ISSN 1186-6195

Wellington County History

- The Industrial Basin of Palmerston
- The Bon Accord Settlement
- Mennonites and Blacks in Wellington County
- Heritage Wordles by Elora Public School Students
- Good Neighbours – Good Fences
- King of the Northern Flyers
- My School Days in a One-Room School
- Casson and Banting in Elora

Volume 26 • 2013

PATRONS 2013

Rob and Julie Black and family, Fergus

Don and Joyce Blyth, Guelph

Kathy Bouma and J. Raymond Soucy, Fergus

John Carter, Fergus

Dr. B.R. Christie, Stratford, PEI

Marjorie Durnford, Guelph

Ken and Susan Edwards, Elora

Betty Ferguson, Puslinch

Gordon Harris, Erin

Janet Hassan, Guelph

Ron Hattle, Elora

Mary MacNamara, Fergus

Eleanor B. Moore, Allentown, PA

John and Eleanor Morris, Elora

Robert D. Rudd, Orillia

Ecclestone Financial Group, Fergus

Heritage Funeral Homes Inc., Drayton

Highland Pines Campground Ltd., Belwood
Since 1966

Husky Farm Equipment Limited, Alma

John Sutherland and Sons Limited, Guelph
Providing personal service since 1870

PATRONS 2013

Peel Maryborough Mutual Insurance Company, Drayton

Sleeman Brewing and Malting Company Limited, Guelph
Established 1834

The Murray Group, Moorefield
In business since 1926

Wall-Custance Funeral Home Limited, Guelph

Estate of Arthur Brecken, Erin

Estate of David M. Beattie, Fergus

and the

CORPORATION OF THE COUNTY OF WELLINGTON

Wellington County History, ISSN 1186-6195

Founding Editor: Steve Thorning

Published by the Wellington County Historical Society
Box 5, Fergus, Ontario N1M 2W7

The assistance of the County of Wellington
is gratefully acknowledged.

Front cover illustration shows boys in front of the Binkham School, ca. 1940. They are the following (left to right): Cecil Carney, Jack Sinclair, Jack McArthur, Winston Carney, Archie McArthur, and Ronald Carney. *Photograph courtesy of Joyce Blyth.*

Introduction to Volume 26: Why is history so important?

Given our everyday life stresses, how does reading local history fit into our lives? Why is it worth our attention? Historians, researchers and writers don't improve our local roads; don't perform life saving operations, or protect our communities. Instead they help us in a less tangible way. They help us understand people.

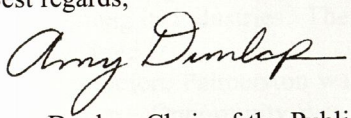
Any time we try to know why something happened – whether a change in political agenda or war in the Middle East – we have to look for factors that took shape earlier. Sometimes these factors are fairly recent in history, but often we need to look further back to identify the root causes. History is important because it helps us examine the past and understand the causes of change around us today. How can we evaluate war if our nation is at peace – unless we use historical materials?

History does serve a real purpose in our understanding of the present. Stories of everyday people provide inspiration and teach us by example lessons in the human condition. It helps us understand our identity and appreciate our own personal journeys.

For Volume 26, we take a peek through the school day memories of three local writers, visit Palmerston, and Mapleton Township, take a stroll through the life of A.J. Casson and Frederick Banting and journey through the abandoned streets of Bon Accord.

I hope you enjoy this volume and if you have any feedback feel free to reach us at; wellingtoncountyhistoricalsociety@hotmail.ca. We are interested in what you have to say.

Best regards,



Amy Dunlop, Chair of the Publication Committee
WELLINGTON COUNTY HISTORICAL SOCIETY

For updates on upcoming events check us on Facebook at;
facebook.com/wellingtoncounty.historicalsociety

The Industrial Basin of Palmerston

by Chad Martin

Palmerston has always been a community directly affected by the railway. Even today the everlasting legacies of the railway are present in the community's ongoing drive to preserve its history and the former rail yards. Something that technically started before, but was bolstered by, the railway was the industrialization of the small rural community. So many other railway centres, mills, factories, warehouses and shops sprung up almost overnight when it was announced where the rails would pass.

Running north along the railway tracks, an offshoot of the railway began to form just as quickly as the tracks could be put down. The needs of the railway continued to grow; the option to bring in supplies from centres like Hamilton or Toronto was too expensive for the small companies who were already on shaky financial grounds. The option of using local materials for their buildings and products was the best solution.

A *Hamilton Times* correspondent wrote in April of 1872:

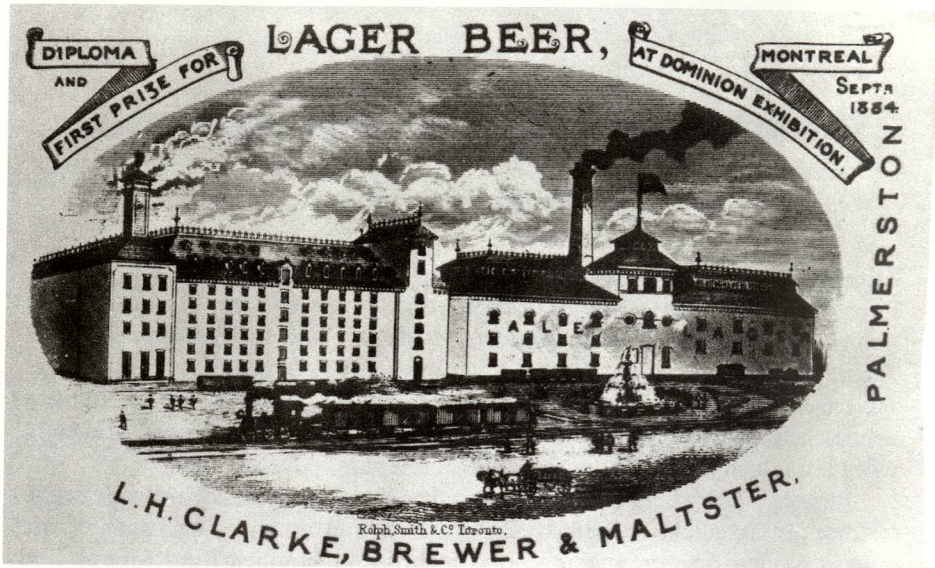
> Last May this place was not in existence, but since that time it seems to have grown up like magic...At this station almost as far as the eye can reach, can be seen long piles of cord wood, cedar posts, ton bark, square and round timber, railway ties, telegraph poles, innumerable piles of lumber and in fact every article in the line of lumber used for building material.[1]

On May 2, 1873, an article appeared in the *Stratford Beacon* describing Palmerston as having "...a steam saw mill, stave and shingle factory, two carriage and wagon shops, one cabinet factory, two shoe shops and two harness shops among its industries. There are openings for a grist mill for which a free site is offered."[2]

Even before Palmerston was officially a town the industrial potential was well known. Opportunity was knocking loudly and many people wanted to take advantage of what looked to be a very prosperous up-and-coming community.

It was one area in particular that lent itself perfectly to these industrial opportunists. Palmerston's long-time news editor, Art Carr, once referred to

Norman Street as the "Industrial Basin" of the town. Today only a few recognizable pieces remain. Here are some of their stories:



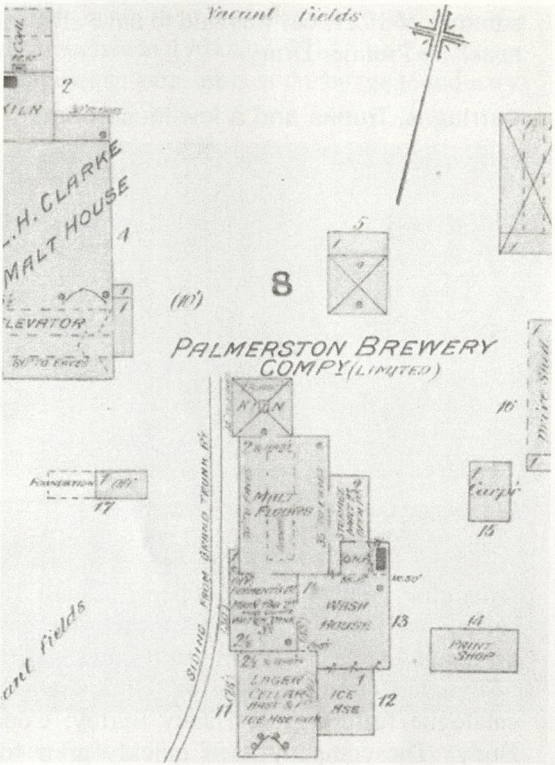
Lithograph of the L.H. Clarke Brewery, this image was used as a label for their shipping crates and promotional materials. *Palmerston Observer*, July 19, 1975, 51.

L.H. Clarke Brewery

In 1878 a young man of nineteen came to Palmerston with his father; their sights were set on establishing a grain and malt business. Lionel Herbert Clarke and his father William knew of the opportunities presented by the rapidly growing community. Because of the speed at which the railway could transport product, the Clarkes knew they would be able to cheaply acquire grains from the local farmers and still cheaply transport their product to the larger city markets.

Quickly the team worked on garnering support within the community, including convincing the town council in 1879 to pass a by-law exempting them from taxation for ten years. The young Lionel had enough of a progressive mind to order in the most advanced technology of the time. By connecting a new telephone from the brewery office to the telegraph office, Lionel and William could conduct business transactions quickly and efficiently.

Their significant investments meant that between 1878 and 1880, the L.H. Clarke Brewery had numerous buildings erected along Norman Street. The brewery, malt house and warehouses all played a major role in the production of what became the winner of the 1884 Dominion Exhibition.[3] The brewery itself was a major purchaser of not only grains from local suppliers, but also coal for the kilns and wood for the keg and crate construction. It became quickly known as a high paying and attractive employer.[4]



Detail of an 1889 fire insurance plan showing the various departments of the Brewery and Malt House. WCMA Collection.

To date it is known that the brewery produced a lager and stock ale, while bottling was done in pint bottles, growlers and kegs.

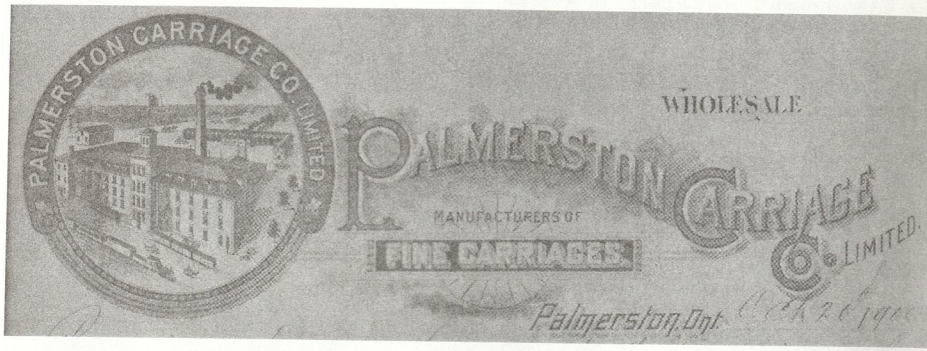
As Lionel advanced in his business trade, William established a prosperous tailor shop, and they grew as prominent citizens within the community. In the late 1880s Lionel began advancing his career beyond the small community with the goal of spreading his product and connections in Ontario. 1888 saw Lionel join the Board of Trade in Toronto. By 1889, as the brewery peaked in its success, Lionel established an office in Toronto and later partnered with Wilmot Deloui to begin the Canada Malting Company Ltd.

As Lionel's company expanded, he also experiences several failed attempts in provincial politics. The brewery suffered a major setback by losing the Malt House to fire despite the efforts of the local volunteer fire brigade. Fortunately the brewery building went untouched, but Clarke decided to call it quits in Palmerston and move all his ventures to Toronto.

After leaving Palmerston, Lionel continued in the grain and malt business expanding the operations to include malt houses in Montreal, Toronto, Winnipeg, Calgary and Thunder Bay. The combination of his expanding business connections, political aspirations and popularity as a community leader led to the culmination of this career and he was appointed Lieutenant Governor of Ontario in November 1919. Lionel Clarke passed away the

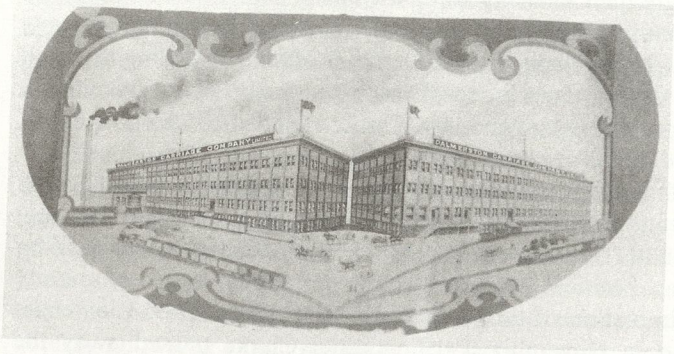
summer of 1921, but was said to have always been "a gentleman and a man of taste" by Premier Drury.[5]

Carriages, Trunks and a few Mushrooms



Palmerston Carriage Company letterhead. *Palmerston Observer*, July 19, 1975, 51

After the fire destroyed the brewery malt house, Lionel Clarke sold off the remaining buildings and property around 1899-1900 to the upstart business calling itself the Palmerston Carriage Company. Hugh Williams is listed as the original owner of the Palmerston Carriage Co. Williams quickly promoted the business as a manufacturer of "High Grade Vehicles," even releasing a small catalogue featuring the Handy Surrey; Concord Road Wagon and Corning Body.[6] The company itself quickly grew to employ forty people, however changing times and technology caused some major difficulties from which the company never recovered. Primarily the loss of employees to the railway made skilled labour hard to come by and afford. With the creation of the railway union, small manufacturers couldn't compete with the higher wages being offered and many like the Palmerston Carriage Company suffered and were bought up. In this case, a consortium purchased the works and moved the factory to Mount Forest in 1904. It was at the same time that a proposal was presented to the town council to begin manufacturing cars in the carriage factory but that idea fell through.



What is most likely a form "factory" lithograph purchased for promotional pieces by the Palmerston Carriage Co. Author's Collection.

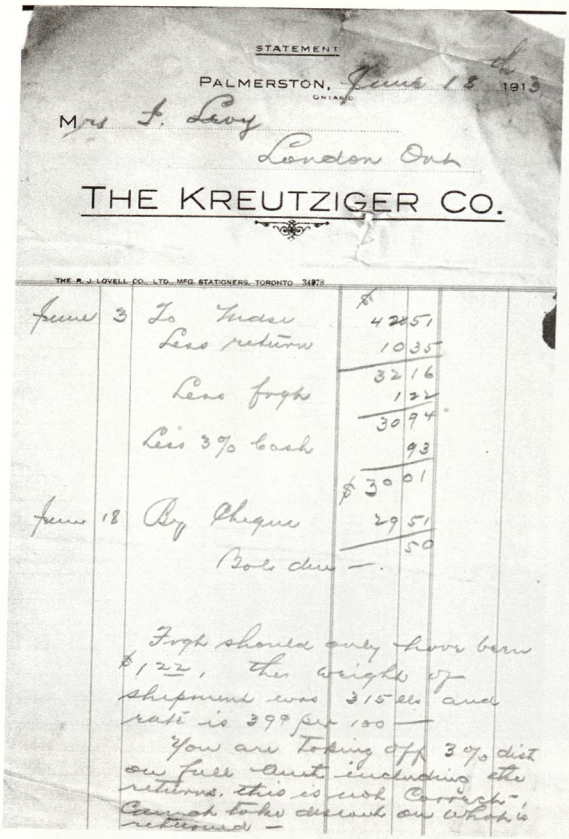
Further research is needed to uncover when the next operation took over the original brewery building, sometime between 1905 and 1913, the Kreutziger Trunk and Bag Factory moved in and began a business in the baggage industry.

Postcard of the Kreutziger Trunk and Bag Factory. Author's Collection.

By 1914, according to the town fire insurance plan, the Kreutziger Trunk and Bag Co. was in liquidation. Afterwards the building went through many different hands and had a variety of uses. From croquet balls to mushrooms, the brewery (commonly known as the Trunk Factory by now) became derelict and was eventually put up for auction by the municipality after taking over ownership due to tax default. Numerous attempts to lure new industries to the building failed but E.S. Watt and Sons purchased it in 1954 and used it as a feed processing facility until 1975 when it was sold to the Rundle family. The Rundles used the now century-old building for feed processing and farm supply sales until the old brewery building was lost to fire in the early 1980s.

Major Builder

If anyone could be deemed an important builder in the community of Palmerston it would be Major Wooldridge, who was a builder in every sense. Wooldridge has the distinct claim of having settled in Canada twice, first in 1869 near Norwood then in 1873 returning to London, England to work in the building and contracting business. After about two years he returned to Canada, this time to the bustling infant railway town of Palmerston. No doubt he was attracted by news such as this from the *Listowel Banner*: "New



STATEMENT

PALMERSTON, ONTARIO June 18 1913

Mrs L. Levy

London Ont

THE KREUTZIGER CO.

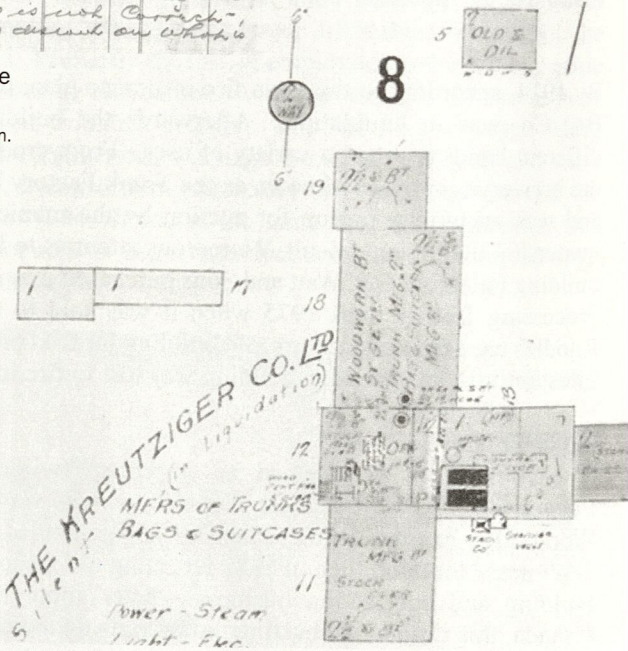
THE R. J. LOVELL CO., LTD., MFG. STATIONERS, TORONTO. 34978

			$	ct
June	3	To Trunks	42	51
		Less returns	10	35
			32	16
		Less freight	1	22
			30	94
		Less 3% cash		93
			$30	01
June	18	By Cheque	29	51
		Bal due		50

Freight should only have been $1.22, the weight of shipment was 315 lbs and rate is 39¢ per 100 lbs

You are taking off 3% disc on full amt including the returns, this is not correct. Cannot take discount on what is returned —

Account statement from the Kreutziger Co. dated June 18, 1913. Author's Collection.



Detail of a 1914 fire insurance plan showing the trunk factory, note the changes in comparison to the 1889 image when the building housed the brewery. WCMA Collection.

Wooldridge advertisement dated to the early 1900s.

Palmerston Observer, July 19, 1975, 51.

buildings are going up every day in part of the village. Messrs. McDowell and Thompson have sold over two dozen lots during the last two weeks, which are to be built upon immediately."[7]

With the same drive that Wooldridge showed throughout his life, he started a building and contracting business to take advantage of the rapidly growing community. With no lack of business, Wooldridge quickly expanded his works four years later to include a sash and door factory and a saw mill. In 1884 Wooldridge purchased and relocated the extent of the operations to Norman Street, covering the entire block on which the OPP station (former town hall) and Legion sit today. Naturally he built his home (which still stands today) to the highest standards for his growing family, and to overlook the small empire he had raised.

The seemingly endless supply of wood from the surrounding countryside made raw materials cheap and easy to come by. Wooldridge made smart business moves by becoming the main supplier for his contracting business. The *Palmerston Observer* said about him that a "full stock of builders' supplies of all kinds is always kept on hand; lath, lumber, lime, plaster, cement, dressed lumber, moldings of all kinds, doors, sash, etc. Every facility is at hand to execute the largest orders in the most prompt and satisfactory manner."[8] Estimates vary but Wooldridge and Company were responsible for "nearly all of the buildings in town, both public and private, besides many in the surrounding country have been erected by Mr. Wooldridge."[9]

An interesting note about Wooldridge is that he didn't own the majority of the land, buildings and business. In fact it was his wife, Marion, who held the deeds, because at the time, if a businessman were to go bankrupt, creditors could not claim or seize the assets of his spouse.

Wooldridge built up his business to be one of the largest employers in Palmerston after the railway. At its peak forty to fifty people called Major their boss. As he was always an opportunist, he quickly expanded into other lines such as Cheese Box manufacturing, no doubt to satisfy the need of the ever growing dairy industry surrounding Palmerston.

Like any good businessmen, he saw opportunity in crisis. On May 13, 1906, a devastating fire destroyed much of the saw mill and sash factory. Without missing a step, Wooldridge moved to a temporary location and rebuilt a modern factory of white brick. By June of 1907, this two-storey building had all of the latest and greatest equipment to carry on the business.

The biggest surge in business came with the start of the Great War. While all the major factories in larger cities were pumping out munitions to help the war effort, Wooldridge took on the call to build the crates for those munitions. All his mills went to 24-hour-a-day shifts churning out hundreds of thousands of crates. The output was so great that a conveyor was built over Norman Street to the closest railway siding. Here crews continually shunted awaiting box cars to be loaded with the munitions' cases. Art Carr once described the crates in these poetic words:

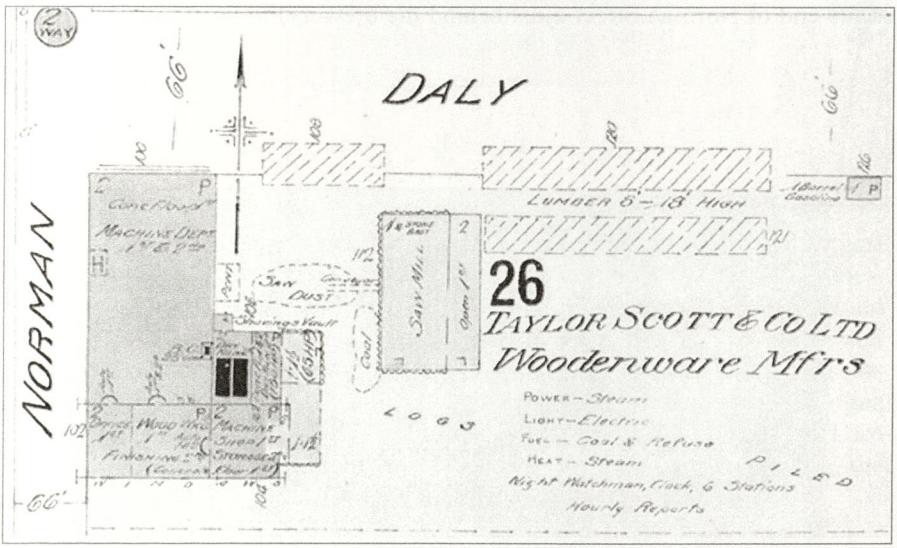
> Their journey ended, their purpose fulfilled, most of them found their way into small fires carefully tended by mud caked, drenched, shivering soldiers who endured those years of horrible trench war fare. Palmerston Soldiers in that conflict told of picking up a piece of shell box to add to the fire, and seeing on it, burned in with a hot branding iron, the trade mark: "M. Wooldridge, Palmerston." What it did for those young men to come so unexpectedly across such a souvenir of home.[10]

One conflicting piece of information does come up about this time period. The large white brick factory built by Wooldridge in 1906 is identified as the Taylor Scott and Co. Woodenware Manufacturer on the 1914 Town Insurance plan. So whether the Wooldridge name was being used by Taylor Scott and Co. or Wooldridge was operating from another location requires further research. Wooldridge may have begun scaling back operations and divided the factory into other businesses.

After the war, Major Wooldridge, in his late 60s, sold a portion of the factory to two gentlemen named Perry and Thorne who started a woodenware factory which manufactured the famous Flexible Flyer Sleigh, while Taylor Scott Co. continued its operations in the same location.

Eventually the land that Wooldridge owned was partitioned and subdivided into numerous small businesses. The diversity of products made included: farm implements, chalk and plasticene (which was known affectionately as the "Putty Plant") from the American Art and Clay Co., wrought iron railings, as well as a beer store, a restaurant and a car battery factory. The building was lost to fire in the late 1960s. Wooldridge played a very important role in Palmerston, by sitting on town council, being an active member of the Presbyterian Church and as one of the greatest contributors to many homes and buildings still standing strong today. Much of Palmerston's built heritage is his legacy.

The two storey white brick factory Major Wooldridge had built in 1907. At the time this was also the Taylor Scott Woodenware factory. Author's Collection.



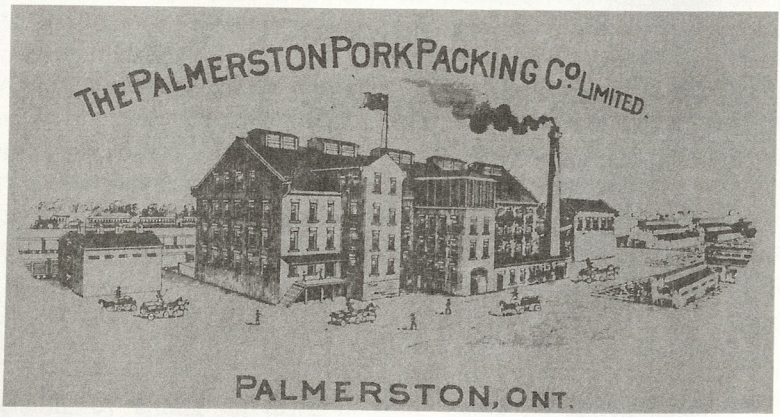
Detail of a 1914 fire insurance plan showing how the Wooldridge/Taylor Scott mill and factory took up the entire block. WCMA Collection.

Boundless Energy

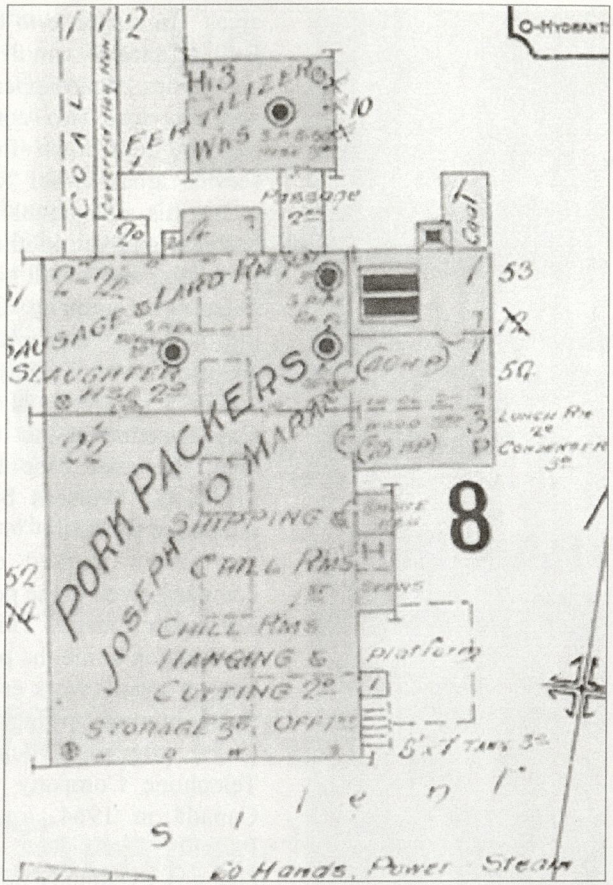
The resourcefulness of many early industrialists is amazing. So many factors in small rural communities helped contribute to the potential success of a new business venture. One such opportunity stemmed from not only the railway, but the growing demand for food exports. Railways had made it affordable to quickly ship product from far-reaching areas to ports for export. Refrigeration made it possible for the export of fresh foods. The growing demand for pork, in particular, made many rural areas jump at the chance to fill the need.

J. Scott Cowan was a man with boundless energy and from what it seems was also an opportunist. Cowan was a farmer in Minto Township. He commuted (usually by bike) from his home at the corner of King and Queen Street to his farm (which he named Hawthorne Hill) each day to tend to his duties. When the "Pork Boom" came about he quickly began recruiting supporters who would contribute to funding a new co-operative pork processing plant that would put Palmerston on the map.[11]

Much like what was going on in Harriston, Fergus, and countless other small communities at the time, Cowan was working on a business that would add to a soon-to-be oversaturated market. After raising the necessary funds through contributions, mostly from local farmers, some even paying with hogs for their share, Cowan and partners contracted Wilson Brothers Architects of Collingwood to build the modern plant in 1899. Construction was completed at the end of Norman Street. (just behind the brewery) in February 1900.



Lithograph promoting the Palmerston Pork Packing Company Limited. As many lithographs of the time there is some embellishment, including an extra storey added to the building. *Palmerston Observer*, July 19, 1975, 12.



Detail of a 1914 fire insurance plan of Palmerston Pork Packers, showing the various factory departments.

WCMA Collection.

By 1907, the Palmerston Pork Packing Company had grown to the largest manufacturing facility in the town employing up to fifty people at peak times. With a flow of animals from the surrounding countryside, the plant could process up to three thousand hogs a day, outputting "Hams for France and South Africa," long "Wiltshire" sides for England, "Cumberland" cut, long ribs and "Dublin" cut for Ireland.[12] On average, two tons of sausages and bologna would be shipped each day. The best known product was by far the Pure Lard for which the boilers had a capacity of up to ten tons a day. Moneywise, the plant was grossing close to $750,000 a year during the good times.[13]

Unfortunately, peak output was not always the norm. One reason is that the industry became saturated with numerous suppliers across North America and exportation was not the way to survive. Cowan quickly recognized this and came up with an ingenious solution. At the time, the telephone was becoming more and more commonplace throughout rural Ontario; however, the only large service provider was Bell Canada which had no interest in rural

areas. In response to the lack of service from Bell Canada, small local and regional companies began appearing. Within Harriston and Drayton, two companies were growing beyond their town limits and beginning to service areas closer to Palmerston. Cowan, using his salesmanship, went to potential partners and raised the funds to establish his own company which he named Hawthorne Hill Telephone Company. Cowan recognized that if the potential customers could only contact suppliers within Drayton or Harriston they would very well make their purchases there. Cowan stemmed that tide and built himself a local customer base for a product that was meant for overseas by providing them with telephone service.

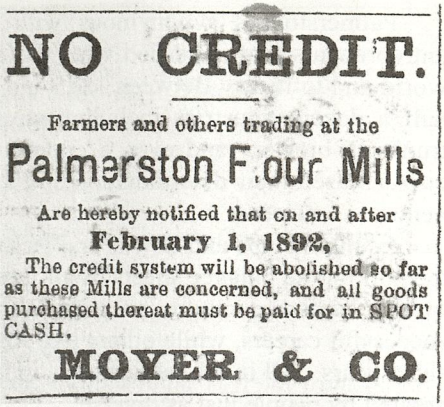
Cowan worked diligently on the new company, even to the point of doing much of the line repair himself. This led to his death. While working on a line the pole snapped and crushed him. Cowan's work established two companies that continued serving the community for many years after his death. Hawthorne Hill Telephone Company was purchased by Bell Canada in 1964, and the Palmerston Pork Packing Plant went through a number of changes, eventually failing and was demolished during the depression of the 1930s.

1907 advertisement in the *Palmerston Spectator* promoting J. Scott Cowan and the Palmerston Pork Packing Co. *Palmerston Observer*, July 19, 1975, 12.

In the end

The early years of industry in the Palmerston area grew from the two major resources; lumber and agriculture. It took hard-working individuals who had to battle through the challenges of building a business in a new community, but with the added challenge of building a business in an untested market. The risk must have been overwhelming at times!

Despite the challenges, numerous businesses and manufacturers took a chance at doing what they felt would work. Norman Street was an area that lent itself to confidence in the first few shaky years. Even though the railway is what brought the industry, it is the railway that was also one of its largest competitors. The community rallied behind these upstart industries despite the desire to work for the high paying railroad company. These businesses were able to recruit and retain skilled labour, which in its own right was an overwhelming challenge.


NO CREDIT.

Farmers and others trading at the

Palmerston Flour Mills

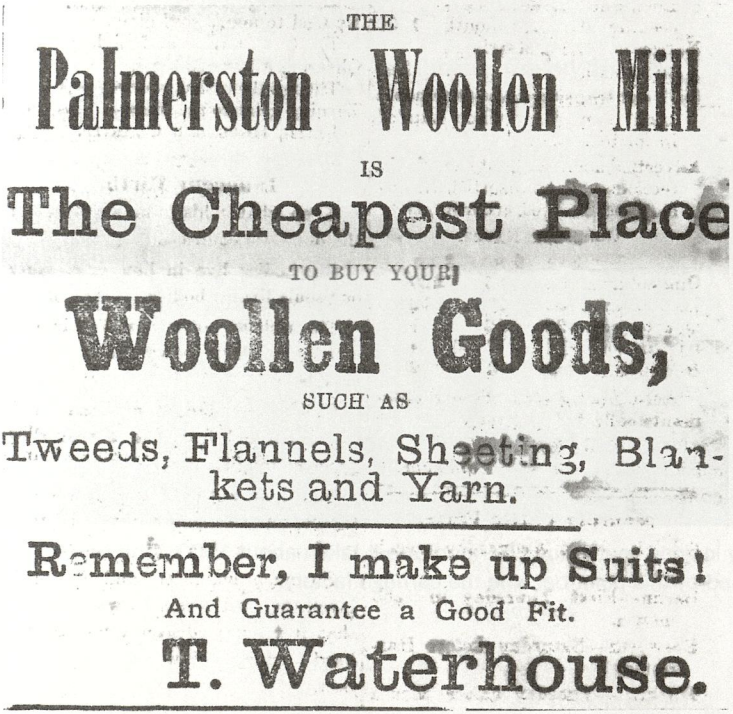
Are hereby notified that on and after

February 1, 1892,

The credit system will be abolished so far as these Mills are concerned, and all goods purchased thereat must be paid for in SPOT CASH.

MOYER & CO.

Advertisements from an 1892 issue of the Palmerston Telegraph for the Palmerston Flour and Woolen Mills on Norman Street.
Palmerston Telegraph, February 1, 1892.


THE

Palmerston Woollen Mill

IS

The Cheapest Place

TO BUY YOUR

Woollen Goods,

SUCH AS

Tweeds, Flannels, Sheeting, Blankets and Yarn.

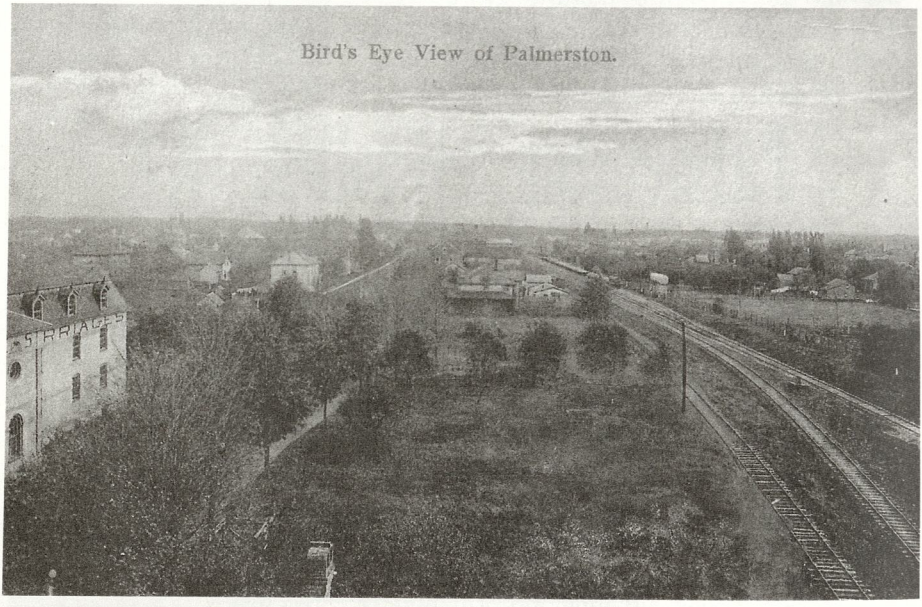
Remember, I make up Suits!

And Guarantee a Good Fit.

T. Waterhouse.

Palmerston is synonymous with trains and the railroad, but it's the entrepreneurs that solidified what the community had to offer to the outside world and to itself. Between 1875 and the 1960s Norman Street was home to half a dozen industries including wool, oatmeal, and feed mills, carriages, trunks, a brewery and even a crayon factory. The railway and resourceful citizens used their determination and a chance for luck to try and make their ventures a success.

Economic ups and downs and large market producers caused most certain turmoil on the balance sheets of all these small industries. Some directly tied to the local agriculture such as Watt's Feed Mills proved to have long successful careers, while others like American Art and Clay only lasted a few short years. All in all Palmerston's industrial history is one of a rich diversity created by people just as diverse.



A view looking south along Norman Street taken about 1902. The brewery building (on left) had by this point become the carriage factory. Author's Collection.

ENDNOTES:

1 Robert W. McEachern, *Legacy of the Adam Brown: A History of Early Palmerston* (Ontario: s.n., ca. 1970), 7.

2 McEachern, 10.

3 "3 Entirely Different Views, Same Building," *Palmerston Observer*, July 19, 1975, 51.

4 "3 Entirely Different Views, Same Building."

5 Jeffrey Stinson and Michael Moir, "*Built Heritage of the east bay front,*" (October, 1991).

6 "*Palmerston Carriage Company Ltd. Catalog*," (1901).

7 McEachern, 10.

8 "M. Wooldridge Factory," *Palmerston Observer*, July 19, 1975, 79.

9 "M. Wooldridge Factory."

10 Arthur Carr, "Builders of Palmerston," Wellington County Historical Researchers Society (March, 1979), 18.

11 "Lard Pail Unknown in this Generation," *Palmerston Observer*, July 19, 1975, 82 .

12 "The Palmerston Pork Factory," *Palmerston Observer*, July 19, 1975, 12.

13 "The Palmerston Pork Factory."

(Top and Bottom): On a site donated by George Barron, on the 11th Concession of Nichol Township, the congregation built its first place of worship. It is known as "The Old Log Church." Photographed by Alex Whynacht , March 23, 2011.

The Bon Accord Settlement

by Melanie Epp

Early nineteenth-century Britain was fraught with widely unpopular political change. Rather than strengthening communities, it reinforced the power of the aristocracy and deprived others of their basic right to vote. Many looked to the colonies with high hopes and great positivity. For a group of friends from Aberdeen, Scotland, emigration was a welcome challenge. Together, they laid the foundations of their ideal community and set out to make it a reality. This is the story of the Bon Accord settlement in Nichol Township, Ontario, how it came to be, who settled it, and, ultimately, what became of it and why.

The Scottish Reform Act of 1832 was an Act of Parliament which introduced new wide-ranging changes to the election laws throughout Britain. It completely disenfranchised women, while enfranchising those who owned a minimum of £10 worth of property. In effect, what it did was enfranchise the majority of the middle class.[1] Non-property owners "were deemed unworthy to be trusted with the vote," and since rental values varied, the effects of the Reform Act were markedly different across Britain.[2] In areas where rent was low, even shopkeepers were kept off the voting roll.

George Elmslie, a Bon Accord pioneer, wrote of this trying time in his journal. He described life in Aberdeen, making specific reference to the Reform Act and what it meant to his colleagues and himself:

> In 1831-32 the agitation about the Reform Bill, and long continued opposition to it, had caused a great stagnation of business, -Trade was dull; there were many failures; all were in difficulty, and many in distress. A little before this time appeared Mr. Fergusson's first tour in the United States and Canada, and not long after it his second tour. While the Chambers were publishing letters from actual settlers in Canada, showing their success after some years labour in clearing. The eyes of thousands, therefore, were turned to Canada, as a place of refuge.[3]

This passage suggests that Elmslie and his friends were part of the group who had become disenfranchised through the Reform Act. Elmslie continues in his journal:

> Three friends in Aberdeen (afterwards joined by others) were in the habit

> of meeting frequently to consider seriously the advantages or disadvantages of emigrating; and at length, after obtaining all possible information, they resolved to go out, settle side by side, and thus form a little Aberdeen colony, and give it the name Bon Accord – from the motto of the Town's arms. Mr. Elmslie, as being able to wind up his business the most easily, was appointed to go before, and search out a fit location. His instructions were that it should be in a healthy situation – the land fertile, abundant in running streams – and lastly, if Fergus answered the description given by Mr. F., and a sufficient block could be got in its neighbourhood, to prefer it.[4]

Sources vary as to who travelled with George Elmslie; variations include his friends, William Gibbon, John Keith and Alexander Watt. George Elmslie's personal account includes both William Gibbon and Alexander Watt. According to Elmslie, they went to see James Webster about buying land near Fergus. After looking at his plans, they concluded that all of the best lots, the ones bordering on streams and rivers, had already been taken. Webster suggested that they go to see a Mr. Gilkinson, as very few of his lots had been sold and they would have the pick of the block. Many of these sites were on the Irvine and other streams.[5] Of Webster's 7,367 acres of land, Elmslie and his friends purchased 2000 acres.[6] Of this experience, Elmslie writes:

> I was now satisfied. We had found a block suitable in all respects for the projected colony; the quality of the soil, as indicated by the trees and their size, was equal to any we had seen; watered in such a manner as we had nowhere seen; the streams living, clear, rapid, and the chief of them on a limestone bed, and therefore healthy; the society was superior to what we could have anticipated– the newer settlers almost entirely Scotch, the older, around and in the neighbourhood of Elora, respectable, intelligent Englishmen; the block bordering on the new and rapidly rising settlement of Fergus, with the immediate prospect of having a church and schools the only drawback – far in the woods and the roads exerable [*sic*].[7]

The Bon Accord settlement of Nichol Township was settled by people who have been described as "prominent Scots."[8] and as urban people, "mostly merchants, clerks and tradesmen."[9] Whatever their trades, all of them had one thing in common: they all came from Aberdeen, Scotland. The settlement included these men and their families:

George Elmslie was born in the city of Aberdeen, Scotland in 1803. He was a dry goods merchant and had a good education. Elmslie, who was not suited to farming, quickly established himself as Bon Accord's school teacher. He taught out of his own home for the first 2 years, but moved on to teach in Elora, Ancaster, Guelph, Hamilton and Alma. Elmslie died in Alma on the 19th of October, 1869.[10]

Alexander Watt was born at New Deer, Aberdeenshire, Scotland in 1798.[11]

He came to Canada in 1834 and purchased land from the Gilkinson Estate. Sources vary on the exact number of acres purchased, but they range between 600 and 800 acres. At that time, this land was completely unbroken forest. He bought it at the rate of £1 (about $5) per acre.[12] There were no developed roads and felled trees acted as bridges. At once, he commenced chopping and clearing, building a shanty until a more permanent log house could be erected.[13] The Watts made a living as thoroughbred stock breeders, raising prize-winning shorthorns.[14] Alexander Watt was one of the few original Bon Accord settlers who made a living in agriculture. He died at the age of 97 years, 11 months, and 11 days.[15]

John Keith was born in the Kinknochie Parish of Old Deer, Aberdeenshire, Scotland. Keith bought Lot 15, Concession 11 in the Bon Accord settlement in 1834. By trade, he was a carpenter and cabinet maker. He built a good number of the homes in Bon Accord, Elora and Fergus, some of which are still standing today. He also assisted in building the first grist mill in Elora.[16] In 1870, after working many years as a carpenter, he retired in Elora. Part of his land was sold earlier to a Mennonite by the name of Sem Wissler. This land became what is today known as Salem.[17] The rest of the farm was passed down to the children after the death of his wife, Christian Keith, in 1885. Christian Keith died in Elora, Ontario.[18] Interestingly, the *Historical Atlas of Wellington County*, dated 1906, shows the Keith family as one of two remaining original families.

In 1834, William and Margaret Gibbon arrived with the original Bon Accord settlers. They settled on parts of Lots 11 and 12 of Concession 12. In 1835, William's brother, John Gibbon, arrived in the settlement and made a home on Lot 14, Concession 12.[19] According to a receipt found in Wellington County Museum and Archives, on August 3, 1847, William Gibbon sold part of his land to a Charles Harry Castle for £75.[20] There is little direct information to be found on William and Margaret Gibbon but, in September of 1862, receipts show that William Gibbon joined Henneberry and Company, and together they bought an oatmeal mill and built a flour mill in the nearby village of Aboyne. The same source tells us that the mill was sold on December 5, 1874 to Mr. Gibbon for $2800.[21] Less than a year later, according to William and Margaret Gibbon's mortgage, William Gibbon sold the remainder of his land to Duncan McCowen for the sum of $2000, and moved to Elora to retire.[22] The Elora Municipal Cemetery Internment Register (1864-1928) reveals that William Gibbon died in 1880 in Elora. Margaret Gibbon died a year and one day later in Pilkington Township. Both were buried in Elora Cemetery.[23]

Bon Accord

A map of the Bon Accord Settlement, sketched by Alex Dingwall Fordyce in 1845, shows it to be an oblong block of about 3000 acres, being Lot 7 to 16 of concessions 11, 12, and 13.[24] A few farms adjoining this block may have been properly included. The term has been applied to the whole western two-thirds of Upper Nichol, but it should be used strictly to apply only to that section which was settled by those who came under George Elmslie, from the

From Elora to Bon Accord there was a brush road, now Irvine Street, which ran through the centre of present day Elora. Photographed by Alex Whynacht, March 23, 2011.

neighborhood of Aberdeen, Scotland. A more official map of Nichol Township, found in the *Historical Atlas of Wellington County (1906)*, shows the villages of Elora, Fergus and Salem, but does not show Bon Accord. It also shows who owned each lot of land, revealing the fact that only two of the original Bon Accord settlers remained in 1906.[25] The last of these, the Watt family, sold their lots in 1961.

Before coming to Canada, the potential emigrants stipulated priorities for their settlement which, apart from their immediate accommodation, were establishment of a church, school, debating society, Temperance Society and singing school.[26] Early settlers accounts describe great difficulties, making the importance of good roads very apparent. The proximity of mills, as well as a viable market for their produce was also of great importance. Many accounts also mention the proximity of a post office. George Elmslie's personal accounts mention a 'failing village.' The failing village was described in these terms: "It had all the appearance of a failing village; the frame buildings, grey and rickety, few new buildings, scarcely any going up, and no signs of activity or improvements."[27] A few pages on, he describes what he considers to be a 'thriving town': "Brantford even then gave promise of a thriving town, there being several churches, a number of good stores, two or three streets, in some of which the stumps were still standing, mills etc."[28] Did the new settlement meet the standards of its inhabitants? If not, what was it lacking?

The Church

A new settlement would be incomplete without the establishment of the church, and in the case of Bon Accord, it was one of the first founded institutions. The first church services were held in Elora in a shanty owned by Mr. Keith and Mr. Watt on the north bank of the Grand River. This was late in the autumn of 1834.[29] "Shortly after, Mr. Gilkinson invited us to his home, where were assembled the villagers and a few of the nearest settlers," writes George Elmslie in his account. "We had the usual exercises – singing, praying, reading the Scriptures and a sermon."[30] The congregation was only able to secure the services of ministers for three to four Sabbaths a year during the first six years of its existence. On a site, donated by George Barron, on the 11th Concession of Nichol Township, the congregation built its first place of worship. It was later known as "The Old Log Church."[31]

By 1848 there were many Presbyterians in and around the town of Elora. Occasionally, there were services held in Elora, probably in the school house. They had been regularly attended, for "there was a desire for more regular diets of worship."[32] They had asked Reverend Smellie to help them build a Free Church in Elora, but he was reluctant to do so because he thought that it would divide his own congregation in Fergus. So, they turned to the United Presbyterians of Upper Nichol with the request that they move the congregation to the village of Elora. They selected the Church Square as the location of the new church. Knox Presbyterian Church opened for public worship on October 20th, 1850.[33] Bon Accord's church ceased to exist in 1850, its inhabitants joining the congregation in Elora.

A cemetery was started beside the original church in Bon Accord, on Lot 11, Concession 11. Today, only a memorial cairn and two stones can be found at the site. Many of the remains were moved to the Elora Cemetery. The earliest stone belongs to Margaret Gibbon, who died at the age of 11 years on October 16, 1845. The other gravestone carries the following information: "Erected by Wm Logan Salem/In memory of/(stone broken) His Faithful—-? Wife/(stone broken) [Ja]net Anderson/(stone broken) Jan. 8, 1857/(stone broken) yrs."[34] The fact that there are only two stones in the Bon Accord Cemetery parallels the church's move to Elora. Many of the remains were also moved to the Elora Cemetery where most of the original settlers were finally laid to rest. Again, this evidence reveals the importance of the proximity of the church, both to the living and the dead.

Bon Accord School

The first school exercises were conducted in the home of George Elmslie in 1834, but soon after that Elmslie moved on to pursue a teaching career in larger, nearby towns. The first school, built in 1839, was located on Elmslie's farm on Lot 12, Concession 12. The first literary society was formed in the Bon Accord School on the 18th of October, 1839.[35] The Bon Accord School not only served Nichol Township, but served parts of Pilkington Township as well. However, in 1862, Salem decided to build a school of its own and the site of the Bon

Accord School was moved to where it stands today on Lot 7, Concession 11.[36] By 1870, the section Bon Accord served was made smaller as Alma established a school of its own as well.[37]

This account of the history of the Bon Accord School continues into the time it was written in 1938. It tracks the establishment of new schools in the surrounding area, and makes mention of the Bon Accord School's reputation in the region, which "was not at all commendable."[38] The early settlers to Bon Accord were all highly educated and one can assume that they would have wanted the best for their children. The back of a school photograph, taken in 1872, shows the name of only one original Bon Accord family (Gibbon) which means that the rest of the original Bon Accord settlers had either moved on or sent their children to schools in other districts.[39]

The Post Office

In 1867, the Post Office was created as a federal department. Although, in Canada, postal operations date from 1755, the postal services were under the control of British authorities until 1851.[40] The nearest post offices to Bon Accord were located in Guelph, Fergus, Salem and Elora. The post office in Guelph was established around 1832.[41] The post office in Fergus was founded on April 6, 1836.[42] Following this, a post office opened in Elora on October 6, 1839.[43] Finally, a post office opened, even closer to Bon Accord, in the village of Salem, on June 1, 1863.[44] No post office ever opened in Bon Accord. The lack of a post office in Bon Accord could be one of the factors that attributed to the dispersal of its original settlers.

Roads

The importance of quality roads in and around a new settlement cannot be understated. Roads allowed farmers to access markets, brought labourers to their settlements, and allowed access to such amenities as schools and churches. When the original Bon Accord settlers arrived in Nichol Township there were no roads. George Elmslie recounts details of their struggle to get to the settlement:

> Loud were the complaints, dismal the groaning, dire the sweating at the mud holes, the heavy loads – at the unhappy emigrants; while, as if to warn us of our approaching fate, we every now and then met with some shattered wheel, some broken axle, or scattered fragments of some unfortunate wagon. We, several times, indeed narrowly escaped the overthrow of our loads, in which case it would have been impossible for us to have reloaded on account of the depth of the holes and unstable footing.[45]

Upon settling, the first thing they did was build a 'practicable road'. The parties who were engaged in this were Mr. Watt, Mr. Keith, Mr. Gibbon, and George Elmslie. They decided to take the line between the 11th and 12th Concessions,

rather than the legal one between the 12th and 13th Concessions. George Elmslie recalls: "The reason why we took this line rather than the legal one between the 12th and 13th Conc., were first because it was nearer Elora and would form the front of our farms, but secondly and chiefly, because this line was much easier and freer from obstructions than the other."[46] This source reveals the importance of being near an already established village.

A very early newspaper, *Elora Observer* (1866), describing agriculture in Wellington County, informed its readers that the market facilities in Nichol Township were "good," and that of the local industries, the following were already established: "3 grist mills, 1 foundry, 1 saw mill, 2 breweries, 1 tannery, 7 blacksmith and wagon shops; 1 cheese factory at Cumnock."[47] A road would be needed to access these amenities, since none of them was to be found in Bon Accord itself.

In the *Canadian Agriculturalist*, written in 1852, an article written about the state of agriculture in the County of Wellington reads:

> Four years ago (1848), the inhabitants of this County had just reason to complain of the great difficulty of reaching a market, in consequence of the almost impassable state of the roads; but, in the course of that four years, an excellent gravel road has been constructed through the centre of it.[48]

The road in question is what is currently referred to as Highway 6. It passes through Guelph and, "about four miles North-west of it diverges on the one hand to the village of Elora on the route to the Saugeen, and on the other to the village of Fergus."[49] The plan and profile of the proposed road from Puslinch to Arthur, dated in 1842, shows the road passing through all major centers, except Elora. A major road is shown leading from Fergus to Elora. From Elora to Bon Accord there was a brush road, now Irvine Street, which ran through the center of present day Elora.[50] This map shows that Elora had better access to necessary amenities and markets. Eventually, after Sem Wissler purchased a part of John Keith's land, erected mills, and founded the village of Salem, another main road was built.[51] By this time, though, the Bon Accord settlers had been in the country for sixteen years and had been able to find markets by way of Elora.

Mills

Mills were, arguably, the most important structures in a community. Saw mills provided settlers with the wood they needed to build homes and furniture. Since wheat and flour were the staple food at this time, "the grist mill became the most important element in a community and in the growth of that community."[52]

Originally, mills were powered by water, which meant that they had to be constructed near a constant source of naturally running water. Looking over old maps, one can see mills dotted along the edges of prominent streams and

swiftly flowing rivers. Nichol Township was no different. There were m
erected in Fergus, Elora and Aboyne. John Keith helped build the first grist
in Elora in 1843. He also helped erect the first saw mill at the Elora Fa
though it may have been an unreliable industry. George Elmslie recalls:

> My last brush with the wolves happened about a year and a half after this.
> Our saw-mill dam, which was ever breaking out and swallowing up the
> profits, and something more, in costs of repair – a constant grievance and
> vexation – so that I was sometimes tempted to join in the joking anthems
> of a humorous neighbour, "that d-d-dam" had burst out in the midst of a
> press of work, and we had a "bee" of the settlement to repair it.[53]

Other nearby mills, include an oatmeal mill in Aboyne, erected in 1858.[54] S
Wissler's grist mill was built in Salem in 1850.[55] Previous to the construct
of these, settlers would have used Allan's Mill in Guelph, which was found
in 1832.[56] The 1845 plan of the township of Nichol shows a saw mill on Geo
Elmslie's property, near the Irvine River.[57] It does not, however, show a g
mill. This meant that the Bon Accord settlers had to travel to Elora in order
employ a grist mill. George Elmslie does make mention of the Fergus grist m
in his personal accounts. He writes:

> Shortly after this the Fergus grist mill, as already mentioned by one of
> your correspondents, was burnt to the ground, not long after its
> completion. This was not only a heavy private loss, but a grievous public
> calamity. A considerable quantity of wheat and other grain, together with
> a number of bags, was destroyed in the conflagration.[58]

Without a grist mill in either Bon Accord or Fergus, it would have b
necessary for farmers to do business with either the Elora Mill or the Sa
mill. Again, settlers had to go outside of their own settlement to finalize a
This undoubtedly led many to move closer to necessary amenities.

The village of Elora, in 1850, according to a map surveyed by Edwi
Kertland, had the following amenities:

4 schools
1 grist mill
1 sawmill
1 fulling mill and cloth manufactory
1 foundry
5 stores, including 1 druggist
1 chair factory
1 tin shop
1 distillery
1 ashery
3 taverns

1 temperance house
2 blacksmiths
5 shoemakers
4 tailors
3 coopers
2 wearers
1 cabinet maker
2 wagon makers
8 carpenters
2 framers
2 masons
1 bricklayer
2 brick works
2 doctors
1 attorney[59]

Bon Accord, in comparison, had a school, a saw mill and a church (for a while). It could be assumed that life was far more comfortable for those who lived in the village of Elora than for those who lived in the settlement of Bon Accord.

Bon Accord, settled in 1834, was comprised entirely of families who emigrated from Aberdeen, Scotland. The first families to emigrate were all heavily influenced by Adam Fergusson's account, *Practical Notes Made During a Tour of Canada.* They decided to settle the land on Irvine River in Nichol Township, near the villages of Fergus and Elora. They built a saw mill which was unreliable since it frequently broke down. They established a church and a school which over time both moved to Elora. They never had a post office. The nearest grist mills were in Elora, Fergus and Salem. Major roads went to other villages, but there were no major roads to Bon Accord. Their cemetery had merely two gravestones, while the other remains were all moved to the Elora Cemetery. In *Place Names of Ontario,* Floreen Ellen Carter could find only one written record of Bon Accord.[60] It was in the 1906 edition of *The Historical Atlas of the County of Wellington*, and oddly enough, it wasn't even on the map where Bon Accord should have been. The only evidence remaining was two gravestones and a reference in an old atlas. It was as if Bon Accord never existed at all... but it did. To those first settlers who in good fellowship emigrated from Aberdeen, Scotland, it was home.

ENDNOTES:

1 Eric J. Evans, *The Great Reform Act of 1832* (New York: Routledge, 1994), 57.

2 *Ibid,* 61.

3 George Elmslie, "Reminiscences of Wellington County," *Elora Observer*, 1866, Wellington County Museum and Archives A991.46.

4 *Ibid.*

5 *Ibid.*

6 Lucille H. Campey, *The Scottish Pioneers of Upper Canada, 1784-1855*, 141.

7 George Elmslie, "Reminiscences of Wellington County," *Elora Observer*, 1866, Wellington County Museum and Archives A991.46.

8 Lucille H. Campey, *The Scottish Pioneers of Upper Canada, 1784-1855*, 139.

9 Stephen Thorning, "John Davidson's Letters from Bon Accord" *Wellington County History, Vol. 2* (Fergus: 1989), 34.

10 John Connon, *The Early History of Elora and Vicinity* (Waterloo: Wilfred Laurier University Press, 1975), page unknown.

11 Unknown, *Historical Atlas of Wellington County* (Toronto: Historical Atlas Publishing Co., 1906), 68.

12 Isabel Halls, "Land was $5 an acre when Alex Watt bought" *Sentinel,* 1982, 10.

13 Unknown, *Historical Atlas of Wellington County* (Toronto: Historical Atlas Publishing Co., 1906), 68.

14 *Ibid.*

15 Alex Watt "Irvinedale", *Watt Family File* (Wellington County Museum and Archive, 1928), A994.714.

16 Keith Family File, *Wellington County Museum and Archives*, A994.381.

17 Mabel Dunham, *Grand River* (Toronto: McClelland and Stewart Limited, 1945), 165.

18 Keith Family File, *Wellington County Museum and Archives*, A994.381.

19 W. F. MacKenzie, *Nichol Township History Columns* From the Guelph Weekly Mercury and Advisor: June 27, 1907.

20 William Gibbon, "Receipt received from Mr. William Gibbon," (Wellington County Museum and Archives, A985.76, MU66).

21 Gibbon Family File, *Wellington County Museum and Archives* A994.276.

22 *Ibid.*

23 Elora Municipal Cemetery Internment Register, 1864-1928, no page.

24 Alex Dingwall Fordyce, *Plan of the Township of Nichol* (Wellington County Museum and Archives, 1845), Map 888, A1995.83.

25 Frank P. Lloyd, "Townships of Nichol and Pilkington," *Historical Atlas of Wellington County* (Toronto: Historical Atlas Publishing Company, 1906), 86-87.

26 C. Clow, *The Scottish Settlement of Wellington County*, February, 1831, (Guelph Civic Museum: Guelph, 1981), 16.

27 George Elmslie, "Reminiscences of Wellington County," *Elora Observer*, 1866, Wellington County Museum and Archives A991.46.

28 *Ibid.*

29 Knox Presbyterian Church, *The History of Knox Church, Elora* (Elora: Knox Presbyterian Church, 1987), pg. 3. Wellington County Museum and Archives, A988.96.

30 George Elmslie, "Reminiscences of Wellington County," *Elora Observer*, 1866, Wellington County Museum and Archives, A991.46.

31 Knox Presbyterian Church, *The History of Knox Church, Elora* (Elora: Knox Presbyterian Church, 1987), pg.6. Wellington County Museum and Archives, A988.96.

32 *Ibid.*

33 *Ibid.*, 11-12.

34 Marjorie and Frank Kohli, "Bon Accord Cemetery #4346: Con 11 Lot 11, Nichol Township, Wellington County," (Kitchener: Ontario Genealogical Society, 1986).

35 W.A. Burnett, "History of Bon Accord School, S.S. #2 Nichol Twp" *Fergus News Record,* 1938. Wellington County Museum and Archives, MU 294, A994.838.

36 *Ibid.*

37 *Ibid.*

38 *Ibid.*

39 "Students, Teacher and Parents of Bon Accord School, Nichol Township, Dec. 1872," (Wellington County Museum and Archives, ph 3051).

40 Library and Archives Canada, "Post Offices and Post Masters," http://www.collectionscanada.gc.ca/archivianet/post-offices/001001-130-e.html

41 Library and Archives Canada, "Post Offices and Post Masters," http://www.collectionscanada.gc.ca/archivianet/post-offices/001001119.01e.php?&isn_id_nbr=6351&interval=24&&PHPSESSID=nk0t8oqm99dthtadgfo87m21f2

42 Library and Archives Canada, "Post Offices and Post Masters," http://www.collectionscanada.gc.ca/archivianet/post-offices/001001119.01e.php?&isn_id_nbr=6347&interval=24&&PHPSESSID=okjsl8utkivgpq2ptasacem8m3

43 *Ibid.*

44 Library and Archives Canada, "Post Offices and Post Masters," http://www.collectionscanada.gc.ca/archivianet/post-offices/001001119.01e.php?&isn_id_nbr=3950&interval=24&&PHPSESSID=dgu9j7tevilevlho9ohsmbklq1

45 George Elmslie, "Reminiscences of Wellington County," *Elora Observer,* 1866, Wellington County Museum and Archives, A991.46.

46 *Ibid.*

47 Ross W. Irwin, *Early Agriculture in Wellington County* (Wellington County Historical Society, 1993), 632. Wellington County Museum and Archives, A2001.59.

48 Ross W. Irwin, *Early Agriculture in Wellington County* (Wellington County Historical Society, 1993), 632.

49 *Ibid.*

50 "1842 Plan and Profile of Proposed Road from Puslinch to Arthur," Wellington County Museum and Archives, Map # 467, A980.103.

51 Mabel Dunham, *Irvine River*, 166.

52 J.M. Hoffer, *The Elora Mill: an Essay* Wellington County Museum and Archives, MU46, A982.20.

53 George Elmslie, "Reminiscences of Wellington County," *Elora Observer*, 1866, Wellington County Museum and Archives, A991.46.

54 Viki Walsh, "Only crumbling ruins left to make site of Aboyne," *The Guelph Mercury*, August 5, 1977.

55 Unknown, "End of Era In Salem With Closing of Mill," *The Guelph Mercury*, July 3, 1965.

56 Unknown, "Historical: Allan's Mill," Wellington County Museum and Archives, Guelph-Mills Folder, A994.27.

57 Alex Dingwall Fordyce, *Plan of the Township of Nichol* (Wellington County Museum and Archives, 1845), Map 888, A1995.83.

58 George Elmslie, "Reminiscences of Wellington County," *Elora Observer*, 1866, Wellington County Museum and Archives, A991.46.

59 Edwin H. Kertland, surveyor, *Plan of the Village of Elora, 1850* Wellington County Museum and Archives, Map 416.

60 Floreen Ellen Carter, *Place Names of Ontario* (London: Phelps Publishing Company, 1984), 123.

BIBLIOGRAPHY:

Burnett, W. A., "History of Bon Accord School, S.S. #2 Nichol Twp" *Fergus News Record*, 1938. Wellington County Museum and Archives, MU 294, A994.838.

Campey, Lucille H., *The Scottish Pioneers of Upper Canada, 1784-1855.* Toronto: National Heritage Books, 2005.

Carter, Floreen Ellen, *Place Names of Ontario.* London: Phelps Publishing Company, 1984.

Clow, C., *The Scottish Settlement of Wellington County,* February, 1831. Guelph Civic Museum: Guelph, 1981.

Connon, John, *The Early History of Elora and Vicinity.* Waterloo: Wilfred Laurier University Press, 1975.

Dunham, Mabel, *Grand River.* Toronto: McClelland and Stewart Limited, 1945.

"1842 Plan and Profile of Proposed Road from Puslinch to Arthur," Wellington County Museum and Archives, Map 467, A980.103.

Elmslie, George, "Reminiscences of Wellington County," *Elora Observer,* 1866, Wellington County Museum and Archives, A991.46.*

Elora Municipal Cemetery Internment Register, 1864-1928.

Evans, Eric J., *The Great Reform Act of 1832.* New York: Routledge, 1994.

Fordyce, Alex Dingwall, *Plan of the Township of Nichol.* Wellington County Museum and Archives, 1845. Map 888, A1995.83.

Gibbon Family File, *Wellington County Museum and Archives* A994.276.

Gibbon, William, "Receipt received from Mr. William Gibbon" *Wellington County Museum and Archives,* A985.76, MU66.

Halls, Isabel, "Land was $5 an acre when Alex Watt bought" *Sentinel,* 1982.

Hoffer, J.M., *The Elora Mill: an essay*, Wellington County Museum and Archives, MU46, A982.20.

Irwin, Ross W., *Early Agriculture in Wellington County.* Wellington County Historical Society, 1993. Wellington County Museum and Archives, A2001.59.

Keith Family File, *Wellington County Museum and Archives,* A994.381.

Kertland, Edwin H., *Plan of the Village of Elora, 1850,* Wellington County Museum and Archives, Map 416.

Kohli, Marjorie and Frank, "Bon Accord Cemetery #4346: Con 11 Lot 11, Nichol Township, Wellington County, pg. 3. Wellington County" Kitchener: Ontario Genealogical Society, 1986.

Knox Presbyterian Church, *The History of Knox Church, Elora* (Elora: Knox Presbyterian Church, 1987) Wellington County Museum and Archives, A988.96.

Library and Archives Canada, "Post Offices and Post Masters," http://www.collectionscanada.gc.ca/archivianet/post-offices/001001-130-e.html

Library and Archives Canada, "Post Offices and Post Masters," http://www.collectionscanada.gc.ca/archivianet/postoffices/001001119.01e.php?&isn_i_nbr=6351&interval=24&&PHPSESSID=nk0t8oq99dthtadgfo87m21f2

Library and Archives Canada, "Post Offices and Post Masters," http://www.collectionscanada.gc.ca/archivianet/postoffices/001001119.01e.php?&isn_i_nbr=6347&interval=24&&PHPSESSID=okjsl8utkivgpq2ptasacem8m3

Library and Archives Canada, "Post Offices and Post Masters," http://www.collectionscanada.gc.ca/archivianet/postoffices/001001119.01e.php?&isn_i_nbr=3950&interval=24&&PHPSESSID=dgu9j7tevilevlho9ohsmbklq1

Lloyd, Frank P., "Townships of Nichol and Pilkington," *Historical Atlas of Wellington County.* Toronto: Historical Atlas Publishing Company, 1906.

MacKenzie, W.F., *Nichol Township History Columns* from the Guelph Weekly Mercury and Advisor: June 27, 1907.

Students, Teacher and Parents of Bon Accord School, Nichol Township, Dec. 1872, Wellington County Museum and Archives, ph 3051.

Thorning, Stephen, "John Davidson's Letters from Bon Accord," *Wellington County History, Vol. 2.* Fergus: 1989.

Unknown, "End of an Era in Salem with Closing of Mill," *The Guelph Mercury*, July 3, 1965.

Unknown, *Historical Atlas of Wellington County.* Toronto: Historical Atlas Publishing Company, 1906.

Walsh, Viki, "Only crumbling ruins left to make site of Aboyne," *The Guelph Mercury,* August 5, 1977.

Watt Family File, *Wellington County Museum and Archives* A994.714.

Postcard of Norwell District High School, Palmerston, Ontario, circa 1960.

Photographed by Carol Homuth, WCMA ph 18154.

My School Days

by Royden McCoag

I was twenty-nine years old on January the first 1959 and the following September I would enter a Wellington County school for the first time. Twenty-eight years later I would say farewell. I enjoyed quite a ride as a teacher.

To be sure, I had nine years' experience in elementary schools, then the Toronto Township School Board decided to leave my school out of the consolidation of rural schools; that precipitated the move.

Annoyed at elementary education politics, I sent off two resumés to secondary schools. Ephraim Gray, the principal, from some school called Norwell, in some place called Palmerston, contacted me first. He needed a Geography teacher because the Ontario government had decreed that Geography must be taught in every secondary school and I had a Geography major in my summer school degree: that interested him. Besides, he thought my background from a country school in Keppel and the small high school in Wiarton would serve me well in understanding the rural students of North Wellington. He wanted an interview. I suggested that I could drive up on the weekend but he very curtly told me that, if I wanted the job I would be there that evening at six. My somewhat bewildered wife bundled up our two boys in a hurry and by driving hard we made it.

Ephraim Gray, a big, bald man, in rubber boots and well used coveralls and chewing on an unlit cigar, was selling a boat when we arrived. He took his time and we waited with two restless kids – one four and the other just a year and a half old – watching a girls' bugle band practising on the front lawn of the school. Finally, the boat-buyer drove off and Eph, as he wanted to be called, motioned us over.

"We'll talk in the house," he growled and led us to his home beside the school.

He called for his twelve year old son to take our boys out to see his rabbits and then he sat Germaine and me down at his kitchen table. He took off his rubber boots and placed them by his chair.

"Do you play hockey?" he asked, as an ice-breaker.

I explained that I had played with a teachers' team in the town league in Welland during my five years there but neither I, nor the team, were very good.

"That's too bad," he replied, "Palmerston is noted as a hockey town and I coach the senior team."

A pause followed long enough for me to think the interview might be over but Eph got up and moved over to his fridge.

"I've got something you might be interested in," he boasted and took out a large rainbow trout. "I caught this last night. Do you like fishing?"

"No," I apologized. "I don't fish." In vain I tried to remember whether trout season had yet opened.

He eyed me quietly for too long.

Sure that I had spoiled any chance to impress the man, I stood up but Eph waved me back to my chair.

"Do you think you could live in Palmerston?" He directed the question to my wife, not to me.

"Is there a Catholic church here?" Germaine asked.

"Are You Catholic?" This time he looked to me and very definitely frowned. Again, I felt rejection.

"I'm Catholic," replied Germaine. "He's Presbyterian."

"We have both churches, here," confirmed our host in a noncommittal tone.

"Then, I could live in Palmerston," said Germaine.

Eph paused, as if weighing a thousand options, before speaking. "I can only offer you six thousand dollars a year, but before you reject it the maximum is seven thousand four hundred with two hundred dollar increases guaranteed each year. I have checked and I know you are at your maximum of six thousand two hundred dollars where you are and that includes your principal's allowance. Do you want the job?"

I looked to Germaine and she nodded, "yes."

Eph had already extended his hand. "The contract will be in the mail," he said.

"But, my timetable," I protested. "Who and what will I be teaching?"

"I haven't worked it out," replied Eph. "I'll let you know in plenty of time and get the curriculums to you. It will likely be Geography. I'll phone you if I hear of any house or apartment becoming available."

He left no doubt, the five minute interview, that I had travelled for an hour and a half and then waited another hour to attend, had ended. We had a new life, but one full of questions, ahead of us.

We stopped for gas before heading back to Meadowvale. Innocently, I asked the pump attendant if he knew of any houses for rent.

"Sure," he replied. "Jimmy Auld just transferred to Maple and I'll bet anything he just wants to rent for a couple of years until he retires. Why don't you go and see him?"

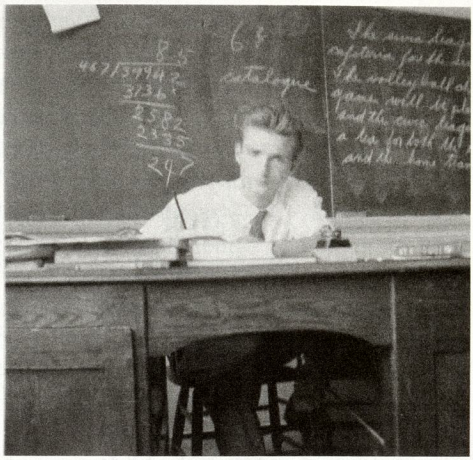
We did and we made verbal arrangements to take over the Auld house at the end of August. In one evening we had our future set.

"I always hated Meadowvale," Germaine confessed on the way home. "I know I will like Palmerston."

I did not share either view but the support helped.

I enquired several times but my timetable still needed to be worked on. Only

when I arrived in a moving van at the end of August did I find out that I wouldn't be teaching Geography at all. I would be teaching English (16 classes); History (10 classes); Art (12 classes); Spelling (4 classes to Special Commercial); Penmanship (2 classes to special commercial) every week. Each class would be 38 minutes long and there would be 3 minutes between classes to allow the students to move. I would be allowed the fifth period (11:50 – 12:28) off each day for lunch and the last period on Friday for preparation work.



Royden teaching in 1956.

Photograph courtesy of the author.

I knew nothing about Art. My personal handwriting was atrocious and my background in English and History met only minimal requirements. Life posed many challenges.

In the Norwell system, classes were divided according to achievement. The brightest students, destined for university, would be in the A class, and by the time one got to the D classes everyone had his or her own difficulties. My History and English classes were to be with the second year C and D groups. My Art would be with the grade niners who did not want or qualify for Music and my Special Commercial classes would be with Grade Twelve girls destined to move on to employment and looking for a diploma.

The rooms at Norwell had been built to accommodate five rows of six desks but my home room, 203, had six rows of seven desks. Though very crowded, I needed them all. Administration identified my home room group as 10C and my visiting class as 10D. Unique in room 203 was a window opening into the adjacent room, 202. The window made it possible for me to keep an eye on students there, who were having a study period, while teaching my own class. My Art classes had to be in various rooms on the lower level because supplies were kept on a cart that could not be brought up the stairs and, of course, the Special Commercial people had their own room on the first floor. I would be on the move almost as much as my students.

At my request, the secretary copied out and Gestetnered my History and English curriculums which I posted on my bulletin board. I wanted my students to know that someone else dictated the content of what they were to be exposed to and I would just try to make it interesting. No educator offered me advice. Everyone expected me to know my job.

Many of the 10Ds were repeaters and some more than once. About two weeks into the term a group consisting of four eighteen year old males and one nineteen year old came to see me after school. The older boy set himself up as the spokesman.

"Look, Teach," he sneered, "We have a deal to offer. You lay off us and we will lay off you. Otherwise we will run you out of this school before Christmas."

He leaned over grabbed my tie for emphasis.

The lad might have been three inches taller than I and certainly weighed thirty pounds more but I sensed my reaction would be crucial.

"Take your grubby hands off my tie," I ordered, "And if you ever touch me again you will find yourself bleeding on the floor. If you want to settle it now, then let's go. Just remember I'm warning you that I have practically lived in a boxing gym. Now, you listen, I have only one deal for all of you. You guys refer to me as Mister and start contributing positively to my classes and I will ease up on dogging you. Otherwise, life is going to be pretty miserable. I would like to make our time together pleasant. What do you say?"

Of course, it was a bluff but it was not the response the lads expected. The leader backed off and others followed, at least, to the extent that they said they would think about "my deal." It would be an exaggeration to say any of them became star students, however, we did finish the year with no major run-ins and only two of them had to be promoted because of age.

To be sure, I had my confrontations but enough of the students bought into my, "We can make this fun. I'm on your side," approach to have some good reports reaching homes and later making the circuit back to my principal.

One day, Eph called me into his office. "It's about extra-curricular," he explained. "Everyone has to do something. You can set up a club or you can help Bob Logan in the rifle range. Now, if you set up your own club you won't get paid for it but if you choose to help in the range I can make you a Civilian Cadet Instructor and you will get paid about four hundred dollars a year. What would you like to do?"

Of course I became a Cadet Instructor. Eph had found a way to make up for the two hundred dollars he couldn't give me when he hired me, and then some.

Early in April, this same Eph approached me with a bundle of papers.

"Sign these," he ordered.

"What are they?" I asked

"These are the ten reports I have to send in that say I visited your classroom ten times and found your teaching to be good to excellent."

"But you have never been in my classroom. You have never seen me teach," I protested.

"Sign them. The kids say you can teach," he replied. So I did.

The next year I got my Geography classes and eventually set up what one superintendent called the best, three teacher, Geography department in Wellington County. The superintendent may have been the only superior I never had any reason to disagree with.

The editors would like to thank the author for kind permission to print this article, first submitted in the annual Wellington County Historical Society essay contest in 2012.

Every Freedom-Loving Individual: Mennonites and Blacks in Wellington County

by Timothy D. Epp

While Ontario's Black history has received increased attention in recent years, less attention has been given to the ways in which this history intersects with those of other ethnic, religious and cultural groups in Canada. About ten years ago I began to study public response to the promotion of Black history, and I quickly became curious about its connections and relevance to my own identity as a Mennonite[1]. Existing literature on Black and Mennonite histories, and on the Underground Railroad, suggests that Mennonites were generally opposed to slavery; census records and historical maps indicate that Mennonites and Blacks lived in relatively close proximity in Upper Canada/Canada West. What interaction occurred between these populations? Did Mennonites aid or work together with Blacks in the establishment of communities, or in the more mundane tasks of daily living?

In pursuing these questions, I suggest that there is a need for all of us to recognize and understand the ways in which our histories intersect, overlap and cross boundaries of ethnicity, race and religion. Black history is not a singular narrative of African-Americans seeking refuge from slavery or struggling against social oppression, but rather represents the intersection of multiple cultural and racial histories. In the wake of the successful Montgomery bus boycott, Martin Luther King, Jr. said "This is not just a victory for Black folk. This is a victory for "every freedom-loving individual" (from the film Awakenings). At the dedication of a cairn to the Underground Railroad on July 31, 2004 in Harrison Park, Owen Sound, a speaker referred to the monument as representing not only the story of Black people, but the story of humankind. Years later, I witnessed the unveiling of a historical plaque in Glen Allan, the site of the largest Black settlement in 19th-century Upper Canada, at which archaeologist Karolyn Smardz-Frost referred to Mennonites as having assisted the early Black settlers. My goal is to explore the nature of these interactions and to understand their significance to both Mennonites and Blacks.

Mennonites and Slavery

The assumption of a Mennonite anti-slavery ethos does have some historical basis. Anabaptists are often mentioned in discussions of 19th century American opposition to slavery.[2] The earliest known anti-slavery petition, signed in Germantown, PA in 1688, was signed by several Mennonites who had become Quakers. Neither was this the first recorded attempt by Mennonites to resist the practice of slavery. In 1641, Cornelius Plockhoy established a utopian community of Dutch/German immigrants at Delaware Bay; one of the tenets of the community was the absence of slaves. However, this initiative was quashed after only one year due to British military imperialism.[3] However, the assumption that Mennonites were 'by their nature' opposed to slavery needs to be tempered with historical analysis. Although several Mennonites assisted in the Underground Railroad, and by the mid-1800s Mennonite churches in the United States were amongst those that banned slave-owners from church membership, several Mennonites have also been recorded as having owned slaves.[4]

In Pennsylvania, the 'Pennsylvania Dutch' (including German Mennonites) and African-Americans lived in close proximity to each other, and there are several accounts of Blacks learning the 'difficult' Pennsylvania Dutch dialect.[5] Blacks and Mennonites sometimes migrated from the same counties in Pennsylvania; Blacks often fleeing slavery while Mennonites migrated to Canada in search of land, and for political and religious reasons.

Queen's Bush

In her book *The Queen's Bush Settlement: Black Pioneers 1839-1865*, Linda Brown-Kubisch documented the establishment of a community of ex-slaves in the area of the 'Queen's Bush', described by the Ontario Heritage Trust as "a vast un-surveyed tract north of Waterloo Township and south of Lake Huron."[6] More specifically, the area of Black settlement lay between present-day Elmira and Listowel, centering on the community of Glen Allan. This was

> the largest and by far the most widely scattered of all Upper Canada's Black settlements. It was also the first to which fugitive slaves from the American South migrated in large numbers.[7]

At its peak, the settlement would include between 1,500 and 2,000 people. Surnames of the first Black families in this area included Conaway, Howard and Banks. Brown-Kubisch noted that

> by the late 1830s the Queen's Bush community comprised an area eight by twelve miles in what would eventually become the southern section of the Township of Peel in Wellington County and the northern half of the Township of Wellesley in Waterloo County. However, the highest concentration of settlement occurred in the southern half of Peel Township between Concessions 1 and 6.[8]

The land here was very suitable for growing vegetables and grain, especially wheat. In *The Early Days of Elmira*, George Klinck describes the community as follows:

> The younger generation of the Mennonites who had emigrated from Pennsylvania in the beginning of the nineteenth ...came northward and threw their energies in with the other settlers....A considerable number of negroes who had escaped slavery or had been set free after the war in the United States had found refuge under the British flag, settled in Wellington and Peel and Woolwich townships in small log cabins, and sought work among the farmers. A few of them secured farms and prospered while most of the others eked out a scanty livelihood as best they could, suffering untold hardships on account of the colder climate, the want of the necessities of life, and the lack of experience in providing for themselves. As a rule, they had large families. By their own exertions and through the liberality of their white neighbors, they were enabled to build themselves a church on a small clearing about four miles north-west of Elmira, where they held revival meetings and camp meetings galore.[9]

In *Refugees from Slavery*, Benjamin Drew provided the account of several Blacks and their families from the Queen's Bush area, including that of John and Eliza Little. The Littles, originally from Virginia, had escaped to Canada and to the Queen's Bush area in 1841, squatting at lot 20, concession 1. Drew describes John Little in the following way: "the hero of the following narrative is much respected, wherever he is known in Canada West. And in that country of good farms, Mr. Little's is one of the best, and among the best managed."[10] This is remarkable, especially considering the state in which John and Eliza Little arrived at the Queen's Bush. John Little recalls:

> we had not a second suit of clothes apiece; we had one bed quilt and one blanket, and eighteen dollars in money. I bought two axes in Hamilton, one for myself, and one for my wife; half a dozen plates, knives and forks, an iron pot, and a Dutch oven: that's all for tools and furniture. For provisions I bought fifty weight of flour, and twenty pounds of pork. Then we marched right into the wilderness, where there were thousands of acres of woods which the chain never runs round since Adam. At night we made a fire, and cut down a tree, and put up some slats like a wigwam. This was in February, when the snow was two feet deep.[11]

In his fictionalized account *The Sunlit Kingdom*, Peter Hoover describes what the Littles may have found:

> Everybody at this place spoke German-Mennonite colonists busily carving roads, clearing more and more land for farms, already established with large houses and barns, villages, schools, and meeting-

houses. Immigrants from southern Germany and France (Alsace and Lorraine), including many Pietist and Lutheran families had found their way into this fertile valley, the Grand Valley, until recently claimed as the Iroquois Nation.[12]

In her study of the Queen's Bush community, Brown-Kubisch noted that

> to survive the privations of the wilderness settlers depended on each other for survival. Newcomers often received gifts of field beans and potatoes from their neighbours. New arrivals, especially those who were fugitive slaves suffered from a shortage of agricultural equipment, seed and livestock.[13]

The Littles found some help from others in the area, including Mennonites. For example, the 'Mennonite merchant' Henry Stauffer Huber "was well-known for his abolitionist views and...assisted many Queen's Bush families."[14] While the author does not go into detail regarding this aid, archaeologist Karolyn Smardz-Frost has identified Mennonites as lending seed to the Blacks of Queen's Bush: "Helping one another, and with seed and farm tools sometimes borrowed from local white settlers, including Mennonites, farmers were able to clear and plant a few acres."[15] In his autobiography, John Little states

> I raised that year one hundred and ten bushels of spring wheat, and three hundred bushels of potatoes on land which we had cleared ourselves, and cultivated without plough or drag. All was done with the hoe and hand-rake. This I can prove by my nearest neighbors. I got the seed on credit of some Dutchmen in the towns, by promising to work for them in harvest. They put their own price on the seed, and on my labor.[16]

The term 'Dutch' is likely a reference to the Pennsylvania Dutch, a category which includes German Mennonites, as well as Lutheran and Reformed peoples. A newspaper article from the 19th century provides a writer's description of the relationship between African-Americans and the Pennsylvania Dutch at that time, as the Blacks even learned the Dutch language.[17] Charles Peyton Lucas, another Black settler in the Queen's Bush community, also received help from 'the Dutch' while fleeing slavery in the United States.[18]

Consultation of census records from the 19th century indicates that some Mennonite families lived in close proximity to the Queen's Bush Black settlement. The 1851 census for Peel Township suggests that Jacop and Mary Brant, with daughter Susan and non-resident family member Fanny Shank, lived near to a community of over fifty people listed as 'Colored persons-Negroes'. By 1871, other Mennonite surnames in the area (although often in Wellesley or Woolwich counties) included Cress, Martin, Beaty, Stauffer, Bingeman, Sitler and Kolb. For example, Noah G. Martin (b. 1861) is recorded

as living with his mother in 'an Ernst home' in Glen Allan as a young child.[19]

The proximity of Blacks and Mennonites is also indicated by 19th-century maps of Wellington County.[20] Maps of Wellington County and Glen Allan from the late 19th century depict the diverse population of the Queen's Bush area, as John Little's neighbours included those with surnames of Martin, Honsinger, Bricker, Bingeman, Brubacher, Stauffer, Musselman, Eby and Snider. Other Black pioneers in the area included Henry Osborne, Henry Smith's widow Mary, Mark Harris, John Jackson, William Jackson, James Pawley, Henson/Anderson Lewis, George Selby, Jacob Stewart, and James Thornton. The book 'Portraits of Peel' lists John M. Martin as having purchased lot 19, south half,[21] including part of present-day Yatton in 1863. Another of the Mennonite couples to settle in this area was John and Barbara (nee Schwartzendruber) Schmidt.

One of the early Black residents of this community was a Francis Martin, an escaped slave from the USA. According to Kerr's survey of 1843, Martin lived on Lot 23, Concession B, on 3 acres of land, described as 'underbrushed'; no house was recorded on the property. While the name 'Martin' is not solely borne by Mennonites, the fact that Francis came from Pennsylvania, and the fact that there are rare instances of Mennonites as slave-owners, make this a point worthy of future investigation. One of the fugitive slaves in Drew's collection is that of Mrs. Henry Gowens, aka 'Martha Martin.'[22] Brown-Kubisch recorded one of the residents of Queen's Bush as being Joseph Armstrong, "born in Maryland on June 28, 1819."[23] It's interesting to note that "Armstrong's first owner had been Jacob Martin, who in 1835 sold him to Jacob Baer".[24] Nicknamed 'Uncle Joe,' "in his later years, Armstrong required the aid of a cane to walk, but he remained a powerful looking man. His white hair and full, neatly-trimmed beard accentuated his dark, wrinkled skin giving him the appearance of a venerable old patriarch."[25] Brown-Kubisch's book features a photograph of 'Uncle Joe,' taken by E.H. Good at Glen Allan in 1905.

Interviews and documents also suggest that Mennonite and Black farmers may have exchanged agricultural labor. The exchange seems to have been that for two day's labour by Mr. Little on a neighboring farm, he would in turn receive one day's labour on his farm from his neighbors: "I have hired myself out two days to get things to work on at home..."[26] There is also some evidence of inter-racial threshing teams in Waterloo County, and perhaps Wellington County. A photo at the Waterloo Region Museum entitled 'Portable Steam Engine-1898 Barn Threshing Bee – Waterloo County – Sawyer-Massey Outfit. Operated by Leo B. Thompson and Alex Cowan,' features two Black men on the left side of the photo, one sitting, and one leaning on a pitchfork. To their left are a dozen white farmers, some also leaning on pitchforks, two apparently operating a steam engine. Charlie Jones, the only known example of a 'Black Mennonite' from 19th-century Ontario (he was adopted by the Jacob Z. Kolb family and baptized into the First Mennonite Church in Berlin), worked on such a team.[27]

Social interaction between Mennonites and Blacks took other forms besides the exchange of labour. The book *Portraits of Peel* identifies a John (1819-1902) and Harriett Bailey (1824-1899) as living on Concession One, Lot 13, West

Inter-racial threshing team in Waterloo County dated to 1898.
Photograph courtesy of the Waterloo Region Museum.

Half, near the community of Macton. According to this text, "They were a black family. Harriett taught Bettsy and Sussannah Martin how to crochet doilies. Mrs. Bailey was a large black woman who had a 'heart of gold.'"[28] This land was sold in 1861 to John Bailey by the Crown "during the time that many blacks had to give up their farms," and has more recently been under the ownership of Solomon F. Bowman (purchased in 1941), Christian F. Brubacher (purchased in 1953) and more recently by Sidney W. Bowman (purchased in 1969). The Peel book notes that this is "the only farm on this Concession still in the possession of the descendants of the original settlers."[29] The next lot, 14, is recorded in the Peel history book as being owned by a Henry B. Martin and Christina S. Martin (nee Fry), perhaps coinciding with Bailey's ownership of lot 13.

In general, the response of neighbors to the Queen's Bush community seems to have been positive. Eliza Little stated:

> I now enjoy my life very well – I have nothing to complain of. We have horses and a pleasure-wagon, and I can ride out when and where I please, without a pass. The best of the merchants and clerks pay me as much attention as though I were a white woman: I am as politely accosted as any woman would wish to be.[30]

William Jackson, another Black resident of the community, wrote:

> I have heard white people who lived at Queen's Bush say that they never lived amongst a set of people [Black settlers] that they had rather live with as to their habits of industry and general good conduct.[31]

Another, Thomas Knox, reported: "I have been about here a great deal, but have seen no prejudice at all."[32] The local history *Portraits of Peel* even reports on some white settlers as taking part in Emancipation Day celebrations in 1863.[33] Devitt reports that the celebrations from Hawkesville could be heard for miles.[34]

However, in spite of the apparent general acceptance of the Blacks of the Queen's Bush by their neighbours, they were still living on land set aside as 'Clergy Reserve', and their petitions to purchase their land were unsuccessful. Most of the Black Queen's Bush settlers forfeited the land that they had cleared and farmed for a low price, and returned to post-slavery United States. The number of Mennonite land-owners increased, while many Blacks left the area, some in the wake of the Emancipation Declaration in the United States, others because they were unable to purchase their land.[35] The 1851 census for Wellington District, Peel Township, lists two hundred and six individuals as 'Colored persons-Negroes,' but only three persons as 'Mennonites;' in contrast, the 1871 census lists thirty-nine people as 'Negroes' and eleven as 'Mennonites.' The Peel history includes reference of two farms sold by Black families to Mennonites:

> The Martin family has farmed Lot 20 since 1868 [under Jacob Martin, followed by Jacob B. Martin]. Banjamin B. Martin (1836-1898), was great grandfather of Sussanah M. Martin who was still living in Peel in 1997. He came to Peel township in 1862 and purchased 120 acres on Lot 19 and 20, from John Little, a black settler. Benjamin was a prosperous man and highly respected. His religion was of the Mennonite faith. He was a Liberal and took a great interest in politics but never sought office. He married Elizabeth Weber. They had seven children, but four died at birth or in infancy. They also lost two sons with typhoid fever. Their fourth son, Elias W. Martin (1870-), was the only remaining child. However, they raised a few other children, two nephews and a girl named Mary

> Cress. Elias was born on the homestead and succeeded to it upon his father's death. He later purchased an additional 100 acres on Lot 19. He carried on mixed farming and fed cattle for export. He was of the Mennonite faith and a liberal like his father. He married Barbara Brubacher of Waterloo County. Their children are Nathan, Rebecca, Aaron, Elizabeth, Jessie and Israel.[36]

According to Brown-Kubisch, John Little (and Eliza?) immigrated to Haiti after the sale of his farm.[37] The Lawsons, another Black family from the Queen's Bush area, sold their farm [east half lot 15, concession 5] to Angus Bauman in the early 20th-century:

> In 1873, William Lawson got this as Crown Land from Queen Victoria, whose seal is on the deed. The Lawson's paid $486.00 for 100 acres at that time. Mr. and Mrs. Lawson, who were a black family, raised twenty children in a four room house with a lean-to kitchen on it. Hard to imagine! In 1918, Angus Bauman bought the land from Mary Anne Lawson, who was by then the widow of William. The price was $4200.00. Angus, his wife and two children moved here from Elmira. In 1922, they built an addition to the house. In 1944, Rufus Bauman, one of Angus' sons, married Magdalena Gingrich. They started farming here in 1946. Rufus' parents remained living here, and in 1947, a doddy house was built for them. In 1949, Rufus and Magdalena bought the farm for $9,000.00. In 1990, the farm was sold to Leroy Kraemer for $430,000.00. The Kraemer family is presently farming it. Rufus and his wife have retired to a home in Hawkesville.[38]

Relations between Mennonites and the Queen's Bush Black community may have also taken the form of inter-racial marriage. In her book 'Rachael's Legacy', Mestern writes of a union between an 'Old Order' Mennonite man and a woman described as 'half-Negro'. In an interview, Mestern recalled a discussion she had with a Mennonite historian who had identified three instances of Mennonite/Black marriages:

> if anyone would marry, fall in love with an African, they would need to change their religion. If you stepped out of line, you may be shunned by the community. There were three cases of inter-marriage. In one case, the man left [the Mennonite community] with his children. The woman was accepted and baptized, but for some reason things didn't go right. In two of these cases, a Mennonite man married a Black woman, but there was one case of a Black man marrying a Mennonite woman.[39]

A recent article by Deborah Gilbert and Mary Kay Townsend also suggests the occasional practice of Mennonite/Black marriage[40], as does a documentary on the Silver Shoe community near New Lowell in Simcoe County. One of the

founding couples of this settlement was that of Margaret Jane Lang, from Lancaster, Pennsylvania and John Morgan, Jr., one of the Black pioneers of the Sunnidale area. Margaret was the daughter of James Lang and Margaret Jane Clance, and of Pennsylvania Dutch background.[41]

Conclusion

While interaction between Mennonites and Blacks in Wellington County appears to have been congenial, and to some extent mutually supportive, few of the sources I have found thus far are of Black authorship, with the exception of the narratives of John and Eliza Little as presented by Drew (2004). Mennonites and Blacks helped each other in terms of agricultural labour and survival in the Queen's Bush area. This research is ongoing, and I'm certainly open to any comments or suggestions in terms of how to continue my search for Mennonite/Black connections. I remain convinced that this study contributes one small part to increasing our understanding of connectedness as Canadians, across lines of religion and race.

ENDNOTES:

1 There are limits to my personalization of this study. While the Mennonites of whom I write are generally referred to as 'Swiss Mennonites' who migrated from Switzerland to Pennsylvania in the late 18th century, and then to Canada beginning in the early 19th century, my own background is 'Russian Mennonite'. My grandparents migrated from Russia to Oklahoma, and then to Canada in the early 20th century.

2 Ankrum, Freeman, *Sidelights on Brethren History* (Elgin, IL: Brethren Press, 1962), 91; Wingfield, Marshall, *Franklin County, Virginia: A History* (Baltimore, MD: Chesapeake Book Company, 1964), 69, 106.

3 Harder, Leland, "Pieter Plockhoy Revisited," *Mennonite Life* 60 (March 2005(http://tools.bethelks.edu/mennonitelife); Horst, Irvin B, "Pieter Cornelisz Plockhoy, An Apostle of the Collegiants," *Mennonite Quarterly Review* 23 (July 1949), 161ff.

4 See Lehman, Daniel R, *Mennonites of the Washington County, Maryland and Franklin County, Pennsylvania Conference* (Lititz, PA: Publication

Board of the Eastern Pennsylvania Mennonite Church and Related Areas, 1990).

5 Parsons, William T, *The Pennsylvania Dutch: A Persistent Minority* (Boston: Twayne Publishers, 1976).

6 Ontario Heritage Trust, *The Queen's Bush Settlement, 1820-1867* (Toronto: Ontario Heritage Trust, 2008), 2. See also Brown-Kubisch, Linda, *The Queen's Bush Settlement: Black Pioneers 1839-1865* (Toronto: Natural Heritage Books, 2004).

7 Ontario Heritage Trust, 2.

8 Brown-Kubisch, 52-53.

9 Klinck, George, "The Early Days of Elmira," *Fifteenth Annual Report of the Waterloo Historical Society*, 1927, 285-296, p. 289.

10 Little, John, "John Little," in Drew, Benjamin, ed., *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada* (Mineola, New York: Dover Publications, 2004), 139-156, p. 139.

11 Little, 151.

12 Hoover, Peter, *Sunlit Kingdom-A Little Story, part 7* (Tasmania, Australia: Rocky Cape Christian Community, unpublished document).

13 Brown-Kubisch, 41.

14 Brown-Kubisch, 41-42. Other sources suggest that Huber was either United Brethren (a denomination related to Mennonites but with Lutheran influence) or Swedenborgian.

15 Ontario Heritage Trust, 3.

16 Little, 153.

17 Smith, Dr. J.B, "Colored People of Pennsylvania, IV," *Pine and Palm*, October 5, 1861.

18 Charles Peyton Lucas, "Charles Peyton Lucas," in Drew, Benjamin, ed., *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada* (Mineola, New York: Dover Publications, 2004), 73-76.

19 Martin, Noah G., *Family History* (Unpublished document), 5. According to this same source, the Joseph Martin family had a horse named 'Nigger'.

20 However, these maps would only indicate those Blacks who had successfully purchased their land.

21 The concession number here is unclear.

22 Gowens, Mrs. Henry, "Mrs.Henry Gowens," in Drew, Benjamin, ed., *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada* (Mineola, New York: Dover Publications, 2004), 100-102.

23 Brown-Kubisch, 50.

24 Brown-Kubisch, 50.

25 Brown-Kubisch, 50-51.

26 Little, 154.

27 Good, Edgar Reginald, *Frontier Community to Urban Congregation: First Mennonite Church, Kitchener, Ontario* (Kitchener, Ont: The Church, 1988), 99; Uttley, William Velores, *A History of Kitchener, Ontario* (Kitchener: The Chronicle Press, 1937), 358.

28 Mountjoy, Max, *Portraits of Peel: Attiwandaronk to Mapleton* (Mapleton: Peel History Committee, 1999), 40.

29 Mountjoy, 40.

30 Little, Mrs. John, "Mrs. John Little," in Drew, Benjamin, ed., *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada* (Mineola, New York: Dover Publications, 2004), 157-163, p.163.

31 Jackson, William, "William Jackson," in Drew, Benjamin, ed., *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada* (Mineola, New York: Dover Publications, 2004), 133-134, p.134)

32 Knox, Thomas L. Wood, "Thomas L. Wood Knox," in Drew, Benjamin, ed., *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada* (Mineola, New York: Dover Publications, 2004), 134-135, p. 135.

33 Mountjoy, 20.

34 Devitt, A. W., "Blacks celebrate abolition of slavery in Elmira," *Waterloo Historical Society Annual Volume* 49 (1961), 47-50)

35 According to several sources, Blacks were instructed to pay a high price for the land that they had cleared, or leave. Some also suggest that Blacks were manipulated or even forced off of their land. These statements appear in stark contrast to statements made to me in several interviews, to the effect that Blacks left because 'they weren't good farmers'.

36 Mountjoy, 51.

37 Brown-Kubisch, 215.

38 Mountjoy, 125.

39 Pat Mestern, personal communication, August 15, 2009.

40 Gilbert, Deborah and Townsend, Mary Kay, "Black Roots in the Family Tree: A look into the colourful heritage of our Pennsylvania Dutch cousins," *Families* 48 (August 2009), 7-10.

41 Silver Shoe Historical Committee, "Sunnidale Station- The Silver Shoe 1830-1973" documentary, September 20, 1997.

BIBLIOGRAPHY:

50 Years at the Glen Allan Mennonite Church: 1944-1994. Unpublished document. Wellington County Museum & Archives.

Ankrum, Freeman. *Sidelights on Brethren History*. Brethren Press,1962.

Brown-Kubisch, Linda. *The Queen's Bush Settlement: Black Pioneers 1839-1865*. Toronto: Natural Heritage Books, 2004.

Devitt, A. W. "Blacks celebrate abolition of slavery in Elmira [WRP]." Waterloo Historical Society. 1961. 49: 47.

Drew, Benjamin (ed.). *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada.* Mineola, New York: Dover Publications, 2004.

Eby, Ezra E. *From Pennsylvania to Waterloo: A Biographical History of Waterloo Township*. http://ebybook.region.waterloo.on.ca/. 1895-1896.

Gilbert, Deborah and Townsend, Mary Kay. Black Roots in the Family Tree: A look into the colourful heritage of our Pennsylvania Dutch cousins. *Families*, August 2009: 7-10.

Good, Edgar Reginald. *Frontier Community to Urban Congregation: First Mennonite Church, Kitchener, Ontario*. Kitchener, Ont: The Church, 1988.

Gowens, Mrs. Henry. "Mrs. Henry Gowens." In Drew, Benjamin (ed.). *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada.* Mineola, New York: Dover Publications, 2004, 100-102.

Harder, Leland. Pieter Plockhoy Revisited. *Mennonite Life*, vol. 60 No. 1, March 2005. http://tools.bethelks.edu/mennonitelife/2005Mar/harder.php, accessed February 26, 2013.

Hoover, Peter. The Sunlit Kingdom. Tasmania, Australia: Rocky Cape Christian Community. Unpublished document. 2012.

Horst, Irvin B. "Pieter Cornelisz Plockhoy, An Apostle of the Collegiants." *Mennonite Quarterly Review* 23 (1949): 161-185.

Jackson, William. "William Jackson." In Drew, Benjamin (ed.). *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada.* Mineola, New York: Dover Publications, 2004, 133-134.

Klinck, George. The Early Days of Elmira. *Fifteenth Annual Report of the Waterloo Historical Society*, 1927, Page 285-296.

Knox, Thomas L. Wood. "Thomas L. Wood Knox." In Drew, Benjamin (ed.). *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada.* Mineola,New York: Dover Publications, 2004, 134-35.

Lehman, Daniel R. *Mennonites of the Washington County, Maryland and Franklin*
County, Pennsylvania Conference. Lititz, PA: Publication Board of the Eastern Pennsylvania Mennonite Church and Related Areas, 1990.

Little, John. "John Little." In Drew, Benjamin (ed.). *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada.* Mineola, New York: Dover Publications, 2004, 139-157.

Little, Mrs. John. "Mrs. John Little." In Drew, Benjamin (ed.). *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada.* Mineola, New York: Dover Publications, 2004, 157-163.

Lucas, Charles Peyton. "Charles Peyton Lucas." In Drew, Benjamin (ed.). *Refugees from Slavery: Autobiographies of Fugitive Slaves in Canada.* Mineola, New York: Dover Publications, 2004, 73-76.

Martin, Noah G. Family History. Unpublished document.

Mestern, Pat. *Rachel's Legacy*. Backdoor Press, 1988.

Mountjoy, Max (ed.). *Portraits of Peel: Attiwandaronk to Mapleton.* Peel History Committee, 1999.

Ontario Heritage Trust. *The Queen's Bush Settlement, 1820-1867.* OHT, 2008.

Parsons, William T. *The Pennsylvania Dutch: A Persistent Minority.* Boston: Twayne Publishers, 1976.

Smith, Dr. J.B. Colored People of Pennsylvania, IV. *Pine and Palm*, October 5, 1861.

Sunnidale Station- The Silver Shoe 1830-1973 documentary, September 20, 1997

Uttley, William Velores. *A History of Kitchener, Ontario*. Kitchener, 1937

Wingfield, Marshall. *Franklin County, Virginia: A History*. Baltimore, MD: Chesapeake Book Company, 1964.

Heritage Wordles

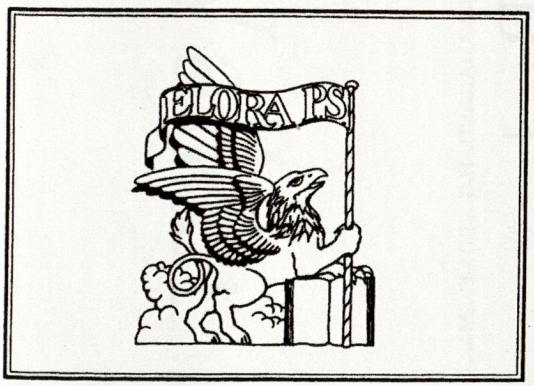
by Grade 7 Students at Elora Public School

Engaging 21st century kids in history research is a challenge. Using technology is one way to lure kids into the study of our past. Students in Grade 7, at Elora Public School, used a digital program called "Wordle" to demonstrate the knowledge they learned of some prominent members of Wellington County's past.

Each "Wordle" is completely different and demonstrates how words can express history through art and can be engaging and "fun" for our youth today.

The "Wordles" were created by the following students:

Alyssa Osmond
Kerri Benallick
Danielle McIntosh
Isis Vella
Maddie Sharer
Angad Singh
Mikalya Schuette
Michelle Kuntz



Black Settlers in Peel Township

by Jean Campbell

Many historians and writers have indicated that the Black settlers found in Peel in the mid 1840s had all moved away by about 1870.[1] I questioned this because there were several local Black families known to our family in the 1930s and 40s. A search of the census for Peel Township taken in the years 1851, 1861, 1871 and 1881 revealed that many of the original Black settlers were still living in the township.[2]

Land Acquisition

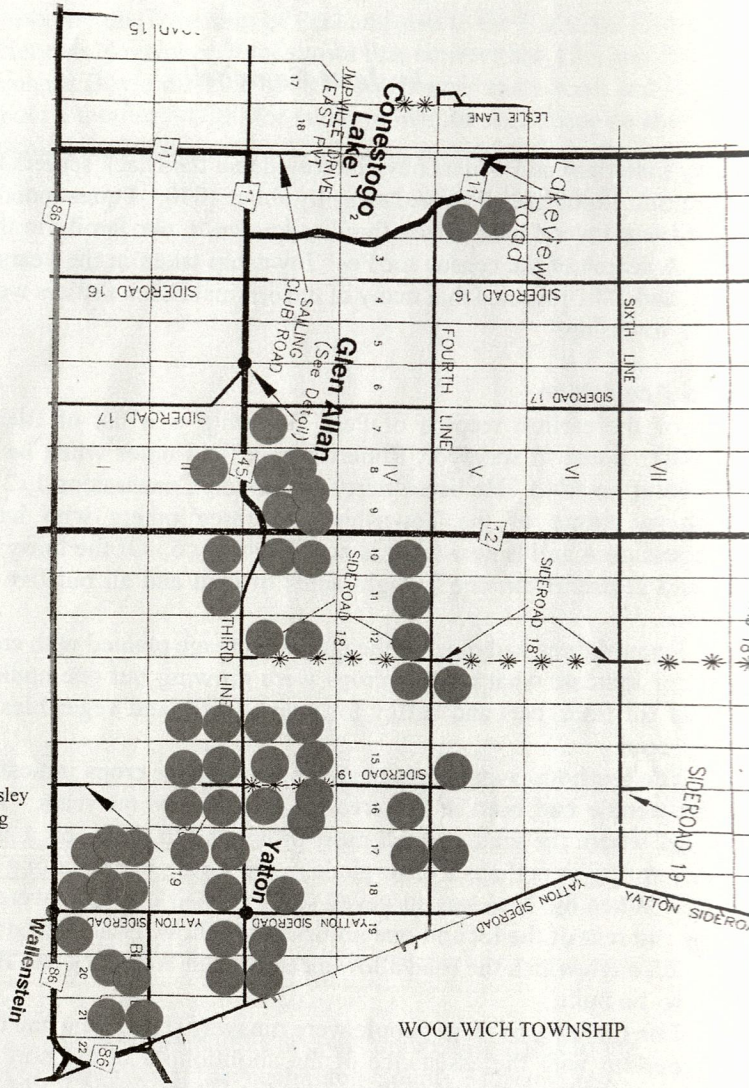
One of the earliest records of Peel Township is a list of Black settlers or squatters noted in surveyor, Robert Kerr's field notes when he surveyed the Township in 1843. He listed thirty settlers on Concessions 1, 2 and 3, in the southern corner of the Township and three others who had settled on Concession A and B near what is now Highway 6. Of the thirty three settlers, all had cleared from one to eight acres of land and all but five had built log houses. [3]

Twenty-three had most of the cleared acreage planted with crops. Mr. Kerr did not indicate what type of crops were growing but one could assume that wheat for flour, oats and barley for animal feed, and vegetables would be the main ones.

The log houses and acreage cleared and under crops indicate that most of these people had been in the area for at least several years. They no doubt settled where the land seemed most promising to them, by a stream or fresh water spring or perhaps a clear glade in the forest, mainly along the Conestoga River. When the land was surveyed some of their clearings were in the middle or to the rear of the lot and one unfortunate fellow, Isaac Johnston, had chosen land through which the road allowance between Wellesley and Peel Townships was to be built.

The majority of these people were runaway slaves who had made their way to freedom with the assistance of the abolitionists in the northern states and others through what became known as the Underground Railroad. There are very few records of their escape and the hardships they endured to reach freedom, mainly because the owners did not allow their slaves to learn to read

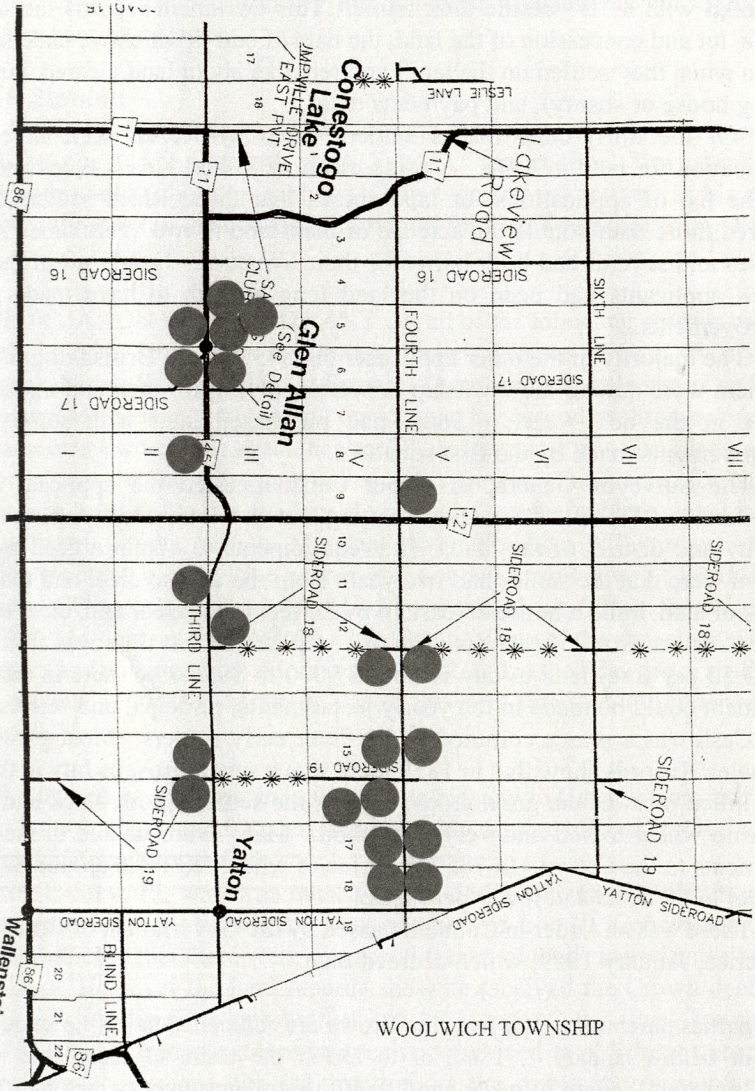
1845 Applications for Land Township of Peel
Showing Concessions 1 to 6, Lots 1 to 21
Each circle indicates the farm of a Black applicant



WELLESLEY TOWNSHIP

There were many Black settlers in the Townships of Wellesley and Woolwich during the same time period

Township of Peel
Concessions 1 to 6, Lots 1 to 21.
Each circle is the 1871 homestead of a Black settler



or write.[4] There were no diaries or letters to family that might tell the tales, only bits of lore passed to their descendants. Quite often those descendants relate that their grandparents refused to talk about how they came to Canada. Whether for fear of retribution or because they just wished to forget the hardships, we will never know.

A document "The 1845 Applications for Land in Peel Township" lists about three hundred and eighty applicants.[5] Fifty-seven of them were Blacks, as noted with a "B" beside their name. This document records the settler's name, lot and concession of the land, the date of entry (which we understand to mean when they settled on the land) and remarks about land cleared, buildings (a log house or shanty), and payments dates.

Of the thirty-three blacks settlers listed by Robert Kerr nine made application for land in 1845. A comparison of Robert Kerr's notes and those on the list of applications for land shows that those Black settlers had all cleared more than double the acreage of their land in two years time. All had houses and several had built barns for their livestock. Nearly all of the other Black applicants had been on the land long enough to have made similar improvements.

The majority of the other applicants in 1845 were of British origin. Many of them were new to the township or were applying for land and intending to settle in the next year. Some had purchased land with some of the improvements made by the first squatters.

The Surveyor General of Upper Canada issued the applicant a non-transferable "Ticket of Location" setting out the lot, concession, township, county and district of the land. The requirements to obtain a deed from the crown were that the settler had two years from the date to clear and fence five acres of land, build a house at least 16 by 20 feet in the clear and, clear one half of the road in front of each lot. The price of land at that time was from $3.00 to $3.50 per acre (land to-day is from $7,000 to $9,000 per acre in this area). Payment could be made in ten yearly installments, principal and interest.

Cash was a scarce commodity for those early settlers. Most grew wheat for sale. Records show that in 1858 there was a severe frost in July in this area that killed most of the grain crops, leaving the settlers (both black and white) with no wheat to sell and very little food. Many were unable to meet their payments to the Crown. In 1859 the price of wheat fell from around $2.50 per bushel to 50 cents and lower per bushel.

There was an Order in Council, passed by the Government of British North America, January 1859, which decreed that:

> parties purchasing land from the Crown are compelled to pay up same on or before January 1, 1860, or to forfeit the claim to such land; and 'squatters' failing to make good their title to lands upon which they are resident, on or before September 1, 1859 are to be deprived of all claim for improvements effected by them, and to sacrifice their pre-emption rights.[6]

In March 1859 petitions were signed by residents of the Village of Elora and the Townships of Peel, Maryborough and Minto, and sent to the Governor General requesting that the Government suspend or totally repeal the order in Council. A note attached to the said petitions in part reads that the writer suggests it would be unwise to grant such a request. No doubt there were similar petitions from other parts of southern Ontario.

Many settlers (both black and white) would have been unable to make those payments and most probably lost the right to claim the land they had worked so hard to improve.

Jacob F. Steward

July 1 1886, in an ad placed in *The Christian Recorder*, an African American newspaper, one Jacob Steward, from Yatton, Ontario (Peel Township) was seeking information about his siblings. This tweaked my interest as his name is one that appeared in the census information for Peel Township from 1851 to 1881.

> INFORMATION WANTED OF ANY OR all of the following persons by their brother, Jacob French Stewart, namely: Moses French, Fanny French, Nancy French and Sally French. These are my whole sisters and brother. My Mother, viz. Matilda French, had her second husband before I came away, which was about the year 1839. Her name was then Matilda Dorsey, and she had a daughter called Maris Dorsey. The whole of us at that time belonged to one Watkins Kames, who together with us, lived in Washington County, State of Maryland, five miles from Williamsport. I am now getting old and have neither wife nor child; but I have a beautiful *farm* well stocked and considered to be worth about fifteen thousand dollars. Any person knowing the whereabouts of any of the above named persons and will give such information as will lead to their discovery shall be suitably rewarded. Address, Jacob Stewart, Yatton P. O. *Ontario*, Canada.[7]

Jacob F. Steward was a black man who made his way to Canada from the state of Maryland in the United States. He probably was a runaway slave as he mentioned his owner in the ad.

Jacob F. Steward, who was not on Kerr's 1843 list, made application for the deed of 100 acres of land, the west one-half of Lot 10, Concession 3, in 1845. It was noted that there were about eight acres of land cleared and a house on this land. However the land records show he received the Crown deed for 50 acres of land, the north one-half of Lot 16, Concession 2, Peel Township, July 1 1857. What transpired that he received the deed to a different property is unanswered. Perhaps the information in the application records was incorrect. [8]

The 1851 census for Peel Township listed Jacob Steward, who was Wesleyan Methodist, a 27 year old coloured man from Maryland; married to

Mary Ann, age 26, who was a Quaker from Philadelphia.. There were no children listed. The 1861 census shows that he and Mary Ann had a daughter, Ann, who is six years old.

The 1871 census and its agriculture schedules give us a great deal of information. The family was still living on Lot 16, Concession 2. Ann was eighteen and still living at home. There was a six year old boy, named Henry, in the household who was attending school.

The agricultural census schedules for 1871 showed that of the 50 acre farm, 35 acres had been improved (cleared) with 5 acres used for pasture. There was a 1 acre orchard, 12 acres planted in wheat and the remaining cleared land planted in barley, oats, peas, hay, and corn, with a small plot of potatoes, turnips, carrots and hops.

The crop yields were 100 bushels of spring wheat, 50 bushels of fall wheat, 25 bushels of barley, 250 bushels of oats, 90 bushels of peas, 1 ½ bushels of corn, and 100 bushels of potatoes, 5 bushels of turnips, 15 bushels of carrots, 3 bushels of clover seed, 2 bushels of hops and 40 bushels of apples from his orchard.

There was a house and a barn/stable on the farm. Jacob owned two carriages or sleighs, a wagon, a plough, a cultivator and, a fanning mill. His livestock were 2 horses, 1 colt, 4 milch cows, 5 other cattle, 5 sheep and 7 swine. In 1871, he had sold or slaughtered 1 sheep and 5 swine. The family had made 200 pounds of butter and 15 yards of cloth or flannel from the 30 pounds of wool from their sheep.

By comparing the information about Jacob Steward's farm with that of other settlers on similar sized farms we find that his farm had equal or higher yield in crops, supported the same number of animals and produced as much or more in animal products.

Jacob, Mary Ann Steward and a Sarah Steward, age nine, are listed in the same household in the 1881 census for Peel Township. Perhaps Sarah is a grandchild. Both Jacob and Mary Ann died in the 1880s.

The 1861 census listed 58 black households in Peel Township home to a total of 281 people.

In the 1891 census a person's origin is not listed as previously, so, without other specific information, and the fact that many blacks used last names of British or European origin, it is difficult today from this source to determine if someone was Black.

Schools

There were two schools for Blacks in Peel Township, both established by missionaries from the United States. Fidelia Coborn, a white missionary teacher, came to Peel Township in 1844. The school she named Mount Pleasant Mission, was newly built by the community on the east half of Lot 12, Concession 3, for the Black children of the community. She estimated there were over 100 black families in the area at that time.[9]

The following year, 1845, John S. Brooks another white missionary,

arrived, and established a school for Black children, which he called Mount Hope Mission School. It was located on Lot 19, Concession 1, at Wallenstein only three miles from Mount Hope School. He reported an enrollment of 54, with an average attendance of 37 to his supporters in the United States, the American Missionary Association. Church services and Sabbath schools were also held in the school buildings.[10]

Fidelia Coborn married John S. Brooks in 1847. They continued to operate both mission schools. In 1849 the community members decided to transfer the management of the Mount Hope Mission School to the provincial government as a common school system had been developed. The Mount Hope Mission School closed July 4, 1849, and the Brooks left the Queen's Bush and went to Africa to continue their missionary work.

The Mount Pleasant Mission School, run by teachers Mary Teall and her sister Susan Teall, continued to offer schooling for Black children as well as some white children until 1853. The school was closed in April 1853 on the recommendation of Susan Teall who concluded that the majority of the community's children, both white and black, were enrolled in the township's common schools.[11]

Churches

A small Baptist congregation, called the Peel Coloured Baptist Church was in Glen Allan. John Lawson was the minister from 1859 to 1877. There is no evidence of a cemetery in connection with this church. The first plans for Glen Allan included a common burial ground and we know some of the early Black settlers are buried there.[12]

An African Methodist Episcopal Church was established in Peel in the early 1840s. There was great membership growth in these churches in Canada West and at the 1856 annual meeting of the Canadian Conference of the American Methodist Episcopal Church, the Canadian Conference seceded from the American organization and was named the British Methodist Episcopal Church.

It has not been recorded whether a church sanctuary was built or whether the mission school buildings were used for services in the early years. Land records show that Rev. Samuel H. Brown transferred one quarter acre, part of the north half of Lot 16, Concession 4, to the trustees of the British Methodist Episcopal Church of Peel in 1877, for a church and cemetery. There are also records showing that the membership of this congregation had out-grown their first small church by 1862. A new larger frame church was built that year, at a cost of $400 for the 165 members and the 60 children that attended Sabbath School. From this one would conclude that the first church building was on Lot 16, Concession 4 and that Rev. Brown deeded the land to the church at the later date. The last service in this church was about 1918, and the remains of the frame church were torn down about 1935. The church property has been declared an abandoned cemetery. There is a row of grave markers still there and the site is maintained by the municipality.

The first Wesleyan Methodist Church was established in Peel in 1845. There is record of a log building used by the Methodists on Lot 19, Concession 1. A few grave stones mark the site today.[13]

Conclusion

By delving into the census and local history one can get a better understanding of the local Black population in the County. One has to admire the courage, perseverance and hard work of the many Black families that carved their homes from the forest-covered land of Peel Township. Unlike popular belief, the census gives us a glimpse of the many original Black families still living in the area by the 1880s. Like the families of the white settlers, most of their children left the homesteads to earn a better living. Some became tradesmen and others sought land elsewhere. If one were to delve into the history of any of the families, black or white, that settled in the township one would find similar stories of the daily hardships and the struggle to pay for their land.

ENDNOTES:

1 Old news reports of relocation of settlers Guelph Mercury, K-W Record.

2 *Census of Canada, 1851, 1861, 1871, 1881 and 1891.* (Canada: Dominion Bureau of Statistics).

3 Robert Kerr's Field Notes, 1843, reprinted as Appendix A in Portraits of Peel , 1999, 791.

4 Oral stories told to descendants. The 1871 census recorded those unable to read and write.

5 *Elora Agency Applications* – Applicants for Land, Peel Township, 1845.

6 Canada Land Petitions "S" Bundle 9, 1858-1867 (RG 1, L3, Vol 489).

7 Advertisement, *The Christian Recorder* (Philadelphia, Pennsylvania, July 1886).

8 Series 1, Land Records, ca. 1820 –ca. 1900, File 1 Patents (County of Wellington, Peel Township), 222-245.

9 Linda Brown-Kubisch. T*he Queen's Bush Settlement, Black Pioneers, 1839-1865* (Toronto: natural Heritage Books , 2004), 72.

10 Linda Brown-Kubisch. 77.

11 Linda Brown-Kubisch. 149.

12 Visual inspection of Glen Allan cemetery.

13 Visual inspection of site.

Matt Berry [holding gun] N.A.M.E. Pilot, 4th July 1931. R.S.F. Photograph taken by Richard S. Finnie.

King of the Northern Flyers

by Gregory Oakes

Pioneer aviation in Canada was a dangerous undertaking for little recompense. Matt Berry of Guelph made many contributions, opening up the Arctic through transportation and mining. Dubbed "the King of the Northern Flyers" by his colleagues and "the Sherlock Holmes of the North" by the news media, he earned a reputation for courage and determination navigating the icy airways of Northern Canada.

Arthur Massey Berry was born June 19, 1888 in the Township of March in Carleton County. His father died when Berry was a minor, and he and his mother, Beatrice Jessie Berry, moved to 52 Queen Street, Guelph. Berry laboured at nearby farms and joined the 30th Wellington Regiment in 1910. World War I broke out and Berry enlisted in the 153rd Battalion, Canadian Expeditionary Force at Guelph and was granted the rank of Lieutenant. His army pay records indicate his mother was a widow and he was her only son and sole support. Six months later he was promoted to the rank of Captain. He proceeded overseas with the battalion but it was disbanded upon arrival in England to bolster other units plagued with casualties. Berry transferred to the Royal Flying Corps. He received his wings as a pilot and was transferred back to Canada as a flying instructor.

After the war he was employed by the Soldier Settlement Board for a year. He tried farming in Guelph Township. Land was cheaper out west so he purchased land in Rimbey, Alberta in 1921. Making a living farming was difficult due to falling crop prices, so he left that and tried running a retail grocery store in Ottawa in 1925. The grocery business was unsuccessful, and by then, with a wife and two children to support, he decided to try flying. Several of his old war buddies were bush pilots eking out a living in mail delivery and mineral exploration. Berry took a refresher course in flying with the newly minted Royal Canadian Air Force at Camp Borden. He applied for and received his commercial pilot's license, Number 330, in 1928. Doc Oaks of the Northern Aerial Minerals Exploration Company (referred to below as Northern Aerial) valued his military training and hired him.

Berry's first assignments were in Northern Ontario at Sioux Lookout and Red Lake. Berry kept a diary and his first entry is dated July 15, 1928 wherein he was enroute from Sudbury to Longlac with his co-pilot C.A. Cheeseman and

they were lost, a recurring theme in Berry's narrative. They were groping about for the railway tracks, the "iron compass":

> Leaving town Cheeseman overlooked the railway and flew far to the south and was temporarily lost. He kept trying to pick up the road by a course slightly south of west until I was convinced we were well south of the track and suggest flying due north until we picked it up. This we did and had no other difficulty ... Looking back over the trip out it was certainly a marvelous experience. Until one takes such a journey by air they can have no conception of the immensity of this country of ours.[1]

Soon Berry was making longer flights into Manitoba, Saskatchewan, Alberta, British Columbia and the North West Territories (N.W.T.). That first summer he ventured as far as the unknown and inhospitable Baker Lake areas of N.W.T. He ferried prospectors, equipment and supplies through storms, gales and blizzards. Flying in the north was difficult. Maintenance was time consuming. Every night the oil had to be drained from the motor to prevent it from freezing. In the morning the oil had to be heated and poured back into the motor. Often fires had to be started near the air craft to help warm the movable parts and melt the ice without damaging the aircraft. Once Berry delivered a load of dynamite to remote Bornite Lake. As he landed fierce winds threatened the aircraft. Berry kept the motor running and quickly buried planks in the snow to use as anchors. Gusts continued to lift the aircraft off the ice slamming it down on its skis. Berry chopped holes in the ice threading ropes through the holes and over the wings. Then he built an igloo. He cowered, frostbitten in the drafty snow shelter, for three days as he waited for the storm to subside. Then he unloaded the cargo and flew home.

Once on a bumpy take-off from Fort Smith, Berry broke one of his skis. Berry's passenger was distraught when Berry pointed out their plight to him with a manic grin. Arriving at their Fort McMurray destination Berry circled low over the area to indicate his problem. Once a significant number of people gathered Berry brought the plane down skillfully and gently on one ski.

Despite harrowing weather Berry rarely had accidents. On his last run heading south before freeze-up one October Berry landed at Churchill, Manitoba to refuel. Ice was forming in the river and cold winds were tossing the water. As soon as he had refueled, Berry attempted to take off but ice damaged a float and the aircraft had to be beached. He took the train home.

Berry spent several seasons with Northern Aerial flying all over the North West Territories. He began flying prospectors to the Coppermine River and Great Bear Lake areas. Soon he was flying both summer and winter. He had just been named chief pilot of the company when it was sold to Canadian Airways in 1932. Northern Aerial had never been profitable. Berry joined the newly incorporated Mackenzie Air Service.

During the winter of 1933-1934 Matt Berry made the first flight to King William Land in a commercial aircraft equipped with skis. He flew to Gjoa

Haven to bring back a load of furs for the Canalaska Trading Company and the Hudson's Bay Company. Visibility was impeded by a frosty haze over the treacherous Queen Maud Gulf. The temperature was -45°F and the magnetic compass, virtually useless at that latitude, fluctuated with variations ranging up to 50 degrees. Berry was gifted with a navigational sixth sense. His ability to pinpoint a destination over great distances without radio or compass was uncanny.

Mackenzie Air Service was awarded the contract to transport pitchblende ore from Great Bear Lake to refineries in the south. The ore contained radium. The only other source of radium was a copper mine in the remote Belgian Congo owned by King Leopold who retailed his world monopoly at $70,000 per gram. Soon Berry was flying vegetables north and $20,000 worth of radium concentrate on each load south.

Flying then was risky and Berry's luck ran out on a sunny Victoria Day in 1934. His brush with death occurred at the Edmonton Air Show. He piloted a Mackenzie Air Services Fokker 14 and nosed it into the ground just after take-off, bursting into flames. Rescuers pulled Berry from the wreckage just before it exploded. Berry suffered third degree burns, broken bones and internal injuries. An investigation determined that some of the control cables had been incorrectly refitted during a recent overhaul. After months in the hospital Berry limped into Mackenzie Airways to ask for his job back. He was advised to seek alternative employment. Who would want to be his passenger?

Canadian Airways did not share this opinion. After some commercial training with the RCAF Matt Berry was back in the sky. On June 15, 1935 he piloted a Fairchild to Cameron Bay and Resolute to rescue a sick Inuit. Later that year two of his fellow pilots were lost in a blizzard. They radioed their position as Fort Reliance but they were actually 150 miles away at Gordon Lake. It took Matt Berry six days to find them but he did.

One day in May of 1936 Berry had a complete engine failure north of their base at Fort McMurray. He was able to land his Junkers loaded with passengers and freight on the Athabaska River. After negotiating with an oncoming sternwheeler he had the craft towed down river to Fort McMurray. A smiling Berry arrived back at the airport before the search party started out.

In August of 1936 Berry participated in one of the most spectacular rescue missions in the annals of northern flight. Two RCAF airmen were lost in the Arctic somewhere south of Fort Reliance. The lost pilot had indicated he would fly the craft south until fuel ran out. The air force searched over 70,000 miles, but as the days turned to weeks could not find the downed flyers. Civilian pilots were eventually asked to assist. Berry flew 750 miles from Edmonton to Fort Reliance in one day to deliver supplies to assist the search. Berry was asked to help due to his vast knowledge of the north. By this time the men had been lost for a month and freeze up was approaching. The story captivated the newspapers and radio for weeks. Everyone but Berry searched south of the last known point of the missing aircraft. Berry reasoned that the pilot had navigational problems and he looked north. In just 5 days Berry found the men

Matt Berry's Junker, CF-ARI, being towed by SS *Athabaska River*, after engine failure, 1930s.

Credit: Edm. Air Museum Ctte./NWT Archives/N-1979-003-0542

in an unlikely spot 250 miles northwest of Fort Reliance. A confused United States reporter wrote a vivid description of the rescue detailing how the starving airmen barely survived and were saved only by eating "Matt Berries". Matt Berry was recognized by the City of Edmonton for this amazing feat. Berry was publicity shy and had to be convinced to put in an appearance at the ceremony by legendary First World War flying ace Wop May, himself a pioneer bush-pilot.

In Margaret Mason Shaw's book, *Canadian Portraits: Bush Pilots*, she animates the tale:

> The door opened quietly. "I'm Matt Berry," the newcomer said, holding out his hand. "I've just delivered the floats you asked for.
>
> Squadron Leader Stevenson, shaking hands with the rugged, dependable looking man before him, felt that he could count on him for help. Although they had never met before, Matt Berry's reputation was well known. Would he take a hand in the search? The officer asked. The bush pilot assented without hesitation.
>
> Their only real clue, Stevenson told Berry, was a note attached to an empty oil drum found at the edge of Lac de Gras. In it Coleman had written that they had fuel for only one hour and would fly south for thirty minutes.

Berry looked at the map spread out on the table, "Where have you boys searched?" he asked.

"They have covered this area thoroughly," Stevenson replied, moving his finger over the region south of Lac de Gras.

Berry pointed to a section around Point Lake. " I think I'll look there," he said.

"But that's north," objected the officer.

"Yes," agreed the bush pilot, "but we don't know what was south to them. That far north with all the metal they were carrying in the extra engine and gas tanks, their compass would be way out." He added that they would probably fly longer than a half an hour, hoping to spot a familiar landmark and timber for fuel.....

In his eight years of bush flying, Berry had taken part in many aerial searches and often worked on what seemed to be a hunch. His fellow pilots were sure Matt possessed some sixth sense which guided him - old Sherlock Holmes of the air, they called him. Sometimes, he did not know why he chose a certain course, except that he tried to put himself in the place of the lost pilot, and imagine what he would to in the circumstances. This projection usually worked.[2]

Later that year in December, the mission schooner, *Our Lady of Lourdes*, was trapped in the ice off the arctic coast. Bishop Peter Fallaize, two priests and three Inuit children, were in serious condition due to lack of food when Berry found them. According to Berry's diary, after leaving Edmonton it took six days just to make the flight. Due to the lack of light during the arctic winter landmark navigation is impossible. For most of the flight visibility was 25 yards as ground snow was whipped up by the wind obscuring the view. Berry used a flashlight to see his instruments. The temperature was -45F. Upon arrival Berry was trapped there for eleven days on account of the bad weather. Homeward bound they were forced down by a blizzard. At another point during the return flight Berry noticed a downed plane in a slough north of Fort Smith. He landed to investigate and rescued pilot Gil MacLaren also.

On March 17, 1937 Matt Berry was given the Trans Canada Trophy for 1936, the most prestigious award in Canadian aviation. The presentation was made by Air Vice-Marshall Billy Bishop V.C.

When World War II was declared, Berry volunteered but was turned down due to his age. Berry opened and operated No.7 Air Observer School at Portage La Prairie, part of the British Commonwealth Air Training Plan. Thousands of graduates benefited from Berry's navigational expertise.

Once the United States entered the war the arctic assumed greater significance. Canadian Oil Line (CANOL) was a joint American-Canadian project to transport oil from the Norman Wells oil fields to Whitehorse, Yukon for military purposes. A network of pipelines and strategic air strips would have to be built. Canadian Pacific Airlines won the contract. Their president, Grant McConachie recruited Berry to be superintendent of construction for

the creation of runways for aircraft flying personnel and supplies for th CANOL project. Berry chose locations for new flight strips and enlarge existing strips along the Athabaska and Mackenzie Rivers.

In 1944 Berry was awarded the contract by the Department of Transport t construct a road from Yellowknife to its air strip site, a distance of five mile Berry chose the route. The U.S. Army had just completed the CANOL proje so there was lots of surplus construction machinery available. A.M. Berry an Company, General Contractors, enlarged runways and built airports and radi facilities for Canadian Pacific Airlines and the Department of Transport a Yellowknife. By 1947, over one million dollars in contracts had bee completed on a cost-plus percentage basis.

Berry incorporated the Davenport Mining Company of Toronto for minera exploration. He conducted a non-scheduled contract commercial air servic from Alberta to Fort Smith, N.W.T. He owned and operated several charte airlines in the North West Territories that serviced Yellowknife.

By 1951 he had sold all of his air transport companies. He left flying to ru as a Member of Parliament and was elected to the House of Commons as th member for Yukon. He maintained his mining pursuits and later became Vice President of Datalaska Mines Limited, President of Gateway Gold and Vice President of Stride Exploration and Development.

Arthur Massey "Matt" Berry died in Edmonton at the age of 81 in 1970 He had two children with his wife Dorothy: their son Laurie, an engineer, and a daughter Betty. Matt Berry was made a Companion of the Order of Flight by the City of Edmonton, and was inducted into Canada's Aviation Hall of Fame in 1973. The City of Yellowknife honoured him by naming a street after him Berry was flying as the bush pilot left the stone age for the jet age. He overcame countless hardships to emerge as a leading pioneer in Canadian aviation and the exploration of the arctic.

ENDNOTES:

1 Frank Ellis, *Canada's Flying Heritage* (Toronto: University of Toronto Press, 1954).

2 Margaret Mason, Shaw, *Canadian Portraits: Bush Pilots* (Toronto: Clarke, Irwin & Co., 1962).

BIBLIOGRAPHY:

Canadian Aviation, October 1936.

Canadian Expeditionary Force Service Files (RG 150, acc. 1992-93/166) Box # 684-41, National Archives of Canada.

Ellis, Frank, *Canada's Flying Heritage*, University of Toronto Press, Toronto, 1954.

Foster, J.A., *The Bush Pilots*, McClelland & Stewart, Toronto, 1990.

Garfield, Brian, *The Thousand Mile War*, Doubleday, New York, 1969.

Godsell, Philip, *Pilots of the Purple Twilight*, Ryerson Press, Toronto, 1955.

Keith, Ronald, *Bush Pilot With A Brief Case*, Doubleday, Toronto, 1972.

Maclean's Magazine, Sons of World Fame, 15 October 1940.

Main, J.R.K., *Voyageurs of the Air*, Queen's Printer, Ottawa, 1967.

Manchester, Lorne, *Canada's Aviation Industry*, McGraw-Hill, Toronto, 1968.

Milberry, Larry, *Aviation in Canada*, McGraw-Hill Ryerson, Toronto, 1979.

Myles, Eugene Louise, *Airborne From Edmonton*, Ryerson Press, Toronto, 1959.

Pigott, Peter, *Flying Canucks: Famous Canadian Aviators*, Hounslow Press, Toronto, 1994.

Shaw, Margaret Mason, *Canadian Portraits: Bush Pilots*, Clarke, Irwin & Co., Toronto, 1962.

Toronto Star, A.M. "Matt Berry", 81, Pioneer Arctic Flier, 14 May 1970.

Arbor Day picnic in the bush behind Binkham School, circa 1935.

Photograph courtesy of the author.

My School Days In a One Room School

by Joyce Blyth

The experience of spending my school days in a one room school is something that I remember and will cherish forever. I attended the one room school, Binkham S.S. #3, located on Side road #22 between the 9th and 10th Lines in Erin Township, where there was an attendance of twenty to twenty-two pupils spread from Grades 1 to 8, all taught by one teacher. We walked approximately two miles to and from school alone. There were no other children living along the road.

As a second child I grew up during the World War II on a farm on the 10th Line in the north corner of Erin Township along with two brothers, Douglas and Roy, and a sister Margaret.

According to the date stone on the stone building the school was built in 1869. Through the years as attendance dwindled, a portable wooden wall was built to partition off the front part of the room to make it easier to heat. This middle room made space for play on rainy days. There was an attic entered through a hole in the ceiling where planks, curtains, etc. for the Christmas concert platform were stored. There was no basement. The school was heated by a pot-bellied wood stove placed in the middle of the room at the back. The stovepipe stretched the entire length of the room. The walls were painted a medium green. There were blackboards across the front of the room and between the windows at the sides.

In the school room there was a small library of books kept in a glass-paned flat-back cupboard. Another small cupboard held supplies such as ink, chalk, an abacus, a hectograph, and such. A hectograph was a primitive form of printing that used a pad of glycerin-coated layer of gelatin in a flat pan with an ink pattern absorbed in the top layer of the pad. This reproduction method made very few copies. Lessons, pictures for the primary grades, etc. were penned on paper with a special purple ink. The sheet was placed face down on the gel to leave the pattern. A different sheet could be copied by wetting the surface of the gelatin and then pressing another pattern on the gelatin.

In this humble place of learning was a piano with a bench, a teacher's desk and chair. On the walls were pictures of the Angelus and The Gleaners, a picture of King George VI and Queen Elizabeth, and a map of the World with

Neilson's chocolate bars pictured at each corner. An 8-day clock hung on the wall. It was key wound every eight days by the teacher. Along the back of the room were coat hooks with shelves above to hold lunches, hats, mitts and the likes, one side for the girls and the other side for the boys. In the winter there was always the smell of wet clothes, made mostly of wool in those years. There were rows of single school desks of graduating sizes mounted on slats so that they could be easily moved for cleaning the floor. The bigger desks had a small ink well that was often spilled. There was a pencil sharpener mounted on the windowsill with a wooden box on the floor for the little ones to stand on to reach.

Across the front of the school was a clapboard porch with a single entrance. Inside the porch were two chemical toilets, one for the girls and one for the boys. There was a cement sidewalk across the outside where girls played hop scotch. Every morning one of the older boys raised the Union Jack on the pole in the yard. In the front of the school was a fence of steel pipes with a gate at the entrance. Ever flowing water was piped from a spring in the field north of the school to a sink in the porch. The farmer was paid $1.00 a year for water rights. We drank the fresh cold water off the end of the pipe. There was never a cup. The water was then piped under the road to the ditch at the other side. Ice formed around the sink area in the winter months.

A typical school day lasted from 9 am to 4 pm with morning and afternoon recesses of fifteen minutes each and an hour period for lunch. The day started with the Lord's Prayer and the singing of God save the King. We sang songs like "Rule Britannia" and "There Will Always Be An England" because it was during WWII. Friday afternoon were set aside for Writing, Music and Art. The music teacher, Mrs. Mackie, came that afternoon. In class we often had Spelling bees and Math quizzes and we were drilled in the math times-table. Memory work was a must. We were well grounded in the three R's although I consider there were 5 R's, the last two being respect and responsibility. When the Grade 7 and 8 pupils finished their work they were asked to assist the younger ones with their assignments by hearing them read and listening to their spelling. We wrote lessons on the blackboards. To help the busy teacher we spent time with a little boy who was mentally challenged. The teacher coached the entrance class (Grade 8) prior to writing the high school entrance exams. At the end of Grade 8 students would go to Erin Continuation School to write the entrance exam.

I remember the time the teacher tried to break two of the older boys from saying "ain't, "yous" and "I seen." She gave them detentions at recess when they used the words but she finally gave up. There were not enough recesses. A couple of times I recall all pupils being taken by cars to see educational movies in the town hall in Hillsburgh.

The school inspector was Mr. McNabb. Those were the scary days when he came unannounced twice a year but he was alright, never said much. He checked the school register, saw that the school was in adequate condition, listened to students read and asked a few questions.

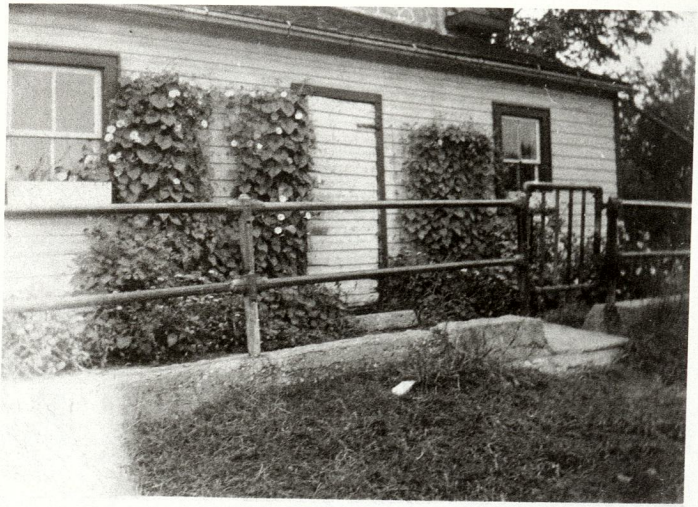
Binkham School S.S. No. 3. Photograph courtesy of the author.

The strap was given when needed. This made for a pretty well behaved bunch. We respected our elders. The teacher's word was the law and parents supported the teacher without question. If a child got the strap at school, they often received a more severe reprimand at home.

There was no electricity in the school and the telephone was unheard of. Trees and bush land shaded the building making the room very dark and dull and so we could not see the work on the blackboards. Wild roses grew over the fence and we girls wore them in our hair. The teacher always planted annual flowers in the flower beds across the front of the school and in the summer during the dry spells the pupils took turns riding bicycles there to water them.

Before I started school I went to an all-day orientation with my older brother, Douglas, who was a class ahead of me. I sat closely to him in his desk. I yearned to draw on the big blackboard, never having seen one, but was too shy to move. I started school in Grade 1 in April 1939 after Easter at the age of six. Della Sargent, Jimmy Sinclair, Marion Sinclair and Harold Eagles started at the same time. Marion Sinclair was my best friend. Some kids started at Easter depending on their birth dates and how many others were starting at the same time. Pupils were allowed to skip Grade 2. I do not believe this was a good idea. One more year of maturity would have been good. Della and Harold skipped Grades 2 and 3. Jimmy, Marion and I skipped Grade 2. In 1940 Millie Dyer, who had been attending S.S. #9 on the Ninth Line, joined us in our class. My brother Douglas started school in 1938, brother Roy started in 1940 and my sister Margaret in 1941.

The pupils at the school in 1939 were Louise Tarzwell, Mary McMillan,



Binkham School, circa 1945. Photograph courtesy of the author.

Binkham School, S.S. No. 3, Erin Township 1940-1941
Back row (left to right): John Reid, Stanley Eagles, Lorne Robinson, Nelson Eagles, Bernard Flaherty, Mary Potter (Mrs. Ronald Carney) teacher, Loreen Robinson, and Blanche Reid.
Middle row (left to right): Douglas Fletcher (inset), Mary Irene Flaherty, Betty Sinclair, Joyce Fletcher, Marion Sinclair, Millie Dyer, Della Sargent, and Millie Robinson.
Front row (left to right): Jimmy Sinclair, Kenny Flaherty, Harold Eagles, Roy Fletcher, and Murray Dyer.
Photograph courtesy of the author.

Eleanor Wooder, Helen Wooder, Ken Wooder, Ted Eagles, Nelson Eagles, Stanley Eagles, Harold Eagles, Emery Sargent, Della Sargent, Betty Sinclair, Jimmy Sinclair, Marion Sinclair, Bernard Flaherty, Mary Irene Flaherty, Ken Flaherty, Loreen Robinson, Lorne Robinson, Blanche Reid, John Reid, Douglas Fletcher, and Joyce Fletcher.

My first teacher from 1939 to 1942 was Mary Potter (Mrs. Ronald Carney). Then a local girl, Nancy McMillan (Mrs. Jack Sinclair) taught me from 1942 to 1946 through Grades 3 to 8. My memories of Mary Potter are gone except she was a small fun lady who was a good artist. Nancy McMilllan was a dedicated, strict, no-nonsense, excellent teacher with a good singing voice. Six of my seven public school years were war years. Seems that war was all that was talked about on the Jim Hunter radio news broadcast at 6 o'clock which was always on at supper time and we had to be quiet.

Grade 1 pupils were dismissed at 2:30 pm but waited around outside unattended to walk home with the older students at 4 pm.

In June 1939, during King George VI and Queen Elizabeth's visit to Canada, all pupils of the school were transported in the back of Wallace Barbour's stock truck to the CNR Railway Station in Guelph to watch the royal train carrying the royalty through the city. I remember standing behind a snow fence with Della Sargent peeking through the slats. Her older brother Emery found us and took us back to the truck. We had been separated from the others and they thought we were lost among the hundreds of other children. All the students were given a commemorative coin with a picture of the King and Queen on the front and on the back was a map of Canada with a Latin saying.

Commemorative coin given to school children during the Royal Visit in 1939.
Photograph courtesy of the author.

One of the older boys was the caretaker at the school, often during the winter months arriving just before 9 am to light the fire in the pot bellied stove. Wood was carried from the woodshed, a building in the south corner of the school yard that had been used as a horse stable in earlier years. In the winter mornings the schoolroom was usually so cold that we wore our coats and pulled our desks close to the stove. At the end of the day the caretaker swept the floor and put chemical in the toilets followed by a pail of water. The caretaker's fee was 25 cents a day.

My older brother was sick at times and my younger brother and sister had not yet started to school and that left me, a six year old, to walk home alone. One time I came across a painted turtle on the road and went in to Mrs. Wheeler's to ask for a basket in which to carry him home. I had never seen a turtle. At home he crawled into the hedge and I never saw him again.

The road was still showing through on Sideroad 22 in those days. There was such a fresh smell walking along that swampy road. Sometimes in the spring, as a shortcut, we would walk home up through the fields at the backs of

the farms. In winter we would walk on closed roads that were closed to the vehicles. With scarves wrapped around our heads we braved the cold winds. The horse drawn sleighs and cutters made trails through farmer's fields away from the high drifts on the roads. We lived between two steep hills. Some years the 10th line was blocked at Christmas time and not passable until spring. I remember one year when the bulldozer opened the road about the 1st of April. Some winters the snow banks were so high we could touch the telephone wires but of course we never did. In the spring the road in a low lying area was usually flooded and we came home with wet feet. Two of our neighbours, Archie McGill and Arnold Carney, often seemed to time their trips from the mill in Erin with their horse and sleighs in time to give us a much appreciated ride home. They would be waiting in front of the school when we were dismissed. A couple of winters my brother took the four of us with a horse and small sleigh and left the horse in a barn across the road. A time or two, I remember us riding Mac and Polly, the Clydesdale, two on each horse. When we reached the school we gave the horses a pat and sent them home.

Dad surprised us with a new small CCM bicycle which the four of us took turns riding to school and a few years later he bought a big bike for our older brother when he was caretaker to get him there earlier and also to get him home faster to help on the farm.

Our hound dog, Dane, given to us by Harry Young who lived at the corner of #22 Sideroad and the 10 Line, often followed us to school and on occasion he put his foot on the door latch of the classroom and came inside. There was a big friendly cat around the outside of the school. Unknown to the teacher we brought him in and put him in our desks. He would purr away.

At Harry Young's corner there was a Snowball bush loaded with flowers. We carried bouquets home. He also had a good apple orchard of which we partook for a snack. Harry lived in Toronto and was there only occasionally. He gave us an old child's sleigh that he had at his place. This corner of the township to which I refer was known as Binkham. In the early years there was a post office, a blacksmith and a shoemaker.

The only times we were driven to and from school were on rainy days. It was war time and gasoline was rationed and tires were hard to get. Also Dad thought short drives were hard on the car, for it left condensation in the exhaust system. I remember a couple of times my mother took us in the horse and cutter. Lots of times after our long walk home we took our sleighs and toboggans and went sleigh riding. One of our favourite hills was behind the barn. From there we would yell and hear our echoes. Dad made us a toboggan that went faster than the store-bought one. Mother usually had a pot of hot chocolate ready for us on those cold days.

In the spring we came home from school to see day-old chicks in the pen under the brooder heater. Once there was a litter of pups. How we loved them. Mother always left the debris from the garden that she had cleaned up until we go home so that we could enjoy the bonfire. Then there was the day when we arrived home to find that the summer kitchen had been housecleaned and we

Teacher Nancy McMillan (Mrs. Jack Sinclair) with her students 1946-1947.
Back row (left to right): Allan Sinclair, Manley Young, Douglas Parachuke, Roy Fletcher, Nancy Sinclair (teacher), Murray Dyer, William Beatty, and David Alexander.
Front row (left to right): Loretta Young, Jean Beatty, Margaret Fletcher, Vera Sinclair, Frances Reid, Dorlene Eagles, and Dorothy Ann Flatherty.

Photograph courtesy of the author.

moved out to that room. On hot summer days Mother cooked on the old cast iron Pandora stove in the woodshed. In the fall there was the warmth of moving back in to the winter kitchen.

Despite the fact that butter and sugar were rationed during those war years, mother packed good lunches in the waxed paper from loaves of bread. She never packed a drink; we drank the spring water at school. During the cold months it was thought that hot lunches were a must in the rural schools. We had potato soup (everyone brought a potato), vanilla pudding, chocolate milk, canned peas, corn, pork and beans and tomato soup. Families with milk cows took turns carrying a heavy 10-pound corn syrup pail of milk to school for the milk based lunches. How that wire bale handle cut into our hands. The older girls, supervised by the teacher, prepared the food. The girls stood on a chair to stir the kettles on the top of the pot-bellied stove. Nearing 1 pm the teacher pulled on the rope to ring the big school bell in the belfry.

We played scrub baseball, tag, crack the whip, hide and seek, fox and goose and other games. We made snow forts, had tree houses in the cedars beyond the school yard fence and skated on ice in the swampy area. I never had white skates, just an old pair of brown ones that were around the house from the generation before, but of course I never wore them off the farm. It was war time and a lot of things were not available. We played in the woodshed and the centre partitioned-off room. There was no yard supervision. On a pupil's

birthday he or she got to choose one game to play during the class time – musical chairs, carry the chalk brush on head, and such. We gave the birthday kid the royal bumps on his day (held the kid by the legs and arms and bounced his/her bottom on the floor). We gave valentines on Valentine's Day. There was a Halloween party with prizes for best costumes. We drew names to exchange gifts at Christmas.

The Christmas concert, the major school event of the year, was an exciting time, practicing for weeks in advance of the big night. Every pupil had parts to learn from solos to duets, choruses, skits, drill and recitations. Our fathers would get the heavy planks down from the attic and assemble the stage. The smell of the evergreen boughs decorating the front of the stage still lingers when I think of it. The teacher brought coal oil lamps, some lanterns, and some lamps with tin or mercury reflectors were hung on the walls.

At the end of the year in June there was a community picnic held at the school. There was a ball game, races and games for the kids with prizes. Some races played were the sack race, three-legged race and wheelbarrow race. Adults brought their picnic baskets to be shared on the bounteous table of food. I remember lemonade contained in a cream can and ice cream kept on ice.

The first Friday in May was Arbour Day when we cleaned the school windows, desks, blackboards, cupboards and anything that needed freshening up. Then we cleaned up the winter debris in the yard. An ice cream truck frequently travelled past the school on his way to Alton. One day the driver stopped and gave us each an Eskimo pie. What a surprise and treat. Some of us showed our work at the Erin Fall Fair in the school classes of Writing, Art, Needle work and Woodworking. The little bit of prize money was appreciated. For war effort we collected and dried milkweed leaves and pods. The fluffy seeds in the pods were used to make life jackets.

There was a case of Scarlet Fever in the school. The school was closed for fumigation. The Seven Year's Itch was brought to school by one of the girls who had contacted it from a soldier returning from the war. It was very contagious, spreading through mostly the girls.

One of the school pupils, little Grace Carney, born June 7, 1937, who lived next door to us, died at the age of 6 years on February 7, 1944 after a lengthy illness. They never really did diagnose the cause of death but called it Spinal Meningitis. The funeral was held from the house. Mother and Dad went in but children were not allowed due to the illness. We waited in the car and then followed to the Huxley Cemetery north of Hillsburgh. I can still see the little white coffin being carried across the cold, snow covered cemetery ground by her older brothers.

I liked school and always enjoyed going back in September to see friends whom I did not see all summer. In my black school bag I carried my text books and supplies, complete with a new box of Crayola crayons. Our summers were long with not much to do but work. We hoed acres of potatoes and corn, drove the horses on the hay wagon, and stooked sheaves of grain in the fields, fed chickens and more. At the end of the summer Dad and Mother gave us each

$5.00 and took us to Guelph for a day of shopping and a meal away, topped off with a Jumbo sundae.

Simple times – yes. But I look back on my school days at Binkham with a fondness that can't be duplicated. In those years nobody had much, nor did we expect much, but we appreciated what little we had. During those war years we learned to make-do, put up with and to do without.

The editors would like to thank the author for kind permission to print this article, first submitted in the annual Wellington County Historical Society essay contest in 2012.

A.Y. Jackson (left) and Frederick Banting (right) taken aboard the *Beothic* on a 1927 trip to Ellesmere Island. Photograph courtesy of the The Arts & Letters Club Archives.

Elora Drama Club. "All The Comforts of Home," ca. 1914-1918.

Members include Fred Aitchison, Lyle Capell, Allie Davidson, Ellwood Davidson, Mabel Smart, William Duncan, Marion Banting (nee Robertson), R. Duncan, Agnes Bell, D. Foote, A. Badley, Blanche Power, Harold Arthurs, Marg Hillman, Frank Angell, and Eona Mitchell (Mrs. H. Arthurs) performed this play in Chalmers Church for the Red Cross.

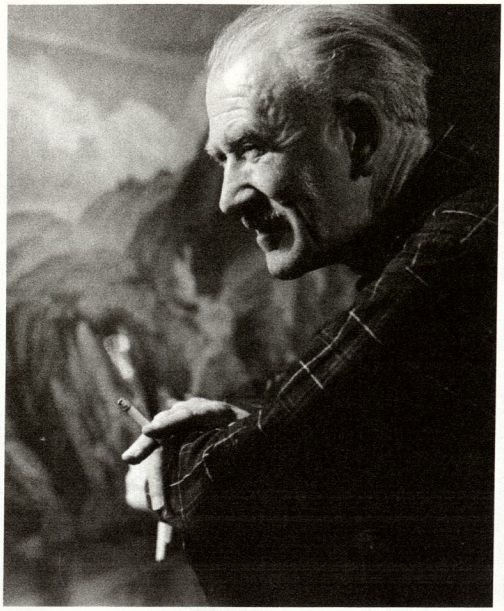
Photographed by Gleason, WCMA ph 23427.

Casson and Banting in Elora: A Second Awakening?

by Al Koop

Group of Seven painter A.J. Casson and noted medical scientist Dr. Frederick Banting first visited Elora in the mid-1920s. What these young artists encountered was a sleepy, almost forgotten, village. Most of the three-storey buildings and smaller shops that lined the streets had been built in the 1860s and 70s. The railroads, which arrived in 1870, initially gave Elora an economic boost and put it on the map as a tourist destination. Several prominent citizens became active in promoting their picturesque village in written articles, photographs, site maps and special menus in hotel dining rooms. Charles Clarke, a writer and local politician, spearheaded the effort. Photographer, Thomas Connon, was soon known across the province for his magnificent enlargements of the Elora Gorge displayed in railroad station waiting rooms. David Boyle, headmaster of the public school, was a writer as well as the founder of a museum in the village. This fledgling museum featured an array of fossils and native artifacts from the gorge's cliffs and caves and on weekends was a very popular attraction. One day in the mid-1880s, it hosted 1,000 visitors. Another draw to Elora and the surrounding area was David S. Ritchie. Known as "Professor" Ritchie, he held the positions of town crier, bell ringer and bill poster. A very striking and colourful figure with a booming voice, Ritchie delivered delightful poetry and monologues on the streets as well as in his tour boat on the Grand River. Together these men formed a Natural History Society which aimed to educate and inspire residents and visitors to the area. They were also members of a local committee which established pathways, stairs and a walking bridge to encourage people of all ages to explore the magnificent sites along the river's edge. These individuals were also leaders in re-organizing and expanding the library to the third largest in Ontario and the beautifying of the village through a re-energized Horticultural Society. These cultural initiatives came to be known as Elora's "Awakening."[1]

However, there was no evidence of all this when Banting (soon to become Sir Fredrick Banting) arrived in 1924. Neither was Elora a roaring place in 1927 when he invited his friend and fellow painter, A.J. Casson, to explore the



A.J. Casson, 1958. Photographed by Robert McMichael Studios. Gift of the Founders, Robert and Signe McMichael. Red Cross.

Photograph courtesy of The McMichael Canadian Art Collection.

local scenery. Fred Banting initially came to meet his future in-laws, Dr. William and Mrs. Florence Robertson. He met their daughter, Marion, a nurse, in Toronto in January of 1924 and the couple were married in June. As co-discoverer of insulin, Banting had received the Nobel Prize for Medicine in 1923 and he found his new life in the limelight to be very uncomfortable and burdensome.[2] For relaxation, he turned to painting. He befriended A.Y. Jackson and Lawren Harris of the Group of Seven and in 1925 was invited to join the *Arts and Letters Club.* By 1927 he had taken up painting in a more serious way, joining A.Y. Jackson on a sketching trip to Quebec.[3] Banting was heavily influenced by Jackson and the Group of Seven and, to the untrained eye, his paintings could pass as one of theirs. In his memoirs, A.J. Casson remarked that Banting was a "talented amateur painter."[4] During his numerous trips to Elora, villagers would see an enthusiastic Banting setting up his easel on street corners and at various spots along the rivers.

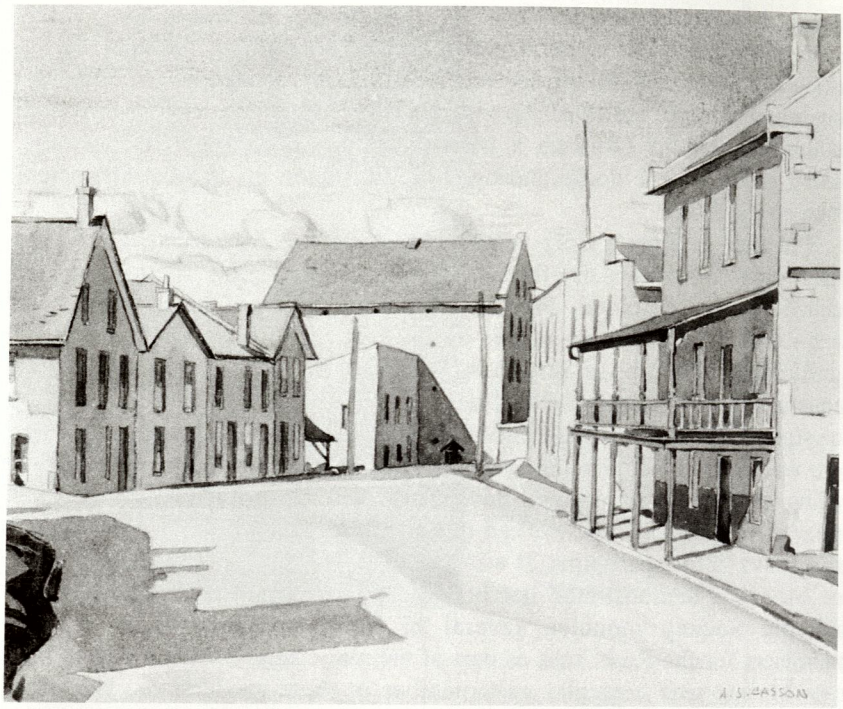
The last holdover from Elora's "Awakening" in the 19th century was John Connon. Although just a youngster at the time, his photographs were very much the equal of his famous father's. Thomas Connon, hampered by ill-health, was largely inactive by the 1890s and died in 1899. Charles Clarke remained a resident of Elora until his death in 1909 however in his last two decades was preoccupied with provincial politics. David Boyle accepted the position of curator of the Ontario Provincial Museum in the mid-1880s and moved to Toronto. Without him, the Elora Museum was greatly diminished and only managed to survive for another dozen years. Elora's flamboyant town crier, Professor Ritchie, continued to entertain visitors and locals into the 1890s but year by year his audiences dwindled. In later years, he was content to

manage shows and events at Elora's Drill Shed. He too passed away in 1909. In the meantime, John Connon carried on photographing the area. He took particular delight in climbing the rooftops and church steeples in order to get stunning panoramic views of the village. He also had a talent for chronicling the development of Elora as a tourist destination through his portraits of visiting groups in the gorge and by capturing many of its local characters in action on the streets.

The glow of Elora's glory years had faded as the village settled into life as a backwater community. By the time Banting's wife-to-be, Marion Robertson reached young adulthood, Professor Ritchie's brother, John, took over as manager of the Drill Shed which, in the 20th century, was given the more dignified name of the Armoury Hall. Public events at the hall had become less frequent and consisted mainly of dances, school concerts and flower shows. One sign of life in the village was local theatre. In the 1880s The Elora Players were well known for placing original dramas upon the boards. In the years leading up to the war, William Savage was a force in forming the new Elora Dramatic Society. Savage worked in a furniture factory, was an inventor and wrote plays in his spare time. It was on the local stage where Marion spent her free time and demonstrated her boundless energy and creativity. The Elora Dramatic Society mounted several of Savage's plays which served as fundraisers for the Red Cross as part of the war effort. During her high school years Marion was a regular cast member in these productions. However, it didn't take long for her to realize that Elora could offer little to a young, ambitious woman looking for new experiences and a chance to prove herself. In 1917 she enrolled in a nursing program at MacDonald Institute in Guelph and a year later moved to Toronto having secured a position at the Christie Street Hospital. It was here, several years later, that she met Fred Banting.

In the autumn of 1927, A. J. Casson visited Elora and his love for the area led to many more weekend excursions. In 1929, Casson spent a full week of sketching in the village and decided that it would be the ideal location for developing his water colour skills. Surprising, it was not the cliffs, caves and rocks at the river's edge that appealed to him but rather the buildings and streetscape.[5] This fascination continued, resulting in return visits in 1930 and 1931. Some of his more memorable works were "Mill at Elora," "Drying the Wash," "John Connon's House" and "The Blacksmith Shop." Eventually Casson's interest in the area grew to include Salem and some of the surrounding river sites and landscapes.

During these years, Fred Banting's visits to the village became less frequent. Dr. Robertson noted that he seemed to be increasingly detached, spending most of his time in their backyard, chain smoking, drinking rye and fretting about his failed research projects.[6] His marriage to Marion was already showing signs of strain and unhappiness. She was a natural as a celebrity's wife and enjoyed everything about Toronto's social and cultural life. While she thrived, Banting was awkward and wooden in social occasions and at public appearances. Marion soon discovered that Fred had little interest in concerts,



Early Morning, ca.1929. By A.J. Casson (1898-1992).

WCMA Collection, Art 633. Image is courtesy of the Estate of A.J. Casson.

The Blacksmith Shop, ca.1929. By artist A.J. Casson (1898-1992).

WCMA Collection, Art 634. Image is courtesy of the Estate of A.J. Casson.

Old Store at Salem, 1931. By artist A.J. Casson (1898-1992).
WCMA Collection, Art 643. Image is courtesy of the Estate of A.J. Casson.

theatre and other refinements that the city had to offer. In fact, he had become very jealous of her ease and charm in social situations.[7] Even the birth of a son in 1929 only briefly brought them closer and they soon drifted into very separate lives. The Bantings did their best to keep up public appearances but they no longer shared a bedroom as Fred had moved to his third floor study, where he slept on a cot. One morning, he announced that his move up to his "apartment," was permanent. He stated that "the only way they could continue to live together would be if she let him lead his life exactly as he wanted to without accounting to her."[8] He gave her permission to do the same.

To his friends at the *Arts and Letters Club,* A.J. Casson was known as "Cass." Here he met many of Toronto's best artists including the members of the Group of Seven. In 1925, two years before he began his Elora paintings, he was invited to join the group as a replacement for Franz Johnston who had moved to Winnipeg. As its youngest member he tried to fit in with the style of painting which had made them famous while establishing himself as an artist with his own distinctive approach. Casson was called "the kid" and never really felt that he was a full member of the group.[9] He was closest to Frank Carmichael and together they worked on developing their water colour techniques. Casson's Elora sketches proved to be ideal for this new

enterprise.[10] With the help of photographer John Connon, the son of Thomas Connon, he found inspiring subjects and remarkable lighting well suited to his watercolours. Connon may have been at the end of his career but still had an artist's eye.

Getting out of the city to sketch small town Ontario proved a tonic for A.J. Casson. He was especially pleased with his output in Elora and Salem. Staying at Miss Fairweather's boarding house on Victoria Crescent gave him easy access to both communities. John Connon not only showed him some of the more interesting local sites but was also the ideal person to give Casson the historical context of each street and building. Perhaps, as a tribute to the old photographer, he painted a fine water colour looking east on Moir Street with the Connon house and studio in the background. Another valuable contact was W.D. Samson. Samson was the publisher of the local weekly paper, *The Elora Express*, and provided Casson with more current information about the village.[11] He also owned a car and was very generous in showing Casson the farmsteads and river sites in the surrounding countryside. Although he, at times, took artistic liberties in his paintings of Elora, Casson accurately captured the pace and mood of a quiet, out of the way village. A.J. Casson went on to become one of Canada's pre-eminent water colour painters and he later wrote that his Elora and Salem paintings "represented a pivotal period in [his] evolution as an artist.[12] Inexplicably, these paintings remained stored and unpublished for almost 40 years.[13]

By 1930, Fred Banting had a new woman in his life. He had had a number of brief affairs during his marriage to Marion but this was more serious. The woman's name was Blodwen Davies. She was a bright, young travel writer who was well known to the Group of Seven. Davies was writing a book about Tom Thompson's mysterious death on Canoe Lake.[14] With his marriage crumbling, the new decade had not started well for Banting. Research work at his Institute was going poorly and the Toronto press was beginning to give him grief. He had been rude and dismissive with them in the past and they were in no mood to give him the benefit of the doubt now. Even the *Arts and Letters Club* provided little solace. The art critics within the membership who sat together at the table known as "the knockers table," scoffed at his recent painting exhibit.[15] Once again, Banting did not handle the criticism well. Needing a new endeavour, he decided to try his hand at writing and approached Blodwen Davies for advice.[16] Davies was immediately receptive seeing it as an opportunity to use Banting as a medical expert for her research regarding Tom Thompson's injuries. With his new arrangement with Marion already in place, Blodwen Davies became a frequent dinner guest at the Banting home. Evenings were reserved for writing lessons up in Fred's "apartment."[17] Marion continued to spend her evenings looking after baby William and occasionally joining friends at theatre productions, art exhibits and concerts.

Early in 1932, the Toronto newspapers were having a field day with the breaking news that Fred Banting had filed for divorce. Although he was initially pleased with his private arrangement with Marion, jealousy got the

better of him. She seemed to be taking everything in her stride and Banting could not abide it. On February 8, Fred took a call from one of his two hired detectives who reported that they had followed Marion to the apartment of a male friend.[18] He quickly joined up with the detectives and together they broke into the home to find the couple sitting in the living room. This was all the evidence that Banting needed. Marion, believing that she had little hope of opposing a national hero, decided not to fight the charges of adultery. But Dr. William Robertson would have none of it. He was not about to stand idly by while Fred Banting dragged his daughter's name through the mud. At great personal expense, he hired lawyers to contest the charges and in the court proceedings that followed, more and more of the truth came to light.[19] A delighted press noted every detail of Fred Banting's earlier affairs and his current liaison with Blodwen Davies. Finally, both parties agreed to an out of court settlement.[20] What may have been the biggest scandal in Toronto's history took years to fade from public memory.

The Casson visits and the Banting connection had caused a great stir in the village of Elora. It could have sparked a second awakening. Instead, it was a brief disruption of a slumber that would last four more decades.1932 was Elora's centennial year and it slipped by largely unnoticed. The village's historian and leading light, John Connon, had died in 1931. No individual or group seemed ready to take up the torch. A number of years later, David Boyle's daughter, Anne, returned to her hometown to take on the position of editor of *The Elora Express*. She soon concluded that the coals left behind could not be re-kindled. The village remained in a state of decline until the late 1960s when an influx of urban artists, writers, chefs, architects and entrepreneurs created a new, vibrant community and re-established Elora as a tourist destination.

ENDNOTES:

1 Kenneth C. Dewar, Charles Clarke, *Pen and Ink Warrior* (McGill-Queen's University Press, 2002), 184.

2 Michael Bliss, *Banting: A Biography* (McClelland and Stewart), 114.

3 Ibid, 188.

4 A.J. Casson, *Elora: The Fascination* (Wellington County History, Volume 8), 8.

5 Ibid, 7.

6 Steve Thorning, *Valuing Our History* (Fergus Elora News Express), January 29, 1997), 8.

7 Michael Bliss, *Banting: A Biography* (McCelland and Stewart), 161.

8 Ibid, 194.

9 Christopher E. Jackson, *A.J. Casson: An Artist's Life* (McMichael Canadian Art Collection), 37.

10 A.J. Casson, *Elora: The Fascination* (Wellington County History), 6.

11 Ibid, 8.

12 Ibid.

13 Christopher E. Jackson, *A.J. Casson: An Artist's Life* (McMichael Canadian Art Collection), 37.

14 Michael Bliss, *Banting: A Biography* (McCelland and Stewart), 194.

15 Ibid, 168.

16 Ibid, 194.

17 Ibid.

18 Ibid, 197.

19 Steve Thorning, *Valuing Our History* (Fergus Elora News Express), January 29, 1997), 9.

20 Ibid.

Our Contributors

Born and raised in Palmerston, **Chad Martin** fell in love with local history at a young age; spending countless hours playing on the Palmerston pedestrian bridge and the Old 81, than getting to witness the restoration of the train station. Educated in history and museum management, Martin has continued his love for local history through his research and writing.

Melanie Epp studied English and History at the University of Guelph. This piece was written for a Scottish History course. Based entirely on primary sources, it is the result of months of work. Now a freelance writer, Melanie has been published in national newspapers, periodicals, and trade publications. Her personal blog, *100 Mile Mel, Amateur Locavore*, has attracted the attention of OMAFRA, the *Globe and Mail,* and the University of Guelph.

Royden McCoag retired in 1987 after 37 years of teaching at Norwell D.S.S. in Palmerston. He has yet to find a better town or a better school. He writes only because he cannot sing.

Timothy D. Epp is the Associate Professor of Sociology at Redeemer University College. In addition to his current research on the social history of Anabaptist/Black interaction, he has studied personhood and dementia care, spirituality and popular culture, and restorative justice. He currently lives in Dundas with his wife and children, a cat and a Brussels Griffon.

Grade 7 Students at Elora Public School

Beverly L. Henderson was born and raised in the Fergus, Belwood area along with two sisters and three brothers, all of whom laugh and love the rich tales of their early years. She is married and has three children, now grown with families of their own. Today she continues to live on the sixth line of West Garafraxa – discovering new stories and misadventures with her grandchildren.

Ian Easterbrook grew up in Courtright, Ontario and later worked for BBC-Television in London, England, where he married his wife Elisabeth; they ar still speaking after 45 years.

Jean Campbell is a resident of Drayton in Mapleton Township. She is member of the Mapleton Historical Society and co-ordinates and writes "Musings" a column on the history of Mapleton, for the local newspaper, *The Community News*. Her interests are local history, reading, theatre and volunteering in the community.

Captain Greg Oakes, a reservist, was awarded the second clasp to his Canada Decoration for completing 32 years of service to the guns and gunners of the 11th Field Regiment, Guelph. Greg Oakes was awarded the Queen's Diamond Jubilee Medal.

Joyce Blyth lives on a farm in Guelph-Eramosa Township. She has been involved in heritage and genealogical research for a number of years and has an enduring interest and appreciation for antiques and collectables. She has been a volunteer at Wellington County Museum and Archives for over twenty-five years.

Al Koop has been a life member of Wellington County Historical Society and Wellington County Museum and Archives since 1980. His interest in local history led him to form a company called OLDER VOICES in 2002 which offers costumed historical walks and presentations. In recent years he has teamed up with Gary Bryant of ELORA BUS TOURS. During the winter months, he continues to practice the art of pretending as an employee in the Simulated Client Program with the Ontario Veterinary College in Guelph.

Again, our gratitude to those who have read the manuscript at its later stages to catch typographic mistakes and egregious errors. Credits for the illustrations appear in the captions; for example [Wellington County Museum and Archives] *WCMA ph 1234*. Digital scanning courtesy of Karen Wagner, Archivist, Wellington County Museum and Archives.

The cover illustration shows boys in front of the Binkham School, ca. 1940. They are the following (left to right): Cecil Carney, Jack Sinclair, Jack McArthur, Winston Carney, Archie McArthur, and Ronald Carney. *Photograph courtesy of Joyce Blyth.*

Rear cover illustration Frederick Banting, Elora, 1927. Oil on panel, 22 x 27 cm. Hart House Permanent Collection, University of Toronto. Donated by A.Y. Jackson, 1962. 1962.03. *Image courtesy of Hart House Permanent Collection.*

Printing: Ampersand, Guelph.

WELLINGTON COUNTY HISTORICAL SOCIETY

EXECUTIVE 2013

The editors welcome for publication articles relating to all aspects of the history of Wellington County

Wellington County Historical Society

Membership Application/Renewal

Please give full mailing address

Name: _____

P.O. Box #: _____ RR #: _____

Street & House #: _____

Town/City: _____ Prov. & postal code: _____

Phone: _____ E-mail: _____

Membership fees enclosed for:

❑ 2013 $20 Canadian residents (individual, family & group)

❑ 2013 $25 US and overseas residents (individual, family & group)

Please make cheques payable to the Wellington County Historical Society and mail your application/renwal to the

Membership Director,
Wellington County Historical Society,
P.O. Box 5,
Fergus ON N1M 2W7.

Frederick Banting, Elora, 1927. Oil on panel, 22 x 27 cm. Hart House Permanent Collection, University of Toronto. Donated by A.Y. Jackson, 1962. 1962.03.

Image courtesy of Hart House Permanent Collection.