FORTY-EIGHTH ANNUAL VOLUME

of the

WATERLOO HISTORICAL SOCIETY

NINETEEN SIXTY

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WATERLOO HISTORICAL SOCIETY

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SECRETARY'S REPORT

1960 was a very successful year for the Waterloo Historical Society under the capable leadership of the president, Mr. W. C. Barrie. There were 583 members and 21 life members.

There were two open meetings, four executive meetings, and one council meeting during the year.

In May we were very fortunate in having as our guest speaker in Ayr, His Lordship, J. C. McRuer, Chief Justice of the Supreme Court of Ontario.

In June, the society was host for the Ontario Historical Society annual meeting which was held in Preston at the Kress Hotel. Bus tours were made to many historical sites in the county and a Waterloo County luncheon was held at Berkley Square in Kitchener.

Members of the society participated in the unveiling of memorial plaques erected by the Ontario Archaeological and Historic Sites Board. These were in memory of Sir Adam Beck, John Erb, founder of Preston, Bishop Benjamin Eby, W. L. Mackenzie King and of the last covered bridge at West Montrose.

The forty-eighth annual meeting of the Waterloo Historical Society was held on November 29th at the Kress Mineral Springs Hotel. Miss Jessie L. Beattie, well-known writer and formerly of Waterloo County, was guest speaker. Miss Camilla Coumans used some excellent coloured slides to illustrate her talk on "Grave Markers of Ornamental Iron". Reports were given by: R. S. Oberholtzer, membership secretary, who also commented on a trip to Pennsylvania; F. W. R. Dickson for the publication committee, and Mrs. T. D. Cowan for the nominating committee. The latter report contained several recommendations including the forming of an archives committee. David Barrie played his carillon of bells.

An illuminated address and a life membership in our society were presented to Mr. Preston Graham in appreciation of his generosity in providing accommodation for our meetings.

We are sincerely grateful for the grants from the county, townships and municipalities.

Our retiring president expressed his thanks to all who had helped to make the year so successful and extended to the new president, Mr. Taylor, his very best wishes.

Grace E. Hall.

* * *

On November 18, 1858, the Waterloo Township Council passed a bylaw to regulate inns. For 1859 William Henderson was appointed inspector and his report covered twenty-four hotels: Red Lion Inn, Doon Hotel, Bush Inn, Carlisle Hotel, Farmers' Inn, Globe Inn, Sportsman's Hall, Kossuth Hotel, Shantz Hotel, Hotel du Strasbourg, Boniface Hotel, Rising Sun, Freiburg Hotel, Bloomingdale Hotel, Uncle Tom's Cabin, Union House, Lancaster Hotel, Morning Star, Traveller's Home, Crown Inn, Inn (Schafer), British Crown, Deutsches Gast Haus and Farmers' Inn.

FINANCIAL STATEMENT

1960

Receipts:

Balance on hand January 1, 1960		$2,008.14
Membership fees		749.25
Sale of annual volumes		119.60
Bank interest		50.90
Grants:		
Waterloo County	$200.00	
Ayr	10.00	
Elmira	25.00	
Galt	100.00	
Hespeler	25.00	
New Hamburg	10.00	
Preston	50.00	
Waterloo	100.00	
North Dumfries Township	25.00	
Waterloo Township	100.00	
Wellesley Township	50.00	
Wilmot Township	75.00	
Woolwich Township	75.00	
		$3,772.89

Disbursements:

47th Annual Volume	$549.25	
Publication committee	40.47	
Postage	55.70	
Stationery and printing	53.12	
Advertising	79.29	
Rentals (meetings)	33.00	
Ontario Pioneer Community (Museum moving expenses)	500.00	
Ontario H. S. Annual Meeting	14.65	
Curator	174.00	
Speakers' expenses	20.00	
Secretary-Treasurer	75.00	
Membership secretary	75.00	
Phone, exchange and miscellaneous	15.60	$1,685.08
Balance		$2,087.81

Audited and found correct, February 7, 1961.

Emily Seibert,
31 Madison Ave. S.,
Kitchener, Ontario.

WILL C. BARRIE

WILL C. BARRIE

In November 1960, W. C. Barrie completed his second year as president after many years of service with the Waterloo Historical Society. Probably no president up to this time had represented the organization at so many events. In Waterloo County during his term as president there were six unveilings of plaques erected by the Ontario Archaeological and Historic Sites Board. At these and many other functions Will Barrie presided with quiet dignity and always with evidence that he had seriously considered the significance of the occasion.

William Carrick Barrie was born in 1884 at Mount Pleasant Farm, Concession 10, Lot 21, in the Township of North Dumfries. He received his education at Dickie Settlement School — S.S. 25 North Dumfries and at the Ontario Agricultural College where he participated in numerous short courses.

On his father's side his great-grandparents came to North Dumfries from Ayrshire, Scotland in 1829. His maternal great-grandparents emigrated from Scotland to New York State and later from there to North Dumfries in 1817. Fifth generation descendants of these pioneers now live on the home farm.

In 1916 Will Barrie married Agnes King of North Dumfries and together they developed an ideal farm home for three girls and four boys. There were twenty-three grandchildren in 1960. Through the years a great many people have been entertained in this one hundred and five year old house. Here there are many evidences of keen interest in hobbies and pioneer history.

As a director of the Canadian Seed Growers' Association, Mr. Barrie had the opportunity to visit all the Canadian Provinces. His many years of service as a Plowman enabled him while on tours of duty to visit many European countries. Wide experience as a successful farmer makes him a popular choice for judging at plowing matches and fall fairs.

Mr. Barrie has served the following community and provincial organizations:

Chairman — The Waterloo County Trees Conservation Commission.
Chairman — Galt Suburban Roads Commission.
Elder — Central Presbyterian Church, Galt.
Past President and Honourary Director of South Waterloo Agricultural Society.
Director — The Ontario Pioneer Community Foundation.
Past President and Director — The Ontario Plowmen's Association.
A Robertson Associate since 1931 of the Canadian Seed Growers' Association.
Director — Huron District Tree Farm Committee.
Past President — South Waterloo Liberal Association.
Past President — Waterloo County Crop Improvement Association.
Past President — Waterloo Historical Society.

SOME HISTORICAL ASPECTS OF THE RULES BY WHICH WE LIVE TOGETHER IN ORGANIZED SOCIETY

by J. C. McRuer

Chief Justice, J. C. McRuer of the Supreme Court of Ontario, was born in Blenheim Township on a farm two miles from Ayr. He returned to his native Ayr to address the Waterloo Historical Society on May 5, 1960.

Too often some of our most treasured possessions are taken for granted and little thought is given to how we have come by them or at what price they were bought. Nowhere is this more evident than in the casual indifference that we are wont to show towards the rules of law that govern our every-day lives and the methods by which they are enforced and administered.

Tonight we are free to meet here and free to say what we like as long as we do not slander our neighbours or incite others to commit crime. All this we take for granted, but in how many countries of the world is there this freedom today? In fact, it is a small proportion of the world's population that lives under any sort of a charter of freedom and many people that live under such charter dare not enjoy the privileges it purports to give. The recognition of the right of every human being to be treated as one of God's creatures is the hallmark of civilization.

The instrument through which man is given rights above the animal is the rule of law and the instrument by which those rights are given recognition is administration of justice.

The civilizing force of law is of comparatively recent origin when viewed in the light of man's history on earth and the development of an impartial enforcement of law is something that belongs not to ancient history but to very modern history. Measured by the life of mankind, only yesterday reason was struggling for supremacy with a mixture of brute force, divination and superstition in the administration of justice in any form. About 500 years before Christ, Moses declared the law as the law of God, just as Hammurabi had done 800 years before as the law of Shamash, the sun god. Both had a conception of law as something of divine origin. In Exodus it is recorded that Moses directed the people to "choose able men out of all Israel, and make them heads over the people . . . And they judged the people at all times; hard cases they brought to Moses, but any small matter they decided themselves". And Moses directed the people to —

". . . appoint judges and officers in all your towns which the Lord your God gives you, according to your tribes; and they shall judge the people with righteous judgment.

You shall not pervert justice; you shall not show partiality; and you shall not take a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous.

Justice, and only justice, you shall follow . . ."

Two thousand years later, not only in countries untouched by the civilizing force of Christianity but in those that have come under its benign influence, the guilt or innocence of accused persons remained to be decided by cruel ordeals. There were the ordeals of fire, water and dry bread. In the ordeal by fire the accused person demonstrated his innocence through miraculous divine intervention either by plunging his hand and arm into boiling water or carrying a red hot bar of iron or walking on red hot ploughshares. If he were unharmed, he was innocent or his innocence was determined by the length of time it took the injury to heal. In the ordeal by water the divine judgment was sought by binding the accused person and throwing him into the water. If he floated, the water rejected him and he was guilty but if he sank, he was proven to be innocent. It would appear in either case his execution was assured. In the ordeal by dry bread the accused called on God and filled his mouth with dry bread. If he choked he was guilty. If he didn't he was innocent.

Notwithstanding that according to the belief of the times that these ordeals were an expression of divine judgment, they gave to the priests who presided over them a first-rate opportunity to enrich themselves by the guidance of the divine intervention. There was a legend that Emma, the mother of Edward the Confessor, and the wife of two kings, upon being accused of indiscretions with the Bishop of Winchester, declared herself prepared to prove by an ordeal not only her own innocence but that of the Bishop. With prayers to St. Swithin she is said to have trod unharmed on nine red hot ploughshares — four for herself and five for the Bishop. Thereafter in honour of her deliverance she and the Bishop each gave nine manors, one for each ploughshare, to the church at Winchester, and the King who had accused them was corrected with stripes. One cannot help feeling that the hope of receiving those eighteen manors may have had more to do with tempering the heat of the ploughshares than any divine intervention that gave peculiar heat resistance to the royal feet.

In due course in England ordeals gave way to trial by battle. In the trial by battle the accused had a right to prove his innocence by challenging his accuser to a duel. Again it was believed that divine intervention gave peculiar strength to the arm of the innocent.

Although not much practised in later times, this mode of determining the innocence of an accused person was recognized as a legal mode of trial down to 1819 when, by an act of the British Parliament, superstition made complete surrender to reason.

Private duels were somewhat similar to trial by battle but they were different in this respect: trial by battle was a recognized process of the administration of justice and the battle was fought to prove that the challenger was not guilty of a crime charged against him. The private duel was fought as a challenge by one person to another to vindicate his honour or to settle a grudge.

Private duels, although illegal both in England and in Canada, were looked upon with great generosity by both judges and juries until comparatively recent times. According to the law, if one of the parties to a duel were killed, the crime of murder was committed. However, juries frequently did not find it difficult to conclude that the accused acted in self-defence.

One of the last recorded duels fought in Canada took place beween two law students named Lyon and Wilson. In those days the town of Perth was a sort of legal centre for eastern Ontario and the two students were engaged in advancing their legal education under articles of clerkship to lawyers who practised in Perth with branch offices in Bytown, now the city of Ottawa.

A dispute arose between these two young men over a remark said to have been made by Lyon about a young lady of some charm and good repute. Fisticuffs followed between Lyon and Wilson and at the insistance of Wilson's friends he challenged Lyon to a duel with pistols. The challenge was accepted, seconds were selected and the parties met the next day in a ploughed field on the outskirts of town. It was raining hard and on the first shots both missed. It is said that Wilson wished to break off but Lyon's second insisted on another round. On the second round Lyon was killed. Wilson and his second gave themselves up to the authorities and were tried for murder at the Brockville Assizes on August 9th, 1833. At that time accused persons were not allowed to have counsel and out of necessity these students embarked on their legal careers defending themselves for their lives. They did so with great success but not without some considerable assistance from the Bench. It is unnecessary to go into the details of the trial further than to remind you of what I said about the benevolence with which judges and juries looked upon duels. Chief Justice Robinson, who presided at the trial, defined the crime of murder with perfect legal accuracy but went on to say:

> "The practice of private combat has its immediate origin in high example, even of kings. Juries have not been known to convict where all was fair."

WATERLOO COUNTY COURT HOUSE

The Court House was built in 1852. To the left is the Jailer's Residence and to the right are the Judge's Chambers and the old Registry Office, both of which were built after 1852.

The learned Chief Justice was just saying in other language what an Irish Chief Justice is reported to have said about 100 years before when charging a jury on a charge of murder arising out of a duel. He said:

> "Gentlemen, it is my business to lay down the law to you and I will. The law says the killing of a man in a duel is murder and I am bound to tell you it is murder. Therefore, in the discharge of my duty I tell you so; but I tell you at the same time a fairer duel than this I never heard of in the whole course of my life."
>
> (Riddell, 35 Canada Law Times, 737)

The jury acquitted Wilson and his second. The judge congratulated the accused on the ability with which they defended themselves and Wilson married the real cause of the duel, the young lady in question. Wilson was eventually called to the Bar of Upper Canada, elected to be a member of the House of Assembly and appointed to the Bench of the Court of Common pleas.

When related to the years that have passed since Moses delineated an ideal administration of justice, it is only yesterday that in England members of juries that would not arrive at a verdict agreeable to the presiding Judge were committed to gaol for indefinite periods. In fact, the jury that tried William Penn, the founder of Pennsylvania, on a charge arising from preaching Quaker doctrines, suffered just that fate. On the walls of Old Bailey in London there is a marble tablet commemorating the courage and endurance of the jury that tried Penn and refused to give a verdict against the accused although locked up without food for two nights and fined for their final verdict of not guilty.

I have just cast a few glances back here and there through the pages of legal history so that we might look around us and better appraise what we have today and probably with a clearer vision peer into the future in some effort to make out the trails that we are following and where they may be leading.

As an historical society you know the study of history is more than a pleasant and romantic pastime. History is the foundation on which the social structure of today is built. It is a poor architect that builds a building on a foundation that he has not explored in the most minute detail. Many of you are interested in the economic development of the country, others are interested in its social development and still others are interested in the political development whether it be on the municipal, provincial or national levels. My particular interest is in the development of the legal processes that enable us to live at peace with our neighbours. I have attempted to demonstrate to you that those legal processes are of very recent fabrication, woven with a growing sense of the purpose of man. Ideals have changed according to the changing conditions under which men live and our ideas will have to change as conditions develop in the future.

If rules of law and their methods of administration are designed to maintain domestic peace we do not do justice to ourselves or those that will come after us if we are not vigilant to see that they are efficient to accomplish their purposes. If they are not efficient to accomplish their purposes it is our duty to indulge in some considerable degree of self-analysis to determine why.

I think I can say with some considerable assurance that the people of this county live today in much more fear of violence from their neighbours than they did 50 or 60 years ago. At that time there was no Provincial Police force covering the Province; almost a token municipal police force was sufficient; robberies, house breaking and theft were little known and deaths by violence were few. Gang warfare among youths was not even read of in the books.

Looking back and looking forward we ask ourselves the questions:

1. Are our law enforcement agencies effective for their purposes?
2. If they are not effective why are they not effective?
3. Are they getting the support that they should be getting from the individual citizens so that they may be equal to the tasks that they have in hand?

There are clear indications that we have embarked on a new era of thinking — an attitude of mind that has divorced duty and conscience from the rules of law. I sometimes think there is too much emphasis on law and too little on duty and conscience. It is just as wrong to injure a person on a highway by careless conduct whether the conduct is prohibited by law or not. Likewise it is hard to make people who are indifferent to the rights of others thoughtful and careful merely by passing laws. Police officers, judges and juries cannot make a nation law abiding unless the dictates of the great mass of individual human hearts command that the laws which have been made be respected and obeyed, not merely because they are laws providing for punishment, but because they declare the elementary rights of our neighbours. Laws are of no avail without a public conscience that demands obedience. It is of no avail to write into our constitution rights of the individual while we disregard the rights of our neighbour, be he on the highway or living next door to us.

There probably never was a time in human history when there were so many laws and I do not think there ever was a time when there were so many breaches of the law. In Canada our per capita crime rate never was so high. It often seems that we think and act in reverse with respect to law enforcement. Take, for example, all the legislation that is passed to protect human life on the highway. The legislatures pass laws by the hundreds but the individual motorist defiantly disobeys nearly every law that is passed except when he fears that there may be a police officer lurking nearby. That attitude of mind infects the minds of young men and young women with

a virus that is destructive of character. Instead of stern ideals that command obedience to the law because obedience is the right thing and a duty to others we have safety campaigns and trifling prizes given for safety records. When young lives become infected with the virus of disregard for the law we set up youth clinics. All these were unknown 50 or 60 years ago. I think there are not a few here tonight who lived under an example that paid profound respect to the law because it was wrong to do otherwise. In those days the only youth clinic necessary was a short conference with a loving parent in the woodshed.

Ladies and gentlemen, I am not a prophet of doom. I have great confidence in the younger generation but they labour under heavy handicaps encumbered as they are with the example of the older generation. What gives me greatest anxiety is indifference to the erosion of those things that make a nation great and one of the greatest of all is that respect for law that demands ideals of justice as one of the most sacred things of life. Once we have commenced to lose our sense of justice as a divine attribute we have entered on a decline and commenced to drift into paths that lead to an unknown wilderness. All history teaches us how frail any civilization is. It is no stronger than the conscience of the mass of the people. Wherever the individual demands for himself special privilege in the eyes of the law he has given acceleration to a corrupting influence that will destroy civilization itself.

Just this winter 11 men stood on trial for their lives in the very cradle of world civilization, in fact in the very area where laws first took form more than 3,000 years ago. The court that tried them was nothing more than an instrument of political oppression. The accused before the court were not brigands or highwaymen. They were men who had held responsible posts of state. At one stage of this trial one of the accused stated that he wished to offer a defence. Thereupon the president of the court called him "a dirty dog" and "a traitor". There was some delay and consultation among the members of the court and it was ultimately decided that the accused might be permitted to enter a defence. As the trial progressed the president stopped the proceedings to give a dissertation on the political affairs of a neighbouring country. After this dissertation he asked the audience to recite poems and prayers for the prime minister. This was done to the accompaniment of wild applause.

At another stage, the proceedings were halted while the spectators of the trial chanted slogans extolling the prime minister. All this was broadcast directly from the court room by radio and television.

When one of the accused denied that he had written a letter that had been produced as evidence against him the president said: "Do you want to tell us it was written by a donkey's tongue?" This caused such hilarious laughter in the court room that the proceedings had to be delayed several minutes.

The temple of justice degraded to a mere theatre for cheap vaudeville. This in the very country where the old Babylonian hymn to the sun god Shamash was sung more than 3,000 years ago:

> "The unjust judge thou makest behold shackles.
> As for him who takes a bribe and bends the right,
> Him dost thou burden with punishment . . .
> The careful judge who renders a just judgment;
> Prepares himself a palace."

Ladies and gentlemen, it is a matter of stern reality that in the country that gave birth to that hymn all semblance of justice should now have deserted the court room.

It is an easy indifference to the rights under the law and claims for special privileges before the law that breed those germs that destroy the very ideals by which we live. It is just these things that drive justice from the court room. I do not think we can look without apprehension on the low value that is too often placed on human life in the court room today. The innocent victim of wrong doing is too often entirely forgotten through a misguided and maudlin sympathy for the wrongdoer.

We are making history each day we live. The future of this country and, in fact, this county, will be built on the history we make today. We ask ourselves what will the foundation be on which that future will be built? Will it be as secure as that left to us by those pioneers who laid the foundations on which we are building? Can it be that we will leave for those who come after us something that will collapse under the burdens of the future? Will our grandchildren and our great-grandchildren live in the security of law and order or will they live subject to the dictates of violent mobs as so many live in other countries today? In the lifetime of nearly every one of us here, in nearly every country that boasts of an ancient civilization, there have been violent revolutions. You can almost count on the fingers of your hands the countries of the world where the only restraint on the mob is an armed guard protecting an authoritarian government. You say that cannot happen here, but unfortunately it can happen here and it will happen here if we permit our devotion to justice and right to become undermined by an easy and indifferent way of life. It will happen here if we tolerate either corruption in government or special privilege or indifference in the administration of the courts. If we believe in freedom under law every one of us has the same and an equal responsibility with the judge on the bench and the juryman in the jury box to pay heed to the oldest of the Hebrew prophets "to do justly, love mercy and walk humbly before your God".

* * *

ONTARIO HISTORICAL SOCIETY — 1960

The Ontario Historical Society held its 62nd annual meeting in Preston on June 23 - 26, 1960. Representatives of W. H. S. who participated were: Miss Camilla Coumans, "Grave Markers of Ornamental Iron"; W. H. E. Schmalz, and A. W. Taylor, slides showing points of interest in Waterloo County; Mrs. T. D. Cowan, "Family Bibles, a Treasury of Archive Material"; R. S. Oberholtzer, W. H. S. Publications and other duties and Mr. and Mrs. W. C. Barrie, reception at the home farm.

Another presentation of local interest was "The Preston - Berlin Railway, 1857" by Miss Mary Farmer of the Hamilton Public Library.

During the proceedings two plaques were unveiled. One to commemorate John Erb, founder of Preston, at the Municipal Building and the other in memory of Benjamin Eby. The unveiling of the latter followed the morning service at the First Mennonite Church, Kitchener. W.H.S. was well represented at the service and at the unveiling where W. C. Barrie presided. The main speaker was Leslie Gray of the Ontario Archaeological and Historical Sites Board. Bishop C.F. Derstine gave the dedication prayer and Gordon Eby unveiled the plaque.

The following dates were listed in the calendar of First Mennonite Church:

1683 First Mennonites came to America—Philadelphia.
1799 First Mennonites came to Canada—Niagara District.
1800 First Mennonites to Waterloo County—Schoerg and Betzner.
1802 Arrival of first minister—Joseph Bechtel.
1805 Purchase of 60,000 acres along the Grand River from the Six Nations Indians.
1806 Benjamin Eby—first minister of First Mennonite Church.
1809 Log schoolhouse erected on church grounds.
Benjamin Eby ordained minister.
1812 Benjamin Eby ordained bishop.
1813 Log church built.
1834 Large frame building replaced log church.
1903 White brick church built.
1917 Church named First Mennonite Church.

BENJAMIN EBY

Benjamin Eby, the sixth son and eleventh child of Christian Eby and his wife, Catherine Bricker, was born at the old homestead on Hammer Creek, Warwick Township, Lancaster County, Pennsylvania, May 2, 1785. His ancestors had played a prominent role in the history of the Mennonite Church during its formative years in Switzerland. His great-great grandfather, Jacob Eby, had been ordained a bishop of the church in 1683 at Canton Zurich. Following persecution, Theodorus Eby, Jacob's son, set sail in 1715 for Philadelphia.

Kitchener-Waterloo Record.

HONOUR BISHOP'S MEMORY

A plaque in memory of Bishop Benjamin Eby, first minister ordained in Waterloo County, was unveiled June 26, 1960 on the First Mennonite Church grounds on King Street East, Kitchener. Among those participating in the ceremony were (left to right): Aden Eby of New Hamburg, a great-great grandson of the bishop, Gordon Eby of Kitchener, and Odo Eby of Superior, Wisconsin, only living grandsons of the bishop.

Benjamin spent his early days at the homestead and in his father's cooper shop learning the trade of a barrel maker. Although he received no more than the common school education, he appreciated books and undoubtedly educated himself as he grew older. At the age of nineteen, he was baptized into the Mennonite faith.

Two years later, in 1806, he set out for the new settlements in Upper Canada. Members of the Mennonite communities in Pennsylvania had contributed to the formation of the German Land Company. On February 25, 1807, Benjamin Eby married Mary Brubacher and the couple arrived to take possession of their farm, Lot two of the Beasley Tract. This farm was later to become part of the heart of Kitchener's retail business section and a good part of the east ward.

Eby, on his trip of inspection had arranged for the erection of a log cabin and for a little more than two years he devoted his whole time to farming. Eby rapidly became a prominent member of the new settlement. On November 27, 1809 he was ordained a minister of the Mennonite church. Almost three years later he was made a bishop. He was a strong advocate of the erection of a regular place for worship since private homes of the settlers that had been used previously were not large enough to accommodate the increasing numbers of worshippers. Largely through his efforts the first church, a log building was erected on Eby's property. This was the first Mennonite church in Western Upper Canada. The first school in the settlement was opened in 1809 by John Beatty, an Irishman. Gradually Benjamin Eby took over with the completion of the church, the school moved into it and for years during the winter months Benjamin Eby was the teacher.

The small log church was used for twenty years until in 1834 a new and much larger church was completed. It was known as "Eby's Versammburgshaus" or Eby's Meeting House. In August 1834, Benjamin Eby's first wife died of cholera and some time later he married Mrs. Abraham Erb, widow of the founder of Waterloo.

The community which grew in the vicinity of the church was greatly influenced by Bishop Eby who not only acted as a religious leader but often settled their secular disputes. Those who have seen Eby's clerical coat estimate that he would have been about five feet six inches tall and would have weighed about one hundred and forty pounds. He must have been a wiry individual for he made two rugged journeys on horseback from Pennsylvania to Ontario. He was active and energetic and lived to be 68, an age well above the pioneer average when he died on June 28, 1853.

He was modestly succcessful in his business ventures and the records indicate that he was generous in his giving. While others sold to the church, he gave land for the church. Also he made a gift to help John Hoffman and Samuel Bowers start a furniture factory. When H. W. Peterson was founding the newspaper "Das Canadische Museum" in 1835 Eby was one who helped with the establishment of the printery.

Thus it must be recognized that Eby had a many-sided personality. He was a person of unblemished character, friendly and always ready to be of service to others. His sermons were said to be intelligible and of good sense. Bishop Eby lived to see considerable immigration of German Roman Catholics and Protestants to the community which to a considerable extent had been favourably influenced by his eminent leadership.

Twenty-ninth W. H. S. Volume 1941, 152 - 158 "Bishop Benjamin Eby" by J. Boyd Cressman, and other references.

* * *

PRESTON IN EARLY CANADA

By Jennie F. Cowan

Mrs. T. D. Cowan, past president of W.H.S., has been very active in historical research. Several of her written accounts have appeared in Waterloo Historical Society volumes.

The Town Council of Preston donated place mats for the banquet at the annual meeting of the Ontario Historical Society, June 24, 1960, at the Kress Mineral Springs Hotel. This history of early days in Preston was printed on them.

This résumé was prepared after re-reading and comparing references to early Preston on the annual volumes of the Waterloo Historical Society, the history of St. Peter's Lutheran Church, Ezra Eby's Waterloo Township, printed in 1895, the account printed by the township in 1913, the chapter on the township in Dr. Dunham's "Grand River", Mr. Winfield Brewster's "Hespeler", and press items collected by the Librarian of the Preston Public Library.

We are indeed fortunate in our county in having so much excellent material so close at hand. However, it brings back to me a remark of one of the early members of our society, who pointed out she considered this type of article "warmed-over cauld kale". Why? She was well aware how even twenty-five years ago it was becoming easier and easier to find more and more old legal documents, old newspapers, and early municipal, provincial and federal records in libraries and public archives. Therefore she was quite right in expecting those who followed to try and substantiate, correct, and add to what has previously been written.

One hopes that much more than what has yet been written about Preston will be produced, since this urban community contributed to our county many of its best loved and best known characteristics so early in the life of Canada.

Preston is the oldest urban municipality in the block of land purchased in 1798 by Richard Beasley, James Wilson and Jean Baptiste Rousseau. These early Upper Canada citizens purchased 94,102 acres of Indian Land, which became Waterloo Township. By 1852, Preston had become the first incorporated village in it.

John Erb, founder of Preston, like the earlier settlers of this township, came from Pennsylvania. He selected land where the Speed River was nearing the Grand, rather than within the 60,000 acres of Waterloo Township, acquired by his relatives and friends.

In 1806 he built a sawmill, in 1807 a grist-mill. His settlement was called Cambridge. In 1810 Mrs. Losser started a much needed store at the top of the hill. No other store was closer than Dundas.

In 1838, John Erb's son, Joseph, while drilling for salt, discovered the mineral spring, below the hill, which became known far and wide in a later period of Preston's history.

In the 1830's the number of settlers passing through Cambridge rapidly increased. Land to the north and as far west as Lake Huron was being taken up. Stores and taverns were built south-east of the river, along the road to Dundas. Then came a post office, breweries, potteries, tanneries, cooper shops, a foundry, and factories for the manufacture of chairs, carriages, vinegar, starch, simple farm implements and carded wool. Mr. William Scollick, a surveyor, settled here and named the place Preston, in honour of his home town in England.

The settlers were quick to note a project in which they could unite for mutual benefit. They raised, by subscription, sufficient funds to build a bridge across the Grand, near where the Pioneer Tower now stands. This helped new settlers reach Wilmot Township, Perth County, and the area north and west, by a short route. It also encouraged them to return to Preston for supplies. When the bridge was built township authorities kept it in repair. However after flood waters removed it in 1857, the township did not replace it.

On April 1, 1844, Preston men formed a Hook and Ladder Company to protect village property from fire. The captain, Jacob Hespeler, secretary, Otto Klotz, and quite a few of the twenty-two members had not been out from Europe many years.

Even though Samuel Liebschuetz, a German Jew, made money in Preston, he left to found German Mills (Parkway). Adam Ferrie, Jr., a Scotsman, the first postmaster, did so well with his store that he wished to start a mill. Mr. and Mrs. John Erb, Jr., refused to sell the site he desired, so he went to Doon. When Jacob Beck (father of Sir Adam) failed to get a canal extended to provide more industrial sites, he left for Baden. Jacob Hespeler, (grandfather of Sir Adam Beck) finding he could not buy the Erb site, left to build up New Hope (Hespeler).

Mrs. Erb is usually mentioned as the one who refused to sell. She was the daughter of one of the earliest settlers. Likely she had heard so many tales of the hardships, sorrows and worries her parents and relatives had endured, that she considered it wise to retain as much land as possible for her children.

In 1837, citizens of the Lutheran faith purchased land in the "John Erb Survey" for one pound. One clause in the deed stated, "Intended for and shall be kept for the sole use and purpose for a church to be called 'Christ's Church' and shall be free to all denominations of Christians at any time, when not occupied by the Lutheran or German Presbyterian congregations of the village." A frame church building was erected on this quarter acre site. Members were able to use their own labour to procure free lumber from a woods near Preston, owned by a family of the Galt Scotch Presbyterian Church. In 1853, St. Peter's Lutheran Church obtained clear title to this land on King Street.

The Mennonites had built a Meeting House, in the very early days, but it was outside the "Preston" area. The Roman Catholics were able to build between 1844 and 1846 on a site purchased from John Erb for five shillings.

Preston's first school, now 849 Queen Street, was built in 1839. The trustees were: Isaac Salyerds, Otto Klotz, and Jacob Beck. In 1848 it became the first "free" school in Upper Canada.

From Dr. Klotz's article, Ninth W. H. S. Volume 1921, p. 180—

"In 1848 Otto Klotz convinced his fellow ratepayers of the desirability of making the school free to all . . . and thus established the first free school not only in the district but in Upper Canada."

Dr. Klotz gave the Waterloo Historical Society his father's handwritten story of the Preston School. In this account, Mr. Otto Klotz mentions Preston being the first free school in the district. (Waterloo Township was at that time in Wellington District).

Dr. Egerton Ryerson's reports to the government of Upper Canada contain much interesting material. In the 1848 report he revealed at length the advantages of free schools. The paying of a small monthly fee for each child attending from a family prevented some children from receiving an education.

The 1848-52 reports do not seem to indicate which municipality or school section was the first to adopt the free school system. No early newspapers were searched at this time.

Dr. Klotz may have searched more deeply, or he may have had personal letters of his father. It was very difficult for Mr. Otto Klotz to understand why Dr. Egerton Ryerson did not lead the government to make the free school system compulsory at an early date. He would be carrying on correspondence with Dr. Ryerson.

Otto Klotz, (father of Dr. Otto Klotz, Director of the Dominion Observatory, 1917-23) was complimented by Egerton Ryerson for his leadership in school matters. Mr. Klotz operated a hotel and distillery, and was probably Preston's most public-spirited, Canada-minded citizen. From the goverment he received appointments to the offices of magistrate and superintendent of Preston's school. His reports reveal deep interest in school questions. He wrote text books in German which was taught on Saturday mornings. These books were later printed in English and widely used.

The first village Council was composed of Jacob Hespeler, reeve, with councillors Jacob Beck, Henry Hagey, Fred Guggisberg and Cicero H. Case For a very brief time Otto Klotz acted as clerk.

The seal adopted for the corporation portrays a handclasp. No better design could have been chosen to symbolize the leadership given by these men and women as Preston grew in the early days of Canada.

* * *

FOUNDER OF PRESTON COMMEMORATED

On Saturday, June 25, 1960, a plaque commemorating John Erb, the founder of Preston, was unveiled on the grounds of the Town Hall in that community. That date coincided with the annual convention of the Ontario Historical Sociey, which met in Preston. This plaque is one of a series being erected throughout the province by the Department of Travel and Publicity, acting on the advice of the Archaeological and Historic Sites Board of Ontario.

The ceremony was sponsored by the Waterloo Historical Society, whose president, Mr. W. C. Barrie, acted as programme chairman. The Archaeological and Historic Sites Board was represented by its chairman, Mr. W. H. Cranston of Midland. Among those who took part in the ceremony were: Mr. Raymond Myers, M.P.P. (Waterloo South); Mr. William Anderson, M.P. (Waterloo South); and Mr. J. Sanderson, Warden of Waterloo County. The plaque was unveiled by Mr. Frank Pattinson, a descendant of John Erb, and dedicated by the Rev. Arthur Waters, Minister of St. Paul's United Church, Preston.

John Erb, one of Waterloo County's pioneer settlers, and the founder of the town of Preston, was born in Lancaster County, Pennsylvania. He was the third son of Christian Erb, whose ancestors had migrated from Switzerland to the American Colonies early in the eighteenth century, and settled in Pennsylvania amongst the numerous Mennonite communities there. Although the Mennonite settlers, because of the very peaceable nature of their religious beliefs, took little or no part in the American Revolution, many of them were ready to move to new lands in Upper Canada following that conflict.

The migration into Waterloo County started about 1800. Originally this area had formed part of the Six Nations lands, and had been purchased by a Loyalist named Richard Beasley, who in turn, sold off lots to prospective settlers. Some Mennonites were persuaded by their friends and relatives to emigrate to this area, but it was soon discovered, much to the horror and consternation of the new settlers that Beasley was unable to give clear title to the land. Financial difficulties had forced him to take out a mortgage on his holdings. Therefore, the Mennonite farms were subject, under law, to the same mortgage.

The Pennsylvania Germans considered debt a major evil, and a small party of them returned to their original homesteads to raise a sufficient sum to buy out the mortgage. Thus the [2]German Land Company was formed, and those who contributed to the fund were able to secure land in the upper portion of Block Two of the Indian lands on the Grand River. Later Block Two became known as Waterloo Township. The company tract was divided into 128 farms of 448 acres, and 32 smaller farms of some 83 acres, and the shareholders cast lots for their holdings. [1]John Erb was a contributor, and in this way he obtained 7,500 acres in the northern part of Waterloo Township. He purchased additional land in the southern

part of the township at the junction of the Grand and Speed Rivers, the best site in the township.

Erb settled on this latter property in 1805, part of which formed the site of the town of Preston, and the following year built a sawmill on the river. In 1807 he constructed a grist-mill, and these two pioneer enterprises formed a nucleus around which a small community rapidly developed. Two brothers and four sisters of John Erb also migrated to Waterloo County. One of these brothers, Abraham, was the founder of the community which became the city of Waterloo. The sons of a fourth brother, David and Peter, came in 1807 and the latter was the first settler a Bridgeport.

John Erb's family prospered on their new holdings, and at the death of the father in 1832, ownership of the mills passed to his son Joseph. The latter greatly enlarged the mills in 1834, and the frame buildings lasted until 1894 when they were replaced by ones constructed of brick by Samuel G. Cherry, the owner at that date.

The development of this community, which became known as Cambridge Mills, proceeded rapidly, and it is reported that an early settler from England, William Scollick[2], later had the settlement renamed Preston after his own home town. It was incorporated as a village on 15 September, 1851 (effective January 1, 1852) and as a town 26 October, 1899 (effective January 1, 1900).

Most of the members of the original Erb family had numerous descendants, and their contribution to the development of the prosperous Couny of Waterloo, has been of major importance in the history of this region.

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1 Twenty-Second W.H.S. Volume 1934—I. C. Bricker map; bought additional land p. 100.

2 The deeds to land in the southern part do not carry any reference to the German Land Co. Mr. Scollick obtained land from Richard Beasley in 1822 (p. 107). This is correct for this is the original deed to the first lot the Cowans bought. There is no reference to the German Land Co. on Scollick's deed. J.F.C.

* * *

Preston House Built in 1838 The old Guggisberg residence, at King and Guelph Streets, Preston, was torn down to make way for a gasoline station. Guggisberg is considered to be the founder of the furniture industry in Waterloo County. The factory, through which Mr. Guggisberg made his fortune, still stands across the street as part of Preston Woodworking.

* * *

Preston's 10th Warden in 103 *Years* James Sanderson of Preston was Warden of Waterloo County for 1960. Other Prestonites who served as wardens: 1856 Jacob Hespeler, 1871—Abraham A. Erb, 1882—William C. Scheuter, 1894—George A. Clare, 1906—S. L. Cherry, 1918—Dr. Anthony Oaks, 1929—Mark M. Donald, 1940—William J. Pelz and 1950—Ford I. Willson.

Until 1960 the Warden always wore a tri-corn hat and gown of office, but in 1960 the county adopted the more popular trend, discarding the former apparel and replacing it with a chain of office.

* * *

A POINT OF VIEW OF HISTORY

By Norman High

Dr. Norman High, of the Ontario Agricultural College, addressed the forty-seventh annual meeting of the Waterloo Historical Society. He brought greetings from the college to friends in Waterloo County.

Firstly, I would like to pay tribute to the Waterloo Historical Society. I would like to do this for a number of reasons. Even though I have not attended one of your meetings before, nor am I a member of the organization, yet one hears about historical societies in different places and in different parts of the province. Not all of them are really productive. Some of them are having problems getting along financially, and some of them have an apparent scarcity of ideas which will attract the attention and support of their members, but the Waterloo County Historical Society is not one of these. It seems to be one which is active and one which seems to maintain a cultural climate which keeps other folks interested in history. There are many very worthwhile historians who have come out of this area. I wouldn't say, necessarily, that folks like Mabel Dunham and others are the product of the Waterloo County Historical Society, but the point I am trying to make is that the kind of cultural climate that has been maintained in this area for things historical is a kind of climate which encourages these people to do the kind of work they do and have it accepted and appreciated in the home area as well as in distant areas.

It is said that a prophet is not without honour save in his own country; but here it can be stated that historians are recognized in their own area. There are other historians, too, who have come from this area. We think first of Mabel Dunham of course. At the same time we think of others who have written other materials, some of which I discovered lately are in the so-called "Treasure Room" of the library at the College and you cannot get at them without asking someone to bring a key to unlock a door and let you in. Then Andrew Taylor, also, is a historian. I have only read two of his works. One is this one which I brought with me, "Our Yesterdays", which is a history of North Dumfries. Will Barrie is a historian in his right, too, and I'll have more to say later about that. I haven't read any of your work, Will, but I've seen some of the materials you have collected and I want to say a little bit about them.

I appreciate the invitation to come here to speak to this Society. I appreciate this on two scores. One, I think there is the element of a compliment in being asked to speak to this particular Society. And

secondly, and this is a very selfish and perhaps even more personal one, I appreciate the invitation to come here to speak because it sort of stimulated me to get around to do a bit of reading. You know how it is. You have been in this position where you have to go and give a talk and you can't always go and find a speech that you gave before somewhere. It may have been relegated to the waste-paper basket by this time so you have to get something new. Anyway, when you have an open ticket, as it were, and it's in the area of history, you just naturally turn to reading. Now since it was the Waterloo County Historical Society, my attention was turned to reading about things which had reference to Waterloo County. This was a lot of fun, because you would read a number of various things and come to the conclusion that, "Well now, here's just the stuff to talk about on November 12th at Preston". Then you start looking at the footnotes and you discover that the material contained in many of the publications talking about Waterloo County have come from the Waterloo Historical Society Yearbooks or annual publications. That discovery stops you abruptly because then you say to yourself, "Well now, what are we going to do, go down and throw the same material through the mill a second time, chop it over again, and rehash the same material?" Even the materials which are not noted as coming directly from the archives or from the yearbooks or the publications of the Waterloo Historical Society, are very closely related to those sources or are written by people who are members of the Society. You feel certain they must have reported their findings at some time or other to the membership. But I still appreciated this stimulus to reading because, while reading, this question came to my mind. Why is my attention riveted to this material—page after page? Why is it that when you take the kinds of historical material which many historical societies in the various counties bring together or publish, and you show it to people, their attention seems to be riveted to the page — page after page after page. Take most any material written by local historians and show it to anyone and they will take it, look at it and read it, page after page. They will say, "Isn't this interesting? Isn't this good? My this is fascinating!" Then you start thinking about history that you studied in school. The chief and most common expression you hear about history in schools is, "Oh, that history. We don't want to have anything to do with that!" You realize that there must be a difference somewhere in the kinds of material that are produced. This elementary conclusion raised the next question in my mind, in fact, a whole series of them. What is history? What are these differences in historical material? Why, in the one case, is it interesting and in the other case apparently less interesting? That raises the next question — why do we have historical societies? What kinds of materials do historical societies produce? Why, generally speaking, is the material which historical societies produce more interesting and fascinating than what we find in the standard text books? Why is the Waterloo County Historical Society more successful and more exciting in its achievements than some other historical societies? There must be answers because you can usually find reasons back of situations. This raised another question—what is the future of a historical society like the Waterloo

County Historical Society? What are the kinds of things it can do to make the future even more exciting than the past?

Well, this is the way my mind ran in trying to think through a topic to present here tonight. So I have ended up with a very dry and academic topic which is "A Point of View of History".

Let us begin with this question — what is history? One man has said that "history is everything that has happened". Then he adds, "History is the meaningful past". If you started approaching history from this point of view, you would have a tremendous task recording everything that has happened, trying to select even those things which have meaning as opposed to those which do not have meaning. As we start studying events and things which we might think of as being history, we tend to try and bind them together. We do not just set them up as isolated stones in a pile, but throw in a little bit of cement. We try to see how they are related, one to another. Then we try to see them as sort of an expression or kind of an unfolding of an idea that a person or a group of people or a nation may have had. As we discover, select, and relate materials, we turn out chapters of books, complete books, papers or monographs and call the product "history".

The bases from which you may operate are many. It might be a geographical base. This tends to be the characteristic of historical societies that are organized on a county basis. It may be boundaries defined in terms of time. We may talk about a certain era of history — pre-war, post-war, time of early settlement as opposed to later settlement and so on. It may be in terms of people. The paper just now given by Mrs. Bergey is this type of historical presentation — a paper which brings together events, names, statements of values and ideals related to a certain group of people. So you may have history which operates on many different bases. The scope may be wide or it may be narrow. It may be at the international, national, provincial, county, regional or neighbourhood level. This is one "point of view" of history.

When a historian goes to work, he has to do a number of things. He must study a great many records. Then he has to try and interpret these and get them into some classification. He must decide which of these boundaries or bases he is going to use. In other words, he must exercise some judgment and use some imagination as to how he draws things together, how he records them and what meaning he gives to them. I believe it is important for us to realize that anything we read in history, even in an account that may be produced by the Waterloo County Historical Society, we do not always get an exact or complete replication of what happened. It is impossible to get into words precisely and completely everything that occurred relative to the event which is being recorded. Whether locally or otherwise, we have to depend on the honesty of people who write, trusting that they will remove as much as they can any prejudice they may have and produce an account that is trustworthy.

WATERLOO HISTORICAL SOCIETY MUSEUM Kitchener-Waterloo Record.

Until May 1960 the W. H. S. Museum was in the basement of the Kitchener Public Library. The librarians were always very co-operative in showing visitors the articles in the crowded quarters and in helping researchers to find material in the archives.

When I sat back to read about the old days in Waterloo County and other places, this is one point of view that occurred to me concerning history, what it is and how it operates.

Now the question arises — what do you do then when you start putting history together, the body of history? If the topic were anatomy, the question would be, what forms the head, the arms, the legs and other parts of the body? In terms of history, what forms the body? There are different gradations and kinds of material. The categories I am going to use certainly are not mutually exclusive because they overlap and certain historians may combine one or more of them.

Firstly, there is the cold and objective side of history, or the part of history which has to do with names, events and dates. I suppose you can put these together and call it history. I shall use some illustrations of this in a moment to show how history can stop at that point. A lot of the history books we used in school, I have concluded, concentrated too much on just these things — names, events and dates. The books told us what happened, who the people were, what their names were, when they were born and when they died, what they did, but they did not tell us anything about the person as a person. A lot of history commits, in my mind, this error in that it never gets at what *kind* of person is involved, his hopes and fears, how he came to develop his personality and points of view.

Then I suppose we could think of history as the bringing together of physical materials. Parts of Will Barrie's collections fall into this category. There are at least two kinds of materials. One is the type of thing you see in national museums or the big science centres. These items may depict the major scientific and cultural trends of a society. Secondly, there are the things which are of a more personal nature. At least they tell you more about what the people were like who created them. These are often the kinds of materials which we accumulate and pull together at a local level.

Turning from this side of history, we come to a third major body of material which makes up history, namely, folklore. Folklore is the kind of material which we pull together in historical documents and accounts which is less formal and less objective than what I have been mentioning, but which is an expression of what we might call the group or folk mind. There are many things which make this up. There is literature; there are rhymes, poems and stories. There is another kind of thing we might think of as folk piety. This is often associated with groups of people as "Scottish Presbyterians", "Pennsylvania Germans" or other groups. I am reminded of the history of the Galt United Church written by Andrew Taylor. In this history which all of you have read, I am sure, was the story of certain differences that occurred between people in the early days of that church. I do not remember the details, but there were differences of opinion. The interesting thing was that these were resolved sooner or later — sometimes sooner and sometimes later. Settlement

was possible because there was a basic feeling among the people that certain things were right. Probably both sides were right, but it didn't create a civil war or revolution. There was an underlying piety which made each side appreciate the basic honesty and integrity of the other side. This is the kind of thing which puts meat into history and enables one to know a little more of what people were like. Then there are also the arts and crafts plus the shared world of amusement and entertainment and all the things that went into community living. These are really a part of the body of history.

Another large part of history is found in pictures and writings which give you an idea of how people felt about nature, and their relation to the Creator. This is where you discover a fund of stories about superstitions, and how effective or how important the signs of the Zodiac are. This is history, in my opinion, and is why I think that materials which we produce in our historical societies, because they quite often include such material, make history interesting.

Let us look at a few examples. As I mentioned before, we find in local museums examples of quilts, artifacts, tools and equipment that were used in the local community. Very often they have original adapations which similar items in other places do not possess because a local fellow had special talent which he applied. This is very important in terms of making the material side of history more interesting. Then there are songs and rhymes. I wish I could really put my tongue around some of Bobbie Burns' material. Much of his writing comes into this class. Pennsylvania-Dutch or Pennsylvania-German lore is also loaded with interesting material. I can remember my grandmother had little rhymes which I cannot give for lack of mastery of the dialect. One had to do with the holding of a child on your knee and went something like this:

Reite, reite Gaeule,
Alle Schtund e Meile,
Bis nuff zum alte Buwe Hans,
Dort gucke drei Buwe raus.
Eener schpinnt Seide
Eener wickelt Weide
Der dritt macht en rother Rock
Fuer mei groszer Zottelbock.

This is the type of material which makes history interesting and which is just as much a part of history as are dates and names of people and places. These stories tell us what the people were really like as living personalities.

Another well-known story has appeal only if you can appreciate it from the folklore point of view. It concerns a Pennsylvania Dutchman who was walking from Waterloo back to his native Pennsylvania in the early days. He met up with a bunch of Irish canal workers, walked with them from one town to another where they had a meal together at a hotel. As a parting gesture, the landlord gave

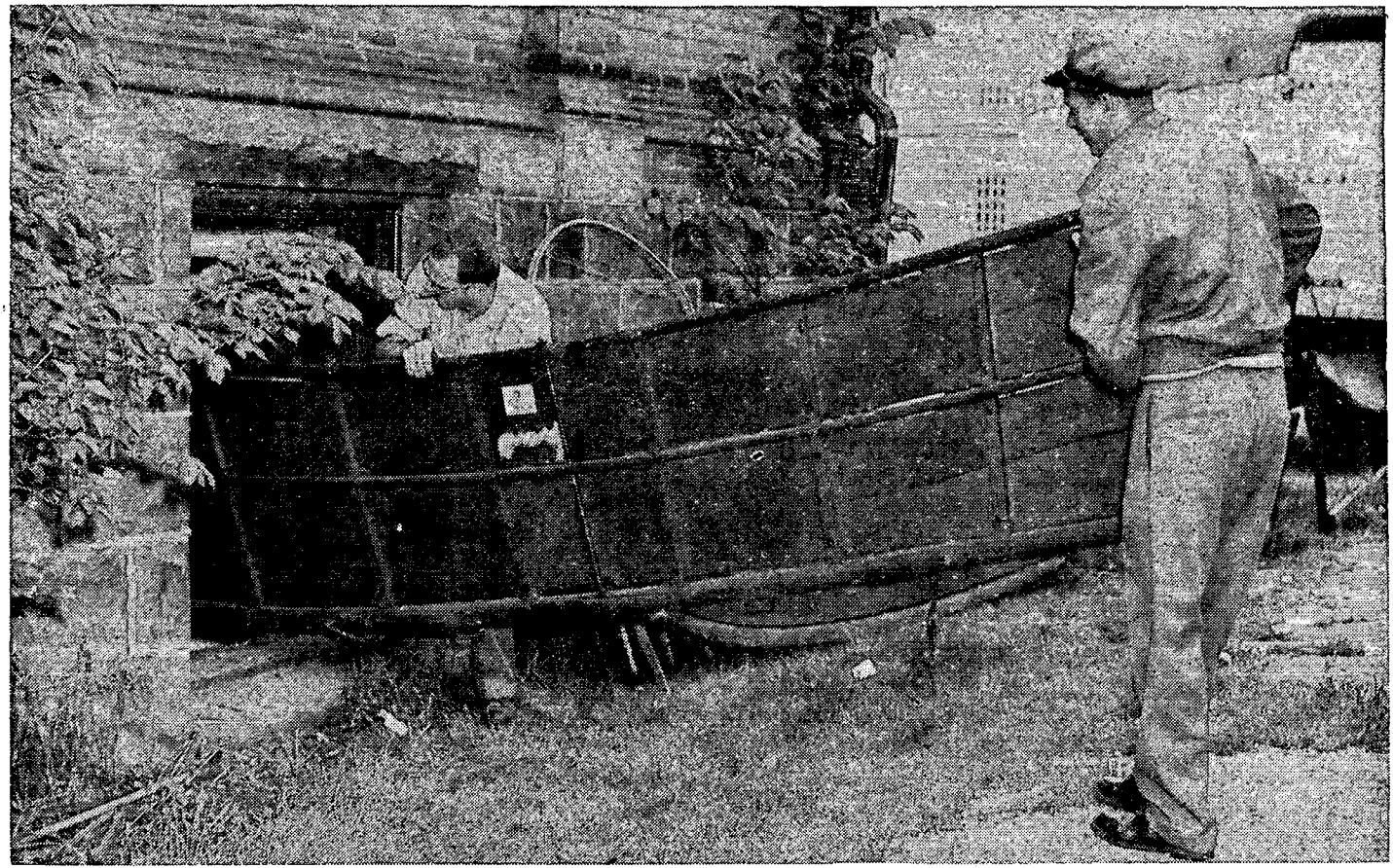
each of them half a pint of whiskey. The Irishmen consumed theirs immediately, of course, but the Dutchman secretively poured it into his boots. As they went along, the Irishmen were bothered with sore feet, whereas the Dutchman went merrily ahead untroubled with blisters or other foot ailments.

This story has humour only if you know something about a Pennsylvania Dutchman. Knowing something of that, it portrays vividly many of his characteristics — friendly but not swayed by others; temperate; careful to do that which would assist and not hinder his progress toward his goal.

There is another story of early settlement that always had appeal for me. It concerns the Keffer family in York County. It appears that Barbara Keffer came from Somerset County, Pennsylvania, as a bride. She carried a goose egg under her arm and, when she arrived here, a gosling dropped out of her sleeve. This journey could have been recorded in a very orthodox manner something as follows: "In the year so-and-so, Mr. Keffer and his bride, Barbara, came to Canada. The journey took four weeks." That account would have covered the fact, but would have told us nothing of the people. The tall tale tells us something of the carefulness and planning instinct of the Keffers.

An item from a Brubacher genealogy illustrates the point further. Back in 1752 a change was made in our calendar. Astronomers discovered that we were eleven days out in our calendar because the odd fraction of an hour in the actual sun-year had not been taken into our reckoning of calendar days. An Act of Parliament was passed in that year ordering that the third of September in that year should be reckoned the fourteenth. An entry appears in the Brubacher history to this effect: "Anna Brubacher was born August 28, 1873, new style."[1] An ordinary historian would likely have written "according to the new calendar"; but "new style" conveys much more. It tells us they were frugal people, not wasteful of words. Use of the word "new" tells us that this particular family were progressive because they wanted the record of birth established on the "new style" basis. The simple, abrupt record has significance.

There is an example of the "added touch" in the book entitled "Our Yesterdays" by Andrew W. Taylor. He records what happened to the first township hall built for North Dumfries. He tells what the original building cost — in pounds and shillings, that it partially burned in 1922 and that the property was sold in 1932 "with the roof gone, the walls . . . crumbling."[2] The story really ends there, but the peculiar contribution that local historians make to history is illustrated in an additional sentence which reads: "A wag has suggested the place ought to be useful for open air meetings." These few extra words reveal something of the local people and of the historian and illustrate why our attention is riveted to historical materials produced at local and regional levels.



Kitchener-Waterloo Record.

MOVING DAY FOR W. H. S. MUSEUM

May 25, 1960 presented moving problems. From crowded quarters in the basement of the Kitchener Public Library the conestoga was moved through the window after being dismantled.

Other examples may be found in the same book. Early settlers are described in a very real sense by the following passage: "Sternly set against all worldly amusements were these pilgrim fathers. I recall one, an elder, who used to deplore the time wasted in 'cards', beguiling the frivolous 'half the nicht'. His son, however, told me he had known his father to play checkers till sunrise, forsaking the table only when called to his porridge . . . Scant and spare of praise were these stern Scots. 'Weel, what did ye think o' that as a sermon?' a friend of mine overheard a Knoxonian enquire of his stranger friend as they walked out from my ministration. 'Weel', replied the cautious one, 'there was a bit at the end that wasna' bad.' "[3]

Another source of material which gives depth to history is family histories. Very often these histories include material which tell something of the life and times apart from the family history itself. The Bowman history, for example, records some of the home remedies and treatments for ailments. Herbs and brandy bitters were useful.[4] Herbs had to be gathered before the dog days and dried. To guard against sore eyes, you wore gold ear-rings. To get rid of rheumatism, you wore copper finger rings, or sometimes made a finger ring from a horseshoe nail. The signs of the zodiac were important. Peas were sown in the balance so as to obtain weight. Butchering was done in the full moon so you would get full measure.

The point I am trying to re-emphasize is that historians who approach their task at the local level include more of the "living" elements of history. It is here that county historical societies have a role to perform.

Another explanation of a clue to the dynamic of history recorded by community or local historians may be found in Huntington's book entitled "The Mainsprings of Civilization". He points out that a positive force in history is the common ideals and values which develop in social groups. Intermarriage between families of like "kind", neighbourhood groups, racial stocks with both social and blood ties - all contribute to a factor he calls "kith". He suggests that descent from a particular ancestor (kin) is less significant than descent from a social group (kith) represented by that ancestor. Since social groups tend to evolve on a community and regional basis, we may have a clue to the vitality of local history which concentrates its efforts on the local scene.

Up to this point, my emphasis has been on the general point that history recorded by local organizations has an appeal that orthodox history books seem to lack. Some of the reasons have also been examined. Even if you agree with my general thesis, it must be admitted that even this "lively" history is somewhat passive in the sense that it writes down and records events sometime after they have occurred. The process leaves itself open to the weaknesses and prejudices of individual historians. It has occurred to me that we ought to devise a more positive and active approach to history.

We are making history and history is being made about us every day of our lives. In order that the hopes, the fears, the joys, the sorrows, the immediate reactions of people to events at the precise time they are transpiring can be preserved, could we not design some new techniques for recording history? With mechanical aids such as tape recorders we can do things our forefathers never dreamed of. Let me challenge your historical society to pioneer in recording living history for the benefit of posterity. An example may help make the point.

Highway 401 is being built through this area. Although this is not my home territory, I look at its route and say: "Oh, look at the good land the road is taking over. Isn't it too bad that that old homestead must go? Many people have lived and died here — have experienced joys and sorrows. Now all is submerged in this ribbon of pavement." Many of you are much more directly concerned with this change than am I. It would surprise me if some of you did not feel very strongly about this development. These feelings are very real because they are reactions to what is happening to us right now. It is doubtful whether persons our age can see the exciting and attractive side of this and like developments. Younger folks might. Less steeped in the values that have become established in older people, they see possibilities in new developments which we miss. Perhaps we should be recording group discussions (panels, etc.) on current happenings with both younger and older people involved. These reactions to history in the making would make fascinating reading for future generations. Events other than the building of a new highway might be more significant.

In conclusion I repeat that history can be interesting. To be interesting, history must include not only the usual objective type of material, but also the arts and the folklore which give insights into the personality and nature of people as living human beings. The "kith" or social group values give a significant dimension to history. Local history recorded by local groups such as yours tends to capture more effectively these "living" aspects of history as history is being made. Historical societies, based on past achievements, may be the groups to accomplish this most effectively.

I leave with you my best wishes for the continued success of your Historical Society.

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[1] By Jacob N. Brubacher in Brubacher Genealogy (Pennsylvania, 1883), page 14.

[2] Taylor, Andrew W., Our Yesterdays — a History of the Township of North Dumfries, Ontario, Canada, 1952, page 30.

[3] Ibid, page 20.

[4] Bauman Family History, 1940, pages 188 ff.

* * *

Blair Building Rededicated A church which served Blair 100 years ago and for many years was used as a school was rededicated as The Blair Evangelical Baptist Chapel.

TOWNSHIP OF NORTH DUMFRIES

The Chronical-Telegraph Semi-Centennial Number 1856-1906 and other references.

According to the Hon. Jas. Young's excellent work "Reminiscences of the Early History of Galt and the Settlement of Dumfries", the land now comprising the townships of North and South Dumfries was deeded to one Philip Stedman on the fifth of February, 1798, the conveyance being signed by Colonel Brant on behalf of the Six Nations Indians. The lands were described as Block No. 1, comprising 94,305 acres, and the stipulated price was £8,841. Stedman died a few years after obtaining the patent from the Crown, when the property was inherited by his sister, who in 1811 sold it to the Hon. Thos. Clarke of Stamford in the County of Lincoln. No part of the principal money agreed upon by Stedman had up to this time been paid, Clarke executing a mortgage on the lands for £8,841 and interest. In 1816 Hon. Wm. Dickson, whose name has been so intimately associated with the history of Dumfries, bought the entire block, paying £24,000 or a little over one dollar an acre. He had the township promptly surveyed and induced a clever Pennsylvanian named Absalom Shade to locate in the then wilderness, and these gentlemen may properly be looked upon as the founders of Galt and Dumfries. Messrs. Donald Fraser, Thomas McBean and William Mackenzie were the first settlers to arrive in what is now North Dumfries, walking from New York State in 1817. Following them in the same year came John Buchanan, Robert Carrick, Alexander Harvie, Daniel McArthur and Dugald McColl. According to a Government authority there were in 1818 only thirty-eight settlers, comprising a total population of sixty-three. Settlement proceeded slowly up to 1825 when newcomers began to arrive more frequently, the majority of them coming direct from Scotland.

The municipal history of Dumfries dates from 1819, when the first town meeting was called, the following town and parish officers being chosen: — township clerk, John Scott; assessors, John Buchanan, Lawrence Shammerhorn; collector, Ephraim Munson; wardens, A. Harvie and Richard Phillips; pathmasters, Cornelius Conner, Enos Griffith, James McCarty and John Leece; pound-keeper, John Lawrason.

The only business transacted at the meeting was the adoption of the following motions: — (1) Resolved, "That a fence shall be deemed unlawful unless it has stakes and riders, is five feet high and has no cracks exceeding six inches in width for the first two feet in height". (2) "The meeting also resolves that all creatures shall be free commoners, excepting stud horses and pigs under six months old".

These town meetings were continued until 1836, when a new law was passed by the Provincial Legislature empowering the ratepayers of Dumfries to elect three Township Commissioners in addition to

former officers. The first election under the new act resulted: — Absalom Shade, chairman; Thos. Rich, township clerk; Carlton C. Smith, Henry V. S. Moss, Wendell Bowman, commissioners; William Veitch, assessor; Jas. Wilson, tax collector. In 1842 Alex. Buchanan and Hiram Capron were elected the first "District Councillors for the Township of Dumfries". In 1850 another important change was made in the Municipal Act, and the ratepayers of the township were called upon to elect five councillors to manage the affairs of the township. The election resulted in the return of Elam Stimson, Daniel Anderson, Absalom Shade, David Shantz, and Wendell Bowman, Dr. Stimson becoming the first reeve. Two years afterward, by an Act of Parliament, Dumfries was divided into townships, the North attached to the County of Waterloo and the South to the County of Brant.

The first municipal council elected after the division was composed of: — reeve, Dr. Chas. McGeorge; deputy-reeve, Duncan Ferguson, and councillors, Alexander Buchanan, Robt. Cranston and David Shantz.

THE REEVES 1852-1960

Dr. Charles McGeorge	1852	A. B. McPhail	1913-14
Alex. Buchanan	1853	John G. Bricker	1915-16
Duncan Ferguson	1854-5	John Taylor, Jr.	1917-18
Thos. Chisholm	1856-9	Adam Y. Little	1919-20
	1861-4	William Elliott	1921
John Unger	1860	Walter Oliver	1922-23
Thos. Marshall	1865-71	Samuel Rohr	1924-25
Geo. Simpson	1872-3	George P. Moore	1926-27
John D. Moore	1874-5	William Lockie	1928-29
Alex. Barrie	1876- 8	Edwin Z. Kemkes	1930-31
Theron Buchanan	1879-83	R. G. Ford	1932-33
T. C. Douglas	1884-6		1959-60
	1897-8	Arch Ferguson	1934-35
Jos. Wrigley	1887-8	N. G. McLeod	1936-39
M. Hallman	1889-91	William Alison	1940-42
Geo. R. Barrie	1892-4	Ford Sudden	1943-44
Robt. Cranston	1895-6	W. H. Gillespie	1945-46
Jas L. Robson	1899-1900	Elvin G. Hall	1947-48
Jno. A. MacDonald	1901-2	William Kinnaird	1949-50
Jno. Shiel	1903-4	Chester G. Fry	1951-52
And. A. Dryden	1905-6	Erle Currie	1953-54
Thomas Alison	1907-10	J. S. Knapp	1955-56
Thomas Hall	1911-12	David Herriot	1957-58

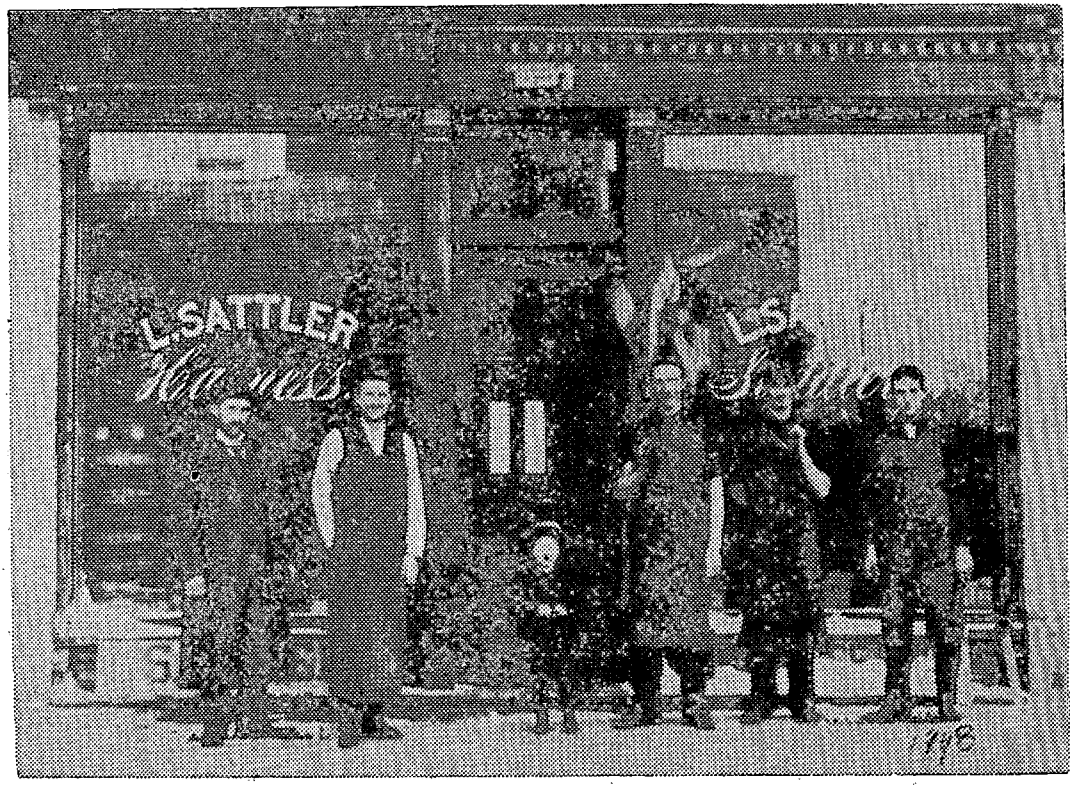
The first manufacturing industry in the township was Shade's grist-mill. Among other pioneer industries were a sawmill, running in 1817, which site was later occupied by the Great Western Rail-

way Bridge (Canadian National Railway Bridge south of Main Street) at Galt; the Dumfries mills, built in 1818; and a distillery, which began operations in 1820.

The population of the Township of N. Dumfries in 1905 was 1,874 , the land assessed was 44,380 acres, and the total assessment $2,044,818.

There were 5,134 cattle, 1,658 sheep, 4,312 hogs, 1,565 horses and 286 dogs.

* * *



75th ANNIVERSARY IN 1960

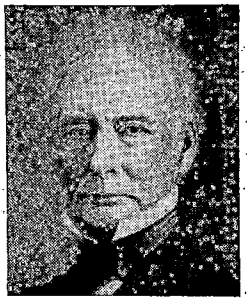
Sattler's Leather Goods, one of the Twin Cities' oldest retail stores celebrated its 75th year on April 6, 1960. This picture, taken in 1898, shows (left to right) an unidentified customer, the late Louis Sattler, the firm's founder, Edward Foerster, A. Heller and H. Bender, employees at that time.

Kitchener Store - 75th Year in Same Location is the record of the Sattler store. Started in 1885 the business concentrated on the selling of harness and luggage. At that time there were wooden sidewalks in front of the stores. Both Ontario Street and the Sattler store have seen many changes.

* * *

A SCOTTISH NOTE ON DICKSON OF DUMFRIES

By J. David Wood



The neighbourhood of Caerlaverock Castle, Dumfriesshire, is laid out on a long, modulated ridge, which stretches from the Solway Firth along the east bank of the River Nith as far as the town of Dumfries. The ridge rises to rough knolls of over 300 feet near each end, but a high percentage of its area is covered with prosperous farms, and its western slope, in particular, is studded with great houses. The last in this row of mansions, five miles southeast of Dumfries, is called Conheath. William Dickson, the owner and patron of Dumfries Township during the period of its settlement, was a son of Dickson of Conheath, and was born there in 1769.

At the southern corner of the Conheath property the little village of Glencaple sits by the edge of the river. Through this port came much of the wealth which the Dickson family acquired, and it was from this humble quay, now overgrown with grass and nearly smothered by silt, that many hopeful Borderers embarked for "the new Dumfries". Across the broad merse of the Nith, the granitic boss of Criffell rises to its full height of 1866 feet — the sentinel of Nithsdale — and looks down, as it has done for centuries, on the drama of life in the village and across the prim fields of Conheath farm and of Kelton, Boreland, and Howmains farms.

It was in the 1760s, and continuing through the next decade, that the Dickson family fortunes reached their peak. In the early 'sixties the family purchased a town house, in addition to the rural estate, and the father was elected Provost (Mayor) of the burgh for the years 1764 to 1766. His success was achieved as a merchant, and the owner and leaser of boats in the coastal trade, whose affluence was largely a result of the prosperity which followed the fading away of the rebelliousness of 1745. It was expected that the sons, as they came of age, would also become burgesses and thus traders, and it appears, from a perusal of the book of the burgesses, that the eldest of them did so. But, even before the younger sons had the chance to face the decision on their own futures, a calamity uprooted the family: the Ayr Bank, which had gained considerable support among the landowners of lower Nithsdale, was forced to declare itself bankrupt in 1782. It seems that most of the Dickson

wealth was embroiled in this failure, and the result was the ruination of the business, the selling of Conheath, and the emigration of the three sons to Canada. The emigration took place in 1784, and as far as we know the three young men travelled together, William being only fifteen at the time. Partly through influential connections, and partly as a result of the spark of good sense that the boys had inherited, they all prospered in their own ways in Canada. William, the subject of our interest, eventually became a noted businessman, solicitor, and member of the Assembly of Upper Canada. In 1816 he finalized the purchase of Block I of the Indian Lands on the Grand River. The 147-square-mile territory he named Dumfries Township, in honour of his birthplace.

In the Township there are some striking similarities to Dumfriesshire, most of them attributable to similar natural conditions, but some attributable to the desire of immigrants to perpetuate traditions. Of the natural conditions we might mention that the tree-types in the woodlots of Dumfries Township are comparable to those found in the plantations of Dumfriesshire; among the mature plantations in the Scottish County approximately half the growth is deciduous, with oak and beech outstanding; while the common types in the township are maple, elm, oak, and some beech and basswood. The conifers planted in Scotland are often out of the ordinary, being imported varieties like Norway and Sitka Spruce, with the popular larch, but pine is also familiar (as in Ontario). The climate along the Solway is less extreme than that in the new land (despite the fact that the former is 10 degrees further north), and it also receives about 10" more precipitation per year. But, at the same time, the soils of the two areas are not unlike in fertility, although they are formed from different kinds of glacial drift, and the two farming scenes have a remarkable likeness: grain crops are important in Dumfriesshire, particularly in the flat land of the Dales, although there is no corn grown such as is found on the Paris Plains; most of the grain is oats, which is used as feed in the mixed farming economy, beef cattle being a major facet; there are enclaves of dairying, of which lower Annandale is the prime example, but the cattle are Ayrshires rather than Holstein. And, the Scottish settlers in Dumfries Township were directly responsible themselves for yet another aspect; this was the building of the fine cut-stone houses, such as those done by Webster, Rankin, Wyllie, and the Dalgleish Brothers, which were to their minds outward signs — social symbols, if you like — of their individual successes. To the passer-by these give a strangely Scottish impression of permanence and prosperity. Allied with the stone houses, which were sometimes built of stone transported from another part of the township, were the attractive stone fences. These "dry stane dykes", as they are called in Scotland, are still common throughout the northeast part of the township, and although the best examples were constructed by the Bohemian Lohr, they are doubtless the solution devised by a Scottish settlement in a stony environment. And, even before settlement had made significant inroads in the new Dumfries, Scots in particular noted the similarity between the area and the Scottish Borders. The main rea-

son for this is probably that both areas (and this is especially applicable to lower Dumfriesshire) were covered by copious deposits of glacial debris, during the decay of the last glaciation, and this has left a landscape full of roundish irregularities. There are, for instance, many kettle-holes, like Gilholm's Marsh (Cedar Creek Road), within the vicinity of the town of Dumfries.

Names of places also provide a liaison between the new and the old. The River Nith was named in direct homage to the stream in Dumfriesshire, but, the name of the valley in Scotland — Nithsdale — has been modified in the Ontario setting to Nithvale. Many neighbourhood names, like Turnbull's Corners, Ayr, Jedburgh, Scrimger's Mill, and so on, remind us either of Scottish settlers or the places they came from in the Old Country. The Dickson house, on the west side of the valley in Galt, was named Kirkmichael,* which is the name of a parish ten miles north of Dumfries town (and, it seems likely, the home of Dickson's mother). Greenfield Mills, 1½ miles north of Ayr village, is reputed to have been named after a site in Ayrshire. And, the Altrieve Swamp, which was a marshy paradise for wild life on the Roseville Road, would find its namesake in a broad-bottomed Burn of the Ettrick Shepherd country in Roxboroughshire, close to Dumfriesshire.

Correspondence sent by settlers back to Scotland revealed their connections, but, of course this is the source hardest to come by now that more than a century-and-a-quarer has elapsed. Letters of the Sharp family have been preserved, and James Sharp, writing from near Glenmorris in the late 1820s, likens the Grand River to the Eden above Carlisle. This stretch of the Eden is only half a dozen miles from Dumfriesshire, in the lowland which surrounds the Solway. In the Cowan family papers we read the remarks of another settler, this time closer to Galt; he told expectant relatives that he and his family were far happier than they could ever have hoped to be at Troqueer. Troqueer is a segment of river-terrace land, about one square mile in extent, on the southwest corner of Dumfries town, and in the last seventy years it has been inundated by the "urban sprawl".

Dumfriesshire still has a strong interest in its Ontario namesake (there are at least three namesakes in North America alone). And, although there are no longer as many direct connections as there were 130 years ago, and although the Dicksons of Conheath have been almost lost in a welter of shipping statistics and estate documents, yet the name of Dumfries Township will call up a light of recognition in many an eye in the aged "parent" county which looks across the Solway to the western ocean and the New World.

Acknowledgement: The author wishes to acknowledge the assistance given by Mr. A. E. Truckell, the Burgh Museum, Maxwellton, Dumfriesshire, in acquiring information on the Dickson family.

* Kirkmichael was the home of William Dickson Jr. The 1960 address is 16 Byng Avenue, Galt.

* * *

THE STAGE IS SET: DUMFRIES TOWNSHIP, 1816

By J. David Wood

J. David Wood first became interested in Dumfries Township when he prepared a graduate thesis, for the University of Toronto, entitled "The Historical Geography of Dumfries Township, 1816-52." During the years 1957-61, he has been an assistant lecturer at Edinburgh University, and at the same time has pursued research into the geography of Dumfriesshire, Scotland, 1810-20. The immediate application of this research will be in the emigration of Scots to Canada, particularly between 1815-50, with a view to tracing what techniques and attitudes were brought from Scotland to Canada, and in what ways the pioneer conditions forced adaptations on the transplanted Scottish way of life.

One of the first steps in William Dickson's plan for his newly-acquired township of Dumfries, was to have the area surveyed into lots of land that could be sold to settlers for clearing. The responsibility for this step was given to Adrian Marlett, Deputy Provincial Surveyor, in 1816. Not only is the survey itself valuable for historical research, but also his remarks, which illustrate some of the details of the pre-settlement landscape, are a major addition to our sources.*

The survey of Dumfries Township was begun late in the summer of 1816, interrupted during the winter, and finished in the summer of 1817. The township was twelve miles east to west, and twelve-and-a-quarter miles north to south, and was severed by the Grand River running southward to Lake Erie. Marlett's traverses involved setting out each of the concession lines with their plot boundaries and road allowances, a less detailed blazing of the outer boundaries of the township, and a thorough traverse of the Grand River valley. The block of land was divided into twelve concessions, stretching across the township from east to west. These concessions, then, were twelve miles long by one mile wide (the northernmost being one and one-quarter miles wide), and they embraced a total of 465 rectangular plots of land, each approximately 200 acres in size. A re-arrangement of some of the plots, probably effected early in the 1820's under William Dickson's direction, caused as many as possible to front on the Grand River. Marlett's notebook was divided into vertical columns, embracing the lot number, soil, situation (actually the configuration of the land surface), and remarks. It was under this last heading that he made amends for the major short-coming of the survey: that it was officially restricted to the lines of the traverses, which in turn theoretically restricted the observations to the land within sight of the lines. His remarks are rich in additional information, the by-product of his thorough familiarity with the township landscape.

As examples of the material contained in Marlett's notes let us look at his descriptions of three locations well-known in North Dumfries: (1) the site of the village of Ayr; (2) the environs of the

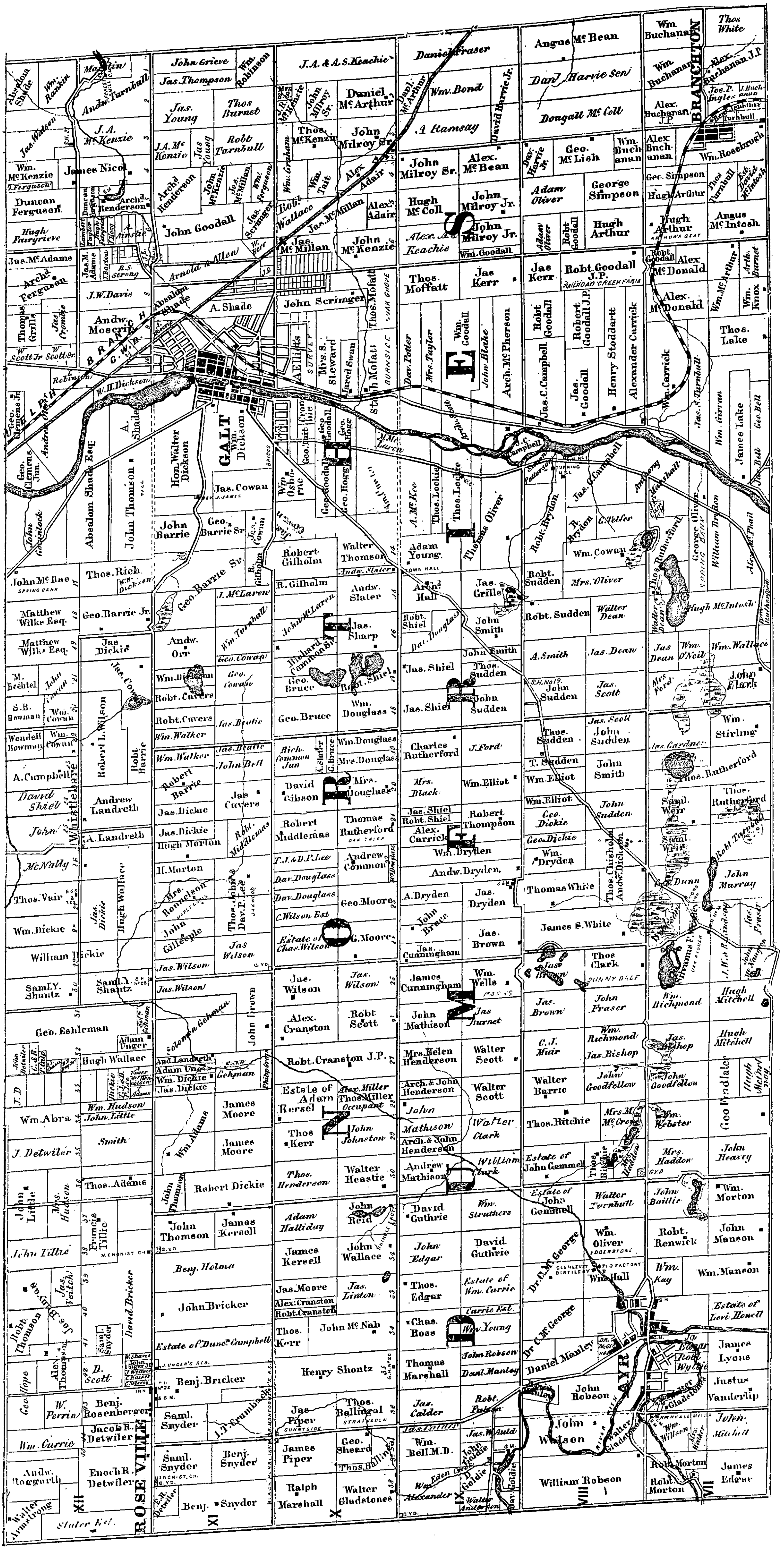
* Marlett's survey notebook is held by the Ontario Department of Lands and Forests, Maps and Records Office, Toronto, and photostat and microfilm copies are available.

Concession Street bridge in Galt; (3) and the site of Roseville. In each instance (except 10b, under 2) the view proceeds from east to west along the concession line.

Lot	Soil	Situation	Remarks
(1)			
34	loam	some broken	. . . some low land. Cedar, ash, etc. Here Cedar Creek runs with line on north side.
35	loam	level	At 4½ chains X (cross) brook trending north to Cedar Creek. At 8 chs mouth of Cedar Creek in Smith's Ck trending southeast, at 11 chs X. Maple, basswood, elm. Fine intervale each side.
36	loam	level	At 20 chs descend to Smith's Creek. At 23 X, trending northwest. Butternut, fine. Road allowance 36-37.
37	loam	level	Fine intervale. At 4.2 chs X Smith's Ck. Intervale continued through lot.
(2)			
9	sandy	little uneven	Pines, large red and white oak. At 7 chs descend to low land. Oak, maple and stony.
10a	sandy	level	Timber as before. At 1 chain X road to Dumfries. Edge of Grand about 12 chs below Mill Creek. Stony.
10b	loam	broken	The traverse is proceeding from the west, to the river. Small scrubby pine and thickets. At 10 chs foot of steep hill and spring trending southeast, then cedar and tamarack swamp. At 19 Grand River.
(3)			
37	loam	level	Fine land south of line. Windfall, poplar thickets and briars.
38	loam	level	Elm, beech, maple, basswood. Fine.
39	loam	level	Elm, beech, maple, basswood. Fine.
40	loam	level	Elm, beech, maple, basswood. Fine.
41	loam	level	Elm, beech, maple, basswood. Fine.
42	loam	level	Elm, beech, maple, basswood. Fine. Road allowance 42-43.

These three excerpts can be considered as a characteristic segment of the notes. But, for a few locations in the township, there are added gems of information, such as the following:

1. Concession line between II and III, Lot 14: . . . Body of long house. Plains. Doan's improvement. And, Lot 16: . . . at 18 chains X road leading to Philips's . . .



GALT
AYR
BRANCHTON
ROSEVILLE
S
E
I
R
T
R
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O
M
N
U
D
XII
XI
X
IX
VIII
VII
BRANCH G.W.R.
John Grieve
Wm. Robinson
Jas. Thompson
J.A. & A.S. Keachie
Daniel Fraser
Angus McBean
Wm. Buchanan
Thos White
Absalom Shade
Wm. Rankin
Andw. Turnbull
Jas. Young
Thos Burnet
Daniel McArthur
Wm. Bond
Dan. Harvie Sen
Alex. Buchanan J.P.
Jas. Watson
J.A. McKenzie
Robt Turnbull
Thos. McKenzie
John Milroy Sr.
A Ramsay
David Harvie Jr.
Dougall McColl
Alex. Buchanan J.P.
Wm. McKenzie
James Nicol
J. Ferguson
Archd. Henderson
John McKenzie
Wm. Graham
Wm. Tait
Alex. Adair
John Milroy Sr.
Alex. McBean
Geo. McLish
Wm. Buchanan
Alex Buchanan
Wm. Rosebrugh
Duncan Ferguson
Robt. Wallace
Jas. McMillan
Alex. Adair
Hugh McColl
John Milroy Jr.
Adam Oliver
George Simpson
Geo. Simpson
Hugh Arthur
Thos Turnbull
Hugh Farygrieve
John Goodall
Jas. Scringer
John McKenzie
Alex. A. Keachie
Wm. Goodall
Robt Goodall
Hugh Arthur
Angus McIntosh
Jas. McAdams
Arnold & Allen
R.S. Strong
Archd. Ferguson
J.W. Davis
Absalom Shade
A. Shade
John Scringer
Thos. Mofatt
Thos. Moffatt
Jas Kerr
Jas Kerr
Robt. Goodall J.P.
RAILROAD CREEK FARM
Alex McDonald
Wm. McArthur
Arth. Burnet
Wm. Knox
Thomas Grills
Jas Cromie
Andw. Moscrip
W. Scott Jr
W. Scott Sr.
A. Elliott
Mrs. S. Steward
Jared Swan
Stephen Mofatt
Dav. Potter
Mrs. Taylor
Wm. Goodall
John Blake
Arch. McPherson
Robt Goodall
Robert Goodall J.P.
Jas. C. Campbell
Jas. Goodall
Henry Stoddartt
Alexander Carrick
Wm. Carrick
Jas. S. Turnbull
Thos. Lake
L. Robinson
W.H. Dickson
Geo. Clemens Jr.
Andrew Oliver
A. Shade
Hon. Walter Dickson
Wm. Dickson
Geo. Goodall
Geo. Hogg
M. McLaren
J.C. Campbell
Jas. C. Campbell
Wm. Girvan
James Lake
Geo. Bell
Jas. Bell
Geo. Clemens Jun.
Absalom Shade Esq.
John Thomson
Jas. Cowan
Wm. Osborne
A. McKee
Thos. Lockie
Thos. Lockie
Thomas Oliver
Robt. Brydon
R. Brydon
G. Telfer
Anthony Marshall
George Oliver
SPRING BANK
William Brydon
Alex. McPhail
John Goinlock
John Barrie
Geo. Barrie Sr
Jas. Cowan
Robert Gilholm
Walter Thomson
Adam Young
TOWN HALL
Wm. Cowan
Thos Rutherford
John McRae
SPRING BANK
Thos. Rich
W.H. Dickson
Geo. Barrie St.
R. Gilholm
Andw. Slater
Archd Hall
Jas. Grille
Robt. Sudden
Mrs. Oliver
Matthew Wilks Esq.
Geo. Barrie Jr.
J. McLaren
John McLaren
Andw. Slater
Robt. Shiel
Dav. Douglass
John Smith
Robt. Sudden
Walter Dean
Hugh McIntosh
Jas Dickie
Andw. Orr
Wm. Turnbull
Jas. Sharp
Richard Common Sr.
Geo. Cowan
John Smith
A. Smith
Jas. Dean
Jas Dean
Wm. O'Neil
Wm. Wallace
M. Bechtel
John Cowan
Jas. Cowan
Wm. Dickson
Robt. Cavers
Geo. Bruce
Robt. Shiel
Jas. Shiel
Thos. Sudden
John Sudden
Jas. Scott
Mrs Ford
John Clark
S.B. Bowman
Wm. Cowan
Robt. Cavers
Jas. Beatie
Geo. Bruce
Wm. Douglass
Jas. Shiel
John Sudden
Wendell Bowman
Robert L. Wilson
Robt. Barrie
Wm. Walker
Jas. Beatie
John Bell
Rich. Common Jun
A. Slater
G. Bruce
Mrs. Douglass
Charles Rutherford
J. Ford
Jas. Scott
Thos. Sudden
John Sudden
Jas. Gardner
Wm. Stirling
A. Campbell
Robert Barrie
Jas Cavers
David Gibson
Mrs. Douglass
Mrs. Black
Wm. Elliot
T. Sudden
Wm. Elliot
John Smith
Thos. Rutherford
David Shiel
Whistlebare
Andrew Landreth
Jas. Dickie
Robert Middlemas
Thomas Rutherford
OAK TREES
Jas. Shiel
Robt. Shiel
Robert Thompson
Wm. Elliot
Geo. Dickie
John Sudden
Saml. Weir
Thos. Rutherford
A. Landreth
Hugh Morton
Robt. Middlemas
Alex. Carrick
Wm. Dryden
Geo. Dickie
Wm. Dryden
Saml. Weir
Robt Turnbull
McNally
H. Morton
T.J. & D.P. Lee
Andrew Common
Andw. Dryden
Thos. Chisholm
Andw. Dickson
John Murray
Thos. Vair
Jas. Dickie
Hugh Wallace
Mrs. Ronnelson
MAPLE GROVE
Thos. John & Dav. P. Lee
OAKWOOD
Dav. Douglass
Dav. Douglass
Geo. Moore
A. Dryden
Jas. Dryden
Thomas White
Wm. Dickie
John Gillespie
C. Wilson Est.
Estate of Chas. Wilson
G. Moore
John Brace
Jas. Brown
James S. White
Jas. Fraser
William Dickie
Jas Wilson
Jas. Wilson
Jas. Cunningham
Thos Clark
SUNNY DALE
Saml. Y. Shantz
Jas. Wilson
Jas. Wilson
James Cunningham
Wm. Wells
Jas. Brown
John Fraser
Wm. Richmond
Hugh Mitchell
Geo. Eshleman
Solomon Gehman
John Brown
Alex. Cranston
Robt Scott
John Mathison
Jas Burnet
C.J. Muir
Wm. Richmond
Jas. Bishop
Jas. Bishop
Hugh Mitchell
Adam Unger
Hugh Wallace
And. Landreth
Adam Unger
Wm. Dickie
Jas. Dickie
Robt. Cranston J.P.
Mrs. Helen Henderson
Walter Scott
Walter Barrie
John Goodfellow
John Goodfellow
Geo Findlater
Hugh McIntosh
Wm. Hudson
John Little
Wm. Abra
Estate of Adam Kersel
Alex. Miller
Thos. Miller Occupant
Arch. & John Henderson
Walter Scott
John Mathison
Thos. Ritchie
Mrs. M. McCrone
Wm. Webster
J. Detwiler
Smith
James Moore
James Moore
Wm. Adams
Thos Kerr
John Johnston
Walter Clark
Arch. & John Henderson
Estate of John Gemmell
Thos. Ritchie
Mrs. Haddow
Mrs. Haddow
John Heavey
Thos. Adams
John Little
Mrs. Hudson
John Thomson
Robert Dickie
Thos. Henderson
Walter Heastie
Andrew Mathison
William Clark
Francis Tillie
John Thomson
James Kersell
Adam Halliday
John Reid
David Guthrie
Wm. Struthers
Estate of John Gemmell
Walter Turnbull
John Baillie
Wm. Morton
John Tillie
MENONIST CH.
Benj. Holma
James Kersell
John Wallace
John Edgar
David Guthrie
Dr. C.M. McGeorge
Wm. Oliver
EDDLESTONE
Robt. Renwick
John Manson
Jas. Veitch
Jas. Bunyan
Robt. Thomson
David Bricker
John Bricker
Jas Moore
Alex. Cranston
Robt. Cranston
Jas. Linton
Thos. Edgar
Estate of Wm. Currie
GLENLEVET DISTILLERY
Wm. Hall
Wm. Kay
Wm. Manson
Saml. Snyder
Estate of Dunc. Campbell
Thos. Kerr
John McNab
Chas. Ross
Currie Est.
Wm Young
Dr. C.M. McGeorge
Estate of Levi Howell
Geo. Hope
Alex. Thomson
D. Scott
Benj. Bricker
Henry Shontz
Thomas Marshall
John Robson
Danl. Manley
Daniel Manley
Jas. Edgar
Robt. Wylie
James Lyons
Geo. W. Perrin
Benj. Rosenberger
Saml. Snyder
J.T. Crumback
Jas Piper
SUNNYSIDE
Thos. Ballingal
STRATHEDEN
Jas. Calder
Robt. Fulton
John Robson
Walter Gladstone
Justus Vanderlip
Wm. Currie
Jacob R. Detwiler
Jas. Calder
Jas. W. Auld
John Watson
Walter Gladstone
Wm. Willson
Mrs. Walker
John Mitchell
Andw. Hoggarth
Enoch R. Detwiler
Saml. Snyder
Benj. Snyder
James Piper
Geo. Sheard
Thos. Ballingal
Wm. Bell M.D.
John Goldie
D. Goldie
Dav. Goldie
Robt. Morton
Walter Armstrong
Slater Est.
E.R. Detwiler
Benj. Snyder
Ralph Marshall
Walter Gladstones
Wm. Alexander
Eden Creek
Walter Anderson
William Robson
Robt. Morton
James Edgar

The 1861 township maps of Wellesley (1958) and Waterloo (1959) were reproduced by drafting students under the direction of Charles T. Laing. Mr Laing has been with the Drafting Department of the Kitchener and Waterloo Collegiate and Vocational School since 1928. Maps of Woolwich and Wilmot Townships of Waterloo County are being prepared.

* * *

Like the above maps the North Dumfries Township map was taken from Tremaine's Map of Waterloo County and was prepared for "Our Yesterdays" by Andrew W. Taylor.

* * *

The Waterloo Historical Society expresses appreciation of the continued co-operation of the Kitchener-Waterloo Record. Without the generosity of the Kitchener-Waterloo Record the W.H.S. annual volumes would not contain many of the interesting illustrations which accompany articles.

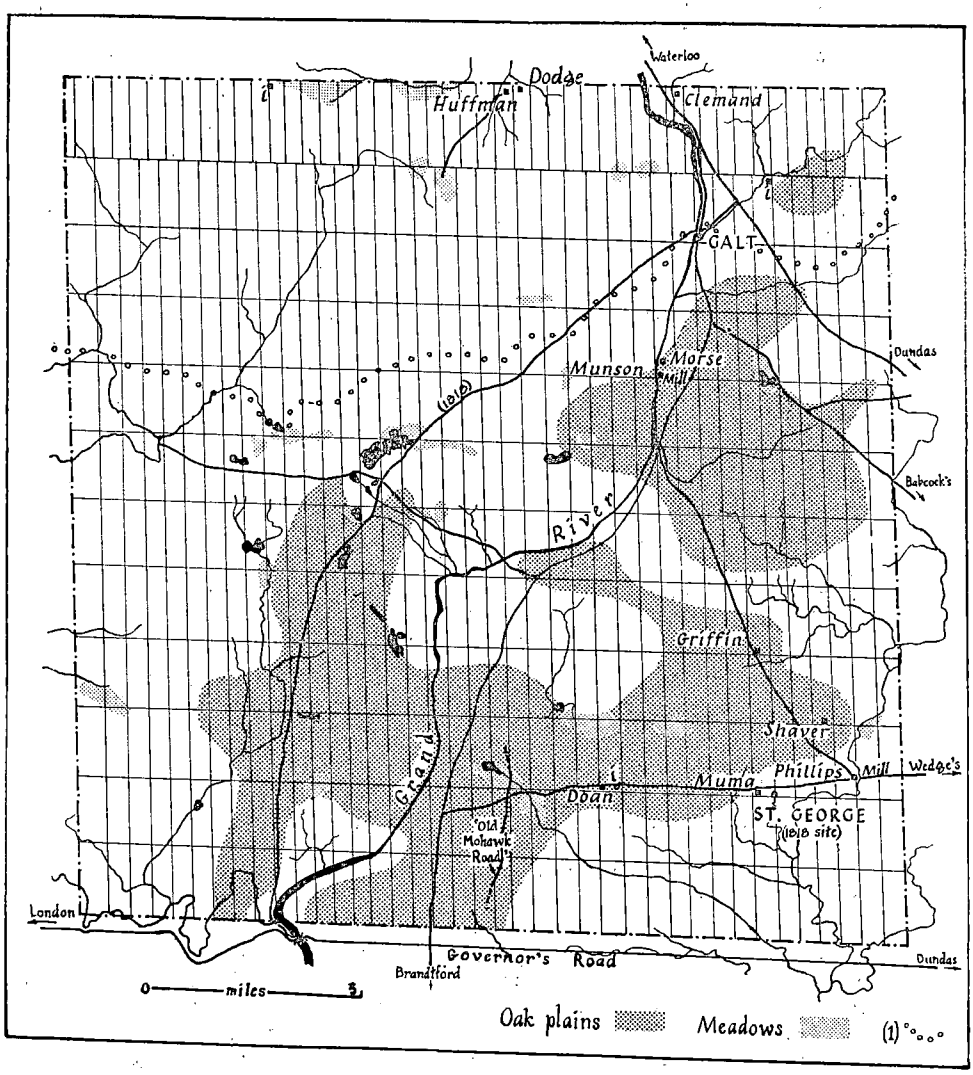
2. Traverse of Grand River, from north to south, bottom of Concession IX: Morse's clearing . . . at 18 chains began Munson's island. At 23 chains low end of Munson's island (these readings from left bank).
3. The Eastern Boundary line: (Concession IV) . . . at 74 chains along Fairchild's Creek winding southeast . . . (Concession VII) . . . at 55.5 chains cross road from head of Lake to Dumfries Mills . . . (Concession VIII) . . . at 65 chains X new road . . .
4. The Northern Boundary line, proceeding from the west, Lot 22: Soil, loam; Situation, level; At 3 chains X brook trending north and Peter Huffman's house and improvement . . .

It can be seen from these portions of Marlett's work that the notes provide considerable material on soil texture, surface configuration, drainage, vegetation, roads, and settlement in 1816. It remains for us to interpret the details, particularly in terms of their interrelationships. The remainder of this paper, and the maps accompanying it, are given to an interpretation of the three most significant aspects: vegetation, roads, and settlement. A discussion of the soils, which initially appeared to lend themselves to similar treatment, is left out of the present study because of notable discrepancies between Marlett's descriptions and those of the recent Ontario Soil Survey.

THE VEGETATION

The composition of the tree cover revealed a noticeable variation from south to north in the township. In the south, although conifers, particularly pine, were found by the survey, they were commonly described as small or scrubby; whereas towards the northern boundary, extensive stands of pine were reported, and adjectives referring to poor development among conifers became fewer. There is a line on Map 1, indicated by figure 1 in the legend, which approximately traces out the change of status of the conifers. Map 2 shows it in a different way. The nature of the transition can be seen in the vegetation sequence, taken from Marlett's notes, along two of the concession lines, the first between concessions II and III, the second between X and XI.

1. Maple, beech, elm, basswood, red oak, some pine windfall; . . . then maple, beech, cedar, pine; high pine ridge north of line, then . . . basswood, elm, maple; maple, elm beech, pine; intervale; pine, maple, white oak; (the site of St. George village) . . . tamarack swamp . . . oak plains; plains . . . tamarack swale; oak plains, cedar and tamarack swamp; tamarack and cedar swamp . . . then white and black oak plains; plains; tamarack and cedar swamp . . . then black and white oak plains; plains; plains; plains . . . broken and stony; tamarack swale north of line; white oak; plains; plains; hickory and white oak; red and white oak, small pine, hickory (Grand River); tamarack and cedar swamp . . . plains; white and black oak plains (for six lots, then, at lot 29) chiefly white oak plains; plains; plains; red and white oak, cedar, and hickory (lots 31-



DUMFRIES TOWNSHIP, 1816-1817

This map illustrates details almost all of which are obtained from Marlett's notes; namely, the oak plains, the large meadows, the approximate line of division (1) between the 'southern woodland', in which conifers were small, and the 'northern', in which they were a major component, the roads, the settlement, and the lot boundaries established by the survey in 1816.

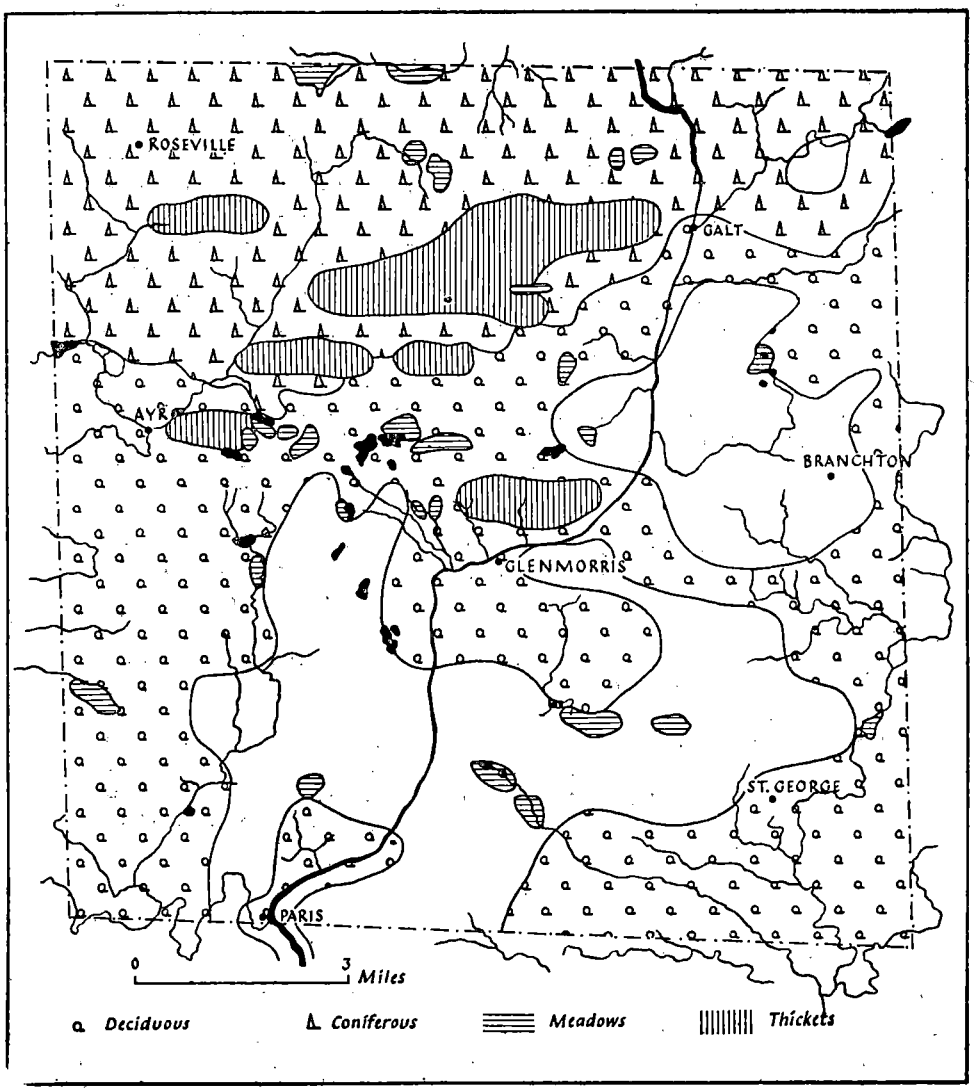
33); black ash and elm intervale, then maple, elm, beech, red and white oak, then elm and ash swamp; elm, red and white oak, and cedar; elder and ash swamp, elm; elm, maple, beech, basswood, red and white oak, and cedar.

In assessing this information for a typical line in the south of the township, it will be noticed that there are six references to pine, two of which cite pine as small or as windfalls. It should also be taken into account that the order in which Marlett listed the tree types probably indicated their importance in the stands. The tamarack and cedar were important in the vegetation of swampy areas throughout the township. Let us compare a typical line in the north of the township, i.e. X-XI:

2. Maple, beech, basswood, elm, at 11 chains begins cedar swamp; swamp continued . . . black ash and pine swamp, then maple, beech, basswood, elm, white oak and cedar; timber as before, and white thorn, pine and poplar thickets; pine and poplar thickets continued . . . ; ditto, some large pine; (the next seven lots embrace the present site of Galt) ditto; large pine and poplar thickets continued; ditto; pines, large red and white oak, at seven chains descend to low land, oak, maple and stony; (lot 10a) oak, maple . . . Edge of Grand; cedar and tamarack swamp (lot 10b, west side of Grand) . . . small scrubby pine and thickets; small scrubby pine and thickets; chiefly white oak, then burnt plains and poplar thickets and briars; burnt plains, etc.; cranberry marsh (Gilholm's), then plains not much timber (continuing through lots 15 and 16), becoming red and white oak and poplar thickets (lots 17-25; lot 26) maple, beech, elm, basswood, pine and small hemlock; ash, birch, tamarack, and cedar swamp, then maple, beech, elm, basswood, red and white oak; maple, beech, etc.; ditto; scrubby pine, thickets and briars (lots 30-34; lot 35) red and white oak, hazel thickets and briars; pine, elm, beech, basswood; maple, elm beech, basswood; ditto.

In this excerpt pine is mentioned nineteen times; in twelve of these cases it is either of poor quality (e.g. scrubby) or in an unattractive location (e.g. swamp). But, everything considered, it was apparently the most common tree type in this part of the township. But the marked increase of conifers toward the north of the township does not necessarily mean that present-day forest classifications (such as HALLIDAY, 1937) were not applicable in 1816. Even though records suggest that the climate of southwest Ontario was colder at that time, yet the Dumfries area was likely within the Huron-Ontario broadleaf hardwood general division. Marlett himself reveals the most acceptable reason for the prevalence of conifers in the township, in stating for numerous locations that the pine was growing on sand; the northwestern corner was a particularly sandy area. (Consult Map 2, Vegetation).

The vegetation map shows a considerable portion of the township described as thickets, most of them being "pine and poplar thickets". The only apparent reason that can be offered for this phenomenon is that this land had been burned, accidentally or pur-



THE VEGETATION OF DUMFRIES TOWNSHIP, 1816

As revealed in the surveyor's notes. Because of the nature of the notes, the part of the township shown as coniferous cannot be interpreted as a transition to a coniferous boreal forest zone, but it at least indicates a marked increase in the number and extent of conifers. The white area is the oak planes. The names of the subsequent villages are included.

posefully, by Indians. It may be relevant that two large Indian campsites have been found in proximity to these stretches of thicket.

THE ROADS

The roads existing in 1816 are shown on Map 1. This is as complete a reconstruction as is possible from Marlett's notes. In some instances it is at odds with recent authoritative reconstructions of the Dumfries Township early roads (*cf* TAYLOR, 1954), and although Marlett's integrity is unquestionable, it is possible that he could have missed one or two crucial details. Another explanation is that some of the road courses observed by the survey party in 1816 may have undergone changes, even by 1820, necessitated by more numerous and heavier vehicles.

As one of the stipulations of the survey, road allowances were set down during the traverses. The survey followed what is called the Single Front System, in which a road allowance ran along the front of each concession, serving the lots, which stretched the full width; in addition, there was to be a side road after every sixth lot, and this also applied to the twelfth concession with its different-sized lots, resulting in the break in continuity which is noticeable in the present road network. The road allowance was one chain (66 feet) in width (which conflicts with the claim of 40 feet by Roseville in 1867: TAYLOR, 1952, p. 115).

But, the roads existing in 1816 were not on the road allowances. They were almost entirely former Indian trails which the incoming settlers and travellers had been happy to adopt as their own routes even though they were, in places, no more than narrow bridle paths. Because of their usefulness many of them eventually became "given" roads (i.e. the owners of the land over which they ran did not attempt to close them), and even by 1816 most of them had names which Marlett could record, along with the points where they crossed the concession lines. For example:

1. Concession line between I and II, Lot 19: At 19 chains X old Mohawk Road.
2. Concession line between II and III, Lot 16: . . . at 18 chains X road leading to Philips's (Mill).
3. Concession line between IX and X, Lot 9: . . . at 8 chains X road to Dumfries.
4. On Eastern Boundary, Concession IX, 32 chains: Cross main road to Waterloo.

In carefully perusing Map 1, a subtle aspect of the orientation of the roads becomes apparent: they all follow, as far as possible, the relatively open landscape provided by the oak plains. It is true that the greatest part of the routes as shown depended on interpolation by the map-maker, but, if the check points on the concession lines are located, it will be seen that very little lee-way is left for fabrication. Even Sprague's Road, blazed through the west side of the township in 1818, adheres to this generalization. The reason is simple enough: the plains required little clearing or grading, and

the land itself was, if anything, drier and more suitable for roads than most of the rest of the township. It is understandable that the open land would be seen as a boon by road-builders busy with the great adventure of pioneer settling. But, the oak plains — or, more precisely, the edge of the plains — showed their importance most undeniably in the locations of the first settlers, as discussed under our next heading.

THE SETTLEMENT

Although Marlett was surveying the township ostensibly as a preparatory step to settling, there were in fact about a dozen settlers (more correctly squatters) already on the land, apart from the few people at the site chosen for Dumfries Mills. Most of these settlers, some with families, had moved into the township in 1814 and 1815 from the northern States or further east in Upper Canada.

There seems to be a tradition in western Ontario that the early settlers were drawn, through their own preferences, to the wooded land, and deliberately avoided the unforested land. However, let us consider Map 1. We see that the squatters, who were people that carefully chose the land they settled on, by no means avoided the relatively open and flat "oak plains". Instead, we find a close correlation between the edge of the plains (or the meadows, which probably provided similar conditions) and the farmsteads of the squatters; thus, it is obvious, perhaps as we should expect, that they were trying to get the best of both worlds — of the open land for farming activities, of the woodland for its critically necessary building and heating products. It appears likely that this transition zone between the woodland and the open land was one of the most influential determinants of the lines followed by the initial settlement in western Upper Canada, and a determinant which heretofore has remained unheralded. Whether or not this transition zone had any great influence in Dumfries Township once the uncautious flood of immigrants began to break through (starting in the early 1820's), is a topic for further research.

What were these first settlement sites actually like? According to Marlett's observations, in approaching Muma's farm from the east there were three or four small streams and a swamp; then, "at 12 chains a spring trending southeast; at 15 chains Samuel Muma's improvement and oak plains," followed by oak plains for ten more chains in the next lot. Fairly continuous black and white oak plains surrounded Doan's site on both sides; then, coming up to his cabin from the east, there was a tamarack swale, "the body of a long house", a few trees, plains, and Doan's improvement. With nearby neighbours the situation was similar: "Open timbered land. At 10 chains Isaac Shaver's house and improvement. Plains south of line". Griffin's cabin lay a few yards into the oak and chestnut plains. The two farmers on the northern boundary, Huffman and Dodge, were situated on the edge of water meadows which were too small to show on the map. But, their occupation was on the same principles as with those on the edge of the plains: Marlett notes a "hay road" leading to the large meadow south of the line between concessions XI

and XII. A final, significant observation applies to the southwest corner of the township, where the flattest plains, and probably the choicest land, occurred. Because the area was isolated from the convenient entrance-ways by the deep sluices of the Grand River and Smith's Creek (River Nith), it had remained free from attempts at agricultural settlement by European stock.

CONCLUSION

The two maps presented here, constructed from the notes made by the surveyor and amplified by the foregoing remarks, show the 1816-1817 tree-cover, oak plains, meadows, and thickets, the roads that were in use, and the locations of the squatters in Dumfries Township. Thus they give some idea of what Dumfries looked like as it waited for the first influx of settlers, for the first footsteps of the conquering invaders.

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* * *

Largest House in the Twin Cities The 65 room house on Willow Street, Waterloo, is being removed to permit a new St. John's Lutheran Church to be built. The structure's walls had three rows of bricks and most of the rooms had triple flooring. Recently it has been the K-W Orphanage; before that the home of two Seagrams, Joseph E. Seagram having bought the original part from a former owner. In 1872, the taxes were $20 and in 1959 the taxes on the enlarged building were $1,768.

* * *

Elmira's Oldest Citizen Mrs. Catherine Schierholtz celebrated her 100th birthday on July 27, 1960. She recalled the first Elmira school on Church St. — 1960 location of the Link-Belt factory. She remembered mud — a foot thick — on Arthur Street during the spring break-up.

* * *

Dr. G. A. Klinck a native of Elmira received the O. E. A. Centennial Award for "Leadership and Service to Education". Dr. Klinck, who teaches at North Toronto C. I., was recognized for his work in modern languages.

* * *

Kin of Hespeler Mayor W. M. Day of Hespeler received a letter from Mrs. H. B. (Stephanie) Benn, whose maiden name was Hespeler. She is a granddaughter of Hon. Wilhelm Hespeler, younger brother of Jacob Hespeler after whom the town was named.

* * *

ONTARIO PIONEER COMMUNITY FOUNDATION

R. R. 2, Kitchener, Ontario, June 15, 1960 — The following address was given by Dr. Albert Ernest Broome, of Kitchener, at the opening of the Ontario Pioneer Community Foundation Museum and Administration Building this afternoon. Dr. Broome originated the project eight years ago and was the first president of the Foundation. He is a pioneer in the medical field of radiology who became interested in pioneer historical activity during a visit to Europe in 1952. His speech tells the story of how his interest was aroused and how the project at Doon, near Kitchener, was started.

Mr. President, Directors of the Ontario Pioneer Community, Directors of the Waterloo Historical Society, Honoured Guests, Ladies and Gentlemen:

The privilege and honour of being asked to participate in the official opening of this property is one that I prize very highly.

While it is true that I proposed the establishment of a site for perpetual care of pioneer buildings in this district, much of the spadework in organization has been done by many of those who are here today. To name a few I would mention Mr. W. C. Barrie, Mrs. T. D. Cowan, Mr. Wm. Schmalz, Mr. F. E. Page, Miss Elizabeth Janzen, Mr. C. T. Graham, and the very interested and industrious historian, Mr. Andrew Taylor.

Following a visit to the Pioneer Museum in Arnheim, Holland, in 1952 I realized that the Museum gave more information on Dutch cultural history than could be obtained by any other method, independent of the time involved.

On my return to Canada I decided that institutions of a similar type should be visited elsewhere and the Directors interviewed as to the aims and objectives of such institutions, the measure of public support and the possible influence of such an institution on the community.

I then visited Williamsburg, Va., Old Sturbridge Village, Mass., and Cooperstown, N. Y. and interviewed officials at these sites. I learned that these museums, as in Arnheim, had rapidly become cultural and tourist attractions far beyond the dreams of their founders.

Doon, in Waterloo County, where the old stage coach lines forded the Grand, was the natural point of entry to the western portion of the Province for prospective pioneering settlers.

This site, at the beginning of the Huron Road appealed to those of us who were interested in the project, as the natural site for such a museum in Ontario.

Kitchener-Waterloo Record.

OPEN PIONEER VILLAGE JUNE 15, 1960

Despite a drizzling rain more than 300 persons attended the official opening ceremonies of the Ontario Pioneer Community Foundation Village, near Doon. Shown (left to right) are: Garfield Disher, chairman, Grand Valley Conservation Authority, Miss Elizabeth Janzen, Mrs. E. B. Monture, Dr. A. E. Broome, founder and first president of the Foundation and O. J. Wright, chairman of the Foundation.

This group then organized and sought a Provincial Charter under the title "The Ontario Pioneer Community Foundation". The Charter was granted and moral support was obtained from the Architectural Conservancy of Ontario whose aims were similar to ours but did not offer perpetual care for pioneer buildings if removed to a suitable site.

The Pioneer Community was given favourable press, radio and T.V. publicity which was of great assistance in obtaining yearly financial grants from the County and the incorporated communities for the purchase of property and beginning operations. The first purchase was the old coach house at the ford — a few hundred yards from where we now stand.

The road on which this property faces is the old "Huron Road" leading to all settlements north and west of here and ends in Goderich on Lake Huron.

Purchase of the property was difficult as the former owner was a dairy farmer and this was his pasture land. Active proceedings to acquire the land, because of its historic value, were started in November 1955 and were not completed for over a year. The purchase depleted our treasury considerably and until further grants were made physical changes were not possible. Recently considerable has been done and the Museum built. In the interval we have accumulated and removed to the site, completely dismantled and ready for immediate reconstruction, several other buildings of historic interest. Among these are the old Priory buildings from Guelph, for the rebuilding of which we still seek financial sponsorship; also an old pioneer store, for the removal and rebuilding of which we are grateful to the late Mr. A. R. Goudie of Kitchener. The funds for this project are now available and the building will be proceeded with this summer.

We are planning to dam our small stream and place thereon a water-wheel operated grist-mill with authentic pioneer grinding stones.

We are hoping to obtain from Indian descendants, an authentic Indian long-house. The Indian representative, Mrs. Ethel Brant Monture, is here today. Mrs. Monture is the well-known author and transcontinental lecturer on Indian lore and is the grandaughter of the historic Joseph Brant who provided the name Brantford, and who acted as guide for the first Amish settlers into Waterloo County.

The building of this Community will probably never be complete. Items such as the grist-mill, shingle-mill, blacksmith's shop, harness and shoemaker's shop, maple sugar camp, and many others will be built as such items become available and are sponsored.
In the meantime many articles which will eventually be moved into such buildings are now in the Museum for your enjoyment.

Unlike such places as Sturbridge and Cooperstown, which did not open for ten years after the sites were available, this Museum is opening in only four years. This is largely because of extreme local interest in the project. We all know that as the project progresses such interest will increase manyfold.

Let us try to visualize some of the rather immediate activities of this institution.

I can see the re-enactment, on occasions, at the Indian long-house, of a tribal conclave with ceremonial procedure, or as we of the uninitiated would say, a "pow-wow". I can see the ceremonial filmed for prosterity.

At the church, which should have a broad dedication and sanctification for use by any religious group, I can visualize the occasional baptism or marriage ceremony. The church building could serve our visitors also as a place for rest and meditation.

At the pioneer school-house, I can see groups of school children being instructed in pioneer history by the items of early household management and early industrial development. These lessons, so illustrated, would create a permanent impression on the children, of the difficulties under which their antecedents lived.

Due to our fortunate location, with close proximity to Highway 401 we are more than ever on a tourist route. The same type of culture-conscious individual who visits the Stratford Drama Festival will be interested in our exhibition. The dual attractions to this portion of the Province will be mutually helpful. The Stratford Festival authorities have shown a friendly interest in our project, and the feeling is reciprocated.

Ladies and gentlemen, I now declare this section of the major project, the Museum and Administration Building, open.

After the official opening of the Museum and Administration Building tea was served by members of Blair and Doon Women's Institutes. The ladies were attired in old time costumes.

O. J. Wright, president of the Foundation, presided and Rev. C. F. Derstine, of First Mennonite Church, Kitchener, gave the invocation.

* * *

1610 *Bible Donated to Foundation* Wardlaw Vair of Galt presented the 1610 Geneva — "breeches" Bible to the Ontario Pioneer Community. It was printed the year before the first King James version and was brought to Canada by Mr Vair's grandmother.

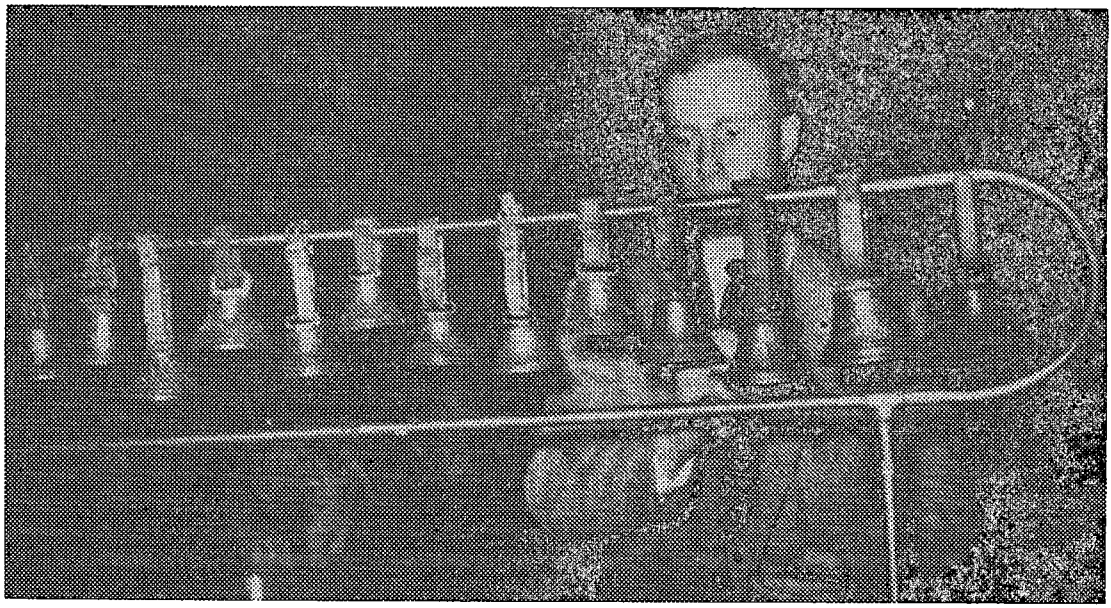
* * *

Lower Doon Inn Razed in 1960 One of the first buildings in Doon, adjoining the School of Fine Arts and used for about 50 years as a barn was built as an inn. Michael Wildfong operated the inn 85 years ago.

* * *

Kitchener's Oldest King Street Business Sold The P. Hymmen Co. Ltd., considered the oldest retail business in Kitchener was established about 1850. First site of the business at 15 King Street East (Fraser's 1960). It moved across the street for several years and then moved to King near Young Street in 1907. Started by Peter Hymmen, who was a skilled tinsmith, the business had always been owned by Hymmens.

* * *



MY BELLS

By David Walter Barrie

Since 1958 David Barrie has played his bells for the enjoyment of others. His recitals include those given for: The Ontario Plowmen's Annual Meeting at the King Edward Hotel, Toronto; The Ontario Historical Society at the lawn reception on the home farm; and for the Waterloo Historical Society at the annual meeting in November, 1960.

In 1906 the tower of Central Presbyterian Church, beside the Grand River in Galt, was fitted with ten bells to be played by means of pump handles on a large keyboard. Fifty years later there was no regular "chimer" and I volunteered to try the job. Now I climb the narrow staircase in the tower and play for twenty minutes before each service. Extra concerts are given on special occasions.

This was the beginning of my real interest in bells. Since there was no opportunity to practise on the bells at church, I developed the idea of hanging up the same number of small bells for arranging and practising numbers. I had a number of bells but not the right ones for all of the notes that I wanted. I began visiting every available antique shop, buying and trading bells until I now have twenty hanging on a stand which I bought in a nearby antique shop. My first tune was rung on these bells when they were suspended from a clothes line. Then I built a wooden stand which is now replaced by the one made of pipe. It can be dismantled and fitted into an ordinary suitcase. I hang the bells by leather straps and play them with five-inch spikes. Most of the bells are of Swiss origin and bear the name of the maker and the date 1878. They were not cast for particular notes and it requires a great deal of experimenting and changing to find the exact notes that are required. On a sheep, cow, neck-yolk or cutter shaft the note does not matter but in a set of bells to play tunes the tone and note are very important.

* * *

PUBLICIZING ONTARIO'S HISTORY

By W. H. Cranston

Mr. William H. Cranston, of Midland, Chairman of the Ontario Archaeological and Historic Sites Advisory Board, spoke at the annual dinner of the Ontario Historical Society. The annual meeting of O.H.S. was held in Preston in June, 1960.

It is a privilege and an honor to be asked to address your annual banquet.

That I should be so honored, however, recalls an incident which occurred early this spring. The mother of four children had agreed with her husband to go for a Sunday afternoon drive. To his surprise, he found her standing with the four little ones in the front hall, her arms full of winter clothing. Daddy, coming down the stairs, asked her why she was standing there. She handed him the coats and said: "This time *YOU* put on the coats and overshoes and *I'LL* honk the horn!"

I am afraid that in the sphere of historical preservation my job is something less akin to the essential function of putting on coats and overshoes and much more related to blowing the horn.

And in a company of acknowledged experts, even the latter function tends to become somewhat muted.

There are, however, one or two thoughts I would like to leave with you tonight.

The first of these relates to an experience of just four weeks ago. We had been discussing with the mayor of a town not too far north of Toronto the possibility of holding a municipal association convention in a particular summer hotel.

The mayor opposed this particular location and we pressed him to tell us why. It was beautifully located, the food was good, each room was equipped with bath. Indeed it ranked far above the normal Ontario summer hotel.

"Well, I'll tell you," he finally confessed. "Last summer I took three guests for dinner there. We drove over 60 miles. When we got to the desk and inquired if we could reserve a table, we were told there would be no problem. They could take care of us. All was well. But then the room clerk picked up the phone to call the dining room and we heard him say: 'Four transients coming up'.

"I am not a transient," said the mayor. "And even if I had been I would deeply resent being referred to in that way. You can have that hotel. I'm not going back."

I am quite sure that my friend the mayor is not a member of this Ontario Historical Society, nor indeed of the historical society within his own community. He is, however, as all of you are, very conscious of his community roots and to him being called a "transient" was a well nigh unforgivable insult.

Yet, even if we resent the term, how many of us today live the life of a transient?

True, we have a home base — or as our beatniks would call it, "a pad" — but, whether it be a house, an apartment, or a hotel room, for a great percentage of our population, it has become perhaps more properly the term I first used, "a home base". And very frequently we are everywhere but on that base.

This is a generation on wheels and on wings. Canadians, even more than our neighbors to the south, are continually on the move. We are a nation of gypsies on a local, national and international scale.

And, as such, may I suggest that, by very reason of our not being more often on home base, we tend to get "off base", off base in our individual, in our community, and in our national orientation. There is more than a little truth to the suggesion that far more of us move in circles than follow fixed courses.

May I tell you of one other incident which occurred several years ago at an adult study group in Port Credit. I had been trying to set out the function of the local newspaper in the local community, perhaps not too expertly but at least at some length.

In the question period that followed, one middle-aged and somewhat belligerent woman with an accent which betrayed certain cultural associations, rose to damn most of the weekly and small daily newspapers of Canada for their preoccupation with local goings-on, and their failure, in her view, to present to their readers a clear and continuing analysis of world events. This latter function, again in her view, was far more vital than what was happening at a local town council, on a hospital board, or at a local historical society session.

I did my best to try to show her why there was a role in our society for localized reporting and editorial interpretation as well as a place for our provincial and national media of communication, but I am afraid I failed to make my point. To her this localization of interest in any sphere was merely a further evidence of the parochialism which was fettering the future of the entire western world.

Personally, I am all for parochialism, parochialism of the kind that encourages one to dig deeply into the past, present and future of one's home parish, to become sufficiently aware of its problems and its opportunities, of its challenges and achievements, that no one will ever term you a transient or a rootless person.

Indeed one of the proudest moments in my life came this spring in the little village of Coldwater, a Huronian hamlet midway between Orillia and Midland. The person who was introducing me to a local service club remarked that I had been born and had grown up right there in Simcoe County. Apparently close to a quarter century of digging into and speaking about the history of Huronia had at least for some people wiped out my disgrace of having actually first seen the light of day in Big Daddy's burgeoning metropolis and having grown up in the schools of the "mayor of all the people".

Just the same, to a great many Canadians today, the badge they most covet is that of world citizen. And they believe that to earn this badge the first and most vital step is to disavow all interest in the locality in which they live and become a transient on the sea of world opinion. You and I know how basically wrong is this thinking.

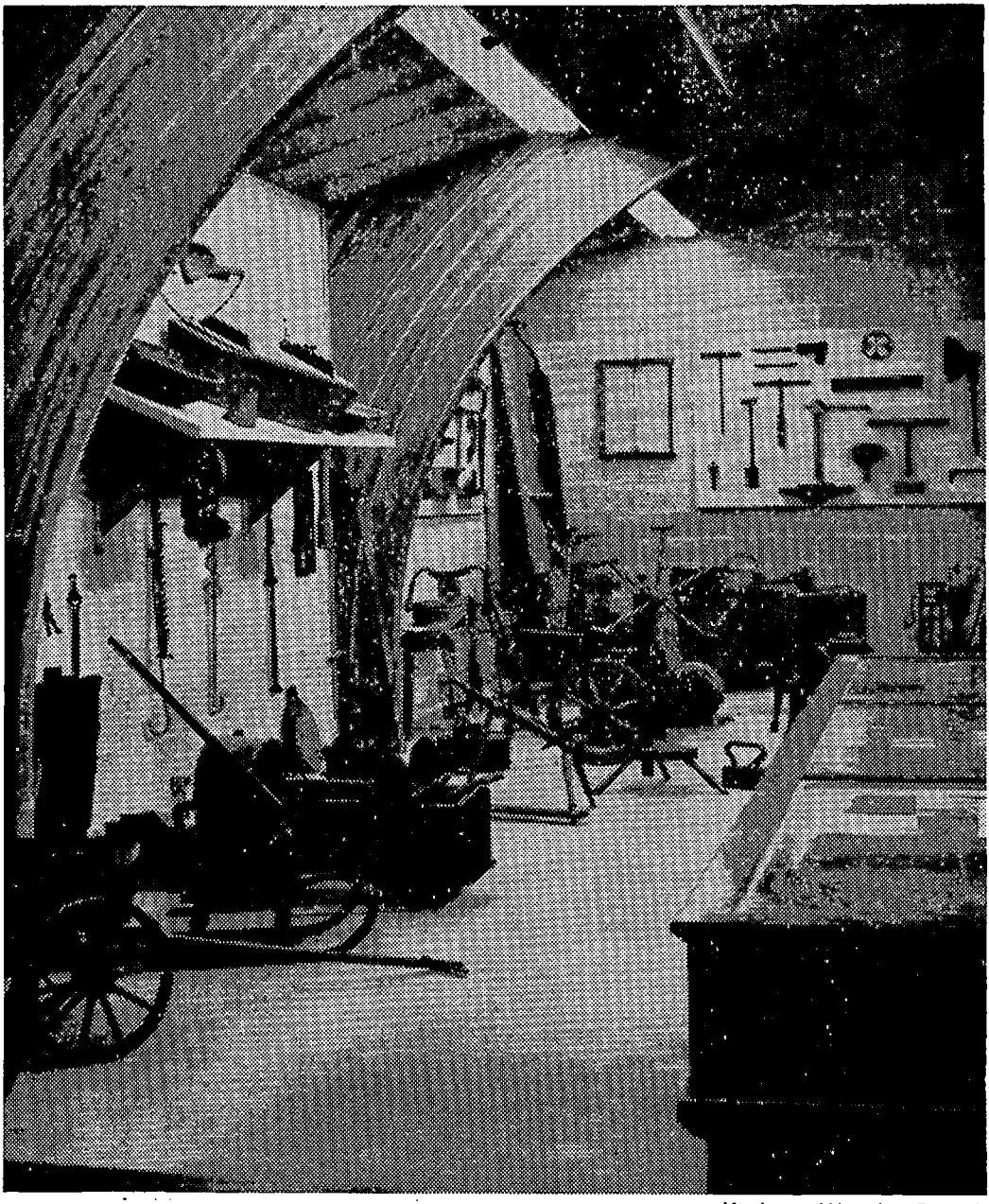
Some of you have heard me talk about the need for local glasses for local classes. This I must confess is a pet theme, this desirability of approaching history teaching through the local level and progressively expanding to the national and international. Far too often our history lessons are set in a never-never land thousands of miles away and therefore lose the spark of local interest which could make them come alive.

I cannot help, however, but sympathize with the plight of the primary and secondary school teachers who are conscientious enough to try to use this local approach. In far too many communities there is a sad lack of background material for both instructor and pupil. In other communities, of course, the reverse is true and perhaps the outcome is just as bad.

Some years ago when the primary school curriculum in social studies was introduced, you will recall that local committees were set up to advise teachers in the use of local material. I happened to sit on one of these advisory groups and one day was invited to meet with a sizeable group of elementary school teachers to explore the availability of source material for instruction in local history.

Our library in Midland has, very fortunately, accumulated over the years a fairly substantial reference section on Huronia and the Midland area and, when the meeting convened, we had spread out on a table some forty to fifty volumes dealing with our local history.

I had hoped that this array would be sufficiently impressive to start the teachers digging deep into the subject. Unfortunately, I had once again misjudged human nature. The reaction was one of horror. It could perhaps be best summarized by the comment of an elderly Scottish lady faced for the first time with dining in a sumptuous hostelry. Her comment to the waiter was simply: "Tak away all they dishes and bring me ma dinner on a plate."



Kitchener-Waterloo Record.

NEW MUSEUM

Historical items in the care of the Waterloo Historical Society were moved to new quarters at the Pioneer Village near Doon.

If we had been able to come up with a single local history text or, at the most, two, the teachers would have been delighted. But forty or fifty volumes. That was far too much.

And I have some sympathy for them, too. The social science teacher who has thirty youngsters to cope with has some chore if they can put together as many questions as does our own teen-ager.

True our Canadian history text books have become much more readable in recent years. History, I suspect, is not nearly the dull subject it was in my day. Our Department of Education deserves commendation. But I wonder still if that long-vacant post of director of local history in the Department should not be filled, and if some plan of tax aid should not be devised to foster the publication in each county and district of a well-illustrated local history, specifically written for school use.

That such a venture is not impracticable may perhaps be proven by our experience in the north end of Simcoe County where the Huronia Historic Sites and Tourist Association last week issued the fifth printing — and the 25,000th copy — of a 100-page simplified history of Huronia. Used extensively in the schools, it sells for educational purposes at 35c. per copy and to tourists and those visiting our historical attractions at 50c. Over 20,000 have been sold in this way over the past ten years. True there has been no royalty to the author and much of the cost of distribution has been voluntarily borne, but nonetheless it has been almost a break-even proposition.

School inspectors recommend its use as an auxiliary text. It sells well at many resorts and museums. And it has been, we are told, of considerable help to the many teachers who come to communities in which they have no local roots or background.

The rapid growth of local museums in this province is a further evidence of a healthy parochialism. The national and international museum has a vital role in our lives but the introduction to such institutions comes most properly in terms of local preservation and interpretation.

No longer is the average local museum in Ontario a repository of odds and ends from cellar and attic, including souvenirs brought back by Great Aunt Matilda from Borneo or New South Wales. Our curators and their committees have realized the potentiality of telling a cohesive story of a communiy in terms of is own local artifacts. And, even more happily, they have found that such stories find a ready market to the tourist visitor, to the local resident, and to the local school classes.

Museums all over this province — well over 100 of them now, and soon perhaps 125 — are merchandising their local communities at 25c and 50c. per head and finding that local history is completely saleable. True some local and provincial financial assistance is still needed. And in this connection we are proud that our Ontario Archaeological and Historic Sites Board and the Hon. Bryan

Cathcart's Department of Travel and Publicity have had some part in expanding aid, both in terms of finances and technical assistance, to local museums. The end of this aid, we trust, is not yet.

Not only are more and more local museums spontaneously springing from the revitalized interest in local history, but more and more local historical societies, municipal councils, women's institutes, and citizens at large are moving to seek the preservation of our historically significant buildings.

True, governmental aid at the national, provincial and municipal level has so far been severely restricted . . . and probably justifiably so. To date most Canadians have been prepared to sacrifice even the most significant signposts of their past without even a murmur, let alone a public outcry. And governments are very properly concerned with public opinion in the budgeting of tax dollars. A public opinion that does not make itself felt is no public opinion. If we have not seen sufficient funds available for the preservation of historical buildings, we have in the main ourselves to blame.

I do, however, ladies and gentlemen, look forward to the day when we will see established an Ontario Historical Trust in which private and public funds may join to ensure that there is preserved for future generations more evidences of our beginnings. There is already some support in government circles for such an organization but to date there has been a significant lack of action to this end among the citizenry at large.

As a firm believer in the saleability of history, properly presented, I would hope that more, much more, can be done in this field in the next decade. Last year I had the opportunity of representing Ontario at a Great Lakes historical conference which took place at Mackinac Island. Those of you who have visited the historical reconstruction at Fort Mackinac and the most colorful dioramas and displays which now give life to that establishment will know what I mean. An investment of under $200,000 by the Michigan state historical commission at that site is bringing in net profits comparable to those earned by the Liquor Control Board of Ontario, and on an island five miles from the mainland which has to be visited by ferry.

Dr. Wilfrid Jury's Indian Village at Midland, erected at a cost of something over $10,000, by its authentic but colorful representation on large scale of Huron life in the seventeenth century, has also proven a money-maker.

These things can be done, indeed they must be done, if we as a people are to fulfill our destiny. Without these signposts of the past we have no guideposts to the future.

Most if not all of these ventures, of course, have been the result of individual dedication.

When Prime Minister Leslie Frost gave the go-ahead to the historical marking program of the Ontario Archaeological and Historic Sites Board he gave us but one word of advice. Try, he said, in the drafting of each inscription, to include in it some reference to the

individual person concerned. In other words, don't memorialize places or events without reference to the individual or individuals which gave them their significance.

This, as those of you who have read our plaques will know, we have tried to do. Tomorrow morning we will unveil a commemorative plaque to John Erb, the founder of the community in which we meet tonight. And in this connection I would like to say a word of thanks to the local journalists who suggested a plaque in Preston. We have received from all media of mass communication, but especially from the newspapers of Ontario, incalculable assistance, not only in seeking out subjects for our now close to 200 plaques, but in telling their story to the local residents and acquainting them with perhaps some forgotten aspect of their community life in which they should rightly take pride. Our newspapers, especially the smaller ones, have for many years performed a most valuable service in the field of local history.

In this connection the Galt Reporter has for many years carried a most interesting column on the early days and residents of that community, amply aided, I am sure, by many of your Waterloo Historical Society members such as President and Mrs. Will Barrie, whose home we are to visit tomorrow on the Cedar Creek Road — a road, incidentally, which figured largely in my bedtime stories as my late father recalled early days at Hidden Valley Farm, on Shade Street and at Soper's Park.

In speaking of the newspapers of this area I am reminded that the first journal in Waterloo County was the German weekly published by William Henry Peterson in Berlin, Canada West, from August 27, 1835, until he moved to Guelph in 1841. Mr. Peterson must have been almost psychic in his choice of the name for his newspaper — "Canada Museum". In the 125 years since its founding I know of few parts of Canada which have been so concerned with the preservation of their history than the constituency of that pioneer weekly.

Nor can I refrain, in this connection, from some reference to the late Louis Blake Duff, one of your most distinguished journalists and historians, who died last August in his 82nd year. The Galt Reporter, of which I spoke earlier, was founded by Peter Jaffray 114 years ago this coming November and in its operation was associated for four years with Dr. Duff and, incidentally, my own father.

Our Archaeological and Historic Sites Board was pleased last September to erect a plaque to two other famous pioneers of Waterloo — the founders of Galt, the Honorable William Dickson and Absalom Shade. Tomorrow we commemorate John Erb, the founder of Preston, whose story is most ably told in the place mats we have tonight, courtesy of Mayor Don S. Snider and his council, with an assist, I am told, from Dr. Gordon (Verne) Hilborn, past president of the Waterloo Historical Society, and the ever diligent Andrew Taylor, one of whose many hats bears the label, first vice-president of the same Waterloo Society.

Sunday, a plaque is to be unveiled to Bishop Benjamin Eby at the First Mennonite Church in Kitchener; and, as most of you know, the West Montrose "Kissing Bridge", the last covered bridge in Ontario, is also to be the subject of a plaque to be erected this summer. As reported in the 47th annual volume of the Waterloo Historical Society papers, the traditional toll on this West Montrose bridge was one kiss per night crossing. What with the well-publicized automation of toll bridges in other parts of Canada, and the financial advantages alleged to accrue therefrom, it seemed fitting that the province of Ontario should pay some official tribute to toll-taking of a more human and more pleasurable nature.

Waterloo County stays in the news historically, it seems, without half trying. But that is not really true. The amount of effort that goes into your historical projects is really one-and-a-half trying. Witness, if you will, the publicity brought to your Doon undertaking by Andrew Taylor when he arranged to have his, and Ontario's, only yoke of oxen interviewed by CBC radio at the last International Plowing Match. It once used to be that success or failure depended on whose ox was being gored. Now its seems to relate more closely to whose ox is being aired.

I would like to close tonight with a further reference to the need for stressing the role of individuals in our society, past, present and future.

We hear a lot of talk these days about the battle between state domination and free enterprise. The last term is, I fear, very often misunderstood. If we were to call it "individual enterprise", we would make ourselves much clearer.

I speak to you tonight as persons committed to the belief that only through individual initiative and enterprise may we conserve the basic values of our society. You are well aware of that fact, whether it refers to your own local historical society, the provincial historical society, or to society at large.

Look again at the labor of love by Mrs. T. D. Cowan(Jennie Turnbull Cowan, another daughter of North Dumfries) in preparing the history of Preston we have before us. Preston Graham, the proprietor of the hotel in which we now meet, is one who seems almost to have been a staunch supporter of the Waterloo Historical Society since his forebears came up this way from Pennsylvania in the early 1800's. Incidentally, I understand that, following the precedent of his ribbon-winning horses, Mr. Graham himself is to be honored at this convention. Perhaps this action is to be taken in some compensation for the temporary loss of his mineral springs whose artesian wells were somewhat dried up when Preston began drilling in its search for a bigger and better water supply.

Nor would any review of the important role of individuals be complete in this community without reference to Waterloo Warden Jim Sanderson, who sits for Preston on the county council and whose tricorne hat has now been replaced by a fine chain of office. Or Kitchener architect historian, Mr. W. H. E. Schmalz, recently elected

to the Architectural Conservacy of Ontario, now headed by the most able Ruth Home; nor Mrs. Andrew Taylor who edits most capably the newsletters of the museums section of the Ontario Historical Society; nor Dr. A. E. Broome, of Kitchener, who, despite serious illness, has, along with Andrew Taylor, been among the major moving spirits in your Ontario Pioneer Community Foundation whose museum was officially opened June 14.

I could go on and on. This love of history brings together many wonderful people. whether they be professors of history, publishers, lawyers, teachers, librarians, physicians, architects, publicists, civil servants — I suspect one might include in addition to the "tailor", tinkers, soldiers, sailors, rich men, poor men, beggar men, and even perhaps, so I may not be personally excluded, the odd thief.

Dedicated individuals, men and women prepared to assume burdens over and above the normal, prepared to sacrifice their own desires, are those who carry on the Ontario Historical Society. You know that. And these same people, and their counterparts in other spheres, are the men and women on whose shoulders marches our whole civilization.

These are our missionaries on behalf of not only historical values but spiritual values as well.

For some strange reason many of the spokesmen of our Christian community put their seal of approval on socialism as the cure-all for this world's ills, apparently sincere in the belief that in this way they are promoting the spiritual over the secular.

I find myself constantly in the other camp. I respect the role of government as a policeman and, indeed, as an agency through which the public may act voluntarily in concert to accomplish certain desirable ends. But the only true initiative, indeed the only good initiative must continue to find its source in responsible individualism.

On this note I close and it is, in essence, a warning.

Thank you for the many kind things that have been said about the government's Archaeological and Historic Sites Board, about tax aid to museums, about the grants for archaeological research which in small part our board has been recommending.

But remember this. Just as this same board is made up of individuals donating their time and energy to the historical cause — and your president Prof. Careless as vice-chairman of the board is foremost among these — so it is vital in the field of history as in all matters that we do not as individuals surrender our initiative.

Please, ladies and gentlemen, let us continue to take the lead through our Ontario and local historical societies. Let us recommend. Let us criticize. Let us bring forth ideas. Let us raise in large part our own funds so that we are masters in our own house.

And let us honor our individual leaders today as on our plaques we honor those of the past.

Now is the time for all good men and women to come to the aid of their history. Let us be missionaries of the past so that we may become missionaries for the future.

* * *

ONE HUNDRED AND TWENTY-FIFTH CHURCH ANNIVERSARY KNOX UNITED, AYR, OCTOBER 1959

By Bessie D. Gemmell

In October, 1834, the early settlers organized the first church in the Ayr community — the Presbyterian congregation of West Dumfries. Later it was renamed Stanley Street Church, Ayr. Miss Bessie Gemmell, niece of the late Mrs. J. E. Whitson, prepared and delivered this address on the occasion of the 125th anniversary.

During the past summer of 1959 I tried to visualize this community as it was 125 years ago. Many of the pioneers in these parts settled on this land around the 1820's and 1830's, coming for the most part from Scotland. In 1824, Abel Mudge made the first settlement in Ayr, building a saw mill and grist mill on the Nith River on the 1959 site of Mr. Love's Drug Store. Before 1830, trade with the outside world was difficult and consequently money was rarely seen. Most transactions were made by barter. A few homes were being built in Ayr. These settlers were God-fearing people who missed their church. One visiting minister wrote that "the people of the settlement had formed themselves into a society for prayer and conference, which met regularly on the Sabbath." We know that their desire to worship together in the church resulted in their walking 8 to 12 miles over roads which were little better than paths in the forest, to Galt, usually in bare feet, putting on their shoes as they neared the church, attending a service three hours in length, eating a lunch carried in their pockets and then walking home again. I have heard this story told by an old lady, now not living, about her parents: The father had been to Galt to the Sabbath service and was telling his wife, who had remained at home with the children, that it had been Missionary Sabbath and they had asked for pledges of money. She said anxiously "Oh, you didn't promise anything — we have no money." "Yes", replied the husband, "I promised 25 cents". To which the wife replied "Where will we get it?" These early folk were endowed with indomitable courage and were inured to the hardship of pioneer life.

In response to an appeal for missionaries, two young men were ordained for the American field in Glasgow and came to Upper Canada (Ontario) from Scotland in March 1833. The Rev. George Murray was one of these missionaries and this community became one of his areas of responsibility. We read that "Mr. Murray entered upon his work with the will and vigor of one born of the soil, and thus his arrival became the signal for action and organization. Following the blaze on the trees, he found the homes

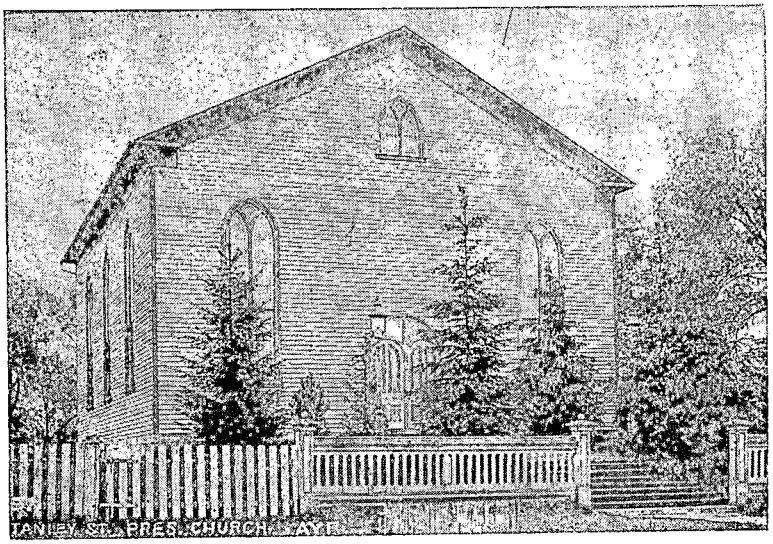
of the people; they were visited, he received a welcome such as only the Scottish can give, and only a Scotsman can appreciate, honest, loyal from the heart, and free from meaningless demonstrations. And having gained the confidence of the people, he began at once to prepare the way for the founding of a congregation." A meeting was called for July 27, 1834 to be held at the home of Mrs. Anderson, a widow. Mrs. Jack Manson of this villiage is one of her descendants. Mrs. Anderson's home was on Concession 6, Lot 33 of West Dumfries. The house has long since gone. At this meeting 23 people gave in their names, wishing to become members of the congregation when organized, 11 additional names were given in at the August 3rd meeting and 21 more at the August 31st meeting, making a total of 55 persons who were prepared to share the responsibility of carrying to a successful issue the formation of the proposed Presbyterian church. At the same time steps were going forward for the preparation of a church building. A suitable location, one acre of land, one mile east of Ayr was donated by Mr. Walter Dixon and a log chapel 36 ft. by 28 ft. was built during 1834. Mr. Jack Manson's ancestors took an active part in the building of this first church.

1834 must have been an exciting and busy year in the Ayr community. We do not know if it was a year of good crops but we know that the crops would be harvested with hand reapers. The women would be spinning their own yarn. If they worked late at night it would be with the help of candlelight. But in the midst of work without labour-saving devices, and their very lives depended on their work, there was time for the work involved in the preparation for their first church.

Finally the momentous day arrived — October 19th, 1834, and the first church service was held in this community with the first minister, the Rev. George Murray preaching.

On March 1st, 1835, John Reid, Alex Rodgers, William Currie and John Black were set apart as elders and they, with the moderator, the Rev. Geo. Murray, became the first Session. At the first meeting of Session later that month, it was decided "to open a Sabbath School". The first Sacrament was held on the first Sabbath of July, 1835 with sixty-six members on the communion roll.

As mentioned earlier, this first log church was one mile east of Ayr and the acre of land on which it was erected was later known as The Old Burying Ground since a cemetery had been established there. In 1842 the decision was made to accept a free deed of an acre of land on Stanley Street, in Ayr. Mr. Andrews of Galt donated the site for a church. The first service was held in the new church on October 15, 1843. On this occasion the late Walter I. Reid — later an elder and father of Mrs. Albert Johnson was baptized.



W. I. Reid was a son of John Reid of the first session and the leader of the first choir. Previous to the beginning of the church in Ayr, public worship was held in the barn of the late William Currie. The first child baptized in this barn was Mary Guthrie, an aunt of Mr. Morton Guthrie. The John Black of the first Session has descendants, Mrs. E. Cochrane and Misses E. and M. Black. Years later there was another John Black, John L. Black, who was Clerk of the Session for many years. By 1861 the name of West Dumfries was dropped and the name became Stanley St. Presbyterian Church, Ayr. This building was used until 1914, when Stanley St. Church and Knox Presbyterian united to become Knox United Presbyterian Church. The old building was demolished in 1915. In 1925 Knox United Presbyterian Church and the Methodist Church became Knox United Church.

The cemeteries at the Old Burying Ground and at Stanley St., in Ayr, were cared for until 1924 — when all marked graves were moved to the Ayr cemetery. It is a matter of some regret that this step was taken as the history of a community is very precious and we see pioneer cemeteries throughout the country which are carefully and tenderly preserved. These locations are still sacred acres. I have been told that, in the Stanley Street Cemetery, was buried a Negro who lived for a short time in Ayr and died here. Also in the same cemetery was buried a man who in his early days had served on Nelson's flagship at the Battle of Trafalgar. He later lived and died in Ayr. I can imagine that there was a goodly number of unmarked graves which remained in these two cemeteries. Memorial Tablets were placed in front of these two cemetery locations, and I hope that you have stopped to read the inscriptions.

We should remember the ministers who served Stanley Street Church:

Rev. George Murray — for the first five years.
Rev. Alexander Ritchie — 1842 - 1860.
Rev. George Irving — 1861 - Jan. 1865 — died in his 30th year, of tuberculosis and was buried just to the right of the entrance in the Stanley St. Cemetery in Ayr.
Rev. Stephen Balmer —
Rev. Walter Inglis — 1869 until his death in October 1884. He was buried in Ayr cemetery. In the days of my youth there was an Inglis Mission Band but I am told that it disbanded some years ago. I still hope that thought can be given to the use of the name of Inglis again, for it is an appropriate way of honouring one who played such an important part in the life of the church in this community.
Rev. J. S. Hardie —
Rev. S. Nixon —
Rev. D. I. Ellison — 1907 - 1914.

Mr. Ellison is the only minister whom I can remember. There will be some who will remember Mr. Ellison very well for his leadership in the church and in this community and his outstanding delivery in the pulpit. One of his favourite ways of beginning his prayer was — "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

Mr. Ellison later held important charges in Fort William and Toronto and was one of the ministers participating in the Centennial Services of this church in 1934. His text on that occasion was "I Know That My Redeemer Liveth".

I referred to the organization of the Sabbbath School in the early days of the church. Many people through the years gave unstintingly of themselves but the name of Peter Marshall will always be associated with the Sabbath School of Stanley St. Church. Mrs. Morton Guthrie is a granddaughter of Peter Marshall.

My memory of the Sunday School goes back to the Infant Class, as it was called, under Mrs. Marshall. Well do I recall the class room with the little benches separated into separate seats and going back tier upon tier with the tiny children at the front. In those days there were small cards with Bible pictures and the Golden Text was very important, along with a smaller Catechism (the Shorter Catechism came considerably later) and the little papers called Jewels, given out each Sunday. For many years Archie Watson was Superintendent of the Sunday School.

Former members of the Stanley Street Church who later became ministers and are now deceased:

Rev. Robert Rogers
Rev. John Scot
Rev. Alex R. Robson
Rev. C. R. Williamson
Rev. John McPherson Scott, later minister of St. John's Presbyterian Church, Toronto.

As a lad he lived on Stanley Street in the house occupied in 1959 by Mr. and Mrs. Gingrich. His mother was a widow and he had to begin work early as a helper on the farms. At night he studied and was coached by the minister, Rev. J. S. Hardie. Later he had a special ministry in Toronto and he had a part to play in the founding of one of the Settlements under the Presbyterian Church and it bore his name — Scott Institute. It is the Scott Mission which ministers to homeless men.

Rev. J. M. Richmond. D.D., was another native son of Stanley Street Church (I believe that his old home was the farm occupied in 1959 by Mr. Hugh Gillespie). Dr. Richmond became president of Princeton College, Princeton, Kentucky. Some will remember that he returned to Ayr and preached at the Centennial Services of Ayr village, 1824-1924.

An anniversary is a time to look to our past, but also at the present and the future. Always, within the shadow of the church are people who are sick, discouraged, lonely and disheartened — there are children who are in need of the leadership of the Church and Sunday School. The ministry of the church, to the people, is as urgent today as it has ever been in our history — 125 years is a long time — but short in the life of a nation.

A booklet prepared on the celebration of the sixtieth Anniversary of Stanley Street Church, in 1894 reads: "Let us do honour to the zeal and devotion of our forefathers, who, while hard-pressed in the necessary struggle for the bread that perisheth, unfurled the standard of the cross and proclaimed in a spirit begotten of Covenanting blood, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Let us remember the charter members of the first church in 1834 for they constitute the roll of honour — Alexander Rodgers, Mrs. Rodgers, Robert Crooks, William Currie, Mrs. Currie, John Currie, John Reid, John Anderson, Robert Haddow, William McRae, Mrs. McRae, William Manson, Thomas Anderson, Peter Anderson, Mrs. Anderson, John Turnbull, John Brodie, Mrs. Brodie, John Black, Mrs. Black, Mary Manson, Hannah Anderson, John Hall, Mrs. Hall, Alexander Lawrie, Mrs. Lawrie, David Guthrie, Mrs. Guthrie, William Hardie.

* * *

Kitchener-Tyson's Ice Cream Parlour An Ontario St., Kitchener landmark for 55 years closed. This virtually unchanged home-made ice cream parlour stood on part of the land purchased by Miss Olive Tyson's great-great grandfather, Abram Tyson, at the rate of $150 for one-tenth of an acre in 1865.

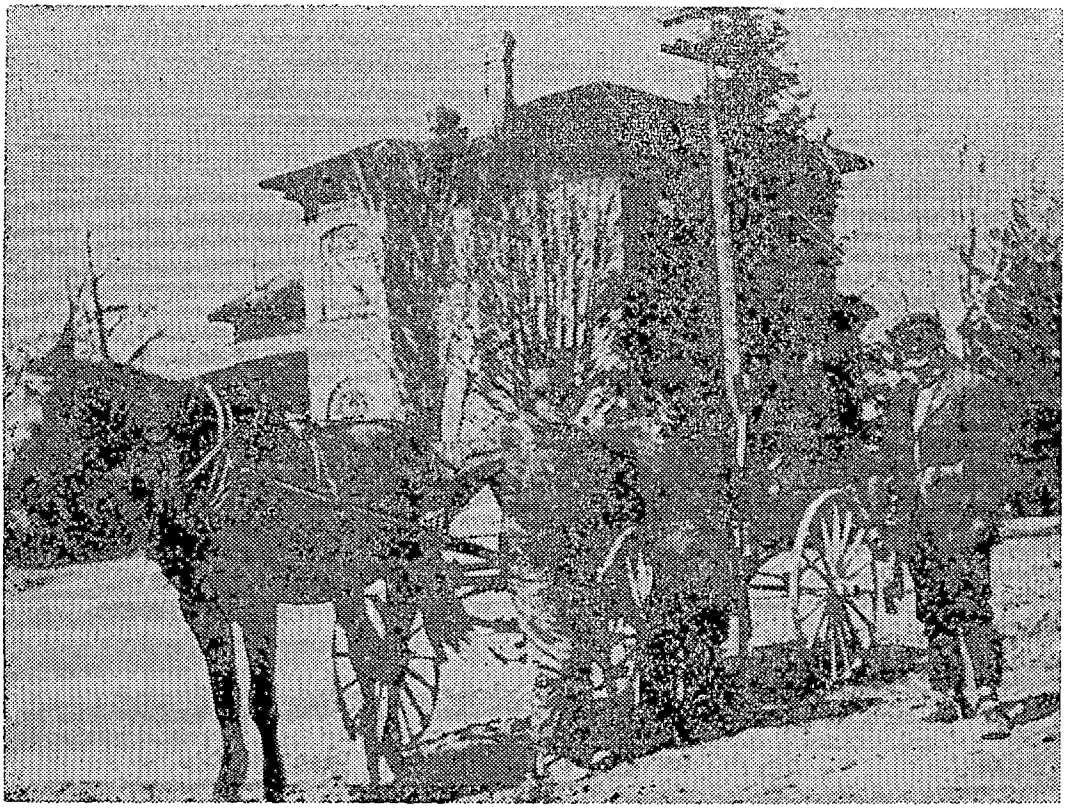
* * *

Kitchener Fire Department Moved from the 1857 fire station site on Frederick Street to new headquarters on Highland Road.

NIAGARA POWER IN WATERLOO

From the November 3, 1910 edition of the Chronicle-Telegraph.

Hydro Electric power was turned on in Waterloo for the first time Monday afternoon at 4 o'clock, and a thorough test was made of the apparatus under the 13,200 volts, which will be the regular voltage transmitted from the hydro electric station to the Waterloo power house. From the moment the switch was put in place everything worked satisfactorily at the local municipal power plant. The power was left on for about an hour, and during this time every possible test was given to the new machinery installed. Representatives of the engineering department of the hydro electric commission who were present, expressed themselves as highly pleased with the result of the test and the general layout of the power station. Electrical engineer Grosz and the Waterloo Light Commission are being complimented on the up-to-date plant which has been installed for the town of Waterloo. The continuous service of hydro-electric power will be furnished to the town within the next two or three days.



Kitchener-Waterloo Record.

ONE HORSEPOWER

This horse and wagon was used by Waterloo linemen in the early days when this picture was taken, about 1913. The equipment is a far cry from the PUC's present-day fleet of 12 radio-equipped trucks. Linemen shown here are (left to right): Doc Shantz, Eby Rush, and Bert Warner.

50 YEAR ANNIVERSARY OF HYDRO CELEBRATED

Tuesday, November 22, 1960 was Hydro Day in the city of Waterloo. This was proclaimed to commemorate the 50th anniversary of the first delivery of hydro power to the city from Niagara Falls.

A dinner at the Mutual Life auditorium, where James S. Duncan, Ontario Hydro Chairman, was the guest speaker, highlighted the day.

Many leaders in the electric utility field, Waterloo and Ontario Hydro commissioners, officers of the Ontario Municipal Electric Association and the Association of Municipal Electric Utilities, and civic officials were included in the list of guests.

In 1910 three members of the Waterloo Water and Light Commission were: Eby Rush, who is still with the utility, the late George Grosz, superintendent, and the late Nathaniel Beam, engineer.

Mr. Rush retired as superintendent in 1955, but still serves as technical consultant. He recalls helping throw the belt off the steam generator to allow power to run through the system for the first time. This was only the first of a series of tests, however, and it wasn't until the spring of 1911 that Waterloo could depend on a steady flow of hydro power. It only served about 25 customers and illuminated three carbon-arc street lamps at this time.

In 1913, plant value of the electrical department was figured at $77,121. Last year, $1,714,722 was the value established. The assets which make up this sum include 73 miles of distribution lines, four sub-stations, a fleet of 12 trucks and the latest in maintenance and service equipment. The staff consists of 44 people at the present time. This, remarked Mr. Rush, is a "far cry" from the horse and wagon used by the three-man utility line crew of 1913.

5,700 domestic customers each who use an average of 558 kilowatt-hours monthly, 480 commercial customers, and more than 100 industries and small shops make use of the service.

—The Waterloo Chronicle, Waterloo County's Oldest English Newspaper, November 24, 1960.

* * *

Waterloo churches - Entrance Exchange The old gothic doorway at the burned-out St. John's Lutheran Church, Waterloo, was used in the reconstruction of the front of St. Louis R. C. Church, Allen Street, Waterloo. Both buildings were designed by Charles Moogk, former Waterloo town engineer.

* * *

Progress Removes 114-year-old Farm The 170 acre Quickfall farm on Lincoln Road, Waterloo will become a 149-home subdivision. Six generations of Quickfalls have tilled the land, acquired by Richard Quickfall from Moxley in 1846. The land was purchased from the crown at the equivalent of 50c. an acre.

THE BEGINNING OF AGRICULTURAL EXTENSION IN WATERLOO COUNTY

From a CBC Television Interview with Professor Frank C. Hart on the Programme "Country Calendar", December 4, 1960.

Harold Dodds: We are going to talk with Professor Frank Hart now retired from the Ontario Agricultural College in Guelph, a man who had a great deal to do with the development of agriculture in Ontario. To fully appreciate this man's background we are going to take you back to 1907 and the founding of the Agricultural Representative Service in Ontario. It was in that year Frank Hart was appointed Ag. Rep. of Waterloo County, but to hear more about his story here is Jim Ross talking with Professor Hart at his home in Guelph.

Jim Ross: You were one of the first men in extension work in the Province of Ontario?

F. C. Hart: Well, I was the sixth.

Jim Ross: It was the same year that the extension service was started, wasn't it? Who was responsible for starting it?

F. C. Hart: I suppose Dr. C. C. James, the Deputy Minister of Agriculture, was the main one in connection with it, although Dr. Leath, the Superintendent of Education in Ontario, was associated with him in working out the plan for this experiment — and it was an experiment.

Jim Ross: How were the costs shared?

F. C. Hart: The Department of Education paid the salary, that is why it was so good. The Department of Agriculture paid for the office and travelling expenses and any other items that might come up, except equipment. The County Council was supposed to give five hundred dollars toward any equipment we might need. We were to have a plot of ground to demonstrate some agricultural work and that five hundred dollars was for helping out on that.

Jim Ross: Were you given instructions when you started as to what you were supposed to do?

F. C. Hart: I certainly wasn't. As I said, I was the sixth man. I had been out to Manitoba and the others had all gone to their counties before I got back so I got practically no instructions at all, was just told to go to the county. I had been told a little about what their ideas were, but I was on my own.

Jim Ross: You would have some problems then getting organized?

F. C. Hart: Oh, quite a few. The main difficulty was making contact with individual farmers. You are a Scot and you know that they are a little touchy about making friends until they know something about you.

Jim Ross: They stand back and size up a stranger, don't they?

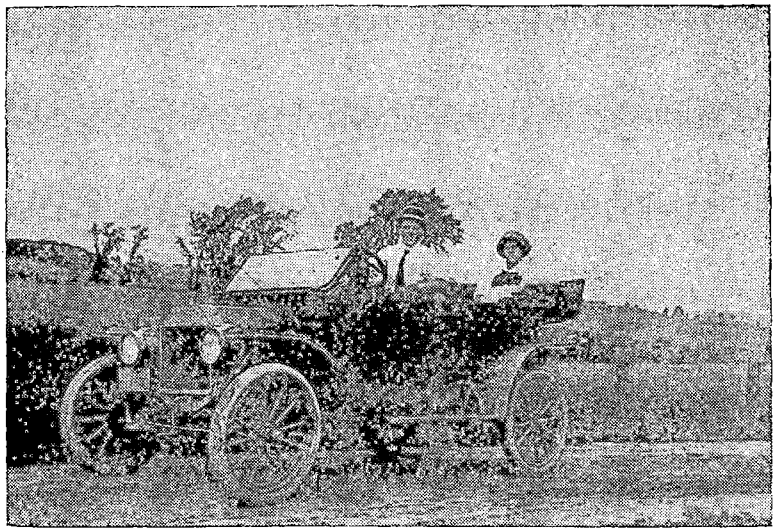
F. C. Hart: Yes, that's the idea. Well — the first thing I did was to buy a bicycle.

Jim Ross: Was your salary large enough to do this or did it strain the budget?

F. C. Hart: It strained it a little, although at the time twelve hundred dollars a year was big money. Heads of departments here at the College were getting about fourteen or fifteen hundred dollars a year so twelve hundred dollars was a good salary. I spent a little money on a bicycle but it didn't work out, so the next thing —

Jim Ross: This was a means of getting around to visit with the farmers?

F. C. Hart: Yes, it was — it was tiring work using a horse and buggy from the livery stable, and up in the north part of the county going by train and then hiring a livery rig and going to some little hotel overnight and coming back the next day, just for an hour's talk at a meeting. You spent practically a whole day getting there and home again; it was an awful waste of time, a bit frustrating, and tiring as well, so that led up to the idea of getting another mode of transportation. Cars were coming into existence and I worked up courage enough one day to go to the County Council in Berlin — it was Berlin at that time — to ask them for a car. I didn't tell my wife or my



FIRST AG. REP. CAR IN ONTARIO

assistant where I was going because I had an idea I would not go to the meeting, that it was just a fool idea to go and ask for such a thing. However, when I got there I said, "Well, I'm here so I might as well go up anyway". I talked to the Council for twenty-five minutes, said I would be glad to answer any questions, and sat down. This was their first meeting after their election. They discussed it for an hour, finally took a vote — nine to eight in favour of buying the car. I got on the trolley and went back to Galt. My assistant said, "Where have you been all afternoon?" "Oh," I said, "I was up to Berlin asking the County Council for a car," and he grinned and said. "Did you get it?" I said, "Certainly." That was the start of getting around in a car.

Jim Ross: Did you know how to drive a car?

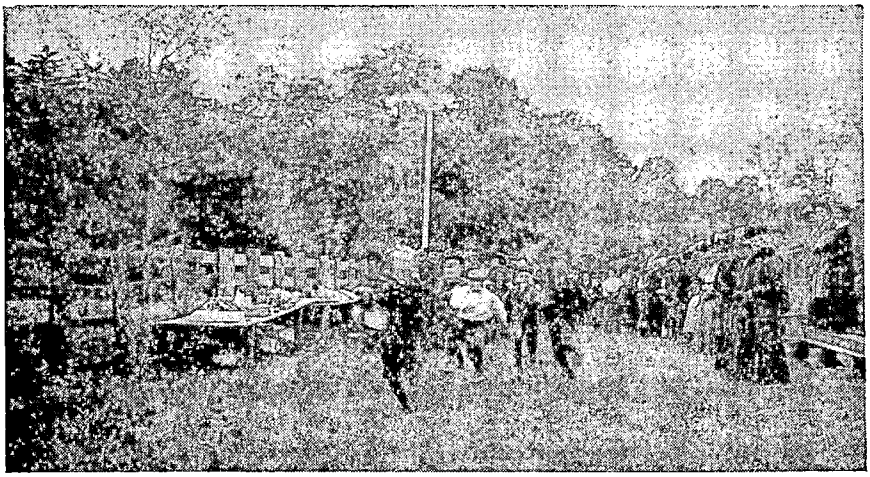
F. C. Hart: I had never been in a car, I didn't know what the levers were for. So I took a day off and with the man who sold it drove all afternoon, down to Ayr and around. He made me take the wheel five minutes after we started. He showed me what the things were for and I stalled it forty-eleven times of course. He had to get out and crank it. Next Saturday I had to take a bunch of youngsters somewhere and I drove all afternoon with them. I learned to drive on Thursday and was driving other people on Saturday. It was a wonderful institution.

Jim Ross: You mentioned that visiting farmers wasn't very successful. How did you overcome this attitude of your being a stranger and your not being too well accepted?

F. C. Hart: Well, I read a little article in the Farmers' Advocate that started me thinking about a school fair. I sat one whole afternoon and thought it through, and I said, "I think that's the solution", and I worked out and thought through what I would do. We gave the youngsters seeds, not flower seeds, but grain and potatoes and hoe crops, and had them on plots on their farms. I inspected the plots during the summer to see how well they were taken care of, and then we had an exhibition in the fall.

The main thing in the school fair was the education of the youngsters, giving them a chance to learn about the growing of crops. I gave them no instructions; they were to find out for themselves. Part of the education was what to learn and where to get information. My inspection during the summer helped them, and it also gave me the opportunity to drive through the farm gate. While there I would meet the farmer and go down to the barn with him. He would say something about some insect, or something on his pea crop, and I would be able to tell him it was the aphids, and so on. Well, that gave me the chance.

I remember one night a group of horsemen wanted to use the office for a meeting. I went down early and opened it, and then I turned up later but before the meeting had started.



NORTH DUMFRIES SCHOOL FAIR — 1909

The Junior Farmer Movement in Ontario stemmed from the little fair at Riverside School.

Someone called me Mr. Hart and another man jumped up, came over to me, stuck out his hand and said, "Are you Mr. Hart? I've been hearing more about you than enough. I've got a boy in the school fair and I can't get him to do anything on the farm any more. 'No', he says, 'I've got to go to my plot. Mr. Hart will be out to see it.' Mr. Hart this, Mr. Hart that." All the while he was shaking my hand he was giving me an awful bawling out.

That is an illustration of where you got by working with the youngsters and doing something practical for them. I feel that this method was a big factor later on in the success of the agricultural extension work. By it the agricultural representative gained knowledge of potential leaders. It is too long a story to go into, but the whole Junior Farmer Movement in Ontario stemmed from that small beginning; from that little school fair, three schools —

Jim Ross: And Frank Hart started it! !

F. C. Hart: And — well — I go over to the College and I see five hundred of the cream of rural youth in Ontario, see them at their field day, at their convention. One can't help but be proud of the story, and I say to myself "Frank, my boy, you're not a big enough man to run a thing like this but at least you were around when it started."

Jim Ross: It must be very gratifying to you.

F. C. Hart: Well when you get along to old age there is some satisfaction in seeing the development of things you saw the start of.

Jim Ross: How would you feel about starting in on extension work today?

F. C. Hart: Oh, my goodness, I'd be lost!

Jim Ross: Well, you have done your part, you have made your contribution, and you can be proud of it.

F. C. Hart: Well there is a satisfaction. There were a number of firsts in Waterloo County.

Jim Ross: Yes and you were responsible for many of them coming into being. Thank you very much for being our guest.

Harold Dodds: The work of Frank Hart prepared the way for many of the advances that we are enjoying in rural Ontario. Recently several of the groups that Frank Hart started have celebrated their fiftieth anniversaries. There are two Farmers' Clubs, Central Dumfries and Maple Grove, as well as the North Dumfries School Fair and the Plowing Association in North Dumfries. I think that one of the secrets of his success is expressed by Mr. Stan Knapp, the man who succeeded him as Agricultural Representative in Waterloo County. Mr. Knapp says, "Frank Hart had the knack of getting people to help themselves." That is the sign of a very successful man in agricultural extension.

* * *

There were more Schmidt names than any other in the new Kitchener-Waterloo city directory. The name was listed 230 times, 188 of them in Kitchener and 42 in Waterloo. There were also 50 Schmitts, only 10 of them were listed in Waterloo.

In second place were the Webers with 204, followed closely by the Millers with 196. While the Webers outdistanced the Millers in Kitchener by 169 to 139, there were 12 more Millers in Waterloo.

The next four names include Smith with 186, Shantz 164, Martin 153 and Brown 147.

* * *

Fires in Kitchener On December 26, 1959, a $1,000,000 fire — the city's worst — destroyed two store-office buildings on King Street East. This fire originated in the Loblaw store. Early New Year's Day a $70,000 blaze damaged a store-apartment block on King Street West. For the third time in 48 days, on February 2, 1960, Kitchener was shocked by a serious fire in the business section The 62-year old Maher-Price building, housing a restaurant, three shops and eight apartments, was gutted for a $350,000 loss. On March 12, there was an $80,000 fire at Don Johnstone's Highway Furniture Store at 2979 King East. Another $65,000 fire occurred in the Weber building on Ontario Street on July 18. Although a number of firemen were injured during their effective efforts to confine these conflagrations to limited areas, there was no loss of life.

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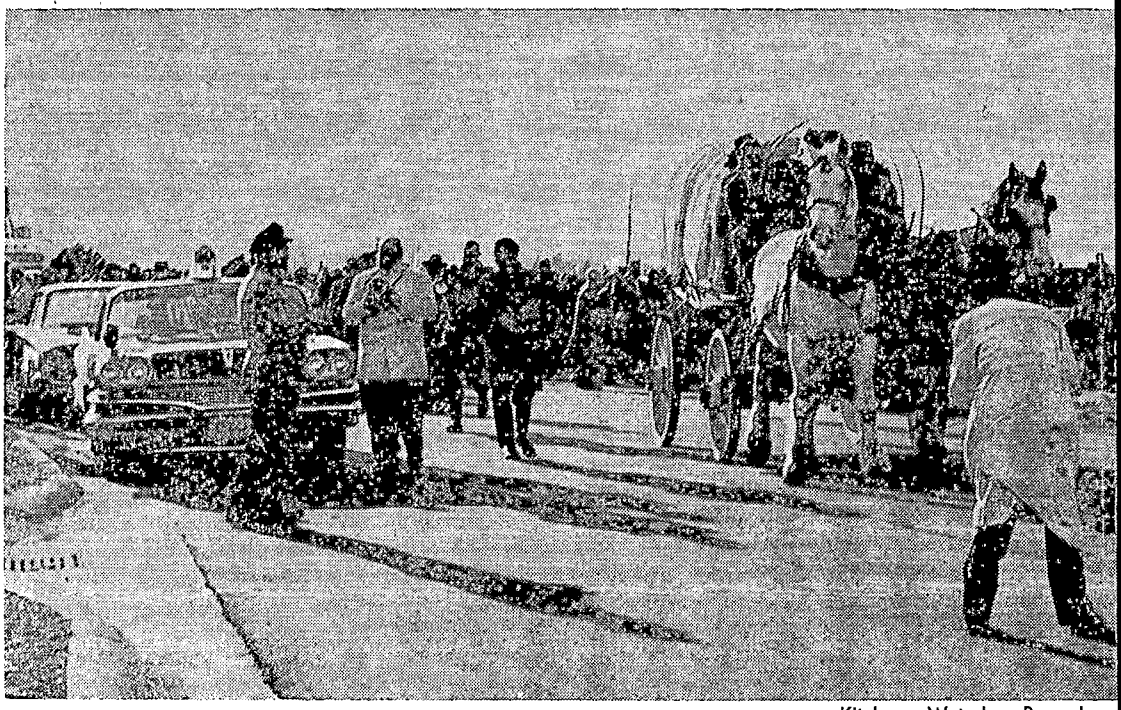


Kitchener-Waterloo Record

HIGHWAY 401 LINK OPENED

The Preston to Milton section of the four-lane highway was opened November 17, 1960 as a Conestoga wagon broke the tape. A large crowd watched the wagon, symbol of pioneering days, drive along the 1960 example of engineering from the cloverleaf bridge over Highway 8 outside Preston.

IT HAPPENED IN 1960

Highway 401 Highways Minister Cass and numerous officials participated in the opening of the 26-mile stretch of super-highway between Milton and Preston. Probably for the first and last time horses were permitted on the completed section of 401. During 1960 work continued on the longest bridge on 401 — the span over the Grand River near Blair.

* * *

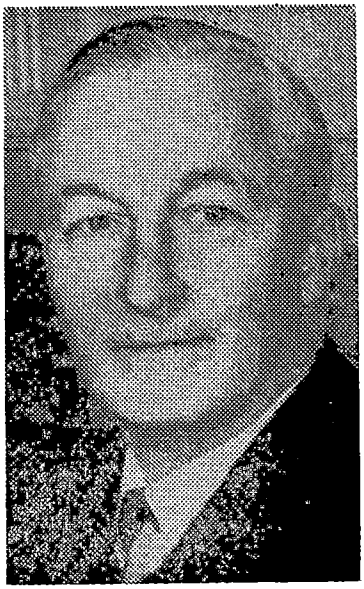
During the last few years, diesel motors have been replacing steam locomotives on our railways. In 1959, the Canadian Pacific Railway dismantled equipment for supplying water to engines at Galt. while the Canadian National Railway from Hamilton to Guelph discontinued the last of its passenger service and since then have been using diesels only, on its freight trains. In 1960, after 124 years of use, the C.N.R. announced the retirement of the last steam locomotive.

* * *

Ayr Native - Mexican Ambassador William Arthur Irwin, who was born at Ayr, Ontario, was formerly Canadian high commissioner to Australia and ambassador to Brazil.

LOUIS ORVILLE BREITHAUPT

L. O. Breithaupt, 70, former Lieutenant-Governor of Ontario and one of Waterloo County's most distinguished citizens died on December 6, 1960.



K.-W. RECORD

Following retirement as lieutenant-governor in December 1957, after serving a year beyond the customary five-year term, Mr. Breithaupt resumed business as president of the Breithaupt Leather Co., in Kitchener, a position he first assumed in 1930. In April 1959, he was installed as chancellor of Victoria University, Toronto.

Born in Kitchener, son of Louis Jacob Breithaupt and Emma Devitt, he was the third generation of his family to serve as mayor of Kitchener (Berlin), and the youngest in the city's history.

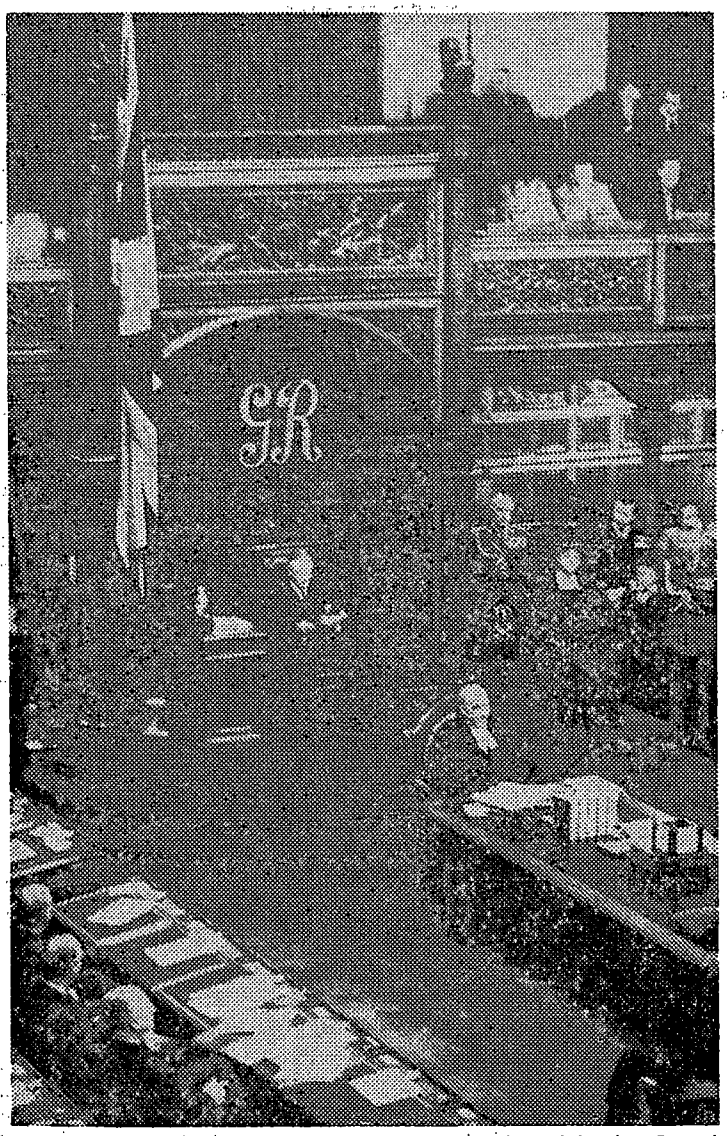
Following education at the local high school, Northwestern College of Naperville, Ill., and University of Toronto, Mr. Breithaupt entered the family-owned leather business.

He was first elected Kitchener alderman in 1919 and was re-elected in 1920, 1921 and 1922 when he headed the polls on a city-wide vote. In 1923, before his 33rd birthday he was elected mayor and the following year he was returned to the mayor's chair by acclamation.

There followed years devoted to business enterprise and public service before he stood, in 1940, as Liberal member for Waterloo-North. This was former prime minister Mackenzie King's original riding and Mr. Breithaupt's father had been largely responsible for persuading the late Mr. King to enter politics. L. O. Breithaupt was returned to the House of Commons in 1945 and 1949.

Throughout his life he was a moving spirit in a vast number of public enterprises, including his church, Zion Evangelical United Brethren, the Y.M.C.A., Rotary Club and the restoration of Woodside, former home of Mackenzie King. He was a member of the Board of Governors of McMaster University and of a host of clubs and organizations.

L. O. Breithaupt performed his duties with dignity and competence and with a lack of ostentation. Because of this and his other great qualities, he will be remembered as an example for citizens of Waterloo County.



Kitchener-Waterloo Record

LEGISLATURE SPEECH

L. O. Breithaupt is shown seated on the throne of the Ontario Legislature as he read the speech from the throne.

DIED IN 1960

March 9. Dr. C. C. Ballantyne, dean of practicing Physicians and Surgeons died suddenly while pursuing his duties at South Waterloo Memorial Hospital. Born in London, Ontario, he graduated in medicine from Toronto University in 1914. After four years overseas with the R.A.M.C., he practised for a few months in Kitchener before opening his practice in Galt, where for forty years, he was an outstanding ear, eye, nose and throat specialist. D.D.-N.

September 2. Msgr. William Becker, 86, was pastor of St. Clement's R. C. Church for 36 years.

August 27. Memorial services for Mrs. Samuel B. Cassel, 96, were held in the beautiful, well preserved St. James Anglican Church on the Huron Road, west of Haysville, where she had been baptized, confirmed and married. Annie was a daughter of Samuel Mark who participated on the side of the Tories in the 1837 Rebellion, and later with his wife Margaret Illingworth, settled near Haysville in Wilmot Township. Annie Mark married Samuel Bricker Cassel (great-grandson of Samuel Bricker, hero in Mable Dunham's book, "The Trail of the Conestoga"). The Cassels resided in the Haysville vicinity until 1916 when they moved to Kitchener where Mr. Cassel was active in public life, serving many years as county clerk and treasurer of Waterloo County. Mrs. D. D. B.

February 3. Mrs. Sophia Doering, 81, had been organist for 66 years at St. Paul's Lutheran Church, Erbsville. A lifelong resident of Erbsville and a member of a pioneer family, Mrs. Doering had played at 4000 services. Her family donated the land for St. Paul's the year before her birth. On her 81st birthday she recalled the replacement of the hand-pumped organ (1939) and of the oil lamp by electricity.

May 12. Dr. Samuel H. Eckel, 83, was a dentist in Waterloo for 50 years.

June 17. G. A. M. Edwards, 51, had an outstanding military career and attained the rank of lieutenant colonel. Mr. Edwards was active in community affairs, being treasurer of the South Waterloo unit of the Canadian Cancer Society and director of the Galt Red Cross Society. Through his lifelong residence in Galt, his military career, his business life and his considerable interest and participation in athletics, he was widely known throughout the area.

July 2. Msgr. William C. Gehl, 86, a native of Maryhill was ordained in 1898 and served his church in the Preston - Hespeler Mission before building St. Clement's in Preston. After appointment as rector of St. Mary's Cathedral in Hamilton he held

pastorates in Paris, Brantford and Dundas. On his retirement in 1949 he returned to live in Preston's oldest house, a converted log cabin.

May 18. Arthur Goudie, 76, was the founder of one of Ontario's largest family-owned department stores. In his native Hespeler he was employed by R. Forbes Ltd. before travelling for the Ontario Button Co. Later he became manager and vice-president of Weseloh-Goudies Ltd. When this store was destroyed by fire in 1918, he rebuilt it as Goudies Ltd. and this firm was one of the first in Canada to encourage employees to be shareholders. Mr. Goudie was national president of the Retail Merchants Association from 1936 to 1941. His participation in community service included the Salvation Army, Kiwanis Club, Children's Aid Society and Kitchener Council as alderman in 1931. A charter member of the Ontario Pioneer Community Foundation, he donated the old-fashioned Delaware store for the village near Doon.

July 1. A. G. Haehnel, 79, started his apprenticeship with the former Snyder Drug Store which he took over and operated for 47 years in Waterloo.

November 22. Charles C. Hahn, 84, was a former Kitchener mayor and Waterloo County clerk and registrar.

July 28. Mrs. Mary L. Heist, 83, was one of Ontario's (Kitchener) oldest practising osteopaths.

March 5. J. C. Jaimet, 80, was proprietor of Jaimet's Book Store and was active for many years in the Kitchener Downtown Business Association. He was a former member of Kitchener P.U.C., charter member and historian of K-W Kiwanis Club and was associated with Kitchener's Young Men's Club, K.W. Sales and Ad Club and Kitchener Musical Society. He was the first athletic director of the Y.M.C.A. and of the K.W. Collegiate. He played soccer with W. L. Mackenzie King and Senator W. D. Euler. Mr. Jaimet designed a Canadian flag and suggested that the nickel of 1922 should have a large 5 on one side and should not have a milled edge. He was a member of Trinity United Church.

October 19. Miss Luella Klinck, 68, daughter of Mr. and Mrs. George Klinck, spent her entire life in Elmira. She was a Sunday-school teacher at St. Paul's Lutheran Church. She was associated with her father and brother Edmund in publishing "The Elmira Signet". Later she was secretary-treasurer of Klinck's Ltd. feed business and then book-keeper at M. Weichel & Sons Ltd. For many years Miss Luella Klinck served on the council of W.H.S. D.H.

February 10. Ford S. Kumpf, 83, the white-haired genial gentleman everyone knew as "Mr. Waterloo" was one of the Twin Cities' most highly respected citizens and a great promoter of Waterloo.

Ford Kumpf was born in the 135-year-old home in which he lived at 172 King St. S., Waterloo. The property, at one time owned by Abraham Erb, Waterloo's founder, became a Kumpf possession in 1874. Mr. Kumpf, a former president of Dominion Life Assurance Company, was a patron of almost every drive and public campaign in Waterloo. The long list of his posts in the business world and the field of community service can only suggest the energy and ability which Mr. Kumpf put at the service of his community. Some evidence of recognition is indicated by his awards: the Jubilee Medal of 1935 for his Red Cross work, the Coronation Medal of 1937 and the Silver Acorn for his work with the Boy Scouts and Cubs. Not only those who assembled for the memorial service at Knox Presbyterian Church, Waterloo, but many thousands will remember Mr. Kumpf for his leadership in community welfare, for his business acumen, for his personal charity, good humour and sharp wit.

January 19. Colonel W. M. O. Lochead, 86, retired insurance executive, organized the 118th Battalion in the First World War. He was the past-president of the Kitchener Chamber of Commerce, Kitchener Red Cross Society, K-W Canadian Club, Kitchener Musical Society, Granite Curling Club of which he was a founder, K-W Rotary Club and other organizations. He gave outstanding service to Knox Presbyterian Church in Waterloo and to St. Mary's Hospital in Kitchener.

March 2 . Dr. Hugh MacDonell, 70, was a retired dentist and sports enthusiast. He was one of the founders of the Kitchener Sports Association which sparked the movement for the construction of the Kitchener Auditorium in 1944-45. Football was one of his major interests, having served as president of the Kitchener Intermediates and for several years as president of the Ontario Junior Rugby Football Union. Following requiem high mass at St. Mary's R. C. Church he was buried in Waterloo Mount Hope Cemetery.

April 16. Mrs. Margaret Madden, 104, was Kitchener's oldest resident and Canada's oldest horse-racing enthusiast.

October 4. George Harding McCormick, 87, a descendant of early settlers from Scotland was born near Burford, Ontario. He had five hardware stores in New York State before he moved to Galt in 1924 to be actively interested with his brothers in the Riverside Silk Co. Continuing his interest in church and community life, Mr. McCormick was an elder and Sunday-school superintendent at Central Presbyterian Church. He was elected to the Galt Board of Education and served as chairman for two years.

R. W. M.

October 20. James D. Panabaker, 58, was the great-great grandson of Cornelius Panabaker who emigrated from Pennsylvania in 1810, became Hespeler's first blacksmith and with Joseph Oberholtzer operated the first saw-mill. The second son of David N. Panabaker who served W.H.S. for many years, James D. served as Hespeler alderman and reeve in 1938 - 42; as treasurer of the United Church for seventeen years; and with many organizations including V.O.N., Freeport Sanitorium, Children's Aid Society, Kinsmen Club, Chamber of Commerce and W.H.S. He followed his father in the fuel and insurance business. C. A. P.

May 20. Robert M. Phin, 58, with his father John R. Phin operated the Phin Drug Store in Hespeler for 66 years. This fourth-generation district pharmacist was interested in many community activities. He was chief warden of civilian defence, chairman for the 1947 reunion, past-president of the Kinsmen, member of the Odd Fellows and United Church. A keen philatelist, he was a member of the Galt and Kitchener stamp clubs. C. A. P.

November 9. Oliver W. Reichard, 81, dean of Elmira merchants had retired after 63 years of business. In January 1948 fire destroyed his business building. At 69 when most men would have thought of retiring, he rebuilt and continued in business until July 1960. The Mennonite people, with whom he had done business for many years, held a "clean-up bee" to remove the rubble, and all Mr. Reichard could do for them was provide a dinner at the hotel.

Born on a farm near Fordwich, Mr. Reichard told how his father, as well as being a farmer, had been a preacher for the denomination known as "Tunkards or River Brethren". There had been a little church on the home farm. Mr. Reichard started work in a Baden general store at $40 a year, plus bed and board. When he was married he made $8 a week. He was a charter member of Wesley United Church, of which he was an elder. He also served with the High School Board, the Library Board, the Chamber of Commerce and the Independent Order of Foresters.

July 12. Frank H. Russ, 69, came from London, England, with his parents to settle in Hespeler in 1905. In 1957 he retired after 50 years of service with the Grand River Railway. In May, 1960, Hespeler held "Frank Russ Night" to honour this citizen who had served his community through service to the United Church, Chamber of Commerce, Masons, Senior Citizens and musical activities. He was a past-president of the Preston-Hespeler Rotary Club and had been a Hespeler Alderman for five years. C. A. P.

December 10. Miss Susanna Scharlach, 85, had worked for 73 years at the A. and C. Boehmer Box Co. Ltd., Kitchener.

March 31. Dr. Robert Frank Slater, 69, retired from medical practice after 38 years. Following First World War service Dr. Slater established his practice in Hespeler in 1919. Until his retirement in 1957 he assumed many civic responsibilities. He was a municipal councillor 1933-37, and mayor 1938-42. He was chairman of the Hespeler Patriotic Association, active in Red Cross work, member of St. James Anglican church and associated with Masonic Lodges.

July 9. Michael Wagler, 98, was born on a farm (owned in 1960 by David Wagler) on the fifth line of Wellesley Township. When the Wagler family of the Amish-Mennonite faith came to Canada from Alsace, they brought Bibles which had been printed in their mother tongue, German, at the time of Dr. Martin Luther. The late Mr. Michael Wagler and his brother David, became the possessors of the Bibles. One, owned by the late Michael Wagler, contained an early exposition written by Martin Luther. Each time one visited the late Mr. Wagler and enjoyed seeing his treasured volume under his direction, it was the owner's graciousness and humility which gave the visit its greatest value. C. B. and J. F. C.

October 22. Lester Everett Weaver, 87, was born in Hespeler and was educated in Hespeler and Galt. After a textile course in England he joined R. Forbes Co. Ltd., where he supervised their extensive building programme. Later he was in charge of manufacturing woollen yarn. He was a member of Hespeler council from 1905 to 1931, serving as reeve 1911-15, mayor 1915-20 and again 1930-31. Mr. Weaver was chairman of the Hydro Commission for 20 years and of the building committees for the Town Hall and St. Andrew's Presbyterian Church. In addition to being active on various church boards, he was a past master of New Hope Masonic Lodge. Mr. Weaver died in Toronto and was buried in Hespeler. C. A. P.

May 6. Mrs. James E. (Betsy) Whitson, 83, daughter of the late Mr. and Mrs. Adam Wilson, was a lifelong resident of the village of Ayr. She was executive member of the Guelph Presbytery of the Presbyterian Church, charter member of the Ayr Women's Hospital Aid Society and a valued member of the council of the Waterloo Historical Society for many years.

June 1. Jack Woodhouse, 97, oldest K-W war veteran, served 14 years with the British Imperial Army in the deserts of Egypt and in the heat of India. He fought in the battles of Khartoum, Bengal, Punjab and served under Lord Kitchener. Mr. Woodhouse, who lost two sons in the First World War, settled in Berlin in 1912.

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