

Companion To *Emma Field, Book III*

Acknowledgments

Background Notes and Selected Bibliography

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Most sincerely,
Carol Williams

Background Notes

CHAPTER I :

Page

1 *The nun who answered the door of the make-shift hospital:* The port of Kingston, Canada West (later to be named Ontario, Canada) was where many Irish immigrants fleeing the Potato Famine were to stop. Many had contracted typhus aboard the squalid conditions of the timber ships on which they had sailed. All had witnessed the burial of fellow passengers, either at sea or at the quarantine station at Grosse Isle in the St. Lawrence River. As the disease overtook the town of approximately 10,000, both Kingston

General Hospital, run by women of the Female Benevolent Society and the relatively new Hôtel Dieu, run by the Sisters of St. Joseph, were filled beyond capacity with the sick. Sheds were hastily erected to shelter the desperately ill. Sixteen hundred people were to die in the community and were buried in a mass grave at the west end of Kingston General Hospital. Their bodies remained there in an unmarked and overgrown grave until 1894 when they were reinterred in St. Mary's Cemetery at the north end of Kingston.

11 *Emma heard the priest doing his best to appease the two finely dressed gentlemen:* Wealthy neighbours of the immigrant sheds took legal action to have the sheds removed. They filed an indictment against the Mayor of Kingston, the Board of Health and the Emigrant Agent for endangering their health by locating the sheds close to their homes. As was the norm at the time, the case went before the Court of the Midland District in Britain. The council was found guilty of creating a public nuisance and the Board of Health resigned en masse.

For a more detailed account of this time period (including a riot over an altercation between a priest and a steamer captain) see *Les Religieuses Hospitalières de Saint Joseph and the Typhus Epidemic, Kingston, 1847-1848*, by Nancy McMahon, National Archives of Canada
http://www.umanitoba.ca/colleges/st_pauls/ccha/Back%20Issues/CCHA1991/McMahon.htm

15 *West Lake Boarding School:* was a Quaker school which operated east of Bloomfield, Canada West between 1841 and 1869.

18 *Are coloureds?:* The term 'coloureds' was used throughout the 19th century for those of African American descent.

20 *Six Nations:* The Haudenosaunee, which the British called "Six Nations Indians" and the French called "Iroquois" lived in the region between Lake Erie in the west and the Hudson River in the east. Their Confederacy was made up of the nations of the Seneca in the west, the Cayuga east of Seneca Lake and the Onondaga, Oneida, Tuscarora and Mohawk in the east. At the outbreak of the Revolutionary War the Haudenosaunee vowed to remain neutral as long as their lands and their people were respected. When the Americans broke the agreement, four of the six nations joined in fighting alongside the British. The war ended in

defeat for the British. Rumours soon spread about the savagery of the Haudenosaunee and in 1779, in what became known as Sullivan's Expedition, a scorched earth campaign was ordered by George Washington. At least forty villages and vast tracks of crops were burned. Those people who survived were forced to relocate to other regions including Canada. Mohawk settlements were established at Montreal, Cornwall and Tyendinaga. On the Grand River, in what is now south-western Ontario, all of the nations of the Haudenosaunee established a new community called Six Nations.

CHAPTER II: St. Catharines

24 *Is your name Harriet?:* Harriet Tubman, the most important of the African American conductors on the Underground Railroad lived in St. Catharine's, Canada West between 1851 and 1861. For more information see <http://www.harriettubmancanada.com/>

For a timeline of the Underground Railroad see:
www.fergusbordewich.com/underground-railroad-timeline.html

28 *Mabel:* Harriet's sister-in-law's name was in fact Catherine Stewart.

CHAPTER III: On to Six Nations

37 *Lucretia Mott :* Quaker and social activist, Lucretia Mott was called, at the time of her death, "the most venerated woman in America". Today her statue stands in the crypt at Washington, DC. She championed the rights of people of the first nations, slaves and women. Her work on behalf of the Seneca had helped them retain their land on the Cattaraugus and Allegany reservations in 1842.

38 *Welcome to the newly consolidated Six Nations:* The Haudenosaunee, or Iroquois, first settled along the Grand River, Canada West (present day Ontario) under the leadership of Joseph Brant.

From Sally M. Weaver's *The Iroquois: The Consolidation of the Grand River Reserve in the Mid-Nineteenth Century, 1847-1875:* "Despite

the government's ill-fated investment of their funds in the Grand River Navigation Company, the Grand River Iroquois were also the wealthiest band in Canada during the nineteenth century. From the sale of their lands along the river between 1830 and 1853, they created a band fund of over \$800,000. From this fund they paid salaries to their own superintendent, interpreter, forest warden, doctors, and teachers. ..The Indian Department considered the reserve its showpiece, a highly successful example of Indian adjustment to Canadian society. At the same time the community contained a small but strong core of Longhouse followers, those who adhered to the more traditional form of Iroquoian culture in fuller fashion than Iroquois on other reserves on the continent. Thus, the Grand River reserve has always been a populous, multinational, and wealthy First Nations community, containing striking contrasts between the culturally conservative Longhouse people and the more acculturated Christians. The reserve community was consolidated in the mid-nineteenth century under the Confederacy Council's direction."

This happened because whites had settled between the six individual nations. In order for them to live together in one unit they left behind their cleared fields, log cabins and other improvements and relocated to a new reserve. Some of the Longhouse people, like Randall, were not happy about this.

CHAPTER IV: In Buxton

53 *Reverend King:* In 1849, Irish-born Rev. William King founded a settlement on the north shore of Lake Erie for the slaves he had inherited as well as the fugitive slaves fleeing the United States for Canada. Over the next decade approximately 1,000 individuals travelled the Underground Railroad to Buxton, where they established a new life for themselves. The settlement was officially known as the Elgin Settlement. The village at its heart was named Buxton and the work of the church and school, the Buxton Mission. For simplicity's sake this book uses the term "Buxton Settlement".

For more details on the settlement see:

<http://www.buxtonmuseum.com/history/virtual-elgin-settlement.html>

For more details on Reverend King's life see:

<http://www.presbyterianarchives.ca/WmKingexhibitpage1.html>

<http://www.buxtonmuseum.com/history/virtual-king.html>

54 *Edwin Larwill* led a heated opposition to the settlement at Buxton from its inception. All of the incidents involving him in this story took place.

CHAPTER V: The Settlers Speak Up

70 *Joshua Shipley* and his two teenage children were the first of the whites in the community to join Rev. King's adult classes. So many white students were to join in his classes that two neighbouring common schools were closed. For more details on the schools of Buxton see:

<http://www.buxtonmuseum.com/history/virtual-education.html>

71 *Henry Johnson* and his wife moved to Buxton for the reasons he gave in the story. (The details of their decision come from Benjamin Drew's 1856 *The Narratives of Fugitive Slaves in Canada*.) Their son, Richard, attended university in Edinburgh and became a missionary in Africa.

CHAPTER VI: Collecting Stories

74 The story of *Charles and Nancy Watts* is true and comes from *Legacy to Buxton* by A.C. Robbins. The two Charles Wattses were to meet in Buffalo every year until they reached their 70th birthdays.

80 *Dr. Robert Burns* **did** accompany Rev. King to Pittsburgh in November of 1850. Given the time period in which this book took place, Rev. King would not have travelled with a woman who was not his wife. And while we are on that topic, Rev. King married his second wife, Jemima Baxter, in 1853.

Rev. King, in his autobiography, said this of his time with Dr. Burns in Pittsburgh: "We got a warm reception both from the white and coloured people all the pulpits were thrown open for us to speak and to preach in. We spent a week there held several meetings and preached occasionally. Our meetings were well attended a number of the well to do coloured people

came into Canada afterwards and bought improved farms near our settlement.” (pg. 96)

81 *Tom outsmarted the very slave-catcher...: The story of Tom Gordon comes from Look to the North Star by Victor Ullman.*

81 *Mrs. Riley:* Everything about the Rileys is true – except for the details about the cat which was based on a scruffy creature by the name of Cato, who, at the time of writing, lingers by a woodstove in Easton’s Corners, Ontario. The Rileys had purchased land nearest the schoolhouse and were waiting in Rev. King’s barn when he arrived with “his slaves”. Their children attended Rev. King’s classes and completed post secondary education. Their son John became a minister, their son Jerome a physician.

CHAPTER VII: To Pittsburgh

88 *Reverend King:* All of the details about the early part of Rev. King’s life are true. Some come from his autobiography, some from *William King: Friend and Champion of Slaves* by his niece Annie Straith Jamieson and some from Victor Ullman’s *Look to the North Star*. There are many stories about his life which had to be left out of *Emma Field, Book III*. Rev. King spent his first years in North America teaching the sons of plantation owners in Louisiana. He was known as an excellent teacher who could cope with the students who would defy their own parents. From *Look to the North Star*: “In March of 1836 he had four pupils. At the end of the year, he had forty....By 1840 William King was the key to continued higher education in all Louisiana...” He was to become Rector of Louisiana College’s newly opened Mathews Academy. “(The students) had been accustomed to ‘go out skylarking in the village and country and be out all night. Sometimes they would have company in their rooms with them feasting and drinking and having a good time generally and wholly neglecting their studies. William was a spoilsport. He eliminated individual rooms and established a dormitory on the lower floor of the two-story building. At each end was a room for an unmarried teacher, and a lamp was kept burning all night so that bed checks could be made.” The boys were put on a rigid schedule. “(King) thrashed the sons of two prominent and wealthy planters and then took away all the boys’ ‘toys’ consisting of pistols, shotgun, rifles, bowie knives, daggers and stilettos. Their replacement meant automatic dismissal, he told

them. He had seen seven of his former pupils who entered Louisiana College ‘fall to a premature grave’ in duels.” He was not about to allow the same to befall his current students.

89 *The Life of Josiah Henson* was an autobiography of Rev. Josiah Henson, who was born a slave, escaped to Canada in 1830 and helped found the Dawn Settlement for fugitives near Dresden, Canada West. His autobiography served as the basis for the character of Tom in *Uncle Tom’s Cabin*.

For lots of information on Rev. Josiah Henson see:

<http://www.blackhistorycanada.ca/topic.php?id=123&themeid=2>

Uncle Tom’s Cabin Historic Site:

<http://www.heritagetrust.on.ca/Uncle-Tom-s-Cabin-Historic-Site/Home.aspx>

90 *Mr. M. Delany*: Martin Delany was an abolitionist, journalist, doctor and writer. Most of the details in this story are true. For a timeline of his varied and interesting life see:

<http://web.archive.org/web/20090425074314/http://www.libraries.wvu.edu/delany/home.htm>

90 *Leeching- Cupping and Bleeding* were a common means of restoring health in the mid-19th century. Cupping was a process of drawing blood to the surface of the body by the application of partially evacuated glass cups. Leeching involved removing blood from the patients by applying leeches to the skin.

92 *the North Star*: was an abolitionist newspaper published by Frederick Douglass from 1847 to 1851.

CHAPTER VIII: Around the Table

103 *Calvin Rankin*: along with his eleven siblings and parents provided an important way station of the underground railroad running through Ripley, Ohio.

104 *Frederick Douglass* was an abolitionist, considered to be one of the greatest intellectuals of his time. He was born a slave and died having lectured to thousands and provided counsel to presidents.

Frederick Douglass National Historic Site:

<http://www.nps.gov/frdo/historyculture/people.htm>

109 *The light skinned slave...* The story of this fugitive was to be retold in Harriet Beecher Stowe's *Uncle Tom's Cabin*, first as a series in the abolitionist paper, *The National Era*, then as a book and later as a play. *Uncle Tom's Cabin* became the best-selling novel of the 19th century and was to play a significant role in awakening America to the horrors of slavery.

111 *The Great Famine* refers to the Irish Potato Famine which started with the complete failure of the potato crop in 1845. Before the famine was over one million men, women and children would die and another 2 million would flee the country. Rev. King's entire family had left northern Ireland some twelve years before the Great Famine began.

111 "*The only thing worse than the slave quarters of America are the streets of Dublin,*" said Frederick Douglass: Mr. Douglass went to Ireland to avoid re-enslavement after the publication of his auto-biography. He travelled extensively throughout Ireland during the first few years of the famine.

115 *Daniel O'Connell* was the lone Irish and British leader of his time to condemn slavery, even though he was offered support for catholic emancipation by 20 pro-slavery members of parliament. He was an eloquent and impassioned speaker who provided such an example in non-violent resistance that he deeply inspired Frederick Douglass, Mahatma Gandhi and Martin Luther King.

116 *The conditions of the Irish living in the cities of northeastern United State* were as loathsome as Charles Dickens described.

117 *Typhus-infested coffin ships:* Next to the famine and the Crimean War, the Irish passage to Canada produced the greatest British mortality of the Victorian era (pg. 282, *The Graves are Walking* by John Kelly.)

118 *boom and splatter*: Just in case you wanted to know, Lucretia Mott suffered from “dyspepsia” much of her adult life!

119 *the Quakers had done everything they could...*

From *The Famine Plot* by Tim Pat Coogan: “The Quakers deserve an honoured place in Irish history.”

From the Irish historian T.P. O’Neill, “The Quakers ‘lived up to their highest traditions of philanthropy. Their assistance was given to the poor, irrespective of religion and there was not the slightest breath of suspicion cast on the motives. They earned the gratitude of the people for the great sacrifices; for the giving of assistance on a non-sectarian basis, to the destitute in those tragic Famine years was fraught with danger of infection and death from the virulent typhus which raged through the country’.”

125 *Seneca clan mothers...meet(ing) in upstate New York*: Although the Quakers worked with the Seneca on a number of occasions to regain their territorial lands, this particular meeting is fictitious.

CHAPTER IX: Confessions

130 *The young William King...* All of the details of Rev. King’s early life were true.

131 *When, in September of 1845*: Rev. King was a slave-owning minister in the anti-slavery Free Church of Scotland. The church had also accepted funds from slave owners for the building of churches and schools. Frederick Douglass and many of the citizens of Edinburgh were outraged. Placards were posted around the city stating, “Send back the money!” and upon the 800 ft. cliffs of “Arthur’s Seat”, the same message was painted.

CHAPTER X: Quelling the Inner Storm

135 *All the best at Harvard, sir*: Martin Delany was accepted along with two other African Americans as students at Harvard Medical School that year. However, one month later a group of white medical students wrote to the faculty complaining that “the admission of blacks to the medical lectures highly detrimental to the interests, and welfare of the Institution of which we are members.” They also added that they had “no objection to the education

and elevation of blacks but do decidedly remonstrate against their presence in College with us." Delany and his two fellow black students were subsequently dismissed. With the doors to a university education in medicine, Martin Delany apprenticed in the field. When a cholera plague hit Pittsburgh in 1854 he rose to the challenge of serving the sick. "When nearly every white doctor in Pittsburgh left the city on the appearance of this disease, Dr. Delany remained and organized a corps of Negro nurses of both sexes who cared for those helpless white and black cholera victims, many of whom under his skillful treatment were restored to health." (From a speech by John Edward Bruce at St. Martin's Church, New York City, 7/5/1920).

137 *We could erect a sawmill: A few words about the huge successes of the industry at Buxton...*

Brick making – Two of the early settlers in Buxton were experienced brick makers. From Victor Ullman's *Look to the North Star*: "In the first year, the Buxton kiln turned out 300,000 brick and there was no other kiln nearer than Chatham to the east and Windsor to the west. Essex County, adjoining Kent on the west, was settling rapidly and there was a market for all the brick that could be produced."

The Canada Mill and Mercantile Company – William R. Abbott and Henry K. Thomas were two wealthy African Americans who had moved to Buxton for the education of their children. They approached their affluent African American friends in Toronto and Buffalo and gathered some \$3,000.00 in funds to establish a steam saw mill, grist mill and country store.

Transportation to markets – In order to ship the timber, bricks and crops to market the settlers worked together to clear the 9 ½ miles of forest between the 7th Concession and Lake Erie. Once the road had been cut, the pearl ash from the burning of the elms alone rendered enough cash to pay for the cost of clearing this road.

Barrel making – The idea of making barrels of the smaller trees at Buxton came to Rev. King in a trip to Ohio in 1852, not on the return from Pittsburgh as Book III indicates. Again from *Look to the North Star*: "A fugitive from Georgia had made pitch-pine barrels. By the time the sawmill was ready, so was the barrel stave operation. Here was a money crop more profitable than timber, yet one using the smaller growths which they had been burning. Within a few years, barges at the lakefront were carrying mountainous piles of barrel staves as far south as Cincinnati, and as far east as Buffalo."

Wooden tramway – Rain and melting snow often made the road through to Lake Erie impassable – even for double span teams of oxen. To overcome this, the settlers, most who had worked on building the Great Western train line, built a wooden tramway which ran to the Lake Erie cliff edges. Goods were then easily rolled along on the greased wooden rails.

Within five years of its establishment, Buxton was an economic success.

143 *Burnt House*: This was the English name of the town on the land given to the Seneca leader, Cornplanter, in gratitude for his part in keeping the Seneca neutral during the Indian Wars. At the turn of the 18th century ¼ of the Seneca, and many major figures of the Iroquois Confederacy lived in this isolated community. “Though given to Cornplanter in perpetuity, Cornplanter's Grant was confiscated by the U.S. government in 1964 in order to construct the Kinzua Dam.” (The Carnegie Museum of Natural History).

For further information on Burnt House, the Seneca prophet Handsome Lake and his half brother and Seneca leader, Cornplanter, see the Carnegie Museum of Natural History site at:

<http://www.carnegiemnh.org/online/indians/iroquois/cornplanter.html>

143 *Handsome Lake*: Handsome Lake was a leader and prophet who played a major role in revitalizing traditional religion amongst the Haudenosaunee. *The Code of Handsome Lake* was first published in 1850. It has served as the foundation of the Longhouse religion of which there are currently some 5,000 followers.

The 2008 book by Alf H. Walle, *Recovery the Native Way*, is an example of how Handsome Lake's teachings encourage a strong cultural and sober life as a means of recovery from addiction:

http://books.google.ca/books?id=IVKJ5FyBogoC&dq=Handsome+Lake&source=gbs_navlinks_s

CHAPTER XI: Losing Reverend King

147 *bedbugs!*: Author note – I made friends with bedbugs while walking the Camino in Spain in the fall of 2008. Even the memory of them makes me start scratching!

CHAPTER XII: The Warrior

155 *Salubria*, New York is present day Watkin's Glen. Nearby is one of the most awe-inspiring gorges in the world. It goes by the same name and is part of a New York State park. If you can't go there in person it is well worth your while to view the many beautiful shots of the glen on Google Images! You may also wish to look at the intricate sketches in "[A Descriptive Guide Book to Watkins Glen \(1879\)](#)".

155 *frame meeting house*: To the best of the author's knowledge there was no Quaker meeting house at Salubria in Emma's time.

158 *We will find Randall and then depart*: The scene in the glen was inspired by the stirring music of Tim Wheater in the album, *Heartland*. In a review by Carol Wright on ALLMUSIC.com, she says, "*Heartland* is (or should be) to the men's movement what the 1812 Overture is to the 4th of July." To get a feel for what happened between Grandmother Orenda and Randall, you really must listen to this album!

<http://www.allmusic.com/album/heart-land-mw0000180193>

159 *Owww*: Scientists are able to identify individual wolves by their call with 100% accuracy, noting both the pitch and the volume. The Seneca had achieved a similar identification for their warriors. (CBC radio)

165 *The Thanksgiving Address*: Traditional Haudenosaunee (Iroquois) repeat these words at the beginning and end of each day, when opening meetings, and at ceremonies and socials of importance. The address serves as a reminder that we are but one strand of the Web of Life.

Handsome Lake, on the last trip of his life stopped "at the headwaters of Seneca Lake" and performed the Thanksgiving Ritual. This would have been near the spot where Randall spoke it.

CHAPTER XIV: Blessings

179 *Gershom Butt* was the name taken from a list of witnesses who attended the marriage of Quakers David Macomber and Hannah Brown at Nine Partners in 1769. In the author's mind he was a lovely, lanky Friend!

CHAPTER XV: Returning to Canada

187 *Lizzie* (Elizabeth) M'Clintock married lawyer Burroughs Phillips in 1852. He was to die two years later after falling from his carriage and hitting his head. Elizabeth never remarried. The details of her wedding were the details that were documented in accounts of her sister's ceremony.

188 *Take the woman and get on that train:* The story of how Rev. King accompanied Emma and Josephine to Canada is based on the way he did the same with Dick Sims, a fugitive from Savannah, Georgia. There are other stories about the way in which he out-witted slave owners. Perhaps the best is about Milton Raglan (page 169, *Look to the North Star*).

CHAPTER XVI: At Home

193 *It's a bell.* The trip Rev. King took to Pittsburgh in November, 1850 only yielded the settlement \$400.00, but two weeks later a 570 pound bell was sent from the "Colored Inhabitants of Pittsburgh". Isaac Riley and William Jackson, both men who had been slaves two years before returned a letter of thanks. "We would return to you our sincere thanks for this memorial of your kindness, and we trust that while its cheerful peal invites us to the house of prayer, we will then remember our brethren who are in less favorable circumstances...that the power of the oppressor may be broken, and that those who have long been held in bondage may be set free." The bell rang daily at six am. and nine pm. It also rang to welcome each fugitive family to reach Buxton during the decade of the Fugitive Slave Act. Twice it rang to welcome families who had contributed to its cost while living in Pittsburgh.

For more information on the bell see:

<http://www.yorku.ca/yfile/archive/index.asp?Article=8105>

Epilogue

199 *Christiana, Lancaster County, Pennsylvania* was the location of an event that was instrumental in bringing about the end of the Fugitive Slave Act. There African American Underground Railroad activists fought off a group of slave catchers.

For further notes on the riot that ensued see pages 325-333 of Fergus Bordewich's *Bound for Canaan*.

<http://books.google.ca/books?id=c8G3RVbdyGAC&pg=PA333&dq=Bordewich+christiana&hl=en&sa=X&ei=OwkeUtqYMOe-2QX07IH0AQ&ved=0CC4Q6AEwAA#v=onepage&q=Bordewich%20christiana&f=false>

Three who were involved in these riots made their way to Buxton, Canada West and settled on adjacent farms. Abraham Johnson and William and Eliza Parker were to contribute a great deal to the settlement. William Parker was elected to the Court of Arbitration. Later he was elected and re-elected year after year by black and white voters as Buxton's representative on Raleigh Township Council. He learned to read and write in Rev. King's classes and became a correspondent for the *North Star*. His account of his life in slavery, the Christiana battle and his escape was published in *The Atlantic Monthly* in 1866. To read an online version go to:

www.docsouth.unc.edu/neh/parker1/parker.html

To commemorate Eliza Parker for the role she played in bringing about the end of the Fugitive Slave Act, a bronze marker was placed in the Buxton Cemetery in August of 2013.

To read Rev. King's account of the Parker family's contributions go to page 170 of *Look to the North Star*.

199 *novel released...in the abolitionist newspaper the National Era: Uncle Tom's Cabin*, by Harriet Beecher Stowe, was the best-selling novel of the 19th century. It is credited with fuelling the abolitionist cause in the 1850s. Edward Clayton in Mrs. Stowe's *Dred, a Tale of the Dismal Swamp*, was modeled on Rev. William King's thoughts, appearance and ideals.

Harriet Beecher Stowe Center:

<http://www.harrietbeecherstowecenter.org/utc/>

200 *Rev. King played host to Frederick Douglass*: The great Frederick Douglass came to Buxton to see the settlement for himself in the summer of 1854. In August of that year he wrote in *Frederick Douglass' Paper*: “The people have thrown off the bowed down look of slaves, and menials. They bear themselves like free men and women. The slaveholder himself would become ashamed of his horrid business in their presence, while all doubt of the colored man’s ability to maintain himself in independence is dispelled.” For the rest of this beautifully crafted article that paid great respect to King and the settlers see:

<http://emmafieldnovels.files.wordpress.com/2014/07/frederick-douglass.pdf>

201 *Lord Althorp* was Princess Diana’s great-grand-uncle (Prince William’s great-great-grand-uncle). All of the details about the grand picnic were true.

202 *Jerome Riley*... The success stories of all of the young students are absolutely true. One generation from slavery many of them were leaders!

204 *Rev. King*: In July of 1873 Rev. King and his wife took the first vacation they had had since King arrived in North America forty years earlier. The ship they were booked to return on went down at sea. There were no survivors. Again from *Look to the North Star* : “ The word was first received at the *Toronto Globe* and its flag was flown at half mast. It was telegraphed to Chatham and sent by fast horse to Buxton. ..All through Buxton Settlement, the men were called in from the fields and the families went to all three churches. In Chatham, the stores along King Street began to close and they opened the following morning to hang mourning black on the store fronts. Mayor R.O. Smith had proclaimed a day of mourning for Rev. King. As the news speeded through the farms and villages, the Negroes (*sic*) particularly banded together in sorrow and wore their Sunday clothing for church.

But before the day was over, it was turned into one of jubilation. Archie McKellar (King’s long-time supporter and friend) had telegraphed from Toronto. The Kings had not been aboard the scheduled passage at all. When he had reached Liverpool, King was sick with a minor stomach ailment. He was put to bed by a physician and missed the ill-fated sailing. The Negroes (*sic*) returned to their churches, this time to offer prayers of thanksgiving.

Three weeks later the Kings were greeted at the Chatham railroad station late at night. There was a huge torchlight procession and ‘Welcome

Home' placards on the store fronts. There were happy speeches and even in the tavern, despite King's uncompromising temperance speeches, there was joy with every drink."

The Kings were escorted home by the company of the Twenty-fourth Kent Infantry, in full uniform."

Of his later years, again from *Look to the North Star*:

... William King was surrounded by love. It was everywhere in the settlement and met him at the gates of the homes as he made his calls. That was why he was also a collective responsibility as the years went on. The old settlers who had been at school during those years recalled the worry.

King made his calls on a big horse named Ajax who never hurried, just ambled along. They began to notice that often, when King passed them on Ajax and they called out a greeting, he did not answer. This was most unusual because he always had the heartiest of responses. Soon they discovered that he often fell asleep on the horse.

What if he fell off while asleep? They called a meeting without notifying King, and the sole topic on the agenda was the danger to him in riding Ajax. It was decided to present him with a petition that thereafter he ride in his carriage while he made his rounds. He had always respected the democratic decisions made at their meetings and he might accept this one.

He did, and that caused another problem. Whenever he drove into Chatham, he insisted on taking the short cut through the Duck Pond Swamp which had never been totally drained. He could be mired or could tip over. Should a sudden storm come out of Lake Erie, he would be exposed and stranded.

A spy system was established. Whenever King announced his intention of driving to Chatham, somebody in (his) house would hurry to the school and notify the schoolteacher. A boy would be assigned to follow King but to hide in the woods. They feared his anger if he knew he was being guarded.

William Newby, who died in 1966 at the age of 90, after seventy years as Buxton's cobbler and elder in the British Methodist Episcopal church, once was caught by King right in the swamp.

First he asked me why I wasn't in school. I couldn't tell him the truth, that we were watching out for him. And I couldn't lie to him. You didn't lie to Reverend King. So I guess I just didn't say anything. He got so angry. He told me to go right back to school and report to the teacher. He said when he got back from Chatham he'd tell my teacher too. And he did. After that, they always sent some other boy after him."

May 3, 1880, the residents of the settlement held a gathering to mark Rev. King's retirement from active ministry. He was presented with a scroll and a silver water pitcher and drinking cup which were at his bedside when he died fifteen years later. A delegation read from the scroll:

Rev. and Dear Sir:

We the undersigned inhabitants of this settlement, deem this, the eve of your departure from us, a fitting occasion to express our due appreciation of the many favors you have shown us for the past thirty years, not only in your capacity as a Christian minister, but also as a true friend of our race – favors so many and so great that we can neither enumerate nor adequately express them in words.

(The rest of the speech can be read starting on page 245 of *Look to the North Star*)

<http://books.google.ca/books?id=BNmOOZ18KucC&pg=PA245&dq=Look+to+the+North+Star+Rev.+and+Dear+Sir:&hl=en&sa=X&ei=rm8fUpGaGoSgyAH3p4CADA&ved=0CDcQ6AEwAA#v=onepage&q=Look%20to%20the%20North%20Star%20Rev.%20and%20Dear%20Sir%3A&f=false>

He died peacefully on January 5, 1895, at the age of 83.

205 *John Williams*: Born in 1830, John Platt Williams II was a going concern. He expanded the farm and remodeled the mill on Trout Creek and equipped it with new looms and spinning jennies. Many more orchards were planted and new apple-growing-techniques embraced. Years later, *The Picton Gazette* reported that the first Ontario apples sent to England were from John P. Williams' farm.

207 *'wards of state' under the Indian Act*:

In Canada in 1918, women who were British subjects, 21 years of age and meeting all the qualifications entitling a man to vote, were allowed to vote in Dominion elections. However, they were not allowed to run for Senate, as they were not legally considered "persons".

On October 18, 1929, the British Privy Council reached a decision that "yes, women are persons...and eligible to be summoned and may become

Members of the Senate of Canada.” It also stated that, “the exclusion of women from all public offices is a relic of days more barbarous than ours. And to those who would ask why the word ‘persons’ should include females, the obvious answer is, why should it not?”

Prior to 1876 and the passage of the Indian Act by the Canadian Parliament, First Nations had all the same rights as other citizens in Canada, including the right to vote. After the act passed, they were reduced to the equivalent of “wards of the state”. Only in 1960 were First Nations people again given the right to vote.

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