA is a village pleasantly situated on the banks of the Grand River. As its name implies, it was settled by Scotchmen, who probably saw in its natural surroundings something of the rough and rugged beauty of the highlands of Scotland. The earliest settlement was given the Indian name Seneca, where, in 1834, Jacob Turner, contractor for the Grand River Navigation Company, built a saw-mill. Wm. Jackson, engineer for the Grand River Navigation Company, settled near Seneca; and James Little built a store and dwelling and kept the post-office. Seneca soon boasted of a Public School and a Methodist Church. At this time, a little farther up the river, there was a tavern kept by one Bryant, and two log houses. His settlement was called Bryant's Corners. In 1835, Ronald McKinnon, contractor for the Grand River Navigation Company, settled at Bryant's Corners and laid the foundation for the future village by building in 1836, a

saw-mill, a store and dwelling ; in 1840, a dam and lock across the river ; in 1844, a grist-mill and woollen-mill, and by assisting in the building of the Hamilton and Port Dover plank-road. In 1842, a bridge was built across the river and the supremacy of Mr. McKinnon's town over Seneca was assured. These several industries necessitated the employment of a large force of men, thus the village grew and flourished. John Scott built a stove foundry. George Brown had a store. Duncan Ferguson had a store and two hotels, and Roache's hotel also was built. A frame school-house, situated where the present one now stands, answered the purpose of school and place of worship for all denominations in the village. In 1845, Rev. Dr. Ferrier, a Presbyterian, came. Rev. Mr. Hill, English Church, came about the same time, and 1848, saw the completion of the two churches—Presbyterian and English. The Government laid the settlement out into lots and sold them, and in 1853, it was incorporated into a village. Ronald McKinnon naming it—Caledonia. Ronald McKinnon was elected the first Reeve; A. C. Buck the first Clerk of the Municipality ; Duncan Ferguson first Treasurer. Mr. Thos. Messenger began the publication of a newspaper which he called "Advertiser," and in 1856, the name was changed the "Grand River Sagem," the name it still bears. The Town Hall was built in 1860. At the present time Caledonia is an up-to-date little town of about 1000 people, who are earnestly striving to improve the appearance and conditions of the place by erecting beautiful homes, by having bright and business-like places of business, and by encouraging everything which tends

to the beautifying of the town, or the advancement of its people. The Caledonia annual fair has become a landmark in Haldimand.

CHAPTER XVI

THE LAST CANADIAN DU^EAL*.

AT THE close of the War of 1812, there settled on the Grand River a shrewd middle-aged Scotchman, by the name of John Norton, known in later days among the settlers as Col. Norton. Norton, like the majority of his countrymen, sought to improve his possessions, and seldom lost a chance to accomplish this purpose.

The great Mohawk, Chief Brant, was alive at this time and exercised unbounded influence among the Six Nation Indians, settled on the Grand River. The canny Scott, who was a real soldier of fortune, took a cool survey of the whole position of affairs, and laid his plans accordingly. Securing the friendship of the great Chief, he contrived to make him understand that he, John Norton, would not at all object to bestow his name on any dusky maiden, who was the possessor of a good token in silver, or broad lands. Brant assured Norton that if he selected a Squaw, his influence would be given at the Pow-Wows. He finally selected a very fine Squaw, the possessor of a

*A true story of love and tragedy on the Grand River.

fair name, and five hundred acres of land. Captain Brant and Squire Warner Nelles made John Norton and Kate Doherty man and wife.

Shortly after his marriage, Norton set to work to build a mansion on his newly acquired estate. Possessed of great executive ability and energy, the shrewd Scot soon made his wife's lands the source of a handsome income, which he spent with princely hospitality. He dressed his Indian wife in regal style, and for many years their married life was as happy as could be desired.

Accompanied by his wife, Norton visited Scotland, and while there Kate had the honor of being presented to royalty in the person of Queen Caroline, the wife of George IV. The Queen was very gracious to this red daughter of the Canadian forest, and gave her many jewels. A few of the older people in the country remember seeing these when they returned to Haldimand.

The Queen also had two portraits of Mrs. Norton painted, one she gave to Col. Norton and kept the other for herself.

Three or four years after the visit to Britain the cloud that was to darken their married life and eventually deluge it with utter ruin appeared, no bigger than a man's hand. A certain Indian, named Orondas Joe, began to pay court in a shy way to Mrs. Norton. The foolish woman smiled on her new lover—the result was disgrace and exposure. The injured husband determined to have revenge on the scoundrel who had brought dishonor on his house. He gave him the choice of fighting a duel or being shot down in his tracks. The Indian, to do him justice, seems

to have been no coward in this way at least, he cheerfully agreed to fight a duel, remarking that after Norton was shot he would have possession of Katie and all her property. Two heavy pistols were loaded by William Wier who for many years kept a hotel on the river. The Indian got the first choice of weapons, then the two men stood up back to back, and at the word of Weir stepped off six paces then turned and fired, both staggered but neither fell, but wild with rage they flew at each other with their discharged weapons. After several ineffectual attempts to knock one another down they grappled and fell locked in a deadly embrace. Both men were active, muscular men, but the redskin had the advantage in weight and years. For some time it was feared that Norton would be overcome, but the Scotchman, like many another of his countrymen, did not know when he was beaten, and by a clever trick in wrestling got the Indian under and began to batter his brains out with the butt of his pistol. Then it was that the treacherous Indian begged for mercy, pleading he had been shot in the thigh and was bleeding to death. The Colonel, like a modern Dugald Dalgetty, desired a bystander to examine his enemy's thigh, and report on its condition before giving up the advantage he had obtained. When assured of its severe nature he released the Indian and rose to his feet. The Indian died of hemorrhage two days after. His bullet had grazed Norton's scalp. Having a wholesome dread of the penalties attached to duelling, Norton gathered together his portable property, and converting what else he could into cash, disappeared, attended only by a mere lad. As neither one of them was ever

afterwards seen on the Grand River it was generally supposed that they made their way to the far west, there to commence anew. Kate Norton met the fate of all false wives—a wretched life and a miserable death.

Many in Haldimand still remember the dirty old squaw, leprous with disease, who begged her board at the doors of white people for many years before her death. That was the once handsome Katie Docherty, who had been honored by royalty.

The red house, built by Col. Norton, in front of which the last dual fought in Canada took place, is still standing. It is the old Nelles homestead, in the Township of Seneca, and was the residence of the late Fred Nelles, ex-Warden of the county.

CHAPTER XVII

HALDIMAND OLD BOYS' ASSOCIATION OF TORONTO

REV. R. BERTRAM NELLES, M.A.

PORT HOPE, ONT.

MY DEAR MR. NELLES,—You have done me the honor of asking me to contribute a brief sketch of the organization, history and aims of "The County of Haldimand Old Boys' Association of Toronto," for the work you have in hand, "Haldimand County in the Days of Auld Lang Syne." I confess to feeling of diffidence in my ability to

do justice to the task imposed and could only have wished, for the greater success of your work, that you had selected some one whose personal knowledge and qualifications would have ensured better results. Then, too, I am at a loss as to the precise scope and compass of such an article, wishing on the one hand to avoid boring your readers with any unnecessary detail or digressions, and on the other hand to give them a comprehensive record of our Association, the reason for its existence, its constitution, aims and operations, and a chronological list of Officers from its foundation to the present time, which may serve as a convenient reference to the goodly number of Old Boys now making their home in this city, and at the same time possibly not be without interest to your other readers.

Before proceeding to this sketch, permit me, as well on my own behalf, as, I may confidently presume to say, on behalf of every member of our Association, to express to you in advance the sense of sincere gratitude we one and all entertain towards you for undertaking a work of this character, which, whatever its scope or extent, is bound to be read and re-read with a peculiar and perennial interest by all Haldimand boys, and will be treasured as a short narrative of some of the early annals and reminiscences of days and doings long since past, which will cause us

"To long for the touch of a vanished hand
And the sound of a voice that is still."

It is accordingly with much pleasure we anticipate the appearance of your work.

"The County of Haldimand Old Boys' Association of Toronto" was the outcome of a long felt want for some

permanent and recognized means of fraternal and social intercourse among the former residents of Haldimand, who, through the vicissitudes of fortune, or impelled by the larger outlook, or from some other motive had found their way to the Provincial Capital 'to try their fortunes in a county new'. Although these Old Boys had thus changed their place of residence, their love and attachment for the old home and the old associations remained steadfast and unshaken. These memories are naturally treasured among the most precious and sacred of life which an organization was calculated to quicken and perpetuate.

On the other hand, without some such Association as we have to-day, it was felt that in a large and constantly growing centre of population like the Old Boys would inevitably drift apart and remain without any common bond to unite and bind them together.

At the time of the formation of this Association there were comparatively few of the kind in existence, but the idea has met with so much popular favor that to-day we have some sixty kindred Old Boys' Associations in the Queen City.

Without further tracing the origin of our County Association, I may say that it remained for a few of the more enthusiastic promoters of the idea to give it practical shape and invest it with "a local habitation and a name," and through the efforts of a few well-known Old County Boys, including Lieut.-Col. R. L. Nelles and Messrs. John Pugsley, F. W. Harcourt, R. A. Weir, E. S. Monroe, Charles L. Macdonald and others, an invitation was extended to all former residents of the county to attend an

organization meeting in St. Georges Hall in this city. The invitations met with a gratifying response, and as a result was founded on November 30th, 1900, "The County of Haldimand Old Boys Association of Toronto," with the following gentlemen elected as its pioneer officers:

Hon. Pres., Hon. Richard Harcourt ; Hon. Vice-Pres., Hon. J. M. Gibson and Dr. R. A. Pyne, M.L.A ; Pres., Lieut. Col. R. L. Nelles; Vice-Pres., John Pugsley ; Sec., Edwin S. Munroe ; Trea., Robert A. Weir ; Exec. Com., Charles L. Macdonald, Charles D. Scott, Walter Seldon, J. O. McCarthy, Dr. Roberts, Frederick Williamson, Dr. R. A. Stevenson, Harry J. Martin, D. C. Martindale, F. W. Harcourt, Professor G. W. Johnston, George B. Stephenson, S. H. Bradford, N. B. Gash, Dr. J. J. Gee, T. O'Rourke, Robert A. Weir and E. S. Munroe.

The Executive Committee were charged with the duty of framing a Constitution, which they prepared and presented at an adjourned meeting held two weeks later in the same hall and which was formally adopted, as follows :

Name.—That the Association shall be known as "The County of Haldimand Old Boys' Association of Toronto."

Membership.—The membership of the Association shall consist of former residents of the County of Haldimand.

Officers.—There shall be an Honorary President, and such Honorary Vice-Presidents as the Association may from time to time elect ; a President, a Vice-President, a Chaplain, a Secretary, a Treasurer, and an Executive Committee of eighteen members, all of whom shall be elected by ballot at the annual meeting, ten of the Executive Committee to constitute a quorum.

Fees.—Membership Fee to be 50 cents per annum.

Meetings.—The regular meeting of the Association shall be held on the second Thursdays of the months of February, June and December; the December meeting to be the annual meeting, with such special meetings as may be arranged by the Executive Committee.

Order of Business.—1. Reading of minutes of previous meeting. 2. Reading of communications. 3. Transaction of business arising out of reading of minutes. 4. Reports of committees. 5. Proposals, election and introduction of new members. 6. Payment of dues. 7. Roll call. 8. New business. 9. Open social meeting.

The Executive Committee was subsequently reduced to five members and the officers made ex-officio members, and with this and some other minor modifications, the above Constitution continues to this day.

The Spring of 1901, witnessed the first formal public function in the form of a banquet given by the Old Boys in the Temple Restaurant, when nearly one hundred assembled and enjoyed a feast of reason and a flow of wit and eloquence from the speakers whose names were coupled with the toast list, which will long be remembered by all who were fortunate enough to be present.

This gathering gave a decided impetus and inspiration to the work undertaken and has since been followed by similar functions of various kinds.

The membership list has now swollen to about 250, and rarely a meeting is held without additions being made. It would be interesting to have a complete statistical record of all former Haldimand residents now living in Toronto.

Our roll furnishes the nearest approach to this obtainable, and would indicate that their number is suprisingly large. Both on our own account as well as theirs, and for the completeness of our record, our Association is particularly desirous of getting in touch with all Old Boys still outside our circle.

Whilst it may be invidious to refer to particular individuals, yet, it may be permitted for the information of those not acquainted with our Association, to mention that our membership includes a good representation of men well known in the public affairs of the county, as well as in professional and business life, among these we may mention, Hon. Dr. R. A. Pyne, the present Minister of Education; Hon. Richard Harcourt, ex-Minister of Education; Hon. J. M. Gibson, late Attorney General in the Provincial Legislature, and Hon. W. H. Montague, late Minister of Agriculture in the Dominion Cabinet, and W. F. MacLean, Esq., M.P., besides well known business and professional men.

The following is a list of officers for the subsequent years.

Officers for 1902.—Hon. Pres., Hon. Richard Harcourt; Hon. Vice-Pres., Hon. J. M. Gibson and Dr. R. A. Pyne, M.L.A.; Pres., John Pugsley; Vice-Pres., E. S. Munroe; Sec., C. L. Macdonald; Treas., Wm. Galer. Executive Committee, Colonel R. L. Nelles, W. J. Coutts, Jasper Hill, W. F. Bilger, Dr. Roberts, Dr. Gee, Geo. Stephenson, Nicholas Ball, R. H. Nelles, Robert A. Weir, T. O'Rourke, Walter Selson, Samuel Overend, J. O. McCarthy, Fred. W. Harcourt, E. S. Munroe, C. L. Macdonald and Wm. Galer.

Officers for 1903.—Hon. Pres., Hon. Richard Harcourt; Hon. Vice-Pres., Hon. J. M. Gibson and Dr. R. Payne, M.L.A.; Sec., N. B. Gash; Treas., W. F. Bilger. Executive Committee, W. L. Mills, Robert A. Weir, Walter Seldon, J. A. Graham, J. O. McCarthy and the above officers.

Officers for 1904.—Hon. Pres., Hon. Richard Harcourt; Hon. Vice-Pres., Hon. J. M. Gibson, Dr. R. A. Pyne, M.L.A. and Hon. W. H. Montague; Pres., C. L. Macdonald; Vice-Pres., N. B. Gash; Treas., J. O. McCarthy; Sec., W. F. Bilger. Executive Committee, Walter Seldon, Dr. Gee, L. A. Kennedy, G. B. Stephenson, T. O'Rourke and the above officers.

Officers for 1905.—Hon. Pres., Hon. Dr. R. A. Pyne; Hon. Vice-Pres., Hon. R. Harcourt, Hon. Dr. Montague and Past-Presidents, Lieut.-Col. Nelles, John Pugsley, E. S. Munroe and C. L. Macdonald; Pres., N. B. Gash; Vice-Pres., J. O. McCarthy; Chaplain, R. Bertram Nelles; Treas., G. B. Stephenson; Sec., J. E. Bilger. Executive Committee, Walter Seldon, Dr. Gee, Wm. Edie, W. J. Coutts, W. Bodell and the above officers.

Since the year 1902, the Association has held an annual outing at some point in the old county. In 1902, an excursion was run to Caledonia in connection with the Fall Fair; in 1903, to Dunnville; in 1904, to Cayuga, and this year (1905) we have accepted an invitation from Jarvis to attend their Fall Fair, which takes place in October. These events have been eminently successful and productive of good results and greatly enjoyed by all who have been fortunate enough to participate.

I think the above summary will be sufficient to satisfy your purposes and trust that it will be found useful alike to all Haldimand County Boys, whether past or present, and whether members of our Association or not.

Again indulging the confident hope that your forthcoming publication will prove of great interest to a large circle of Haldimand people, and be a useful and unique contribution to our household literature which everyone may possess, and with my best wishes for your success in the undertaking,

I remain, My dear Mr. Nelles, very sincerely yours,

N. B. GASH,

President "The County of Haldimand Old Boys'
Association of Toronto."

TORONTO, ONT., June 14th, 1905.

LAMENT OF A HALDIMAND OLD BOY

To leave this place, my heart is sore,
And turn my face from days of yore.
It seems too bad—you will admit—
I'm for from glad to think of it.
But then, dear friends, I hope to find
A place that's suited to my mind.
And think of you with fond regret—
It is too bad, too bad you bet!
So now, good-bye, to one all—
Good-bye, Good-bye, pray lest I fall.
That I may ever bear in mind,
All those warm hearts I leave behind.
To me so kind, so loving—true—
My dearest friends, Adieu! Adieu!

CHAPTER XVIII

CONCLUSION

IN CLOSING I wish to express grateful thanks to all who have in any way assisted me in gathering the material used in this book. Beyond fragmentory notes, I do not know that an effort has been made, prior to this, to gather the many interesting facts in connection with the early history of our native county. In presenting this volume, I do so, well aware of its imperfections as to omissions, and also errors in the dates given. Friends wishing to contribute, will kindly forward such matter to me, when convenient, that it may be used in later editions. The following kindly furnished valuable material, under the various headings :—Judge Snider, Rev. P. L. Spencer, Rev. James Black, Dr. Thos. Harrison, Hon. Dr. Baxter, Mr. Joseph Parker, Mr. James McGregor, Rev. A. D. Brace, Lieut.-Col. Thompson, N. B. Gash, and T. O. McCarthy, as well as many others.

Faithfully yours,

BERTRAM NELLES,

PORT HOPE.



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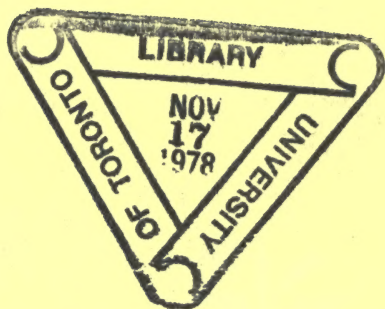
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